ARABIC-ENGLISH
DICTIONARY OF QUR’ANIC USAGE
لا يكتب إنسان كتاباً في يومه إلا قال في غده: ‘لو غير هذا لكان أحسن، ولو زيد هذا لكان يستحسن، ولو قدم هذا لكان أفضل، ولو ترك هذا لكان أجمل، وهذا من أعظم الخبر وهو دليل على استيلاء النقش على جملة البشر.

من رسالة القاضي عبد الرحمٰن البيسائي (ت 596/1199م)

No one ever wrote a book without, on the following day, saying,

‘Had such-and-such been changed it would have been better; had such-and-such been added it would have been more acceptable; had such-and-such been stated earlier it would have been preferable; and had such-and-such been omitted it would have been more elegant.’

Such a phenomenon is one of the great lessons and evidence of the inherent insufficiency of all members of the human race.

٥al-Qāṭī٥abd ٥al-Rajam٥al-Bīsānī (d. 596 A.H./1199 A.D.)
FOREWORD

From an early date, the study of the text of the Qur’an has been the central concern of all scholars in Islamic civilization. Before the death of the Prophet, if the believers did not understand the revelation, they could ask the Prophet himself. Many prophetic traditions relate how believers asked him about the meaning of a verse or a word, and how he explained its meaning to them. But after Islam had spread across a large area, and many new converts whose mother tongue was not Arabic began to recite the text and listen to its recitation, problems of comprehension became a real issue. From an early period, scholars collected difficult lexical items from the Qur’anic text. No less an authority than ‘ībn ʿabbās (d. 68 A.H./687 A.D.) is often credited with the first commentary on the text. His Tafsīr is quoted by many later commentators, and although the collections that have been published under this title probably do not go back to him, there can be no doubt that his explanations found their way into later commentaries through his students. Likewise, the treatise on the Lughāt ʿal-Qurʾān that has been transmitted under his name may not really be his, but there can be no doubt that he initiated a concern about difficult lexical items in the text.

In the first centuries of Islam, philological and theological exegesis of the Qur’an still went hand in hand, but in later times philology became a separate field. This led to the publication of treatises with titles such as Gharīb ʿal-Qurʾān, in which difficult words with an obscure meaning were collected. Such treatises are reported from grammarians like ʿabū ʿubayd, ‘ībn Durayd, ʿībn Fāris, ‘ībn ʿal-Sikkīt and Thaʿlab, to mention only some of the best known. Most of these treatises have not been preserved, but the famous Kitāb tafsīr gharīb ʿal-Qurʾān by ʿībn Qutayba (d. 276 A.H./889 A.D.) was edited by Ṣaqr (Cairo: 1958; repr. Beirut 1978).
The lexicographical exegesis of the Qur’an was not confined to wordlists, but it became an integral part of the Tafsīr literature as well. The earliest commentaries on the Qur’an that have been preserved give us a fairly good picture of which items were regarded by the commentators as difficult. They explain difficult words in the text by paraphrasing them with other words that were more likely to be understood by their readers. Muqāṭil ʿibn Sulaymān (d. 150 A.H./767 A.D.), for instance, paraphrases the word *mubīn* whenever it occurs with *bayyin* ‘clear’, and when the phrase *khālidīna fiḥā* occurs in a verse, Muqāṭil always adds *ʿay lā yamūtūna* ‘i.e., they do not die’. These are not exegetical, but lexicographical, remarks, instigated by the presumed lack of knowledge on the part of the believers. This procedure gives us a unique window onto the level of comprehension by common believers in the first and second centuries of Islam. One may assume that the overriding concern of the early commentators was to make sure that the believers understood every single word of the Holy Text. Yet, they were also interested in the meanings of the words as such, witness their interest in foreign loanwords in the vocabulary of the Qur’an. This became a controversial issue at a later period, but at this early stage was apparently not regarded as something out of the ordinary. Thus, for instance, Muqāṭil informs us that the word *fīrdaws* ‘paradise’ is a Greek word, and that the word ʿ*istabraq* ‘brocade’ comes from Persian. This is purely lexicographical information, which does not serve any exegetical purpose. The tradition of quoting from the Qur’an to illustrate the basic meaning of words was continued by later lexicographers, even though they concentrated more on *shawāhid* from poetry. In the first dictionary of Arabic, the *Kitāb ʿal-ʿayn* that is attributed to ʿal-Khalil ʿibn ʿahlad (d. 175 A.H./791 A.D.), for instance, the number of quotations from the Qur’an is surprisingly low.

Yet, the importance of the language of the Qur’an as a source of linguistic knowledge is obvious from the thousands of quotations in grammatical treatises. Some of the earliest grammatical treatises were direct commentaries on the text, for instance ʿal-Farrāʾ’s (d. 207 A.H./822 A.D.) *Maʿānī ʿal-Qurʾān* and ʿal-ʿakhfash’s (d. 215 A.H./830 A.D.) book with the same title. In these commentaries,
lexicographical information was integrated in the general discussion, although the authors seem to have been more interested in analysing the linguistic structure of the text. In Sibawayhi’s (d. 177 A.H./793 A.D.?) Kitāb the shift is complete: he quotes the Qur’an (more than 440 times!), not in order to elucidate its meaning, but as evidence of the structure of Arabic, of which the text of the revelation is the prime example.

Grammarians were primarily interested in the value of the text of the Qur’an as the most important source of correct Arabic. Their entire discipline was intended to be an ancillary to the religious sciences, but one sometimes gets the impression that they used this important function as an excuse for their passionate study of the Arabic language itself. Later grammarians routinely introduce their treatises by pointing out how important the study of grammar and lexicography is for the study of the Qur’an. The grammarian ʿal-Zamakhshārī (d. 538 A.H./1144 A.D.), for instance, states in the introduction to his Mufassāl that he felt compelled to write his grammar because of the slander advanced by the Shuʿūbiyya against the Arabic language. He argues that God has chosen Arabic, rather than any foreign language, for His last revelation, which demonstrates its superiority. Therefore, knowledge of grammar is indispensable for all those who wish to understand this revelation and the Islamic sciences. Apparently, even when grammarians were mainly attracted by the subtleties of Arabic grammar, they still felt the need to justify their interest by pointing out how important the study of grammar was for understanding the Qur’an.

The emphasis on the grammatical aspects of the language of the Qur’an rather than the lexical aspects is obvious from the many treatises on the declension of the Qur’an or the style of the Qur’an. By contrast, no special dictionaries of the Qur’anic lexicon seem to have existed in the Classical period. That is to say, there were collections of difficult words, but no dictionaries that dealt with the entire lexicon, no monographs dealing exclusively with the lexicon of the Qur’an. One reason for this apparent lack may have been that the lexicographers did not feel the need to compile such a dictionary because all words from the Qur’an could be found in any dictionary. In the modern age this has changed, and special dictionaries are now
produced regularly, chief among them being the Egyptian *Mu'jam ʿalfāẓ ʿal-Qurʾān ʿal-karīm* published in two volumes by the Arabic Language Academy in Cairo (1970).

The absence of trustworthy dictionaries used to be true of the Western study of Arabic, as well. All Orientalist lexicographers, from Golius to Dozy, did include the lexicon of the Qurʾān in their dictionaries, but they do not seem to have felt the urge to compile a dictionary of those words exclusively contained in the revelation. For a long time, Flügel’s concordance of the Qurʾān (Leipzig, 1842) remained the only work in which all words were listed, albeit without a translation. The concordance was reprinted regularly (for instance, in New Delhi 1992), until it was superseded by ʿabd ʿal-Bāqīʾ’s concordance, *ʿal-Muʿjam ʿal-mufahras li-ʿalfāẓ ʿal-Qurʾān ʿal-karīm* (Cairo, 1958).

In Islamic languages other than Arabic, dictionaries were compiled to facilitate the comprehension of the text of the Qurʾān for common believers with little knowledge of Arabic. There is, for instance, a dictionary compiled by Shaikh Abdulkarim Parekh entitled *Complete Easy Dictionary of the Qurʾān* (Kuala Lumpur: Noordeen, 2003), in which each Arabic word has its meaning in English given beneath, in the order of the text. This dictionary was also translated into Bengali, Urdu, and Turkish. Other dictionaries of this category include Abdul Mannan Omar’s *Dictionary of the Holy Qurʾān* (Rheinfelden: Noor Foundation International, 3rd ed., 2005), though dictionaries of this kind were never meant to be scholarly research tools.

The first Arabic/English Qurʾānic dictionary, and for a long time the only one, was John Penrice’s, *Dictionary and Glossary of the Koran*, which was published in 1873, and has been reprinted ever since. Nothing much is known about the author, except that he came from East Anglia, and that he was Patron of the Living in Little Plumstead in the Diocese of Norwich, as Serjeant mentions in the introduction to the reprint of 1971 (New York: Praeger). No other publications are listed under Penrice’s name. Apparently, he was an admirer of the style of the Qurʾān, of which he writes in his preface, ‘beauties there are, many and great; ideas highly poetical are clothed in rich and appropriate language, which not infrequently rises to a
sublimity far beyond the reach of any translation’. Because of the difficulties the beginner in Arabic experiences in understanding the text, he decided to write a dictionary with the Arabic motto Silk ʿal-bayān fi manāqib ʿal-Qur’ān, which he himself translates as ‘a clue of elucidation to the intricate passages of the Kor-ān’.

Penrice’s dictionary, which contains all words occurring in the text of the Qur’ān, has been reprinted numerous times, the most recent reprint being that of 2004 (Mineola, NY: Dover Publications). Apart from the fact that it has become outdated, it has also become difficult to consult, because it uses Flügel’s edition of the Qur’ān and his numbering of the verses, which differs from that of the standard Cairo edition. In 2006, Duraid Fatouhi published a re-editon of the Penrice Dictionary (Kuala Lumpur: IBT Publications, 2006), in which he replaced the old numbering of the verses with that of the Cairo edition, and substituted more recent translations, such as that by Yusuf Ali, for those used by Penrice. The most recent Arabic/English Qur’anic dictionary is A Concise Dictionary of Koranic Arabic by Arne Ambros and Stephan Procházka, which was published in 2004 (Wiesbaden: L. Reichert). As the title indicates, this is a concise dictionary, which does not give a detailed analysis of the lexicon.

There was, therefore, a tremendous need for a new scholarly dictionary of the vocabulary of the Qur’ān, with complete translation of all words, in which the abundant information in the commentary literature would be taken into account. Such a dictionary has now been compiled by two eminent scholars, Prof. Elsaid Badawi and Prof. Muhammad Abdel Haleem. The information in this dictionary is presented by root, as in most dictionaries, but an interesting feature is that at the beginning of each lemma the entire semantic range of the root is given, together with a frequency count of each form belonging to the root. This enables the reader to survey at one glance the semantic domain of the root. For each individual lexical unit, the meanings in different contexts are carefully distinguished. Thus, for an important notion like kitāb, no less than fourteen different meanings are given, from ‘written document’ to ‘prescribed punishment’, each of which is illustrated with a quotation from the text, with full translation. Grammatical items have been given special
attention. This means that the dictionary will serve as a very useful reference tool, not only for the specialist, but also for beginning readers, who inevitably need as much support as they can get in their first efforts to understand the text.

One could hardly imagine a more qualified team of scholars for this tremendous task. They share a common background, both having received their first training at the Azhar University, where at an early age they studied the Qur’an and the Islamic sciences. They both continued their training in Britain, Prof. Badawi at the London School of Oriental and African Studies and Prof. Abdel Haleem at the University of Cambridge. Prof. Abdel Haleem now heads the Centre of Islamic Studies and teaches at the School of Oriental and African Studies, specialising in the stylistics of the Qur’an. He has published the book *Understanding the Qur’an: Themes and Styles* (London, 2001), that has become a standard text, as well as an English translation of the Qur’an, *The Qur’an–A New Translation* (Oxford, 2004), which received high praise in the press as a remarkable achievement, and which has been used in the present dictionary. Prof. Badawi has devoted the greater part of his career to setting up the Arabic Language department at the American University of Cairo, which, thanks to him, has become one of the best Arabic language departments in the Arab world. His *Mustawayāt ʿal-lughat ʿal-muʿāṣira fī Miṣr* (Cairo, 1973) laid the foundations for the modern sociolinguistic study of the language situation in Egypt, and for sociolinguistics of Arabic in general. Together with Martin Hinds, he published the *Dictionary of Egyptian Arabic* (Beirut, 1986), and he is one of the authors of *Modern Written Arabic: A Comprehensive Grammar* (London and New York, 2004), which has become the standard reference grammar.

It is a privilege to present this dictionary of Qur’anic usage to the many scholars all over the world who know that one cannot study Islam and Islamic civilisation without an intimate familiarity with the text of the Qur’an, and that one cannot hope to understand its meaning without a thorough knowledge of the Arabic language.

Kees Versteegh
University of Nijmegen.
INTRODUCTION

Enquiry into the meanings and nuances of Qur’anic vocabulary originates from the time of the Prophet Muḥammad himself. Numerous traditions have reached us confirming that the Prophet was questioned by the companions concerning the meanings of, amongst other words, لصلاة الوسطى (‘al-kawthar; 108:1) and الصلاة الوسطى (‘al-salāt ʿal-wuṣṭā; 2:238) (‘al-ʾitqān, v. II, pp. 191–205). This trend continued after the death of the Prophet: we are told that the second Caliph, ʿumar ʿibn ʿal-Khaṭṭāb, whilst standing on the pulpit, interrupted his recitation of (yaʾkhudhuhum تَخْوِفْ عَلَى تَخْوِفٍ (16:47) تَخْوِفْ تَخْوِفٍ (takhawwuf), whereupon a man from the tribe of Hudhayl is reported to have said, ‘This is from our dialect and it means “take them to task, little by little”’, and in support cited a line of poetry in which the word was used in that sense, (‘al-ʾitqān, v. II, pp. 87–8). Similarly, ʿibn ʿabbās (d. 68 A.H./687 A.D.), acclaimed as the learned man of this ʿumma [the Muslims] عالِم هذه الأمة (ترجمان القرآن) (تُرَجمان القرآن), is reputed to have said that he remained ignorant of the exact meaning of فاطر السَّمَوَاتِ (fāṭir ʿal-samāwāt) (6:14) until one of two Bedouins who sought his arbitration regarding the ownership of a well, said to the other, أنا فطرتها (ʿanā faṭartūhā) ‘I am the one who split it open’ (see ʿal-ʾitqān, v. II, p. 113).

Difficulty with some of the Qur’anic vocabulary as a result of the use of, for example, words better known in certain localities and/or a lack of knowledge of the larger contexts in which certain words occur, combined with the general lack of knowledge of Arabic brought about by the spread of Islam amongst non-Arabs, made the need to explain lexical items in the Qurʾan more urgent. This situation led to the establishment and development of the science of Exegesis (علم التفسير), which came to represent one of the greatest
branches of Qur’anic Studies. Surprisingly, however, interest in Qur’anic idiom as an independent discipline remained comparatively modest. Furthermore, such somewhat limited interest as did exist centred around specific groups of Qur’anic words: the غريب القرآن (gharīb ʿal-Qurʾān), a term which refers to words considered to be less commonly known; لغات القرآن (lughāt ʿal-Qurʾān), i.e. those words which were thought of as belonging to dialects of certain tribes; مجاز القرآن (mażār ʿal-Qurʾān) or تشبیهات القرآن (tāshbīhāt ʿal-Qurʾān), those Qur’anic words which were used in the metaphorical sense; while studies dealing with الوجه والنظائر (ʿal-wujūh waʾl-naẓāʾir) discussed those words which were used to convey different nuances in various contexts, termed وجه (wujūh), as contrasted with نظائر (naẓāʾir), i.e. words considered to be used in the same way throughout the text. In addition to this large and expansive vestige of literature dealing with certain aspects of Qur’anic idiom, there were works concerned with what became to be known as الألفاظ الإسلامية (ʿal-ʿalfāz ʿal-ʾislāmīyya) i.e. vocabulary which came to acquire a new Islamic nuance through its usage in the Qurʾan and Ḥadīth. The first recorded extant example of this genre was ʿabū Ḥātim ʿaḥmad ʿibn Ḥamdān ʿal-Rāzī’s (d. 322 A.H./932 A.D.) pioneering work الزينة في الألفاظ الإسلامية (ʿal-zīnāt fīʾl-ʿalfāz ʿal-ʾislāmīyya).

It was ʿal-Rāghib ʿal-ʿasfahānī (d. 503 A.H./1108 A.D.) who produced the most important major work, and perhaps the first of its kind, devoted to the Qur’anic vocabulary in its entirety, as opposed to those works devoted to specific groups of lexical items. Albeit belated, his work here is parallel with that of ʿal-Khalīl ʿibn ʿahmad (d. 175 A.H./791 A.D.) who, in his dictionary كتاب العين (kitāb ʿal-ʾayn) transformed Arabic lexicography from a field of study concerned merely with exotic and rare words to one demonstrating a universal concern with the entire vocabulary of the Arabic language. Although ʿal-Rāghib refers to the subject of his enquiry as being the meanings of all of the words of the Qurʾan, and although he makes no distinction in his treatment of the Qur’anic vocabulary between what is considered commonly and less commonly known, the book was published several times under misleading titles indicating that it was only concerned with غريب القرآن (gharīb ʿal-Qurʾān). It seems
that no one considered it plausible to have a dictionary devoted to the vocabulary of the Qur’an independent of works of commentary. Recently however, this situation has been remedied and this work has been republished under the more befitting title of مفردات ألفاظ القرآن الكريم (mufradāt 'alfāẓ 'al-Qur‘ān 'al-karīm).

In stating his preference for this new title the editor says, ‘We believe as a certainty that this new title is the closest to reflecting the book’s contents, as the author did not only concern himself with obscure words in the Qur’anic vocabulary, but also with familiar ones …’. Indeed, ‘al-Rāghib was of the opinion, expressed in the introduction to his book, that of all the disciplines needed for the study of the Qur’an those concerned with the language itself should come first, and, of these, those concerned with the meanings of the Qur’anic vocabulary should be considered of primary importance. ‘al-Rāghib’s implicit call for more attention to the study of the Qur’an’s vocabulary might have been instrumental in the appearance over the years of works similar to his, such as عدسة الحفاظ في تفسير أشرف اللغة (‘umdat ‘al-huffāẓ fī tafsīr ʿashraf ‘al-ʿalfāẓ) by ʿaḥmad ʿibn Yūsuf, generally known as ‘al-Ḥalabī (d. 756 A.H./1355 A.D.). However, these remained comparatively few, paradoxically, perhaps because of the great value of ‘al-Rāghib’s own work on the subject. Some of the particularities of Qur’anic usage became largely integrated in general lexicographical works such as لسان العرب (lisān ‘al-ʿarab). The appearance, between 1953 and 1970, of معجم ألفاظ القرآن الكريم (muʿjam ʿalfāẓ ‘al-Qur‘ān ‘al-karīm) published by the Arabic Language Academy of Egypt, followed by its revised edition in 1989, did little for the advancement of the subject.

In the West, Qur’anic lexicography seems to have been almost ignored. Although translation of the Qur’an into various European languages goes as far back as 1143, with the completion of a Latin translation by Robert Kettenis of Chester, and in spite of the great interest shown by the various churches in studying the history and text of the Qur’an as the great book of Islam, it was not until the year 1873 that the first work devoted to the vocabulary of the Qur’an by a Western scholar, to our knowledge, appeared under the title سلوك البيان - A Dictionary and Glossary of the Kor-an. The author, who signed himself merely as ‘John Penrice, the Lodge, Norfolk’,
exhibited a great command of the subject throughout this pioneering work. However, the lack of, in particular, contextualised examples illustrating the range of sub-meanings of the various entries provided in Penrice’s work and its comparatively limited scope, together with the fact that subsequent work on the subject—valuable as it was—was restricted to specific groups of Qur’anic vocabulary (as in the case of, for example, Mustangir Mir’s 1989 *Verbal Idiom of the Qur’an*), only illustrates the lacuna in the library of Qur’anic Studies. This demonstrates the need for a comprehensive, fully researched and fully contextualised Arabic-English dictionary of Qur’anic usage compiled in accordance with modern lexicographical methods and based completely upon both the Classical Arabic idiom (derived from works such as Sibawayhi’s *Kitāb*, ʾibn-Yaʿīsh’s *Mufassal, Lisān ʾal-ʿarab* and Lane’s dictionaries) and the work of authoritative commentators on the Qur’an (such as Muqāṭil, ʾal-Ṭabarī, ʾal-Qurṭubī, ʾal-Rāzī and many others). True, Qur’anic scholars continue to find assistance in Lane’s magnificent work *An Arabic-English Lexicon*, particularly since the author includes pertinent Qur’anic usages in numerous places in his work. However, the appearance in 1960 of Hans Wehr’s *A Dictionary of Modern Written Arabic* and the role it has played in elevating the study of Modern Standard Arabic outside the Arab world has only accentuated the need for a parallel dictionary devoted specifically to the language of the Qur’an.

The present *Dictionary of Qur’anic Usage* attempts to fill this gap. The work is based upon the interpretations by classical Qur’anic commentators of the contextualized occurrences of the finite vocabulary items used in the Qur’anic text according to the widespread reading of *Hafṣ* (قراءة حفص) (d. between 180–90 A.H./796–805 A.D.) through ʾāṣim (عَن عَاصِم) (d. 127 A.H./744 A.D.) as rendered in the Egyptian printed text of the Qur’an. The authenticity of a particular reading of the Qur’an, according to the eminent ninth century Qur’anic scholar ʿibn ʾal-Jazārī, is based (as stated in his work *النشر في القراءات العشر* (ʾal-nasārī fīʾl-qirāʾāt ʾal-ʿashr) p. 9) among other things such as chain of transmission (السند), upon its conforming to a grammatically acceptable mode of Arabic language structure (in his words: *Every*...
reading that agrees with the tenets of the Arabic language even by a single interpretation ...). The role of structural analysis in interpreting literary texts in general, and the Qur’anic text in particular, cannot be overestimated. As Montgomery Watt has noted, ‘the Arabic language is such that there are often several different ways of “taking” a sentence, and these ways yield at least slightly different meanings ... This kind of thing occurs much more frequently in Qur’anic Arabic, and there is often something to be said for each of several possibilities’ (Companion to the Qur’an, pp. 10–11). This particular feature of the language of the Qur’an often makes interpreting the text an unending journey of discovery, and supports a multitude of interpretations which, in turn, necessitates a high degree of familiarity with the various nuances of a particular word and the contexts in which they occur. Modern interpretations of the Qur’an, such as, for example, the present drive to reinterpret the Qur’an on the basis of modern scientific discoveries, particularly space travel, is a case in point. Although legitimate and indeed necessary, such interpretations remain outside the scope of this work.

For the purpose of the present work, acceptable interpretations of a particular Qur’anic verse are those founded on the authority of the particular commentator/s in question, and the validity of the structural analysis they apply to the text to justify their interpretations within both the immediate and larger context in which it occurs. Of equal importance to the grammatical structure of the discourse for our purposes here, if not of even greater significance, is the capacity of many derived forms such as verbal nouns and participles to play varied roles within the discourse, some of which are not always well defined, thus opening the way not only for varied interpretations of the text, but for ambiguity of meaning as well. For example, in addition to conveying the basic meaning of an action or happening (المصدر), the verbal noun (الحدث) often functions in many contexts as a noun, noun of place, noun of time or, in many contexts, as admitting the possibility of its functioning as a number of these at the same time. For example, whereas the word فرآن clearly functions as a noun in وَعَدَ عَلَيهِ حَقًا فِي النُّورَةِ وَالْإِنْجِيلِ وَالْقُرْآنِ (9:111), a true promise given by Him in the Torah, the Gospel and in the Qur’an;
and as a verbal noun in collecting and reciting it [correctly] is Our own responsibility; it could be interpreted as either a noun or verbal noun in it has been revealed to me that a group of jinn listened in [on a recitation of the Qur’an] and said, ‘We have heard a wondrous reading’ [also interpreted as: wondrous Qur’an]. Similarly the participial form كافر functions as such in and as a noun in and the disbeliever would say, ‘How I wish I were [mere] dust’; but it could be interpreted as either in a great many contexts in the Qur’an, such as He it is who created you, yet some of you are denying [Him] and some are believing (or, some are disbelievers and some are believers). The difficulty exercised in interpreting the various contexts in which مسلم occurs stems mainly from the fact that measures of ‘nominality’ and ‘participiality’, of which this particular word could be formed, vary so much from one context to the other, that it makes it difficult, in these contexts, to assign it to a nominal or a participial function. While nominality is sufficiently evident in He called you Muslims—both in the past and in this [message]; and participiality is equally evident in and we are submitting to Him; it is not possible to decide one way or the other in a great number of contexts, such as those who disbelieve may come to wish they had submitted to God (or, to have been Muslim). In the current work, the morphological designations provided in square brackets at the beginning of the entries reflect this situation in the options they provide.

Almost 100 grammatical words (particles, nouns and verbs) occur in the Qur’an, many of which are among the most frequently used words in the text. These have been given particular attention insofar as they convey various nuances of meaning in the Qur’an, and features particular to the Classical period and to Qur’anic discourse are explored in detail. Examples of these are the roles played by various demonstratives in signifying relative distance, both physical and metaphorical, as indicative of intricate relationships between interlocutors (for which see the entry for ذلك). The nuances
of meaning conveyed by the employment in various contexts of the
prepositions is another case in point.

The Dictionary follows the Arabic root system and is composed
of 28 sections, each of which is devoted to one letter of the Arabic
alphabet, with the exception of the letter ʼalif representing the long
open vowel /a/ (which the phonological rules of Arabic do not permit
to function as a first radical of an Arabic verbal root). Roots are
naturally arranged in accordance with the alphabetical order of their
constituents. However, a note here should be made regarding the
classification of roots with geminated second and third radicals.
Unlike the tradition followed in Western lexicography, e.g. Lane and
Wehr, such roots are classified in accordance with the order they
should have in consideration for the second and third radicals.
Consequently the root s–b–b appears after the root s–b–’ and not
before it. Words of foreign origin remaining as individual vocabulary
items, e.g. استرگ, are listed according to their alphabetical order and
so are grammatical words belonging to no apparent Arabic roots,
such as الام. Arabicised words classified by Arab philologists under
Arabic roots and sharing the semantic field of the root with other
derivatives, e.g. كاهن, and يوسيف إسماعيل، are included under those roots. Foreign proper
names, e.g. أيبوب, are classified in accordance with their Arabicised forms but, in instances such as أزر، where it could be
thought that the name is derived from زار، cross references are
provided. Contrary to current conventions, transliterated hamza and
ʼayn are accorded full alphabetical letter status. Consequently,
vowels preceded by initial hamza or initial ʼayn are never
capitalized, even if the words in which they occur happen to be
proper names or begin new sentences, cf. ﺋﺎم، but not ʼAlm and ʼād, but not ʼĀd. Cross references are also provided for words
such as أسماء، whose true root may cause some difficulty. Because
the demarcation line between derivatives of roots, the third radicals
of which are either و or ی، are not always clear, many such roots are
treated together with the third radical marked as both و and ی (وـ ی
w/y).

Each root is treated in the following way:

1 - An inventory of the basic concepts covered by the root is
provided in an attempt to show the range of semantic scatter it encompasses. The dictionary senses detailed in this section are derived from the classical language, which may or may not include all the Qur’anic senses and could be used, when compared with the entries in the third section, to show the senses brought into the Arabic language by the Qur’an. It is generally noted that what can be called semantic kinship between derivatives of Arabic, and also Semitic, roots is culture-bound and not always evident. Also, it is a commonly acknowledged feature of Arabic that abstract derivatives usually stem from concrete ones (e.g. جميل ‘beauty’ from جمل ‘camel’; ملاحة ‘attractiveness’ from ملح ‘salt’ and قراء ‘to read’ from قرأ ‘a single milking of an animal’). Bringing together semantic derivatives of a root arranged, when relevant, in a sequence starting from the concrete and ending with the abstract, is likely to shed light on the way in which these concepts are related to one another and also on the manner in which each and all of those derivatives cover the total semantic field of that root. Examination of this total picture is also likely to provide further means of appreciating the use of derivatives of that root in the Qur’an.

2 - An inventory of the particular morphological derivatives of that root actually occurring in the Qur’an, together with the number of times they occur. A comparison of the frequency of occurrence of the various derivatives of a certain root and also of the total number of occurrences of all derivatives of this root with that of other roots should be an indication of the relative importance the Qur’an ascribes to concepts covered by the various roots. Figures provided for the frequency of content derivatives are based upon the Concordance of Muḥammad Fuʾād ʿabd al-Bāqī, المعجم المفهرس لأفاظ القرآن الكريم (’al-muʿjam ’al-mufahras li ’al-Qurʾān ’al-Karīm), whereas those of the grammatical words not included in the Concordance of ʿabd al-Baqi are based upon the Concordance of ʾismāʿīl ʿamāyirah and ʿabd ʾal-Ḥamīd Muṣṭafā معجم الأدوات والضمائر في القرآن الكريم (Muʿjam ʿal-ʾadawāt wa ʿal-ḍamāʿir fiʾl-Qurʾān ʿal-karīm). With regard to those words and roots of potentially non-Arabic origin, little attention, beyond what is provided by Arab philologists, has here been given to the etymology of Qur’anic words, largely because we agree with Versteegh (1993, p. 89) that,
'It is much more difficult to understand how the assumption of a foreign origin for obscure Qur’anic words can contribute to their understanding’. Contemporary research in the subject, furthermore, tends not to give enough consideration to the fact that Arabic, Syriac, Hebrew and Ethiopic all share a common origin, a fact that will undoubtedly often make it difficult to distinguish between cases of borrowing and cases of parallel development. Considerations of time have prevented the authors from including the various Readings (قراءات), save for a few instances.

3 - Dictionary entries for each of the derivatives listed in accordance with the order in which they occur in ʿabd ʿal-Bāqīʾ’s Concordance. Because the Dictionary is concerned with actual Qur’anic usage, headwords are given in one of the morphological forms they actually occur in the Qurʾan in both Arabic script and transliteration. For example, verbal forms of which no perfect forms occur are given in the imperfect, but if there is no imperfect then they are given in the imperative. Passive forms are as a rule included under the active forms and only given separate entries if they contribute nuances of meaning beyond that of the active forms. Dual and plural forms are likewise treated in relation to their singular forms. Feminine forms occurring in Arabic with a tāʾ marbūṭa are rendered in the transliterated forms with a final tanwīn in order to circumvent the convention for representing the tāʾ marbūṭa as ‘ah’ or dropping it altogether.

Roman numerals mark divisions along morphological and/or syntactic lines, e.g. noun and participle and/or transitive and intransitive, whereas Arabic numerals mark divisions along semantic lines and lower-case letters mark semantic sub-divisions. The various sub-meanings cited for each entry reflect the range of contextual meanings as elucidated by the classical Qurʾan commentators consulted in the compilation of this dictionary. Because of the difficulty inherent in trying to define the often very subtly different meanings of vocabulary items as they occur in various contexts, particularly in a foreign language, the role of the illustrative examples in approximating meaning remains paramount. This difficulty is particularly evident, as it is in other languages, in the case of prepositions. The line of demarcation between the various
divisions of meaning in some cases is not clear cut, and a certain degree of overlap is unavoidable. In such instances, rather than ignoring fine nuances of meaning and collapsing entries together under one definition, items with a similar, but not identical, range of meaning are kept separate and given definitions that reflect the affinity between them. Examples of such items can be found under the entries for roots such as قَالَ أَمَّا ذِكْرُكِ and قَالُوا. Alternative interpretations of headwords occurring in the same verses are noted and, when sufficiently different, are classified under different sense divisions.

The glosses for the illustrative examples are based upon M.A.S. Abdel Haleem’s translation The Qur’an—A New Translation by M.A.S. Abdel Haleem. However, because the purposes of the dictionary are not always identical with the purposes of a translation, changes are made when necessary. In glossing illustrative verses, particular attention has been given to trying (albeit not always successfully) to parallel the structure of the original as much as possible, in some cases to the detriment of ‘style elegance’. Arabic forms and structures particularly difficult to render in matching structures in English include transitive and intransitive verbs, passive and active verbs and nominal sentences whose predicates are nominal clauses. Particular difficulties are met in glossing the absolute object (المفعول المطلق) which occurs quite frequently in the Qur’an, because of the absence of parallel syntactic function in English. The mode of glossing thus varies from one context to the other, as in the rendering of (164:4) and (65:4) نَهُوَ لَا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا مَّا قَضَبَتْ وَيُسَلَّمُوا تَسْلِيمًا (65:4) وَسَلَّمُوا عَلَيْهِ وَسَلَّمُوا تَسْلِيمًا (66:33) but to Moses God spoke directly, and then they will find no constraint in their hearts regarding your judgement, and yield completely; and bless him [the Prophet] and salute him with greetings of peace (or alternatively, surrender yourselves completely to his guidance). Verses detailing future events in the past tense (usually to emphasise the inevitability of their occurrence), are as a rule rendered in the present tense in the English gloss, as in (73:39) and those who are mindful of their Lord are conveyed to the Garden in groups. Groups of words whose collective contextual meanings differ from a literal reading of
their substantive parts are considered, as in other language dictionaries, as idiomatic. Such entries are indicated by asterisks and placed at the end of the sub-meanings to which they are most closely related, with their literal meaning provided within square brackets when necessary, as in *(34:49) the truth has come and falsehood is dumbfounded (or, vanquished, or, powerless) [lit. neither begins nor repeats [an utterance]]. However the degree of transparency of such phrases, or more precisely the lack of it, is not always the same in all cases, and the application of the asterisk remains a matter of judgement, as in *(33:10) fear gripped everyone [lit. and hearts rose into the throats] and in *(58:14) they swear to the truthfulness of a falsehood [lit. they swear on the lying]. Occurrences of words used idiomatically in various places and with various nuances, e.g. يوم and أصحاب, are gathered together in order to provide further reference to important themes in the Qur’an to that provided by the statistical information discussed in section 2 above. The designation ‘jurisprudence’, [jur.], marks particular usages of headwords, e.g. عِدَة and قُرَء, the full meanings of which can only be obtained from outside the Qur’anic text. The glosses provided in such cases should be considered as mere indications of the technical meanings of such usages.

The complete meaning of a word, as semanticists insist, is nothing less than all the contexts in which it appears within a certain corpus, here the Qur’anic text. One of the main aspects of the Qur’anic text which has been, and still is, a subject of difference of opinion between commentators is the various modes of interpretation to which a word can lend itself in various Qur’anic contexts. Adherence to the givens of the language structure of the Qur’anic text in harmony with the work of Qur’anic interpreters who adhere to the same principles places a limitation to the likely or unlikely imaginable meanings of any word in its immediate or extended contexts. We do not dismiss interpretations which are not based on the same linguistic principles, e.g. ۶ibn ۶arabi’s or scientific principles, but they fall outside the scope of this Dictionary.

In the course of the seven years it took to complete work on the
Dictionary of the Qur’an the authors received generous assistance from many colleagues, friends, institutes and foundations. They are above all indebted to the Yamani Cultural Foundation, without whose generous and sustained assistance throughout the duration of the project they would never have been able to maintain the work and bring it to a successful conclusion. Thanks also are due to the Abdullah Mubarak Al-Subah Foundation in Kuwait and to the Kuwaiti Ministry of Awqaf and Islamic Affairs for their financial support. Research facilities were provided by the Centre of Islamic Studies of the School of Oriental and African Studies in the University of London and by the American University in Cairo. The authors are grateful to Professor Colin Bundy, now ex-director of SOAS, and to Professor Tim Sullivan, Provost of AUC and to Professor Ann Lesch, Dean of the School of Humanities and Social Sciences, AUC, for being there to help when help was much needed. The authors are indebted to a number of colleagues for undertaking numerous revisions of the manuscript. In alphabetical order they are: Mrs Fionnuala Badawi, Dr Alex Bellem, Dr Helen Blatherwick, Ms Posy Clayton, Dr Kate Daniels, Mrs Harfiyah Haleem and Ms Lisa White. To the dedication of these colleagues, their encouragement, expertise and love for language, the project owes a great deal. Thanks also are due to Dr Mustafa Shah for helping with some of the bibliographical entries, to Mr Lamaan Ball for providing the Qur’an data bank from which verses quoted in the text were downloaded and to Dr Rahman Haleem and Mr Mohammad Zaki Badawi for the computer programming and retrieval systems they devised for the particular needs of the project. The authors are grateful to the great scholar and friend, Professor Kees Versteegh, for his constant encouragement, and for writing such a generous foreword to this work. The authors have benefited from suggestions made by a number of colleagues. In this regard a special mention must be made of Professor Mahmoud al-Rabie, Dr Stefan Sperl, Mr Badr Al-Mutairi, Dr Marianna Klar, Ms Amira El-Ghandour and again Dr Helen Blatherwick who has been involved on this project on an ongoing basis. The tasks of coordinating the work of others, weeding out discrepancies and preparing, single-handed, a camera-ready copy of the manuscript,
with the thousand-and-one jobs involved, fell to the highly talented Ms Ni‘ma Burney. With remarkable attention to detail, exceptional ability in both English and Arabic and exemplary dedication to the project, she put together a final copy acceptable to Brill. Acknowledgement is also due to Trudy Kamperveen, our editor at Brill, for her suggestions, her encouragement and determination to spur us on, as well as her final check of the manuscript.

والحمد لله الذي هدانا هذا وما كننا نتهيدي لولا أن هدانا الله

****

LIST OF ABBREVIATIONS

<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Definition</th>
</tr>
</thead>
<tbody>
<tr>
<td>accus.</td>
<td>accusative</td>
</tr>
<tr>
<td>act. part.</td>
<td>active participle</td>
</tr>
<tr>
<td>A.D.</td>
<td>Anno Domini</td>
</tr>
<tr>
<td>adj.</td>
<td>adjective</td>
</tr>
<tr>
<td>adv.</td>
<td>adverb</td>
</tr>
<tr>
<td>affirm.</td>
<td>affirmative</td>
</tr>
<tr>
<td>A.H.</td>
<td>year of the Hijra</td>
</tr>
<tr>
<td>card.</td>
<td>cardinal</td>
</tr>
<tr>
<td>cf.</td>
<td>compare</td>
</tr>
<tr>
<td>coll.</td>
<td>collective</td>
</tr>
<tr>
<td>comp. no.</td>
<td>compound numeral</td>
</tr>
<tr>
<td>dem.</td>
<td>demonstrative</td>
</tr>
<tr>
<td>dimin.</td>
<td>diminutive</td>
</tr>
<tr>
<td>e.g.</td>
<td>for example</td>
</tr>
<tr>
<td>elat.</td>
<td>elative</td>
</tr>
<tr>
<td>ellipt.</td>
<td>elliptical</td>
</tr>
<tr>
<td>fem.</td>
<td>feminine</td>
</tr>
<tr>
<td>gen.</td>
<td>genitive</td>
</tr>
<tr>
<td>i.e.</td>
<td>that is</td>
</tr>
<tr>
<td>imper.</td>
<td>imperative</td>
</tr>
<tr>
<td>imperf.</td>
<td>imperfect</td>
</tr>
<tr>
<td>intens.</td>
<td>intensive</td>
</tr>
<tr>
<td>interj.</td>
<td>interjection</td>
</tr>
<tr>
<td>intrans.</td>
<td>intransitive</td>
</tr>
<tr>
<td>jur.</td>
<td>jurisprudence</td>
</tr>
<tr>
<td>masc.</td>
<td>masculine</td>
</tr>
<tr>
<td>n.</td>
<td>noun</td>
</tr>
<tr>
<td>no.</td>
<td>number</td>
</tr>
<tr>
<td>nom.</td>
<td>nominative</td>
</tr>
<tr>
<td>ord.</td>
<td>ordinal</td>
</tr>
<tr>
<td>part.</td>
<td>particle</td>
</tr>
<tr>
<td>pass.</td>
<td>passive</td>
</tr>
<tr>
<td>pass. part.</td>
<td>passive participle</td>
</tr>
<tr>
<td>perf.</td>
<td>perfect</td>
</tr>
<tr>
<td>Pl.</td>
<td>Plural</td>
</tr>
<tr>
<td>----------</td>
<td>----------------</td>
</tr>
<tr>
<td>Prep.</td>
<td>Preposition</td>
</tr>
<tr>
<td>Pron.</td>
<td>Pronoun</td>
</tr>
<tr>
<td>Pronom.</td>
<td>Pronominal</td>
</tr>
<tr>
<td>Q.V.</td>
<td>Which see</td>
</tr>
<tr>
<td>Quad. V.</td>
<td>Quadrilateral Verb</td>
</tr>
<tr>
<td>Quasi-Act.</td>
<td>Adjectival Active</td>
</tr>
<tr>
<td>Quasi-Pass.</td>
<td>Adjectival Passive</td>
</tr>
</tbody>
</table>
/ hamza

The ّ al-hamza ( גדולה) is the first letter of the alphabet; it represents a glottal stop. It is distinguished from ٌ alif (although the two are occasionally, albeit inaccurately, used interchangeably) which represents a somewhat front (or back) open long vowel (see ٌ alif (2)).

٠ a particle occurring 497 times in the Qur’an and functioning as: ٠ interrogative particle (حرف استفهام) preceding both nominal and verbal sentences (cf. هل), whose answer is ‘yes’ or ‘no’. In contexts like that of (5:116) ّْ قلت للناس did you say to the people?, where interrogative hamza precedes a word beginning with hamza, one of two processes may take place a) one of the two hamzas elides altogether, as in (19:78) أُطْلِعَ العَيْبَ أَمْ أَتَحْدَثُ عَنْهُ has he penetrated the unknown or received a pledge to that effect from the Lord of Mercy? or b) the second hamza together with the fatha of the preceding one are, in some readings, fused into a long open vowel /lā/. This case is orthographically rendered in some Qur’anic texts as ل، in some as ل، and in others as ل، as in (10:59) لله أَنْ تَكُمْ has God given you permission [to do this]? Interrogative hamza is used in the Qur’an basically in rhetorical senses such as the following: ٠ to seek acknowledgement (94:1) ّْ لَنْ تَضْرَعْ لَكْ صَدْرَكَ did We not relieve your heart for you [Prophet]? ٠ to reprove (37:95) أَنْ تُحْتَوَّنَ ما تَحْتَوُّنَ do you worship what you hew out [with your own hands]? ٠ to deny (17:40) أَفَأُصْلَحْكُمْ رَبُّكُمْ بِالْبَيْنِينَ وَاتَّخَذَ مِنَ الْمَلَائِكَةِ إِذَا what? Has your Lord favoured you people with sons and taken daughters for Himself from the angels? ٠ to gently invite (57:16) أَلَمْ يَأْتِ الْذِّينَ مَعْنِوا أَنْ تَخْضِمْ is it not time for believers that their
hearts become humble to the remembrance of God and the truth that has come down? 5 to express wonder (25:45) أَلَمْ تَرَ إِلَى رَبِّكَ كِبْرَىُ؟ 6 have you not considered the way of your Lord, how He lengthens the shadow? (12:90) أَلَٰتِلْ نَأْتُ 7 to express incredulity (11:87) أَسْتَكْبَرْتُ أَنْ نَشْرِكَ مَا يَعْبُدُ إِبَّانَا لَوْ سَفُرْتَ 8 to express contempt (21:36) أَهَٰذَا الَّذِي يَذَّكَّرُ عَالِيَةَكُمْ is this the one who demeans [lit. mentions] your gods? 9 to instil a sense of urgency (3:20) وَقِلْ أَمَّا مَا وَقَعَ عَامَّتُكُمْ 10 to ask (10:51) أَفَمَا مِنْ هَذَا الْحَيَوَّةِ الْأُولَى do you feel secure that He will not cause a side of the shore to swallow you up? do you find it so strange that a reminder should come to you from your Lord—through a man from among you—to warn you? II short-distance vocative and/or intimate particle (q.v. يَا). It is said to occur once in the Qur’an in one of the variant readings of (39:9) اِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ إِنَّذَٰلَكَ 11 who worship devoutly during the night! instead of the standard reading أَمَّنْ هُوَ قَانِتٌ عَانِئَةَ اللَّيْلَ or he who worships devoutly during the night III hamza of equalisation (between two propositions) (همزة التسوية) where ا introduces the first proposition and the second is normally introduced by لم (q.v.), giving the meaning of ‘whether (… or whether)’, occurring usually, but not necessarily after, سواء sawā (making a set phrase سواء على ... أو ... إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ إِنَّذَٰلَكَ 11 as for those who disbelieve, it makes no difference whether you warn them or not—they will not believe.

Adam [borrowing from Hebrew occurring 25 times in the Qur’an. Philologists, however, derive it from the root أَدَمُ, d–m denoting,
among other things, the colour brown, the colour of the earth from which Adam was fashioned] Adam (20:115) and for him We commanded Adam before you, but he forgot and We found him lacking in constancy; *children of Adam, humankind.

The Qur’an describes that having created man, God commanded the angels to prostrate before Adam (2:34 and 15:29–33); it also relates that Adam and his wife enjoyed the bounties of heaven before they were enticed by Satan to eat from the forbidden tree (7:20). Having violated God’s command both Adam and Eve were banished to Earth (7:24), although reference is made to his having been forgiven for the transgression (20:122). Adam is also described as someone God has tested but found lacking in resolution (20:115). The Qur’an accenuates the fact that Adam was created from clay and that the nature of his creation and being serves as an analogue for the human status of Jesus (3:59). The dispute between the two sons of Adam, Cain and Abel, is movingly narrated in the Qur’an (5:27–32).

`āzar [borrowing of ambiguous origin occurring once in the Qur’an, which philologists classify under the root ʻā-r while recognising it as a foreign name] variously described as the name of Abraham’s father, an abusive epithet for Abraham’s father, or the name of the chief idol referred to in (6:74) and referred to as `āzar, ‘How can you take idols as gods?’

Allusions to Abraham’s father also occur in the Qur’an in (9:114 and 19:42–9), in which Abraham rebukes his father for embracing polytheism. Abraham also beseeches the Lord to forgive his father, denouncing the worship of idols (37:85–99 and 43:26–8). It was explained, however, (9:114) that Abraham had in fact asked forgiveness for his father only after agreeing with him on a grace period during which the father would make up his mind regarding Abraham’s call to the new religion. Later, when Abraham realised that his father was still ‘an enemy of God’, he denounced him and refused to have anything to do with him.
`āl (see ١۰—۰۷ ﴾٨﴾).

`ābun (see ﴾٨﴾—۰۷).

`abābil (see ١۰—۰۷).

`abārīq [pl. of n. `ibrīq, occurring once in the Qur’an. Philologists classify it under the root ۰۷ ۰۷ ۰۷ although they recognise it as a borrowing from Persian] pitchers, jugs, flagons with glasses, flagons and a cup full of pure liquid.

`abb [n. a rare word the meaning of which was reportedly not known to ۞ ibn ۞ al-Khaṭṭāb, the second caliph (۞ al-ʻiṭqān)] food produced from the land, herbage, pasture (80:31) and fruits and fodder.

`abadan [adverbial] ١ forever, eternally, very long time as for those who believe and do good deeds, We will admit them into gardens graced with flowing streams; there they are to remain for ever ٢ [enhancing negation] ever ٣ expressively, as in (9:108) َلاَ تَنَمَّ عِنْهُ ۚ أَيْدَأَ (don’t you ever pray in it) elliptically, as in (24:17) َيَعْطِكُمُ ٱللَّهُ ۚ أَنْ تَعْوَدُوا لِمَثَلِ أَيْدَأَ (God admonishes you [not] to revert to the like of this [sin] ever).

`ibrāhīm [borrowing from Hebrew occurring 69 times in the Qur’an. Philologists classify it under ۰۷ ۰۷ ۰۷ although they recognise it as foreign] the Prophet Abraham (Gen. XII.5) َإِنَّ أَوَلَى ٱلْمَسَئِلِ بَيْنَ ٱبْرَاهِيمِ ۗ لَدُنِّي أَتَعْوَعَوُوهُ وَهَذَا ٱلْئَنْبِيُّ وَلَدُنِّي ۗ أَهْمَأْنَوَا (3:68) [certainly.]
the people who are most deserving of Abraham are those who follow his ways, this Prophet, and those who are sincere believers; * إِنَّ رَأْيَهُم* name of Sura 14, Meccan, so-named for the mention of Abraham in verses 35–41.

Abraham is described in the Qur’an as the friend of God (4:125). He is also a *hanîf* ‘of pure faith’. The Qur’an refers to Abraham’s introspective quest for the portents of God’s creation and majesty (6:75–9). A further aspect to this is covered in (2:260) when Abraham asks God to reveal to him how the dead are resurrected. His total obedience to God is shown in his offering his son for sacrifice on seeing this in a vision (37:99–111). The Qur’an attaches great significance to the role of Abraham and his son Ishmael in the construction of the Ka’ba and the establishment of the rites of pilgrimage (2:125–8; 22:26–7; 3:96–7) and how Abraham settled his offspring in the barren valley of Mecca (14:35–7); while (2:129) speaks of Abraham asking God to raise among its inhabitants a prophet who would recite God’s scripture and impart its teachings. Crowning it all, God calls him a nation unto himself, a patriarch (16:120), and says that the most deserving of him are those who follow him, the Muslims and their Prophet (3:68).

*أَبَاَقُُاُ لَْ* b–q (of a slave) to flee from one’s master, to bolt; to mutiny; to hide; (of a she-camel) to deny its milk. Of this root, أَبَاقُ occurs once in the Qur’an.

أَبَاقُ ِ *abaqa* a/u [v. intrans.] to run away from one’s master إِذَا أَبَقَ إِلَى الْفُلُّكَ الْمُسْحَجُونَ (37:140) *when he fled [from his Master] to the overloaded ship.*

*أَبِْلَْ* b–l camels, to acquire camels, to look after camels; to stay away from one’s wife, a monk; droves, flocks, bundles; successive waves. Of this root, two forms occur three times in the Qur’an: أَبِْلَ *ibîl* twice and أَبََّلِْ *aabîl* once.

أَبِْلَ *ibîl* [coll. n. for both male and female camels; no singular] 1 camels, and *أَبِْلَاتِْ* b–l camels and *أَبِْلَاتِْ* b–l camels and *أَبِْلَاتِْ* b–l camels and a pair of camels and a pair of cattle 2 clouds (according to an interpretation of verse
do they not see how clouds [also translated as *camels*] are formed!

ِانْبَأَبِلَ [pl. of n. ِِبَأَبَلَةُ, ِِبَأَبَلَةٍ] ِبَأْبِلٌ ِبَأْبِلَةٌ ِبَأْبِلَةٌ or ِبَأَبَلَتَةَ or a pl. n. with no singular] droves, various groups, successive waves (105:3) and He sent ranks of birds against them. Reference here is made to the futile attempt to destroy the Kaʿba by Abraha, a Christian Ethiopian ruler of South Arabia. Tradition relates that this event occurs in year 570 A.D., termed ‘the Year of the Elephant’ (عَامُ الْفِيلِ), in which year the Prophet is said to have been born. The Qur’an relates that flocks of birds hurled pellets of hard-baked clay at the marauding army rendering them like cropped stubble.

ِرَبِّلِيَّسٍ [borrowing from Greek ‘diabolos’ occurring 11 times in the Qur’an, although a number of philologists derive it from بِلِيَّسُ b-l-s because of the ‘utter despair’ (بَلِيُّشُ) the Devil had fallen into as a result of the curse God put on him following his disobedience] the Devil, Satan (17:61) فَذَكَرْنَا إِلَى ِرَبِّلِيَّسٍ when We said to the angels, ‘Bow down before Adam,’ they all bowed down, but not ِرَبِّلِيَّسٍ.

ِرَبِّلِيَّسٌ is a primary character in the creation story: he refuses to obey the divine command to bow before Adam, arguing that he himself had been created from fire whereas Adam was created from clay (15:33; see also 2:34 & 7:11). He entices Adam to eat from the forbidden tree and has him cast from Heaven. He himself is reprieved until the Day of Judgement, but vows to mislead mankind up to that day. It is this banishment together with his vow to mislead mankind that serves as the context for God’s sending messengers and guidance (15:32–42). The Qur’an describes him as a member of the genus of the jinn, while he is also classified as having an angelic identity.

ِبُنِّ (see بِنَ الحَرْثُ b–n–w).

ِأَبْنَاءٍ (see بِنَ الحَرْثُ b–n–w)

ِبُنتٌ (see بِنَ الحَرْثُ b–n–w).
/'021 $



0)0          
 
          A        
((! "# $ Q!))  +78) 
  / 8. ) ) 
)0  S?; bN   c7;,N 708
)5   !74,N 8 )   7O,NX8)2 
/ 8  ) 1  ..$- 2 O+,[& 8Q&-,,0 + 2  ,  
                 
(/$) F
 
 >7   "8> 
K 8  +, 3
 "7 8  H'  ,-   , 2   (    
   *1) 7   
   //$!* "8> 2"8 ? ,        
1) 
       
 
- 7Y! X8&"-8       )5 ) 0  
((($( !
   (          ( 1 )   '*
)  
 ) 0   Q!)1     
*
     !$/! ?O
 +,2 "7 8 d) ,2 0+ %
 "6
 02   "V&/X8 "
  1 *  , 0 
#$    "             
(/$) F >7 "8> K 8  +, 3"78 H'  ,-   ,2   (    
   *1) 7


30)0                  ; A
  H8)   (. "# 

/) 0  1   /$/*/01, '
  , 2 ! 2"+Q! 2 !C:" V7
10    )         "     
8 $./ ]0  7-0"+V>01H8C:" 7  ) "    # $  
  (                   
 $*0 807 H8C: 7  7;:82  70b"0       
*) !


' 421 $ 3  (003

*0' 523 * 6030

/'021 $ 3  3 030


atonkā

‘atatā’ (see وا/ك أ w–k–’.

yatū y to come, to arrive, to bring, to bring forward; to commit; to direct; to afflict; to bestow; to become possible, to become suitable; to yield, to fruit. Of this root, eight forms occur 536 times in the Qur’an: yatā 252 times; yatū once; yatā 204 times; yatīya 67 times; yātī seven times; yātiyatun three times; ma‘tiyy once and mu’tūn once.

yatā i I [v. intrans.] 1 to come, to bring good news of a messenger to come after me whose name will be ‘ahmad 2 to be (in a place) (20:69) إنْ مَسَّهُما كَيْبًا السَّاحِرَ وَلَا يَقْبِلُ السَّاحِرَ حْيَثُ يَتُبُونَ what they have produced is only the trick of a sorcerer, and a sorcerer will not succeed wherever he may be 3 to revert to, to become, to return to being (12:93) أَذْهَبُوا بِقِيْمَتِي هَذَا فَلَقَرْهُ عَلَى وَجْهِ أَبِي يَتُوبُ بْصِيرًا take this shirt of mine and lay it over the face of my father–he will become able to see 4 [with prep. 2 to come upon, to overrun [51:42] مَا نُذْرِنَ مِنْ شَيْءٍ أَنْ تُتَعْلَى إِلَّا أَنْ يُبَشِّرُهُمْ وَعِمَّهُمْ جَعَلْنَاهُ كَالْمُرْمِيمَ leaving nothing it came upon, but reducing [all of] it to dust 5 [with prep. 5 to bring out, to bring forth, to disclose (5:108) ذَلِكَ أَنَّ أَنْ يَتُوبُوا بِالشَّهَادَةِ عَلَى وَجْهِها this way, it is more likely that they disclose the testimony in its proper form 6 [with prep. 6 to find out, to account for, to come up with, to bring out (21:47) وَإِنْ كَانَ مَيْتًا حَيَّةً مَنْ خُرِّلَ أَنْ يَتُبُونَ even if it be the weight of a mustard seed, We will bring it out [We will account for it] 7 [with prep. 7 to bring, to present (17:92) أَوْ أَنْ تُؤْتِيهِمْ وَالْمَلَائِكَةَ فِي بَلَا or you bring God and the angels [before us] face to face II [v. trans.] 1 to come to, to arrive, to get to (26:89) إِلَّا مَنْ أَنْ تُؤْتِيهِمْ يَقْبِلُونَ بِمَا أَنْوَأْ ... do not think that those who exult in what they have given ... 3 to enter (2:189) وَأَنْوَأْ (26:26) فَأَنْتُونَ اللَّهَ بَيْنَاهُمْ مِنَ الْفَوَاعِدَ but God visited with destruction what they built at the very foundations 5 to commit, to do, to perform (27:54) أَنْتُونَونَ الفَاحِشَةَ وَأَنْتُمْ (29:29) أَنْتُكُمْ لَأَتْنَفِئُوا الرُّجَاءُ how can you commit this abomination with your eyes wide open! 6 to perform a sexual act (3:188) لَا تَحْسَبُنَّ الذَّينَ يَفْرَحُونَ بِمَا أَنْوَأْ ... 3:188) (26:26) فَأَنْيَبُوا مِنْ أَنْبَاهُمَا so enter houses by their [main] doors 4 to destroy, to visit with retribution, to attack (16:26) فَأَنْتُونَ، وَأَنْجَحُوهُمْ مِنَ الفَوَاعِدَ (16:26) أَنْتُونَ فِي تَفْصِيْرْهُمْ أَنْفَسْكُمْ فَأَنْثَبُوا مِنَ الْفَوَاعِدَ but God visited with destruction what they built at the very foundations 5 to commit, to do, to perform (27:54) أَنْتُونَ فِي تَفْصِيْرْهُمْ أَنْفَسْكُمْ فَأَنْثَبُوا مِنَ الْفَوَاعِدَ how can you commit this abomination with your eyes wide open! 6 to perform a sexual act (29:29) أَنْتُكُمْ لَأَنْتَنَفِئُوا الرُّجَاءُ how can you come at men [in lust]? 7 [with prep. 7 to approach, to come
by you came to us from a position of power [lit. You approached us from the right hand side] 8 [with prep. ل] to bring someone (something) آَيَّتُكَ يَا بَيَّنِي بَعْرَشَاهَا (27:38) which of you can bring me her throne?

أُتُوا (تَأْتُوا [pass. v. with prep. ل] to be brought something or someone, to be provided with) كلَّمَا رَزَقُوا مِنْهَا مِنْ ثَمْرَةٍ رَزَقَهَا قالَوا (2:25) whenever they are given sustenance from the fruits of these gardens, they will say, ‘We have been given this before,’ [because] they would be provided with [things] resembling one another بل يُريدُ كُلُّ أُمَرِيٌّ مِنْهُمْ أنَّ (7:52) يُؤتى صَحْفًا مَّنْشَرًا each one of them demands that he should be brought scrols [written revelation] unrolled [before his very eyes].

أُتُوا (تَأْتُوا, a phonetically ambiguous form of either v. III (أَتَى) أَتَى, orthographically becoming أَتُى (أَتُى) أو v. IV (أَتَى) أو أَتُى, also orthographically becoming أَتَى (أَتُى) أَتُى). Contextually there seem to be good grounds for assigning the 204 occurrences of أَتُى أَتُى in the Qur’an to form IV rather than form III. However the subject must remain open (آَتَى) I [trans.] 1 to yield, to produce كُلُوا مِنْ هَذَا الْجَنَّةِ أَتُوا أَكْلَهَا (18:33) the gardens, both gardens produced their [proper] yield 2 to settle up, or to pay up, dues so eat of their fruit, when they bear fruit, and pay its dues [the poor’s share] on the day of harvesting it II [doubly trans.] 1 to hand someone something وَعَانَتَهُمْ كُلُّ وَاحِدٌ مِنْهُمْ سَكِينًا (12:31) and she handed each one of them a knife 2 to give something to someone such was Our argument [which] We gave to Abraham against his people 3 to decide to give وإن أَرْتَمْتُ أَنْ تَسْتَرْضَعَوْا أَوْلَادَكُمْ فَأَلَّا جَعَلْهُمْ عَلَيْكُمْ إِذَا سَلَّمْتُمَّ مَا أَتَائِتُمْ بِالمَعْرُوف and if you wish to have your children suckled [by other than their mother] there will be no blame on you if you hand over [to the suckling woman] what you have decided to give [her] in fairness 4 to bring, or fetch, something to someone قال فَلَمَّا عَانَتَهُمْ غَادِئًا (18:62) he said to his servant, ‘Fetch us our lunch.’

أُتُوا (تَأْتُوا) 1 to be given (آَتَى) أَتَى [pass. of both v. III and v. IV (see under أَتُى أَتُى)] (84:7) whoever is given his record
in his right hand; *epithet for the Jews in particular and also for the Christians) those who were given the Scripture 2 to be granted something God said, ‘Moses, you have been given your request.’

ätē [act. part., fem. Åtēya] 1 someone who or something which is coming and the Hour is certainly coming 2 someone who or something which comes 16:15 I come to you with clear authority.

‘ätē [v. n.] 1 the act of giving and giving to relatives ... people who are not diverted, either by commerce or profit, from remembering God, upholding the prayer and paying the prescribed alms.

ma’attiyy [pass. part.] that which is fulfilled, carried out 19:61 truly His promise will always be fulfilled.

mu’tūn [pl. of act. part. μωτίς] those who give, grant, pay up and the mūtūn al-zakāta those who perform the prayers and pay up prescribed alms.

—th—th abundance, great wealth; (of hair and tree branches) to be thick, intertwined; to be fleshy; furnishings. Of this root, āthāth occurs twice in the Qur’an.

āthāth [coll. n.] 1 furnishings 16:80 and from their wool, their fur and their hair, [they have] furnishings and [other] uses/enjoyments for a while 2 property, wealth 19:74 how many a generation before them have We destroyed; who surpassed them in riches and outward splendour.

—th—r trace, mark, track, remnants, remains; landmarks, monuments; authority, favour; to mark; deeds; to pass along, to transmit; to favour, to prefer. Of this root, five forms occur 21 times in the Qur’an: yū’thur once; ātrār āṭhara five times; āṭhar three times; āṭhār 11 times and āṭhāratun once.
yu’thar [imperf. of pass. v. yu’tharah] to be handed down from one generation to the next (7:24) and he said, ‘This is just ancient sorcery [learned from previous generations].’

‘āthara [v. IV, could also be v. III, see discussion under ‘ātā, trans.] to prefer, to put ahead of, to favour (87:16) yet you [people] prefer the life of this world; *(59:9) they give [others] preference over themselves [they are self-denying].

‘āthar [n., pl. ‘āthār] 1 trace, mark, impression (48:29) their mark is on their faces from the traces of prostration 2 sign, manifestation, evidence (30:50) فَأَظْرَنَّ ِإِلَى ُءَاُثَارَ ُرَحْمَةُ ِلَّهُ ِكَيْفُ يُحْيِي ِالأَرْضَ ُبِعَدَ مَوْتِهَا look, then, at the manifestations of God’s mercy, how He restores the earth to life after death 3 deeds, impact, relics (40:21) كَانُوا ِهِمْ أَنْسَدُوْ مُنْهِمُ ُقُوَّةَ وَاتَّئِبَاهُمْ in the world they were stronger than them and made a more impressive impact upon the land; *(20:84) they are there following in my footsteps 4 teachings, as in one interpretation, preferred by ʿal-Rāzī, of (96:20) قَالُ ِيَسْرَعُ ُبِمًا َلَّمْ ِيُصْرِفَوْهُ بِهِ فَيُضِيقُ َفِي ُحُصَّةٍ ُمِنْ ُأَتِرَ ُرَسُولِ ِاللَّهِ he said, ‘I saw what they did not see, so I took in some of the teachings of the Messenger’ [according to the other, and more popular, interpretation: ‘I took a handful from the footstep of the Messenger’].

‘ātharatu [n./v. n.] a trace, vestige, remnant, relic (46:4) bring me a previous scripture or some vestige of handed down knowledge.

th–l tamarisk tree; to be deep-rooted, to be of noble origin; to acquire great wealth; to endure. Of this root, ʿathl occurs once in the Qur’an.

ʿathl [coll. n.] tamarisk bush (wood-giving trees) (34:16) and We replaced for them their two gardens with two others that yielded bitter fruit, tamarisk bushes and a few lote trees.
th-m sin, crime, guilt, to sin, to commit a crime. Of this root, six forms occur 48 times in the Qur’an: إرنَ إرمُ إرنُ "ihtm 35 times; آثنَ آثنَ آثنَ آثنَ آثنَ آثنَ "ethim seven times and تَثَّمُ تَثَّمَ تَثَّمَ تَثَّمَ تَثَّمَ تَثَّمَ "a’thim twice; "a’timin once; "atham once; "athim twice.

"ihtm [n./v. n.] 1 sin, guilt; "ethim [act. part., pl. "a’timin] sinner, guilty, evildoer فَكُونَ مِنْ أُصْحَابِ الْنَّارَ I would rather you were burdened with my sin as well as yours and became one of the inhabitants of the Fire 2 chastisement, blame, censure, but if anyone has reason to suspect that the testator has made a mistake, or done wrong, and so puts things right between the parties, he will incur no censure; *استحقاً (7:107) إِنَّمَا the two of them had committed a sin [lit. merited a sin].

"a’tatham [v. n./n.] punishment for committing a sin (25:68) وَمَنْ يَعْمَلْ ذَلِكَ يَلِقُ أَثَامًا whoever does this will face the penalty.

"a’thim [quasi-intens. act. part.] hardened sinner (76:24) فَأَصَبِّرْ لَكَمْ رَبُّكَ وَلَا تَعْمَلُوا مِنْهُمْ إِثْمًا أَوْ أَفْعَأً so submit patiently to the judgement of your Lord; do not obey any sinner or disbeliever among them.

"a’thim [v. n.] 1 (the act of) causing someone to commit a sin, involving someone in a sinful act (52:23) بِتَبَارَّكَاهُمْ وَبِكُلِّ كَفَارَأَثِم وَلَا تَثَّمُ فِيهِمْ they pass around cups of wine, which cause neither idle talk nor sin [lit. in which there is neither idle talk nor a cause for sin] 2 accusing someone of committing a sin, recrimination لَا يَسْمَعُونَ فِيهِمْ لَعْوَة وَلَا تَثَّمُ فِيهِمْ there they will hear no idle talk or recrimination.

-ح/ج-ث-ج to inflame; to incite; to be fast; (of fire) to crackle; (of water) to be salty, to be bitter. Of this root، "ajaj occurs three times in the Qur’an.

"ajaj [quasi-act. part.] (of water) bitter, salty (56:70) لَوْ نَشَاهُ if We wanted, We could make it [sweet
drinking water] bitter—will you not be thankful!

حُرِّكَةُ أُجُرٍّ [imperf. of v. أُجُرٍّ ajara, trans.] to go into contractual agreement, to work as a hired person or to hire someone to work as a hired person.

أَجِرْ [v., pl. أُجُرْ ajur] 1 wages, payment for work done if they suckle [your babies] do not ask you any reward for it, for my only reward is with the Lord of all beings 3 dowry so marry them with their people’s consent and give them their dowries in accordance with the norms.

أَجأِرَةُ [v. II, trans.; pass. v. أُجِرَّةُ ajjila] to fix a time, to appoint a time and now we have reached the appointed time You decreed for us.

أَجُلَّ [n.] 1 appointed time
people: when their appointed time comes they cannot hasten a single moment nor delay 2 [dual أَجَلَّينَ ajalayn] term, period whichever of the two terms I choose to] fulfill, let there be no censuring of me.

مُوَجَّلَ mu’ajjal [pass. part.] timed, pre-ordained (of time) وما كان لنفس أن نموت إلا بِإِذْنِ اللَّهِ كتابًا مُوَجَّلًا (3:145) no soul may die, save by the leave of God, at an appointed time.

أَجَلٌ [n. ] cause, sake, on account of 5:32 on account of this, We decreed to the children of Israel that ...

أُحا (see voc w–h–d). 

أَكَحَّادَةَ –kh–dh to take, to hold; to acquire; to take to task, to put a stop to, to frustrate; to immobilise; to take after; to earn. Of this root, 12 forms occur 277 times in the Qur’an: أَكَحَّدَةٌ 1 akhadha 123 times; أَكَحْدِدْهَا eight times; أَكْحَدْهَا 9 times; أَكَحْدَتْهَا 124 times; أَكَحَّدَهُ five times; أَكَحدَتُهُ once; أَكَحَّدَهُ once; أَكُحَّدَهُنَّ twice; أَكَحْدَتْهُنَّ once; مُتْكَحِّدَةَ mutakhidha once; مُتْكَحِّدَاتَ mutakhidhin once and mutakhidhat once.

أَكَحَّدَةُ [v. trans., pass. v. أَكَحَّدَهُ 1] to take (4:20) and أَكَحَّدَهَا إِحْدَاهُ مَخْطَأً 68 if you have given any one of them [as a dower] a ton [of gold], do not take any of it [back] 2 to take away, remove (6:46) if God were to take away your hearing and your sight 3 [with prep. ] to grab, to take hold of (7:150) and he took hold of the head of his brother, dragging him to him; *2:206 his arrogance drives him to stick to his sins [lit. the pride in sinning overtook him]; *9:50 أَكَحَّدَنَا أَمَرُّنَا مِنْ قِبْلَ 10:24 the earth has taken on its ornaments 4 to accept, to take on board, to follow (5:41) they say [to each other], ‘If you are given this [ruling], accept it!’ 5 to punish, to take to task 41 so We punished each one of them for their sins 6 to afflict, to overtake, to seize (7:78) فَأُحِدَّنَّهُمُ الرَّجُلَةُ فَأَصَبِّحُوا فِي
an earthquake seized them: by the next morning they were lying dead in their homes 7 to overpower, to overwhelm, to overtake 8 [with prep. ] to try, to test, to afflict (7:130) أُخْذُوا عَالِمًا فَرَاعُونَ بِالسَّـيِّـينَ We tried Pharaoh’s people with the passage of time [lit. the years].

yū’akhidh [imperf. of v. III, trans.] to take to task, to hold to account, to punish (2:286) Lord, do not take us to task if we forget or make mistakes.

ittakhadha [v. VIII] I [trans.] 1 to take for oneself, to adopt (16:51) God said, ‘Do not take two gods’—for He is the one God 2 to fashion for oneself, to create for one’s use (29:41) مجلس الدُّنِىما أتَاخَذَنَا مِن ذَٰلِكَ اللهُ أُولِيَاءٌ كَمْثَلُ النُّذُرِ who took protectors besides God are like a spider taking for itself a house 3 to select, to follow, to take (18:63) and it took its way into the sea in a wondrous manner 4 to exact, to acquire, to obtain (23:110) فأَخْذَنَّهُمْ سَخَرِيًّا but if you had wished you could have exacted payment for [doing] it 5 to take something as (18:77) نُزُلُ شَكْرٌ لِاتَّخَذَتْ عَلَيْهِ أَجْرًا you have turned your backs on Him, you have put Him out of your minds [lit. you put Him behind you]; * (19:88) وَقَالَوْا أَتَّخَذَ الرَّحْمَٰنُ وَذَا they say, ‘The Lord of Mercy has begotten offspring’ [lit. taken an offspring] 6 [with prep. من] to derive something out of (16:67) سَكَرْنَ وَرَزَا قَحْسًا from the fruits of date palms and grapes you derive intoxicants and wholesome provisions II [doubly trans.] 1 to use something for the purpose of (58:16) أَخْذُوا أَمْيَامَهُمْ جَنَّةً they have used their oaths to cover up [their false deeds] 2 to take, adopt someone as (4:125) God took Abraham as a friend.

a‘khdh [v. n.] taking, taking to task, punishment (11:102) and such is the punishment of your Lord for towns in the midst of their sins: His punishment is terrible and severe.
'akhdhatun [n. of unit] a taking, a gripping; an instance of taking to task; to seize; to take to task but they disobeyed the messenger of their Lord, so He seized them with an immense gripping.

'ākhidh [act. part.; pl. 'ākhidhīn] 1 one who takes or accepts something 2 one who takes hold of, one who controls 3 one who is in complete control of it [lit. taking hold of its forelock].

'ittikhādh [v. n.] (act of) adopting or taking something to be something else [indeed] you have wronged yourselves by taking the calf [for a deity].

muttakhidh [act. part.; pl. muttakhidhīn; pl. fem. muttakhidhat] 1 one who takes for him/herself something or someone 2 one who is not committing adultery or taking lovers 3 one who leads others astray for supporters.

'akhkhara 14 times;  yu‘akhkhār once; ta‘akhkhara three times; yasta‘akhkhrūn six times; musta‘khīrūn once; 'ākhkar 15 times; 'ākharān twice; 'ākharūn 22 times;  'ukhār 26 times; 'a'khar five times; 'akh 30 times; 'ākhirūn 10 times and the 3rd person 'al-‘akhhira 115 times.

'akhkhara [v. II, trans.] 1 to delay, to defer; to put behind; the end; the other, the last. Of this root, 13 forms occur 250 times in the Qur‘ān:  

11:8 (8) أَخْرُ أَخْرَا if We delay the chastisement till a reckoned appointment they are sure to say, ‘What is holding it up?’

63:10 (10)  رَبِّ لَوْلَا أَخْرَتِي إِلَى أَجَلٍ قَرِيبٍ  

82:5 (5)  عَلِمَتْ نَفْسَهَا مَا قَدَّمَتْ   and each soul will know what it has done and what it has left undone.

yu‘akhkhār [imperf. of pass. v. أَخْرُ to be
delayed, to be held back, to postpone (71:4) when God’s appointed time arrives it cannot be postponed.

延迟 ta’akhkara [v. V, intrans.] 1 to hold back, to lag behind (74:37) to those of you who choose to go ahead or lag behind 2 to come after, to follow (48:2) لِيُغْفِرْ لَكُمْ اللَّهُ مَا (2:203) and ask Allah in this way (71:4) whether he has forgiven what has gone past of your sins and what comes after 3 to delay (23:43) remember God on the appointed days, if anyone is in a hurry to leave after two days, there is no blame on him, nor is there any blame on anyone who delays.

延迟 yasta’khirūn [imperf. of v. X, intrans. ‘ista’khara, intrans.] 1 to delay, to hold back (7:34) ولَّكُمْ أَنْ تَسْتَأْخَرُوا سَاعَةً وَلَا يَسْتَأْخَرُونَ there is an appointed time for every people—when their appointed time comes they cannot hasten a single moment nor delay 2 to remain behind (23:43) and no community can go before its appointed time or remain behind.

延迟 musta’khirūn [pl. of act. part. musta’khir] one who is holding back, lagging behind (15:24) ولَّكُمْ أَنْ تَسْتَأْخَرُوا and We know the ones of you who press forward in the forefront and We know the ones who lag behind.

延迟 أَخَرُ I [n./quasi-act. part.; dual أَخْرَانُ, pl. أَخْرَائِ] 1 the other one (12:36) قَالَ أَذْهَبْنَا إِلَى أَرَائِي أُعْصِرُ حُمْرًا وَقَالَ الَّآخَرُ إِلَى أَرَائِي أُحْلُفُ فَوَقَ رَأَسِي أَحْلُفُوا بِهِ ‘some of them said, ‘I saw myself pressing grapes’, and the other said, ‘I saw myself carrying bread on my head’ 2 additional or further one (39:68) ثُمَّ نُفَخُ فِيْهِ أَخْرَى then it is blown in it another [time] II [adjectively] 1 another/other (20:18) and I have other uses for it 2 different (23:14) ثُمَّ أُشْتَهِيَّنَا خَلَقًا أَخْرَى then We construct him into a different creation/creature 3 additional (6:19) do you really bear witness that there are other gods beside God? 4 [derogative] ‘that other one too!’ (53) أَفْرَايُّ أَلَّاتٍ وَالْعَزَّى وَمَنَادَةَ النَّائِثةِ الأَخْرَى أَخْرَى and consider أَلَّاتُ and أَلَّتَطُّ, أَلَّزَّة, and that other, third, one—Manât!
١ ذِإَ عَلَى الَّذِينَ عَمِنَّ أَجَدُوهُمْ وَيَتَّقُونَ ٣٩٤ ١٧٩ ٠٨ ٧٣٪ ٠٩٨ ٠٩ ٠٨ ٠٧٬ ٠٧ ٠٦ ٠٥٨ ٠٥ ٠٤٩ ٠٤ ٠٣٨ ٠٣ ٠٣١ ٠٣ ٠٢٩ ٠٢ ٠٢٨ ٠٢٧ ٠٢٦ ٠٢٥ ٠٢٤ ٠٢٣ ٠٢٢ ٠٢١ ٠٢ ٠١٩ ٠١٨ ٠١٧ ٠١٦ ٠١٥ ٠١٤ ٠١٣ ٠١٢ ٠١١ ٠١ ٠٠٩ ٠٠٨ ٠٠٧ ٠٠٦ ٠٠٥ ٠٠٤ ٠٠٣ ٠٠٢ ٠٠١ ٠٠}}
his [aggrieved] brother [in humanity], then there shall be conformity [to his wish] in fair practice 4 the like of (17:27) إنّمّن كانوا إخوّانًا المبتعثين squanderers are the like of the devils 5 brothers and sisters together [إِخْوَانٍ] إِخْوَانٍ ikhwān and إِخْوَانٍ ikhwatun] وإنّمّن كانوا إخوّةً رجالةً ونساءً فلذكّر مثل حظ الأنثى (4:176) but if there are [surviving] brethren, male and female together, the male is entitled to twice the share of the female 6 fellows in the faith أَخْتُمْلِكَ أَهْمَاهُكَمْ ... and أَخْتُمْلِكَمْ أَهْمَاهُكَمْ ... أَخْتُمْلِكَمْ أَهْمَاهُكَمْ ... أَخْتُمْلِكَمْ أَهْمَاهُكَمْ ... أَخْتُمْلِكَمْ أَهْمَاهُكَمْ ... أَخْتُمْلِكَمْ أَهْمَاهُكَمْ ... أَخْتُمْلِكَمْ أَهْمَاهُكَمْ ... أَخْتُمْلِكَمْ أَهْمَاهُكَمْ ... أَخْتُمْلِكَمْ أَهْمَاهُكَمْ ... أَخْتُمْلِكَمْ أَهْمَاهُكَمْ ... أَخْتُمْلِكَمْ أَهْمَاهُكَمْ ... أَخْتُمْلِكَمْ أَهْمَاهُكَمْ ... أَخْتُمْلِكَمْ أَهْمَاهُكَمْ ... أَخْتُمْلِكَمْ Aَخْتُمْلِكَمْ forbidden to you [in marriage] are your sisters, your daughters, your sisters ... 2 milk-sister حَرَمْتُ عَلَيْكَمْ أَهْمَاهُكَمْ ... حَرَمْتُ عَلَيْكَمْ أَهْمَاهُكَمْ ... حَرَمْتُ عَلَيْكَمْ أَهْمَاهُكَمْ ... حَرَمْتُ عَلَيْكَمْ أَهْمَاهُكَمْ ... حَرَمْتُ عَلَيْكَمْ أَهْمَاهُكَمْ ... حَرَمْتُ عَلَيْكَمْ أَهْمَاهُكَمْ ... حَرَمْتُ عَلَيْكَمْ أَهْمَاهُكَمْ ... حَرَمْتُ عَلَيْكَمْ أَهْمَاهُكَمْ ... حَرَمْتُ عَلَيْكَمْ أَهْمَاهُكَمْ ... حَرَمْتُ عَلَيْكَمْ أَهْمَاهُكَمْ ... حَرَمْتُ عَلَيْكَمْ أَهْمَاهُكَمْ ... حَرَمْتُ عَلَيْكَمْ أَهْمَاهُكَمْ ... حَرَمْتُ عَلَيْكَمْ Aَهْمَاهُكَمْ forbidden to you are your mothers ... your milk-sisters ... 3 fellow, counterpart (7:38) كلّمَا دُخِلَتْ أُمَّةٌ نُعْمَتْ أَحَنَّا every time a community enters, it curses its counterpart [lit. sister].

- دَ–دَ d–d abomination, hardship, disaster, affliction; to befall, to afflict; shameful. Of this root, إِذَا ُiddan occurs once in the Qur’ān.

- إِذَا ُiddan [quasi-act. part.] abominable, detestable, loathsome وقالوا أُخَذَ الرِّحمَنَمُّ وَأُخَذَّنَا جَنَّتَيْنَ إِذَا ُiddan and they say, ‘The Lord of Mercy has begotten offspring’, how abominable is this thing you assert.

- إِدَّرِيسُ إِدَّرِيسُ idrīs (see دَرْ–رُ–سُ). 

- آدمُ آدمُ ādām (see إِلَّا إِلَيْهِ يَوُؤُدُّ ādā once. 

- دَ–دَيُّ d–d to ripen, to become due; to snare, to prepare; to convey, to bring about; to pay. Of this root, two forms occur six times in the Qur’ān: يَوُؤُدُّ ādā five times and إِلَّا إِلَيْهِ يَوُؤُدُّ ādā once.

- يَوُؤُدُّ ādā [imperf. of v. إِلَّا إِلَيْهِ يَوُؤُدُّ ādā trans.] 1 to pay up, to return 2 اَلْلَّهِ يَأْمَرُكُمْ إِلَّا إِلَيْهِ يَوُؤُدُّ ādā God commands you
to return trusts to their owners 2 [with prep. أَنُهُ] (44:18) [الله أَعُوْدَنَهُ] [saying to them,] ‘Hand over to me the slaves of God’.

إِذَّ adā` [v. n.] restitution, paying up, handing over (2:178) فَمَسْ عَقِيَّ نَزْهُ مِنْ أَخِيهِ شَيْءًا فَإِنَّفَأَبَاهُ بِالمَعْرُوفِ وَإِذَّا إِلَى إِبْصَانٍ but if the culprit [lit. someone] is relieved from some [of the penalty] by his [aggrieved] brother [in humanity], then there shall be conformity [to his wish] in fair practice, and restitution [of the remaining part of the penalty] to him [the aggrieved] in a good way.

إِذْ idh I adverb of time occurring 309 times in the Qur’an, ‘when ...’, ‘at the time of ...’, and structurally functioning as: the first part of a construct (إِصْفَةٌ) of which the second part is either a nominal clause, as in (9:40) إِذَا هُمَّ فِي الْغَارِ when both of them were in the cave, or a verbal one, as in (9:40) إِذَا أَخَرَجَ الَّذِينَ كَفَرُوا when the disbelievers drove him out. As an adverb إِذْ complements a verbal element; however in the Qur’an and as a device for drawing maximum attention to what follows, إِذْ quite frequently initiates sentences, with no such element explicitly preceding it (leaving it to the reader/listener, so to speak, to add such an element as clarifies certain aspects of the situation), as in (14:6) إِذَا قَالَ مَوْسِئٌ لَّقُوَّمِ and [remember or mention here is made of the moment] when Moses said to his people. The device is particularly used in the Qur’an as a means of connecting parts of a subject/story spread over a long discourse, as in Sura 8 (الأَنْفَال ‘the Spoils’), in which the story of the Badr campaign is told. 13 of the first 49 verses, which directly deal with the story, begin with إِذَا, thereby sustaining the attention and keeping the long discourse together. The second part of the construct may be replaced with compensation nunation (تَوْيِينَ التَّعْوِيض) (q.v.) if it refers to a preceding part of the discourse that is clearly understood, as in (56:84) وَأَنْتُمْ حِينَمَا تَتَظَرُّون while you, at that moment, [i.e. the moment (previously mentioned) when the soul of a dying person reaches his gullet], gaze on. إِذَا also occurs as a second part of a construct (at the same time as being the first part of a following one) with words signifying ‘time’, such as حِين hīn, يَاوْمُ يَوْمُ، يَوْمَ بَعْدَهُ, as in (99:4) on that Day it will tell its story and (3:8) رَبّنَا لَا تَرْغِبْ قَلْبَنَا بَعْدَ إِذَا هَنَّئَنَا our Lord, cause not
our hearts to deviate after You have guided us II ‘idh (إذ) may also be interpreted in some contexts as signifying causation, as in 43:39 and it will not avail you today, it is because of your having done wrong that you are sharing in the chastisement, and also in an interpretation of verse 46:11 and because they have not been guided by it, they will say, ‘This is an ancient fabrication.’

‘idhā occurs 423 times in the Qur’an and functions as: I [adverb of time indicating the future (ظرف زمان المستقبل) and implying conditional dependency (الشرط), between its two complements, of which the first is always a verbal clause] ‘when’, ‘as in’ (23:101) فَإِذَا نَفَخَ فِي الصُّوْرَ فَلَا أَنْسَابٌ بَيْنَهُمْ بَيْنَ هُمْ وَلَا يَسْتَعْلَوْن when the Trumpet is blown, the ties between them will be as nothing and they will not ask about each other. The complements of إذًا (إذًا) (q.v.) may elide, if understood from the preceding discourse, and become compensated for by compensation nunciation (تَوَكِّيَةَ التَّوَكُّيَةِ) (q.v., n), as in (23:34) وَلَنْ أَطْعِمْ بَشَرًا مِّنَكُمْ إِذًا لَخَاضِرُونَ and if you obey a mortal like you, you will then definitely lose out. In such cases ambiguity may arise between what may be considered as an instance of إذًا or an instance of إذة إذًا may, together with its two clauses, also express habitual action, as in (4:142) إِذَا عَالَةُ الْخَافِضِينَ يُخَادِعُونَ اللَّهَ وَهُوَ خَادِعُهُمْ، إِذَا قَالُوا إِلى الصَّلَاةِ قَامُوا كَمَا يُرِيُ فِي الْقُرْآنِ إِلَّا أَنْ يَذَكَّرُوْنَ اللَّهَ إِلَّا قَلِيًا the hypocrites try to deceive God, but it is He who causes them to be deceived; when they stand up to pray, they do so sluggishly, showing off in front of people, and rarely remember God. إذًا is often combined with the so-called ‘redundant’ mā (ما الزائدة) (مَا الزَّائْدَةُ), which lends emphasis to the entire part of the discourse in which it appears giving a meaning of ‘whenever …’ ولا على الذين إذًا ما أُولِكَ لَتَحْمِلُهُم (92) nor is there blame attached to those who, whenever they came to you [Prophet] to provide them with a mount … II [particle of surprise (حرف لمفاجأة) (حَرْفُ لِمْفَاجَأَةٍ) ‘all of a sudden’, ‘lo and behold!’ ‘there it was!’ preceding a nominal clause, as in 20:20 فَأَقْلَفَاهَا إِذًا هَيْ حَيَةٌ سُمَى he threw it down and—lo and behold!—it was a moving snake.
... dh–n ear, to hear; to know, information, to inform; to seek permission, to permit; to declare, declaration, to warn. Of this root, 12 forms occur in 104 places in the Qur’an: "adhina 19 times; "udhina six times; "adhdhana three times; ta’adhdhana twice; "adhana twice; ista’dhana 12 times; "adhan once; "idhn 39 times; mu’adhdhin twice; "udhun five times; "udhunayn once and "adhān 12 times.

"adhina a I [v. intrans.] 1 to permit, to allow, to give leave لا يتكلمون إلا من أنَّ الله الرحمن (78:38) they will not speak except the one to whom the Beneficient gives permission 2 [with prep. ل] to listen to, to give ear to, to obey وألتم لرُبُها وحَفَطُ (84:2) and listened to its Lord and obeyed 3 [with prep. ل] to allow something to be done, to sanction, to have they partners who ordained for them, in matters of faith, that which God has not sanctioned? 4 [with prep. ل] to be warned of أم لم تعلوا فأذنوا بحرب من الله ورسوله (42:21) if you do not [desist from consuming interest], then be warned of hostility from God and His Messenger II [v. trans. with أن] an + v.] to give one’s permission, to permit the doing of; to ordain في بيوت أنَّ الله (24:36) in houses [of worship], God has ordained that they be raised high and that His name be remembered in them.

"udhina [pass. v.] to be allowed, to be given leave
اذَّن أَيْنُ اللَّهُ يَقَالُونَ بَنَاثُمُ طَلَّمَوًا (22:39) those who are being attacked are permitted [to defend themselves] because they have been wronged.

اذَّن' addhana [v. II, intrans. with an + v. or with prep. إِ] to declare, to announce publicly, to proclaim (22:27) and proclaim the Pilgrimage to humankind.

اذَّن تَذَاذَن ta‘adadhana [v. V, intrans.] to make known, to declare, to solemnly proclaim (14:7) and [remember] when your Lord proclaimed, ‘If you are thankful, I will give you more.’

اذَّن 1 adhara [v. IV, trans.] 1 to inform, to apprise, to tell, to confess, to admit (41:47) and on the Day He calls to them, ‘Where are My partners?’ they will answer, ‘We admit to You, not one of us is a witness’ 2 to warn (21:109) but if they turn away, say, ‘I have warned you all in the same way.’

اذَّن 2 istada‘hara [v. X, trans.] to seek permission or leave (24:62) so if they ask your leave to attend to some of their private affairs, allow whomsoever of them you wish.

اذَّن 3 aladhâ [n./v. n.] proclamation, declaration (9:3) and a proclamation from God and His Messenger to all people on the day of the Great Pilgrimage.

اذَّن 4 aladhâ [n./v. n.] permission, leave (11:105) and on the day when [the Day of Resurrection] comes, no soul will speak except by His permission.

اذَّن 5 mu‘adhdhin [act. part.] public crier (12:70) then a crier called out, ‘You camel riders!, you are thieves.’

اذَّن 6 adhun [n.; dual adhumayn; pl. ‘adhân] ear (2:19) they put their fingers into their ears to keep out the thunderclaps for fear of death; 7 هُوَ أَذَّنٌ (9:61) [derogatory] he listens and believes just anything
that is said to him! [lit. he is an ear, i.e., gullible]; * فضَرِبَتُناٰ (18:11) َ َٰ عَلَىٰ هُمْ We sealed their ears or We stopped them hearing [lit. We struck on their ears].

—dh–y harm, injury, damage; to wrong, to harm; high tumultuous waves. Of this root, three forms occur 24 times in the Qur’an: ُادْحَ 10 times; ُودُّيَ ُأَدْحَ 五 times and ُادْحَ 五 times.

ُادْحَ [v. IV, trans.] 五 to offend, to trouble, to inconvenience, to malign, to affront (33:53) for that inconveniences the Prophet 五 to punish, to take to task (4:16) والدَّلَانَ يَتَأْثِرُونَهَا فَلَا فَادْحَ ُأَدْحَ if any two of you commit [a lewd act] punish them both.

ُودُّيَ [pass. of v. IV] 五 to be harmed, to be injured, to be persecuted (6:34) َٰ وَأَوْدُّواٰ حَتَّىٰ أَنْ أَنْتُمْ نَصَّرْتُنَا ُوُدُّيَ نَصَّراً and were persecuted until Our aid came to them 五 to be molested, accosted, harassed, solicited (33:59) َٰ يَتَأْثِرُونَهَا فَلَا فَأَوْدُّواٰ ُوُدُّيَ نَصَّراً جَلَّ الْمُؤْمِنُونَ َٰ أَنْ يُعَذَّبُ فَلاٰ فَأَوْدُّواٰ ُوُدُّيَ نَصَّراً Prophet, tell your wives, your daughters and women of the believers to draw their garments over them—this is more likely to make them recognisable and so not be harassed.

ُادْحَ [n./v. n.] 五 disease, affliction, injury, ailment, to trouble (2:196) َٰ فَمَّا كَانَ مَرْضَىٰ أَوْ بِأَذىٰ مِنْ رَأْسِهِ فَقَنَىٰ so if any of you is ill, or has an ailment of the scalp, he should compensate 五 ill-treatment, offence, insult (3:186) َٰ وَتَسَمَّىٰ مِنْ فِيْلَكَ وَمِنْ الدَّيْنِ أَنَّهُ اِذَا كُبْرَ أَذىٰ ُوُدُّيَ َّأَذىٰ ُوُدُّيَ ُأَذىٰ and you are sure to hear from those who were given the scripture before you, and from those who associate others with God, a lot of insults 五 little hurt, trifling damage (3:111) َٰ لَا يُضَرِّعُوْمُ إِلَّاٰ أَذىٰ ُأَذىٰ ُأَذىٰ ُأَذىٰ they will never [be able to] inflict on you but a trifling damage 五 hardship, inconvenience, to be afflicted by affliction (4:102) َٰ وَلاٰ جَنَاحٌ عَلَيْكُمْ إِنْ كَانَ بِكَمْ أَذىٰ مِنْ مَعْرَفَ أَوْ كَانَ مَرْضًا مَرْضَىٰ أَنْ تُضَرِّعُوْمُ إِلَّاٰ أَذىٰ it is no sin for you to lay aside your arms if you are afflicted by heavy rain or illness 五 painful condition, impurity, soilings (2:222) َٰ وَيَسَأَّلُونَكَ عِنْدَ الْمُحِيضِ فَلِهُوُّ أَذىٰ and they ask you [Prophet] about menstruation, say, ‘Menstruation is an impurity/painful condition.’
r–b power, purpose, need; knot; intelligent, resourceful, able and fit. Of this root, اِرْبَاطةٌ اِرْبَاطُ and مَارِب مَارِبُ occur once each in the Qur’an.

irbatun [n./v. n.] sexual desire, potency, sexual capability; desire for women ولا يِدّين رُبَّنَاهُنَّ إِلَّا لِيُغُوَّدُنَّهُنَّ ... أوَّلَيْ اِرْبَاطٍ غَيْرَ ... اِرْبَاطٍ (24:31) and not to reveal their charms except to their husbands ... or such men as attend them who have no sexual desire ....

ma‘ārib [pl. of n. مَارِب] purposes, uses هي عصاً أَوْكَايْ عَلَيْهَا وأَهْضَرَ بِهَا عَلَى غَنْمِي وَلَيْ مِنْ مَارِبٍ أَخْرَى (20:18) it is my staff. I lean on it; I beat down leaves with it for my sheep (or, I restrain my sheep with it) and I have other uses for it.

r–d the earth, earth, land; to be flat; to be fatty; to be touched. Of this root, أَرضُ أَرْضُ occurs 461 times in the Qur’an.

ard [n. [pl. the Earth (16:3) خَلَقَ السَّمَوَاتِ والْأَرْضَ بالْحَقِّ He created the heavens and the Earth in truth 2 land, soil and a sign for them is the dead land, We bring it to life 3 ground which is split asunder from about them, and [humankind] emerges in haste 4 country, land أَجَنَّا لِئَلْهُمْ أَرْضًا مِّنْ أَرْضِي نَسْحَرَكُ بِاَمَوَّسِ (36:33) have you come to drive us from our land with your sorcery, Moses? 5 domain يَعِبَادُونَ أَنْ تَعِبَادُنَّ إِنَّ أَرْضَيْنَ وَصَعِبَتْ فِي اِلْأَرْضِيْنَ فَاعْتَدُونَ (50:44) My believing servants!, My domain is vast, so worship Me and Me alone; اِفْتَلِوا يُوسُفُ أوَّلُهُمْ أَرْضًا (28:9) kill Joseph or cast him forth in some land [lit. throw him on the ground].

r–k lot-tree, to feed on such a tree, to stay put near such trees; couches, soft furnishings. Of this root, أَرَائِكْ أَرَائِكْ occurs five times in the Qur’an.

arā’ik [pl. of n. أَرَائِكْ] couches, أَرِيكَةَ أَرِيكَةَ therein they will be reclining on couches.

iram [proper name occurring once in the Qur’an] name of the
legendary capital city of ād (q.v.) have you considered how your Lord dealt with the people of ād, of īram, the city of lofty pillars!

The place is also linked with the Prophet Ḥūd, who was sent to the people of ād. A number of classical commentators also speak of īram in the context of a tribe.

āz-r back; strength; to encompass; wrap, loin cloth; to support, to brace, to back up. Of this root, two forms occur once each in the Qur‘an: āzāra and āzr.

āzāra [v. IV, trans.] to back up, to prop up, to bolster, to strengthen like a seed that puts forth its shoot, and strengthens it, and grows thick, and rises straight upon its stalks.

āzr [v. n./n.] power, strength, capability augment my strength through him.

āzar (see alphabetically āz-r).

āzz to whiz, to buzz, to hum; to agitate, to shake up, to incite, to stir up. Of this root, two forms occur once each in the Qur‘an: ta‘uzz and ʿazz.

ta‘uzz [imperf. of v. ʿazz, trans.; v. n. ʿazz] to set in confusion, to stampede, to confuse have you not considered that We let the devils loose on the disbelievers to confuse and incite them [to sin].

āz-f to draw near, to be in a hurry, to be cowardly. Of this root, two forms occur three times in the Qur‘an: azifa once and al-ʿazifatu twice.

azifa a [v. intrans.] to draw near the imminent Hour draws near.

al-ʿazifatu [act./part./n.] that which is approaching, an epithet of the Day of Judgement and warn them of the ever-approaching Day, when the
hearts are next to the throats.

ًاساتيرُ (see س/طالب s–t–r).

ًاسباطُ (see س/طالب s–b–t).

ًإستبراقُ [borrowing from Persian occurring four times in the Qur’an] thick silk material, brocade (55:54) they are reclining on couches lined with brocade.

ًإسمحاقُ [proper name of Hebrew origin occurring 14 times in the Qur’an] Prophet Isaac (Gen. XX.2) ويَمْنُ بَعْمَتْهَ عَلَيْكِ وَعَلَىٰ (12:6) and He perfects His blessing on you and the House of Jacob, just as He perfected it earlier on your two forefathers, Abraham and Isaac.

The Qur’an speaks of how the birth of Isaac was promised to Abraham despite his wife’s advanced age, and how she met the news with utter astonishment (11:71 and 15:53). Isaac is often mentioned in the company of other distinguished prophets.

ً–s–r shield, shackles, bondage, to shackle, to capture; captive; family, limbs, physique, body structure. Of this root, five forms occur six times in the Qur’an: تآسرُونُ once; ًasr once; ًآسرُ once; ًآسرى; ًآسري ًآسراً twice and ًإسارُ once.

ًإسارُ [imperf. of v. ًاسرة, trans.] to take as prisoner of war, to take as captive فريقًا تتقللان وتأسروون فريقًا (33:26) some of them you killed and some you took captive.

ًإسرك [n.] physique, build, bodily structure; constitution نحن خلقناهم وسدننا أسرهم (76:28) We it is who have fashioned them and strengthened their constitution.

ًإسرى [n./quasi-pass. part.; pl. أسرى and أسراء] prisoner of war (8:70) ًباليهَا الليثيُ قل لمن في أيديكم من الأسرى إن يعلم الله في قلوبكم خبرًا يوكلكم خبرًا مما أخذ ملكم Prophet, tell the war captives in your hands, ‘If God knows of any good in your hearts, He will give you better than what has been taken from you.’
Israel

אֶֽיְּרָֽאֵל [proper name of Hebrew origin occurring 43 times in the Qur'an] 1 Prophet Jacob (cf. Gen. XXXII.28) and of the seed of Abraham and Israel—and of those We guided and chose 2 the Children of Israel; * بني إسرائيل بنو إسرائيل (10:90) * the Children of Israel, the Jewish People; 3–4 name of Sura 17, Meccan sura, also called 3–4 Desde, so-named because of the reference in verses 4–8 to the ‘Children of Israel’ (see صارم/ي s−r−y).

أساسَ beginning, root, foundation, to find. Of this root, أَسَاسَ occurs twice in the Qur'an.

أَسَاسَ [v. II trans.] to find, to establish, to base (4:9) فَلَمَّا أَسَاسُوا أَنْتَقَمَّا مِنْهُمْ when they became contentious with Us, We punished them.

أَسَافَ أَسَافَ [n./v. n. used adverbially] sorrow, grief; in sorrow, grieving are you [Prophet] going to torment yourself to death grieving over them if they do not believe in this message? (18:6) يَأَسَفَ َوَيَأَسَفِ يَا أَسَافُ! (3:84) * my terrible grief for Joseph! (with the open long vowel َāl replacing the 1st person sing. pronominal suffix ِ for emphasis يَا أَسَافُ! > يَا أَسَافُ!)

أَسَافَ أَسَافَ [quasi-intens. act. part.] very angry, most indignant, aggrieved, grieving, very sad 3–4 and when Moses returned to his people, angry and aggrieved.
isma‘il [proper name of Hebrew origin occurring 12 times in the Qur’an] Prophet Ishmael (cf. Gen. XVI.12), and mention in the Book Ishmael, he was true to his promise, and was a messenger and a prophet.

The Qur’an speaks of Ishmael’s role in helping his father construct the Ka‘ba (2:125); and the famous sacrifice (see b-r-h-m for ibrāhīm); he, like his brother Isaac, is mentioned in conjunction with other distinguished prophets, confirming the sacred continuum which Islam sees as binding earlier prophetic figures to Muḥammad.

—as—in s—n relic; (of water) to become putrid, to be overcome with fumes from such water; to take after one’s father. Of this root, ʿāsin occurs once in the Qur’an.

ʿāsin [quasi-act. part.] polluted, putrid, stinking (47:15) in it there are rivers of water unpolluted.

—as—in s—w/y cure, medicine; to console; sadness; to treat equally; model, exemplar; pillar. Of this root, two forms occur seven times in the Qur’an: ʿāsā four times and ʿuswatun three times.

ʿāsā [v. IV, intrans.] to sorrow, to grieve (7:93) so how can I grieve for a people of disbelievers?

ʿuswatun [n.] model, exemplar; pillar; you have had in the Messenger of God a good model, for those who put their hope in God and the Last Day.

—as—in sh—r teeth of a saw, to cut; to trace; to be ungrateful. Of this root, ʿashir occurs twice in the Qur’an.

ʿashir [quasi-intens. act. part.] ingrate; insolent, incorrigible. "has the Message been sent down upon him out of all of us? [No indeed], rather he is an incorrigible liar!"
w–ṣ–d (this root overlaps with root w–ṣ–d because of the dialectal difference in pronouncing *hanza* as a pure vowel) sleeveless undergarment, to wear such a garment; animal pen; courtyard; to shut tightly. Of this root, *mu'sadatun* occurs twice in the Qur'an.

*mu'sadatun* (also *muṣadatun*) [pass. part.] closed, shut, engulfing (104:8) *it is closed on them.*

iṣr [n.] 1 load, burden (7:157) *and He relieves them of their burdens,* and the shackles that were upon them 2 promise, vow, agreement, pledge, covenant *(3:81) do you affirm?* [He said], and do you agree and take My pledge concerning this?

āsāl [n.] 1 bottom, base (37:64) *it is a tree that emerges in the bottom of the blazing Fire* 2 [pl. *āsul*] root, stem (59:5) *whatever palm trees you have cut down or left standing on their roots—[it was done] by God’s leave.

āsil [n.; pl. *āsilā*] time before sunset, evening (13:15) *everything that is in the heavens and the Earth prostrates to God in the mornings and in the evenings, as do their shadows, willingly or unwillingly;* *and glorify Him [morning and evening] constantly,* at all times.

ūfīn occurs
three times in the Qur’an.

ṣu’ūfīn [interjection described by grammarians as a quasi-imperfect verb (اسم فعل ماضي) word uttered in exasperation expressing displeasure or impatience, ‘ugh!’, ‘fie!’ (21:67) ἶf ʼāfikum 1 ʼāfikum ἶf ἰn the ἰnstead of God.

1–f–q rolls of tanned leather; ways, direction, horizon; to roam about. Of this root, two forms occur three times in the Qur’an: ἶf ʼāfīq twice and ἶf ʼāfīq once.

ʼāfīq [n.; pl. ʼāfīq] 1 horizon while he stood on the highest horizon 2 the four corners of the earth, everywhere (41:53) ἰn the ἰn them. We will show them Our signs everywhere and in themselves, until it becomes clear to them that it is the Truth.

1–f–k falsehood, to lie, to deceive. to beguile; to turn upside down, to change the manner of things; to turn away, to dissuade. Of this root, six forms occur 27 times in the Qur’an: ἰf ʼāfīk three times; ἰf ʼāfīk ἰν the ἰn; ἰf ʼāfīk ἰν the ἰn; ἰf ʼāfīk ἰν the ἰn; ἰf ʼāfīk ἰν the ἰn; ἰf ʼāfīk ἰν the ἰn.

ta’fīk [imperf. of v. ἰf ʼāfīka (also ἰf ʼāfīka) trans.; pass. v. ἰf ʼāfīka] 1 to turn away from, particularly with guile and deceit (46:22) they said, ‘Have you come to turn us away from our gods?’ 2 to fabricate, to fake, to feign and to invent; to invent, to devise (7:117) then We inspired Moses, ‘Throw your staff,’ and—lo and behold!—it devoured what they had fabricated.

ʼīf ʼāfīk [n./v. ἰn.] 1 falsehood, lie, a false slander (25:4) ἰf ἰn the ἰn the unbelievers said, ‘This is but a lie he has made up’ 2 al-ʼīf ʼāfīk [الى] the false accusation of unchastity brought against ʼā’isha, the Prophet’s wife (24:11) then ʼāfīk ἰn the ἰn those who brought the false slander were a group from among you.

The narrative of the ʼīf ʼāfīk incident (24:11–40) stems from an
incident which occurred during a military expedition. The Prophet’s wife ā’īsha lost her necklace and returned to search for it; however, the convoy she was travelling with had departed without her. It was assumed that she was riding in the hawdaj of her camel. Subsequently, ā’īsha was found by a companion who escorted her back to the encampment. It was insinuated that she could have been involved in adultery; the Qur’an fully exonerated her, describing the charge as an abject falsehood (‘ifk).

هلَّنَّ (2–212:26) أَلْتُنَكُمُ عَلَىٰ مِنْ تَزَّلَّ الشِّيَاطِينَ تَزَّلَّ عَلَىٰ كُلِّ أَفَالِكَ أَلْتُمْ shall I tell you who the devils come down to?, they come down to every lying sinner.

mu’tafikatun [act. part. fem.; pl. mu’tafikāt] that which is turned upside down, overthrown, subverted, the cities which were turned upside down, or subverted, such as the city of Lot (q.v.) and أصحاب مدينّ و المُوَتَّفِكتَات أُسِتَهْمَ رَسُلُهُمْ بالبيتات (70) and the peoples of Midian and the overthrown cities, their messengers came to them with clear proofs.

أَفَالَ (7–1) (of a female’s milk) to decrease; (of planets and stars) to set; to be absent or go away from. Of this root, two forms occur four times in the Qur’an: أَفَالَا afala three times and أَفَالِيْنَ أَفْيَلِينَ once.

أَفَالَا u [v. intrans.] to set. فَلَمَّا رَأَى الشَّمْسُ بَارِزَةً قَالَ هَذَا (6:78) رَبَّي هَذَا أَكْبَرُ فَلَمَّا أَفَلَ قَالَ فَلَمَّا أَفَلَ يَقُومُ إِلَى بَرِّي مَا تَشْرُكُونَ then when he saw the sun rising he cried, ‘This is my Lord! This is greater’, but when the sun set, he said, ‘My people, I disown all that you associate [with Him].’

أَفْيَلِينَ [pl. of act. part. أَفْيَل] that which sets (6:76) جَنَّ عَلَيْهِ اللَّيْلُ رَأَى كُوْكَبًا قَالَ هَذَا رَبِّي فَلَمَّا أَفَلَ قَالَ لَا أَحْبَبَ الأَفْيَلَينَ when the night grew dark over him he saw a star and said, ‘This is my Lord,’ but when it set, he said, ‘I do not like things that set.’

uqqitat (see وَقَأَةٍ w–q–t).

أَفَالَ (7–1) food; yield; morsel; to eat, to consume, to devour; to
to eat; to become enraged. Of this root, six forms occur 110 times in the Qur’an: ‘akala 93 times; ʿākl four times; ṣakūn ʿākil three times; ʿakālūn three times; maʿkūl once and ʿakul seven times.

ُعِدُّنَا اَنَّهَا أَلْوَامُهَا َتُكَتِّبُهَا بِالبَّطَالُ (88:188) and do not consume each other’s property wrongfully 5 to squander, waste away (4:6) and test orphans until they reach marriageable age; then, if you find they have sound judgement, hand over their property to them—do not squander it wastefully and in haste before they come of age 6 to charge, to exact wages or compensation for one’s trouble (5:66) they would have been blessed in this and the coming Life [lit. they would have eaten both from what is above them and from what is beneath them] 7 to accept for one’s use, to annex (4:4) give women their dowries as a [statutory] gift [upon marriage], but if they are happy to give up some of it for you, you may accept it by all means [lit. you may eat it with health and pleasure-giving appetite].

ُعِدُّنَا اَنَّهَا أَلْوَامُهَا َتُكَتِّبُهَا بِالبَّطَالُ (88:188) and do not consume each other’s property wrongfully 5 to squander, waste away (4:6) and test orphans until they reach marriageable age; then, if you find they have sound judgement, hand over their property to them—do not squander it wastefully and in haste before they come of age 6 to charge, to exact wages or compensation for one’s trouble (5:66) they would have been blessed in this and the coming Life [lit. they would have eaten both from what is above them and from what is beneath them] 7 to accept for one’s use, to annex (4:4) give women their dowries as a [statutory] gift [upon marriage], but if they are happy to give up some of it for you, you may accept it by all means [lit. you may eat it with health and pleasure-giving appetite].

ُعِدُّنَا اَنَّهَا أَلْوَامُهَا َتُكَتِّبُهَا بِالبَّطَالُ (88:188) and do not consume each other’s property wrongfully 5 to squander, waste away (4:6) and test orphans until they reach marriageable age; then, if you find they have sound judgement, hand over their property to them—do not squander it wastefully and in haste before they come of age 6 to charge, to exact wages or compensation for one’s trouble (5:66) they would have been blessed in this and the coming Life [lit. they would have eaten both from what is above them and from what is beneath them] 7 to accept for one’s use, to annex (4:4) give women their dowries as a [statutory] gift [upon marriage], but if they are happy to give up some of it for you, you may accept it by all means [lit. you may eat it with health and pleasure-giving appetite].

ُعِدُّنَا اَنَّهَا أَلْوَامُهَا َتُكَتِّبُهَا بِالبَّطَالُ (88:188) and do not consume each other’s property wrongfully 5 to squander, waste away (4:6) and test orphans until they reach marriageable age; then, if you find they have sound judgement, hand over their property to them—do not squander it wastefully and in haste before they come of age 6 to charge, to exact wages or compensation for one’s trouble (5:66) they would have been blessed in this and the coming Life [lit. they would have eaten both from what is above them and from what is beneath them] 7 to accept for one’s use, to annex (4:4) give women their dowries as a [statutory] gift [upon marriage], but if they are happy to give up some of it for you, you may accept it by all means [lit. you may eat it with health and pleasure-giving appetite].
... eagerly listening to falsehood and greedily consuming the unlawful.

`ma’kul" [pass. part.] that which is eaten, grazed, cropped, gnawed, devoured.  

جَعَلَهُمْ كَعَصْفٍ `مَكُولٍ (105:5) He made them like dried foliage that had been grazed to stubble.

`rukul [n.] yield.

كمثّل جنّةً بِرَيْوَةٍ أَصَابُها وَلَأَلِفْتُ أُلُوُّهُ ضرِيعَينَ (2:265) like a garden on a hill—heavy rain falls and it produces double its [normal] yield.

ال- `al- the definite article (`أَدَاءُ التَّعْرِيِف) occurring some 8865 times in the Qur'an. It is prefixed to a common indefinite noun (اسم نكرة), and functions as: I cognisance (`أَلِيَاءُ الْعَهْدِ), particularising the noun to which it is prefixed on the grounds that I it is already mentioned in the discourse, for example 73:16-15 which in the ارسالنا إلى فرُجُونَ رَسُولٍ أَمَامَهُمْ as We sent a messenger to Pharaoh, but Pharaoh disobeyed the messenger, it is assumed to be knowledge such as the الليل, the لَّيْلَةِ الْقُرْر, the الشمس, the النهار, the شمس, the يَوْمُ الْيَوْم having, for example 40:36 it is not for the sun to overtake the moon. It is physically present at the time of speaking such as it in the العَبْرَةِ الْيَوْمِ أَكْمَلْتُ لَكَ دِينَكَ (3:5) the اليوم which I have perfected your religion for you. These three types have their counterparts in the use of the definite article 'the' in English II generic 'al (تَغْرُرُ جَمِيعٌ أَفْرَادَ الْإِنسَانِ), generalising the common noun to which it is prefixed by 1 embracing all and every one of its members (تَغْرُرُ جَمِيعٌ خَصَائِصُ الجِنْس) such as the الإنسان (translatable not with 'the' but as 'humankind') in 28:4 (4:28) for humankind was created weak 2 embracing all and every one of its attributes (تَغْرُرُ جَمِيعٌ خَصَائِصُ الجِنْس) such as the الكُتَّاب (translatable as 'the Book', with great emphasis on 'the', or as 'the very Book') in 2:2 (2:2) that the الكتاب لَ رَبِّي (2:2) في هذه المثبتين this is the perfect Book in which there is no doubt, containing guidance for those who are mindful of God, or 3 pointing to the main quality or essence of the nature of the noun such as the الماء (translatable into English as 'water' with no definite article) in 30:21 and We fashioned from water every living thing. Distinguishing between instances of the
cognisance of al and the generic al in various instances may cause interpretational problems. A case in point is the following verse in which type II:3 of the generic al occurs but could easily be confused with type I:2 of the cognisance of al (6:89):

وَلَّنَّكَ الَّذِينَ ءَاتِيْنَاهُمْ مَكَانَاتَ الْكِتَابِ وَالْحُكْمَ وَالْمَلَائِكَةَ فَإِنَّا نَكْرَوْنَاهُمْ إِنَّ نُعْمَانَهُمْ فَقَدْ كَانُوا بِهَا قَوْمًا لَّمْ يَكُونُوا بِهَا بَكَارُونَ

those [messengers who have been previously mentioned] are the ones to whom We gave scripture, wisdom and prophethood [all with generic al] but if these [people now] disbelieve in them, then indeed We [already] have entrusted them [referring to the three institutions, but not a specific book or creed] to a people who do not disbelieve in them.

الا’لا’ initiation and interjection particle (أداة استفتاح), occurring 54 times in the Qur’an. It lends particular emphasis to the context in general and functions in three ways: I attention drawing particle (حرف تنبين), ‘indeed …’, ‘surely …’, ‘alas …’. It may precede either a nominal sentence, as in (2:13):

وَإِذَا قَالُوا أَنْمَّؤُنَا كَمَا عَارِضَ مَا عَارِضَ الْمَلَائِكَةُ وَلَعَلَّهُمْ يَعْفَفَ عَنْهُمْ

when it is said to them, ‘Believe, as the others believe,’ they say, ‘Should we believe like the fools have done?’ Indeed they are the fools, though they do not know it or a verbal sentence, as in (11:8):

وَلَنَّكَ أُخْرِجْنَا عَنْهُمْ عَذَابًا إِلَى آمَانَةٍ مَّعْتَعِدَةٍ لِّيُؤْفَوْنَ مَا يَحْبَسُهُ أَلاَّ يَوْمًا يُؤِفُوهُمْ لَسْنَ مَصْرُوفًا عَنْهُمْ

if We delay the chastisement until a reckoned appointment they are sure to say, ‘What is detaining it?’, alas, on the Day it comes upon them, it will not be averted from them II gentle encouragement particle (حرف عرض), ‘wouldn’t you …?’, as in (37:91) so he turned to their gods and said, ‘Won’t you eat!’ III strong encouragement particle (حرف تخصيص), ‘will [you] not …?’”, as in (26:11) the people of Pharaoh, will they not take heed.

آل - ‘al-āna (see أي - يِنَى/يِنَى ραθαν).}

آل - ‘l-t oath: decrease, to decrease, to reduce; to prevent, to deny. Of this root, ‘alatnā occurs once in the Qur’an.

ألت ‘alata i [v. trans.] to reduce, to suffer someone, to deny, to receive less than their dues (52:21).
الر

and those who believe and whose descendants follow them in the faith, We cause their descendants to join them, and We do not deny them any of [the reward for] their deeds.

الر

"alif-lām-rā, a letter combination initiating each of Suras 10, 11, 12, 14 and 15. It is one of twelve such combinations, each of which is formed from one or more, up to five, of fourteen letters of the alphabet (namely: يَ حُقَّٰ لَبِهْمُ دَرْيَّٰتِهِمْ وَمَا أَنْتَاهُمْ مِنَ عَمْلِهِمْ مِنْ شَيْءٍ) and initiating a total of 29 suras of the Qur'an. Each of the combinations, designated by Qur'anic scholars as المقطعات (the separated letters), are recited as names of the letters in its/their pausal forms (i.e., with a sukūn), e.g. "alif, lām, rā. Because we have no hadith from the Prophet as to the significance of these letters, Qur'anic scholars have been offering various opinions as to what they stand for, although none of these opinions is regarded as authoritative. "al-Rāzī in his "al-tafsīr "al-kabīr and "al-Suyūṭī in his "al-"ītqān ḥa ʿulūm "al-Qur'ān offer good accounts of these opinions. It is sufficient, however, to mention two such opinions here: 1 the letters are a reminder to the Arabs, who first heard the Qur'an, of their inability to match the eloquence of the language of the Qur'an, in spite of the fact that the raw material from which the Qur'an was formed, namely the individual letters, such as those making up these combinations, was a common property shared by everybody 2 these letters are exclamatory devices intended to arrest the listeners’ attention, somewhat similar to the custom of starting poems with an emphatic ‘No!’ or ‘Indeed!’ for a similar purpose. Exegetes normally add after expounding such theories, ‘God knows best.’

Atlantic (1) thousand; to put together, bring together; to habituate; to get accustomed; to soften up; intimate; mate. Of this root, seven forms occur 22 times in the Qur'an: "allāfa five times; mu'allafatun once; "ilāf twice; "alf ten times; "alfāf once; "alfāyfn once; "ālāf twice and "ulūf once.

"allāfa [v. II, intrans. with adverb بِينٍ I to join together, to gather together, to compile}
do you not see that God drives the clouds, then

gathers them together, then makes them into a heap? 2 to

reconcile

when you were enemies, then He reconciled your hearts together and

you, by His grace, became brothers.

mu’allafatun [pass. part.] one who is softened up,

reconciled *new convert to the faith [lit. those

whose hearts are being reconciled].

إِلَافَ [v. n.] reconciling, habituating; composing; securing

إِلَافَ [He did this] in order to make Quraysh secure

(or, to keep Quraysh together as a cohesive unit, or, to help them

continue with their summer and winter journeys).

ُأَلِفَ [card. no.; dual *اَلْفَانَ; pl. of paucity *اَلَافَ; pl.

ُاَلِفَ] 1 one thousand ُأَلِفَ; pl.

وَلَمْ نَأُسِنَّ نُوحًا إِلَى قُوْمِهِ وَلَبِثْنِيَ أَلِفَ

سَنَةَ إِلَّا حَسْنَيْنِ عَامًا and We sent Noah out to his people, and he

spent among them for fifty years short of a thousand 2 a great

amount any of them would long to be granted longevity for a very long time [lit. a thousand years].

ُاَلِفَ (2) the letter *اَلِفَ represents a long vowel, somewhat open

front (or back depending on the phonetic context in which it

appears). Unlike the *هَمْزَة, it does not function as one of the

three radicals of the Arabic root and it does not initiate words,

hence the absence, in dictionaries, of a letter *اَلِفَ section. In

addition to the various roles the *اَلِفَ generally plays as a basic

morpheme of the Arabic language and as a grapheme in the

standard system of the orthography, it functions in the Qur’anic

text in particular as: 1 a substitute for the light *نَنِ of

augmentation *(ذَلِكَ الْنُونُ الخَفِيفةُ) (cf. n.), in the two verses (12:32)

لَئِيْسَ إِلَّا نُونَ وَلْيَكُوْنَ اِلْكَوْنَ (تَسِيعُ) منَ الصَّائِرِينَ

he shall assuredly be imprisoned

and shall be one of the degraded and

(الْقِصْرَةُ) (الْمَبْصِرَةُ) (الْكَوْنُ) (تَسِيعُ) (دَيْنَاءُ)

We shall seize him by the forelock and 2 the *اَلِفَ of extension ( أَلِفَة

الْقِصْرَةُ) (الْمَبْصِرَةُ) (الْكَوْنُ) (تَسِيعُ) (دَيْنَاءُ)

added in some verses to the end of certain words

terminated in *فَتَحَ, as in (18:38) but, for me, *يَا، *إِنَّهُ الَّذِي

لَكَنَّا هُوَ الْلَّهُ رَبّي *بَلْ، لَكِنُّهُ الَّذِي

is *يَا، *إِنَّهُ الَّذِي *بَلْ، لَكِنُّهُ الَّذِي

We are God, my Lord; We have prepared for the

disbelievers chains and 4 أَعْتَدَّنا لِلَّكِافِرِينَ سَلَاسلاً (4:76)

قَوْارِيْنَ مِنْ فَضْلِهِ (16:17) gobs of silver.
The final "alif in Qur'anic recitation as a short vowel and the words are thus rendered as لَكَ ‑ فَوَأَرِءَا سَلاَسْلًا َلَكَّ، فَوَأَرِءَا سَلاَسْلًا respectively 3 non-functional (following an earlier system of orthography where the fatha was replaced by the "alif, this was retained later), as in I shall punish him severely, or slang him.

- l-l lightening; sharpening; agitation; yearning; family ties; pledge, covenant. Of this root, لَكَ "ill occurs twice in the Qur'an.

"ill [n.] pact, relationship, tie (9:8) if they get the better of you, they will not observe you any tie of kinship or treaty.

"illā, particle occurring 657 times in the Qur'an and functioning as: I an exceptive particle (حرف استثناء), ‘except ...’, ‘save for ...’ 2:249 but they all drank [deeply] from it, except for a few II in the meaning of adjectival (q.v.) ‘different from’, ‘other than’ 21:22 if there had been in them [the heavens and earth] deities other than God, both the heavens and earth would be in ruins III in the meaning of ‘but...’ (بَلْ) 2:20 ما أنزلنا عليك القرآن لنتفخي إلا it was not to distress you [Prophet] that We sent down the Qur'an to you, but [We sent it] as a reminder for those who stand in awe [of God].

"allāʿī (اللأني) (الذي) "alladhī.

"allāt (اللات) (لِوَات لـ w-t).

"allāṯī (اللأتي) (الذي) "alladhī.

"allāṭi (اللاتي) (الذي) "alladhī.

"alladhání (اللذان) (الذي) "alladhī, masc. sing. relative pronoun occurring 304 times in the Qur'an, who/he who; which/that which
glory be to Him who subjugated all this to us; (alladhâni), masc. dual (alladhayni) in the accusative and genitive cases) occurring twice in the Qur’an (41:29) our Lord, show us those of the jinn and the humans who have led us astray; (alladhîna) masc. pl. (الجمع المذكور) occurring 1073 times in the Qur’an (21:101) those for whom [a promise of] the reward most fair has already been given by Us; (الذين) (l来的 المثنى) occurring 68 times in the Qur’an (58:1) God has heard the words of her who disputes with you [Prophet] concerning her husband and complains to God; (allatîni) fem. dual (الثنى المثنى) (no instance of which occurs in the Qur’an); (allâti) fem. pl. (الثاني المثنى) occurring 10 times in the Qur’an (12:50) go back to your master and ask him about those women who slashed their hands; variant (allâ’î), fem. pl. (الثاني المثنى) occurring four times in the Qur’an (58:2) none are their mothers except those who gave birth to them. Relative pronouns when used in combination with nouns or pronouns bring great emphasis to the discourse (35:9) it is God who sends forth the winds; (40:13) He it is who shows you His signs. Members of the alladhî paradigm are considered as definite. However, in some contexts they may occur in the sense of ‘anyone’, ‘anybody’ or ‘whoever’, e.g. in (الذين يُؤثِّرونها منكم فأذوهما) (4:16) if any two of you commit [a lewd act] punish them both.

alladhîna (see the الذئ alladhî).

(1) 3–l–m pain, ache, to feel pain; baseness. Of this root, two forms occur 75 times in the Qur’an: tanâmûn three times and alîm 72 times.

tanâmû [imperf. of v. alîma, intrans.] to feel pain, to feel hardship (4:104) if you are suffering pain, they are also suffering pain as you are suffering.
alm [quasi-intens. act. part.] very painful

إنَّ رِبِّيَّ َّذَٰلِكَ َذُٰلِكَ عَفَوْتُ عَفَوْتُ عَفَوْتُ أَلِيمَ
your Lord is Lord of forgiveness, but also of painful chastisement.

(2) ‘alif-lām-mīm letter combination initiating Suras 2, 3, 29, 30, 31 and 32 (see the الر ‘alif-lām-rā).

(3) ‘alif-lām-mīm-rā letter combination initiating Sura 13 (see the الر ‘alif-lām-rā).

(4) ‘alif-lām-mīm-ṣād letter combination initiating Sura 7 (see the الر ‘alif-lām-rā).

‘-l–h old Semitic root denoting deity of which various forms occur in all Semitic languages. Of this root, five forms occur 1139 times in the Qur’an: الله ‘alilāh 111 times; إلِهٍ إلِهَانِ ‘ilāhayn twice; إلَيْهَا إلَيْهَا ‘ālihatun 34 times; الله ‘allāh 982 times and الله ‘allāhumma five times.

إِلَيْهَا ‘alilāh [n.; dual إِلَيْهَانِ ‘ilāhayn; pl. إِلَيْهَا إلَيْهَا ‘ālihatun] 1 deity, god, worshipped object and they have taken for themselves [other] gods, beside God, that they might be for them a support 2 God, that truly your God is one 3 guiding force اقتُلِّبَتْ مِنْ اقْتُلِّبَتْ إِلَيْهَا هُوَ أَحَدُهُمُ الْلَّهُ ‘alilāh [proper name, described by philologists as ‘the most definite of all definites’ (أَعْرَفَ المَعَارِفَ) He is God the True and Only One (112:1) O God! (10:10) دَعُواَهُمُ قَبْلَ أَنْ يَسْتَجِبُواْ اللَّهُ their prayer in it is ‘Glory be to You, God!’

(5) ‘-l–w/y shortcoming, to be remiss; oath, to swear; to shine; favour. Favour, however, could also, on the basis of meaning and structure, be connected with the root ‘اللَّهُ ‘alilāh (q.v.). Of this root,
four forms occur 37 times in the Qur’an: يَؤْلُونْ once; يَأْتُونَ once; يُؤْلِنَّ once and آَلَّا 34 times.

َؤْلُونَ [imperf. of v. َأَلَّا, trans./intrans.; this verb usually takes a negative particle and together they function as a single unit] to be reticent towards someone, fall short of doing what should be done; to flag; to be remiss do not take for your intimates such outsiders as are unflagging in their efforts to ruin you.

َأَلْنَ [imperf. of v. IV (َالِّى) َأَلْنَا] orthographically يَؤْلُونَ من نَسَبَهُم (2:226) they swear/vow never to have sexual relations with their wives.

َأْتُلَّى يَأْتُلَّى [imperf. of v. VIII َيْتَلَّى, intrans.] to swear and let not those of you who possess bounty and plenty forswear giving to kinsmen, the poor, and those who emigrate in God’s cause.

آَلَّا َأَلْنَ [pl. of n. َالِّى َأَلْنَ or َإِلْيَنَ َإِلْيَنَ or َإِلْيِلَنَ] favour, blessing so which of your Lord’s blessings do you doubt?

َإِلَى َإِلَى (حرف جِر) (occuring 737 times in the Qur’an. In context َإِلَى َإِلَى mainly denotes: 1 a point reached in physical location َأَلْنَ (انتهاء الجمعية) (17:1) to, as far as (انتهاء الجمعية) the جَرَّاح to the جَرَّاح الأفْصَلَى glory be to Him who made His servant travel by night from the Sacred Mosque to the Furthest Mosque 2 a point reached in time َأَلْنَ (انتهاء الجمعية) (2:187) to, till, until then complete the fast until nightfall. Grammarians differ as to whether a point reached (انتهاء الجمعية) means only the initial point or the entire extent of the location; consequently jurisprudents differ as to whether or not elbows should be included in the ablation as commanded in verse َأَلْنَ (انتهاء الجمعية) (5:6) يَأْتُكُمُ َإِلَى َإِلَى َإِلَى َإِلَى َإِلَى َإِلَى you who believe, when you are about to pray, wash your faces and your hands up to [also interpreted as: up to and including] the elbows 3 accompaniment ‘with’ when they
are alone with their evil companions 4 the meaning of preposition  

\[\text{at; on; near, by} \]  

He will gather you all together on the Day of Resurrection. It is also said to have the meaning of 6 you want to purify yourself? 5 direction towards  والْصَّلَاةُ إِلَىُّ اللهُ (19:25)  

and shake the trunk of the palm tree towards you, it will drop over you ripe dates 6 the meaning of preposition  

وَالْأَمْرُ إِلَّا إِلَّا فَاتَّنَارَ مَدَّاً (27:33)  

the command belongs to you, so consider what orders to give us 7 the meaning of preposition  

(معنى على) against; upon (in one interpretation of 17:4  

وقسِنِّكَ إِلَى بَني إِسْرَائِيلَ فِي الْكِتَابِ [فِي الْقُرْآنِ] in the Scripture, We decreed upon the Children of Israel, ‘Twice you will spread corruption in the land and become highly arrogant’ 8 in addition to  

فَأَجَعَلَ أَفَانِدَةً مِنِّ النَّاسِ ثَيَوَى  

he has wronged you by demanding your ewe [to add] to his ewes 9 so-called ‘redundant’ (زَدَة), imparting emphasis to the entire context, as in the variant reading of  

تَهْوَى تَهْوَى  

so make [some] hearts of humankind turn to them, (or, to yearn for them) 10 connecting an agent to an object  

قَالَ رَبُّ  

he said ‘My Lord! the prison is more preferable to me than what they are asking me to do.’  

Grammarians note, however, that a goal (الغاية), of some kind or another, is always present as a semantic component in all contexts in which it occurs.

\[\text{إِلْيَاشُ} \]

[proper name of Hebrew origin occurring three times in the Qur’an] the prophet Elijah (I Kings XVII.ff. and II Kings I–II)  

and John, Jesus and Elijah–every one of them was righteous; the story is told of how he commanded his people to refrain from the worship of Baal (37:123–32). It is in the context of this narrative that a quaint etymological rendering of the term  

*الْيَشْنُ  

peace be upon [the family of]  

interpreted as either  

meaning him and his followers. It is possible, although there is no transmitted authority, that  

the people of’,
the family of’.

The sūrah ‘alyasa’a [proper name, borrowed from Hebrew, occurring twice in the Qur’an] the prophet Elisha (I Kings XVII ff. and II Kings I–II) and remember Ishmael, Elisha, and Dhū’l-Kifl, each of them truly good.

‘ām conjunctive particle, occurring 137 times in the Qur’an, functioning as: I [connected with what precedes it (مَتَّى)] a choice between two propositions—this or that; it is usually preceded with a hamza that denotes equality (بَلْ) (q.v.) and if you call them to the guidance, they do not follow you—it is the same to you whether you call them or you are silent II [disconnected from that which precedes it (بَلْ)] dismissal, or disapproval of a preceding proposition and turning to a following one, ‘... nay but ...’, ‘however, even ...’, ‘or ... as in’ (32:3: they say, ‘He [Muhammad] has made it up’, which follows تَنْزِيلُ الكِتَابَ لَا) (32:2) رَبِّيَّةٍ فيه من رب العالمين this scripture, free from all doubt, has been sent down from the Lord of the Worlds. It occurs also preceded by hamza, denoting disapproval and dismissing the proposition before it (7:195) أَلَمْ أُرِجَّلَ يُنَبَّؤُونَ بِهَا أَمْ نَهَيْنَ أَنْ يُنَبَّؤُونَ بِهَا أَمْ نَهْنَ أَعْيَنَنَّ أَلَمْ يُصِرُّونَ بِهَا أَمْ نَهْنَ عَدُانَ يُصِرُّونَ بِهَا have they feet to walk with!?, [or] have they hands to strike with!?, [or] have they eyes to see with!?, or have they ears to hear with!? Similarly it occurs in combination with interrogative هل have they feet to walk with!??, or rather is darkness and light equal!??

‘āmīt –m– Elevated places; hillocks, crookedness, weakness; measurement; to guess; doubt; to bend. Of this root, ‘āmīt occurs once in the Qur’an.

‘āmīt [n./v. n.] crookedness, unevenness (20:106) فِئِذَا ۖ فَقَاءُأ صَصِصًا لَا تَرِى فِيهَا عَوْجَا ولا أَمَّتَا and leave them a flat plain, you see in it no any crookedness or uneveness.
Of this root, \( \textit{Amad} \) occurs four times in the Qur’an.

\( \textit{Amad} \) [n.] 1 distance \( \text{وَمَا عَمِلُتُ مِنْ سوءٍ فَذَٰلِكَ لَوْ أَنَّ يَتَّهِبُكُمْ أُمَّامَ أُمَّامٍ} \) (3:30) and what it has done of evil; it will wish that there were a long distance between itself and that evil 2 time \( \text{وَلَّا يَكُونُ} \) (57:16)  \( \text{وَكَانُوا الكِتَابَ مِنْ قَبْلَ فَطَالَ عَلَيْهِمْ الأَمَامُ فَقَسَتْ قُلُوبَهُمْ} \)  \( \text{كَانُوا أَوْتَوا الكِتَابَ مِنْ قَبْلَ فَطَالَ عَلَيْهِمْ الأَمَامُ فَقَسَتْ قُلُوبَهُمْ} \) and that they should not be like those who were given the Scripture before, and the time became long for them, so their hearts hardened 3 appointed time, point in time, particular time; end, terminus 4  \( \text{قَلْ إِنَّ} \) (72:25) أَنْ دِرُي أَقَرِيبٌ مَا تَعْبِدُونَ لَمْ يَجْعَلِ لَهُ رَبٌّ أَمَامٌ  \( \text{أَمَّام} \) say, ‘I do not know whether what you have been promised is near, or whether a particular time has been appointed for it by my Lord’ 4 [adverbially] in duration 4  \( \text{ثُمَّ بَعْدَهُمْ لَنَحْمَلَ} \) (18:12)  \( \text{أَيُّ الْحَرَّمِينَ أَحْمَصُ لَا مَا لَمْ يَبْعَثْنَا لَا مَا لَمْ يَبْعَثْنَا}} \)  \( \text{أَمَامٍ} \) then We woke them so that We might know which of the two parties was better able to calculate how long a time they had remained [in the cave].

\( \text{Am} \) 1 boulder, marker, landmark, hillock; affliction; chief, to appoint as chief; command, to command; affair; to increase, to multiply, to guide. Of this root, eight forms occur 248 times in the Qur’an: 1 \( \textit{Amara} \) 54 times; 2 \( \textit{Amir} \) 153 times; \( \textit{Amiratun} \) once and \( \textit{Imr} \) once.

\( \textit{Amara} \) u [v. trans.; pass. v. \( \textit{Umira} \) 1 to order, to instruct, to command  \( \text{قَالَ مَا مَنَعْكُ أَلْ يُحَدِّثَ إِذْ أَمَامَكَ} \) (7:12) \( \text{He said, ‘What prevented you from [lit. from not (see \( \textit{lā}} \) function 4)] bowing down as I commanded you?’} \) 2 to enchant, to ordain, to decree \( \text{إِنَّ الْحَكْمَ إِلَّاَ لَهُ أَمَامُ أَلْ يُحَدِّثَ إِذْ أَمَامَكَ} \) (12:40)  \( \text{إِنَّ الْحَكْمَ إِلَّاَ لَهُ أَمَامُ أَلْ يُحَدِّثَ إِذْ أَمَامَكَ} \) all judgement belongs only to God, He ordained that you worship none but Him 3 to prescribe \( \text{فَإِذَا تَطَهَّرُنَّ قَاتِلَنَّ مِنْ حِيْثْ أَمَامَتُ الْلَّهَ} \) (2:222) when they are cleansed, you may approach them as God has prescribed for you 4 to incite \( \text{أَلْ يُحَدِّثَ إِذْ أَمَامَكَ} \) (4:37)  \( \text{أَلْ يُحَدِّثَ إِذْ أَمَامَكَ} \) those who are miserly and incite other people to be the same 5 to counsel, to advise, to suggest \( \text{فَبِرَاءَةٍ أَمَامَكَ} \) (26:35) he means to use his sorcery to drive you out of your land! 6 to justify \( \text{فَأَمَّا تَأْمُرُونَهُمْ أَحْلَامُهُمْ} \) (32:32)
does their reason really justify this to them, or are they simply insolent people? 7 to charge with, to assign (80:23) كَلَّا نِعْمَةٌ yet man has not carried out what He charged him to do 8 to let someone behave in accordance with their own inclinations, to leave someone to his/her own devices (according to one of several interpretations of verse 17:16) if We desire to destroy a town, We leave those of its inhabitants, who are living at ease, to their own inclinations, and they commit abominations in it, so the sentence is passed against it [the more popular interpretation, however, is We command those of its inhabitants who are living at ease, and they commit abominations in it].

أمْرُ 'ammara to invest with authority, to cause to be in command; to cause to multiply or increase in numbers, in a variant reading of verse (17:16) [v. II, trans. We put in command those of its inhabitants who live in luxury, or, We cause [such people] to increase in number.

يَتَمُّونَ ya’tamirān [imperf. of v. tamār, intrans.] 1 to consult together, to counsel one another (65:6) and consult together in a good way 2 to plot together against [with prep. لِإِنَّ الْمَلَأَ الْيَتَمُّورُونَ بَكَ لِيُفْتِلُوكَ (28:20) the chieftains are plotting together [against you] to kill you.

أَمْرُ ‘amr [n.] 1 [pl. اَوْأَمَّرُ awāmir] 1 command it [the storm] destroys everything by the command of its Lord 2 will وَظَهَرَ أَمْرُ اللَّهِ وَهُمْ كَارْهُونَ and God’s will triumphed, much to their disgust 3 teaching, ordinance, guidance, instruction so fight the oppressive party until it returns to God’s ordinance 4 system, order فقطانِهُمْ صَنَّعُوا مَنْ أَمَرَ اللَّهَ so He ordained them seven heavens in two days, and assigned in each heaven its order 5 decision, decree (9:7) إِمَّا يُعَذِّبُكُمْ إِمَّا يُبْنِؤُكُمْ and others are deferred to God’s decree, whether He chastises them or accepts their repentance 6 domain, prerogative ويَسَالُونَكَ وَيَسَالُونَكَ عَنكَ وَلَا يَلُوَّحُونَ مِنْ أَمَرِ رَبِّي وَمَا أُوْتِيَ مِنْ أَمَرِ اللَّهِ إِلَّا قَلِيلًا and they ask you [Prophet] about the Spirit, say, ‘The Spirit is [part] of the domain of my Lord’, you have only been
given a little knowledge [lit. you have not been given of knowledge but a little] 7 obligations, duties, tasks, and a man’s works is a sign of his justice and will be the ultimate reward, and we will assign to him of Our commands/tasks that which is easy [to fulfil] 8 decree, verdict Abraham, desist from this: your Lord’s verdict has come about; and there is chastisement coming to them that cannot be turned back; *أولي الأمر (9):45* those in authority/those in command 9 opinion, judgement *I did not do it out of my own accord [lit. I did not do it by my own command] II [ pl. أمورُ ‘umūr] 1 affair, matter, task  *أُمرُ أَمَرَهُمْ* 12:102 they settled upon their plans; *أُمرُ أَمَرَهُمْ* 21:93 they took precautions beforehand; *أُمرُ أَمَرَهُمْ* 3:186 they fell into disunity, caused a schism amongst themselves [lit. they fragmented their affairs between them]; *عَزْمُ الأمورَ* قُلُوكَ لَك (9):48 they stirred up trouble for you, they devised plots against you [lit. they turned the matters for you] 2 situation, condition  *أُمْرُ أَمِرَّنِ المأمونين بالمعروّف والناهون عن (12):11* when they were discussing their situation among themselves 3 what exists  *أَمَرَة* 11:123 the heavens and earth, and to Him all that exists shall return.

أمرونُ ‘āmirūn [pl. of act. part. أمّرَ ‘āmir] those who enjoin or urge someone to do something  *أُمْرُ أَمِرَّنِ المأمونين بالمعروّف والناهون عن* those who enjoin the good and forbid the wrong, i.e., the righteous ones.

أمارةَ ‘ammāratun [intens. act. part. fem.] given to tempting or urging (to do bad things), prone to inciting (the performance of evil acts), one who/that which insinuates or incites (to evil) *إِنَّ النَّفْص لأَمَرَةٍ بالسُّوء* 12:53 I do not exonerate myself
for man’s very soul incites him to evil.

‘imr [quasi-act. part.] grievous, abominable, foul (18:71) did you make a hole in it, so as to drown its passengers?, indeed, you have done a foul thing!

'ams [n.] 1 yesterday, the previous day (28:19) as you killed a soul yesterday? 2 [also used adverbially] the near past, a short time ago, just recently and أَمَلَ الَّذِينَ تَمَّ تَوَافُوا مَكَانَةً بالآمِس يَقُولُونَ وَيَكُلُّونَ the next day saw those who had just recently wished to be in his place exclaiming, ‘Well! It is God alone who increases the provision to whoever of His servants He will.’

تُمْسُونٍ (m–s–w/y).

‘امَلٌ 2–m–l very long and broad distinct sand dune; to ascertain, to discriminate; to mull over; to hope, expectations. Of this root, أَمِلَ occurs twice in the Qur’an.

‘امَلٌ 2–m–m this root denotes two primary inter-related concepts of mother, race, roots and group on the one hand, and on the other, front, main road, leader, example and direction. Of this root, 10 forms occur 119 times in the Qur’an: أَمْيَنٌ رَبِّتْ أُمُّمًا 24 times; أَمَّمَ أَمَهَاتٌ 11 times; أُمُّمَّانَاتٌ 51 times; أَمَّمَانُ أَمَامٍ 13 times; أَمَامٌ أَمَامٌ 7 times; أُمُّمُونَ أَمِيَّةٌ 5 times; أُمِيَّةٌ أُمِيَّةٌ 24 times and أُمُيَّةٌ أُمِيَّةٌ 4 times.

أَمْيَنُ [pl. of act. part. أَمِمُّ] heading for, setting out for (5:2) nor heading for the Sacred House.

وَجَعَلْنَا إِنَّ (23:50) mother and We made the son of Mary and his mother an
exemplar; *Ya'âbîn 'Âmîn (94:20) [an endearing form of address] son of my own mother, my own flesh and blood 2 foster mother, milk mother ... your milk mothers 3 (in relation to Muslims) wives of the Prophet, mothers of the believers (33:6) the Prophet is more caring towards the believers than they are themselves, and his wives are [as] their mothers II [no plural] 1 foundation, cornerstone; canon; essence it is He who has sent this Book down to you, in which are verses definite in meaning—these are the essence of the Book—and others that are ambiguous/ allegorical 2 source, origin (43:4) indeed it is [inscribed] in the original record [lit. source of the Book], kept with Us, exalted and full of wisdom 3 centre, metropolis, capital or main [city] and what [ever] your Lord would never destroy towns until He first raises a messenger in its main city reciting Our messages to them; *(6:92) Mecca—mother of cities [lit. magnet of dwellings] 4 destination, final abode, permanent home but as for the one whose scales [of good deeds] are light—His final abode will be the bottomless Pit.

'Ummatun [n., pl. 'umâm] 1 a people, a nation, a community there has not been a community, but came to it [lit. passed away in it] a warner 2 a party, a category of people let there be a community from among you [also interpreted as: let you all turn out to be a community] that calls to goodness 3 a crowd and when he arrived at the water of Midian, he found a crowd of people watering [their flocks] 4 a common belief, tradition, a period of time and if We delay the chastisement till a
determined point in time 7 organised society [there are] no creatures on the earth, nor birds that fly with their two wings, but [that they are] organised communities like yourselves 8 an epitome of Godliness, a man alone, one of a kind (16:120) Abraham was truly an example, an epitome of godliness.

إنَّ إِبْرَاهِيمَ كَانَ أُمَّةً (75:5): yet man wants to continue sinning in the future (or, Yet man wants to deny the truth about things yet to come [such as the Day of Resurrection]) [lit. yet man wants to sin ahead of him].

إِمَامٌ [n., pl. أُمَامَةٌ, a’immata] 1 a leader, when Abraham’s Lord tested him with certain commandments, which he fulfilled, He said, ’I will make you a leader of men’; 9:12 hardened disbelievers [lit. leaders of disbelief] 2 a divine writ, a guide and before it, the Book of Moses, a guide and mercy 3 master record and We keep an account of everything in a clear Master Record 4 creed, conviction (in one interpretation of 17:71) on the Day when We will call every people by their creed [also: by their leader, their book or their mothers] 5 an example, a model and make us good examples for the pious 6 a highway and We took retribution from them; both are still there on a clearly marked highway.

فَإِمَّا [nisba adj./n.] 1 unlettered, unable to read (7:158) so believe in God and His Messenger, the unlettered prophet 2 a pagan, a person with no revealed scripture and US good examples for the pious 6 a highway and We took retribution from them; both are still there on a clearly marked highway.

اًمَّمَ، occurs 55 times in the Qur’an and functions as: 1 a detailing (حرف تفصيل) or a partitive particle implying conditional
dependency, comparison or contrast between the two constituents of its sentence (the second of which will always be prefixed with  
and lending emphasis to it, ‘as for … it was/is …’ (18:79) 
the boat, it belonged to poor people working on the sea 2 a conditional particle indicating comparison or contrast (إذا شرط), in which case it is usually repeated in the discourse, i.e. ‘as for …. and as for …. ’ as in 
فأما الذين آمنوا يعلمون أنه الحق من يبهم وأما الذين كفروا فيقولون ماذا أرأى (2:26) 
as for those who believe they know it is the truth from their Lord, but as for those who do not believe they say, ‘What [ever] does God mean by such a comparison?’

"imma, occurs 30 times in the Qur'an and functions as: 1 option particle ‘whether … or …’ (18:86) We said, ‘Dhū’l-Qarnayn, you may choose whether to punish or show them kindness’ 2 detailing or partitive particle إنا هدىنا السبيل إنا شاكراً وإنا كفرنا (76:3) We guided him to the [right] way; he is either thankful or ungrateful 3 a particle denoting uncertainty of an outcome (9:106) وإن مرنوين ل أمر الله إنا ندعاه وإن بتعوب عليهم and others are deferred to God’s decree, whether He chastises them or accepts their repentance. Differentiation is made between the above ِنِمْ إِنْ and the one in (19:26) فإنما ترين من البشر أحدًا فقولي إني نذرت للرحمن صومًا and if you see any human being, you say: ‘I have vowed to the Lord of Mercy a fast.’ The latter is a compound of conditional إن + so-called ‘redundant’ or emphatic مَنْ (من)

-ْن to be safe, to be secure; guard, keeper; trust, to be trusted; belief, faith, to believe. Of this root, 19 forms occur 858 times in the Qur’an: أمن 20 times; أمنة 537 times; أمنًا 10 times; أمنٰت 6 times; أمنة 14 times; إمام 22 times; مأمون 179 times; مأمونًا six times and مأمونة 22 times.
Aman 'amina [v.] I [intrans.] I to feel safe, to be in a time of safety if you are in time of peace; you feel safe, anyone wishing to break the restrictions of consecration between the minor pilgrimage and the major one must make whatever offering he can afford II [trans.] I to trust someone with or over something if you decide to trust one another [with or over something], then let the one who is trusted deliver his trust II to guard against, to wish to be safe from the hypocrites those who deny, those who assign partners and the hypocrites those who believe in God you who believe, turn to God in sincere repentance (contrast with believing in previous religions such as Judaism and Christianity) Muslims Muslims those who believe, the Sabians, and the Christians—those who believe in God and the Last Day and do good deeds—will have nothing to fear or to regret (contrast with [asla] to attain true faith the Bedouins say, ‘We have attained true faith.’ [Prophet] say, ‘You have not [yet] attained true faith, but you should say, ‘We have submitted’ — as faith has not yet entered your hearts [with prep. لـ] to put faith in and if you do not believe with me, let me be I [trans.] I to make someone safe, to grant someone security He who has fed their hunger, and made them secure from fear II [also possibly v. III] to trust someone he said, ‘Do I trust you with him other than how I trusted you with his brother before [with the same disastrous result]?’

أَمْنَهُ 'itumana [pass. of v. VIII] Aman 'itama [pass. of v. VIII] to be entrusted with but if you decide
to trust one another, then let the one who is trusted fulfill his trust.

أَمَنَ أَمَنٌ [quasi-act. part.; fem. أَمَانُةُ أَمَانُةٌ; pl. أَمَانُ وَصْرَبَ اللّهُ مَثَلًا قَرْيَةً كَانَتَتْ أَمَانَةً مُّعْمَلَةً (16:112) God presents the parable of a city that was secure and at ease 2 peaceful, at peace, tranquil, contented, they will call for every kind of fruit.

أَمَانَةُ أَمَانَةٌ [fem. n., pl. أَمَانَاتُ أَمَانَاتٍ] trust, charge (4:58) إنَّ اللّهُ يَأْمُرُكُمْ أَنْ تَؤْدُوا الأَمَانَاتَ إِلَى أُهُمْ He commands you to return trusts to their owners; (التكليف) We offered the trust to the heavens, the Earth and the mountains, yet they refused to carry it and were afraid of it; but man carried it—indeed he is sinful, ignorant. Commentators greatly differ as to the meaning of the الأَمَانَةُ the definite article in this context. Being charged with responsibility (التكليف), with the definite article, is chosen by ’ال-رَّاضِيُ; this choice fits the larger context. Other interpretations include: obedience, the choice between obedience and disobedience as offered to Adam, reason or intellect, prayer and other duties and obligatory statutes which God has imposed upon His servants.

أَمَنَٰ [v. n./n.] 1 safety, security (24:55) and He will give them in exchange, after their fear, security 2 peace, tranquillity, sanctuary (2:125) and when We made the House [at Mecca] a resort and a sanctuary for people.

أَمَانَاتَ [n.] inner calm, tranquillity, relaxation, peace (3:154) then He caused peace, after sorrow, to descend upon you—a sleep which overtook a group of you.

أَمِينَ أَمِينٌ [quasi-act. part.] 1 honest, trustworthy, the trustworthy spirit came down with it 2 sincere, honest أَلَّمَعْكَ رِسَالَاتٍ رَأْبٍ وَأَنَا لَكُمْ ناصِحُ أَمِينٌ (7:68) I convey to you the messages of my Lord, and I am a sincere adviser to you 3 safe, secure وقد هذَا الْبُلدُ الأَمِينُ (95:3) and [by] this safe town.
1 faith and those who are firmly established in their homes and in the faith before them, love whoever emigrated to them 2 believing, belief he who denies God after having believed 3 (contrasted to ʿɪslām) deeply entrenched true faith but you should say, ‘We have submitted’—as true faith has not yet entered your hearts.

4 maʾman [n. of place] place of safety, place of security and if any one of the polytheists should seek your protection [Prophet], grant it to him so that he may hear the word of God, then take him to his place of safety.

5 maʾmūn [pass. part.] something devoid of harm, something completely safe from the chastisement of their Lord none may feel completely safe.

6 muʾmin [quasi-act. part./n.; dual muʾminayn; pl. مُؤْمِنُونَ muʾminūn; fem. مُؤْمِنَة muʾminatun; pl. مُؤْمِنَات muʾmināt] 1 adherent to the true faith and it is not fitting for any believing man or a believing woman, once God and His Messenger have decided on a matter, that they should have a choice of their own in the matter 2 one who believes perhaps you [Prophet] are going to torment yourself to death [worrying] that they will not become believers!??
root, two forms occur once each in the Qur’an: ‘امات٣' and 
‘يم١’.

‘امات٣' [n., pl. ‘يم١'] female slave

‘وأنكُنوا ... (24:32) the good among your slavesc and your female slaves.

‘ان‘ particle occurring 617 times in the Qur’an and functioning in
various ways including the following: I infinitive (مُنْصَب), so
designated because it combines with a following imperfect verb
(rendering it subjunctive (مُنْصَب) and designating it to the future
tense to form an equivalent to an infinitive noun
(مُنْصَب مُؤْول))

‘فأرَنتَ أنَّ أَعِينِي (18:79)

‘but fasting is better for

‘لَمْ يَأْنَ لَذِينَ عَمِنَّ أَقْضُمْ (57:16)

‘is it not time for believers that their hearts become

‘حَمِيلِهِ لِذِكَرِ اللَّهِ

‘وَمَا كَانَ هَذَا الْقَرَأَانُ أَنْ يُقَلِّلْ مِنْ ذُو الْلَّهَ (10:37)

‘this Qur’an

‘is not such as could have been contrived by anyone save God

‘الْيَمِينَ أَحْكَمَ الْمُؤْتَ

‘before death comes to one of you.

‘الَّذِينَ عَمِنَّ أَقْضُمْ (57:16)

‘do you

‘أَفْعَٰثُ اللهُ تَأَمُّرًا وَلَيْسَ أَنْ أُجَاهَّلُونَ (39:64)

‘order me to worship someone other than God, you foolish

‘لَوْلَا أَنْ مِنْ اللَّهِ عَلِيٌّ لَحُصِّفَ بَيْناَ (28:82)

‘were it not for God having been gracious to us, He would have caused it [the
to swallow us too II

‘الْيَمِينَ أَحْكَمَ الْمُؤْتَ

‘occurring after a verb denoting certainty

‘الَّذِينَ عَمِنَّ أَقْضُمْ (57:16)

‘يَقِينُ، or one used in a manner similar to such a verb. The subject of

‘بَيْنَا (28:82)

‘were it not for God having been gracious to us, He would have caused it [the
to swallow us too II

‘الْيَمِينَ أَحْكَمَ الْمُؤْتَ

‘الْيَمِينَ أَحْكَمَ الْمُؤْتَ

‘الْيَمِينَ أَحْكَمَ الْمُؤْتَ

‘الْيَمِينَ أَحْكَمَ الْمُؤْتَ

‘الْيَمِينَ أَحْكَمَ الْمُؤْتَ
then you will all know that it [the Qur’an] is only sent down containing knowledge from God, and that there is no god but He III explicative (مفسِرٕ), always preceded by a sentence denoting the meaning, but not containing a derivative, of the word, ‘to say’, and followed by another sentence, as in (38:6) وأنطلق الملا مثّمهم أن أمشوا وأصبروا على اليكَم the leaders among them went on [saying], ‘Walk away and be steadfast to your gods’ IV so-called ‘redundant’ (زائدة), so designated because, structurally, it may or may not be used in what seem to be parallel structures (14:12) وما لنا لنتوكل على اللّه what [reason] do we have for not relying upon God? (in which it occurs), as compared with (5:84) وما لنا لا نؤمن بالله why should we not believe in God? (in which it does not occur). Of all occurrences of so-called ‘redundant’ the most frequent is that in which it follows the temporal lamā (لَا الحَيْثَ) plethora of أُتِبِّنِيَ اللّهُ الْكُلُّ أن تضلوا (12:96) فِلَمْ أَنْ جاء البشّر then, when the bearer of good news came. Like all so-called ‘redundant’ particles, so-called ‘redundant’ أَن lends emphasis to the general context V meaning ‘lest’ (مغْتَنِنْ لِنَّا) أن تقول نفس بالصبر على ما فرطت في جنب اللّه (4:176) An: God makes this clear to you lest you should err; and (39:56) lest a soul should say, ‘Woe is me for having neglected what is due to God.’

**En** 'in particle occurring 697 times in the Qur’an and functioning in various ways, including the following: I conditional, ‘if’ (شرطِيَّة) إن بيدثوا بعفر لهيم ما قد سلَف if they desist, what went before will be forgiven them II negative (نافية) وإن تسرف إن أردنآ إلا الحَسْتِي (9:107) and they swear, ‘We intended nothing but good’, or a nominal sentence: (58:2) إن أمُّاكُمْ وإن آخِرِهنُم their mothers are no other than those who gave birth to them III إن in contracted form of (مخفقة من إن القيلة) إن إن كل ذلك نمّا ماتَ حيَّة النَّدَا (43:35) and all of these are mere enjoyments of this life; or a verbal sentence: وإن نطقنا أنم الَّذين الكاذبين indeed we think you are one of the liars IV so-called ‘redundant’ (زائدة) وإن كفاهُم فمما إن مكانتكم فيه (46:26) and We had established them in that in which We have not established you.
انَّ 1st person sing. pronoun, I, occurring 67 times in the Qur’an (12:69) I am your [very] brother; نَحْنُ 1st person pl. pronoun, we, occurring 673 times in the Qur’an, and frequently used by God in referring to Himself (76:28) We fashioned them. These pronouns also function as emphatic units: ‘I myself’ إنَّكُنَّ نَحْنُ خَلْقَاهُمُ 12:69 I am your [very] brother; and ‘We ourselves’ إِنَّا نَحْنُ نَرَيْنَا الذِّكْرُ 15:9 it is We ourselves who have sent down the Remembrance.

انَّامَ (see انَا/anā -n–m).

انَّتِ 2nd person sing. masc. pronoun, you, occurring 81 times in the Qur’an; انْتِما 2nd person dual. masc. & fem. pronoun, ‘both of you’, occurring once; انْتَمُّ 2nd person pl. masc., ‘you’, occurring 129 times. These pronouns also function as emphatic units, ‘you yourself’, as in (12:90) could it be that you yourself are Joseph? and (21:54) لَنْفَ كَتَبْنَكُمْ وَءَابَاؤُكُمْ فِي ضَلَالٍ مَبِينٍ you yourselves and your fathers have clearly gone astray.

انْتَمَّا (see انَّتِ/anta).

انْتُمُّ (see انَّتِ/anta).

انَّةَ–n–th female; to be soft, to be lenient, to be accommodating. Of this root, three forms occur 30 times in the Qur’an: انْثِثَا 18 times; انَّثايَن 6 times and انَّثِنَّ six times.

انْثِثَا [n.; dual انْثِنيَن] female ومن يَعْمَلُ مِنَ الصَّالِحَاتِ مِنْ ذَكْرٍ أَوْ أنْثى وَهُوَ مُؤْمِنٌ فَأُولَئِكَ يَدْخُلُونَ الجَنَّةُ anyone, male or female, who does good deeds and is a believer, will enter Paradise.

الْإِنجِيلُ [proper noun of Greek origin occurring 12 times in the Qur’an] the New Testament, the Gospel (57:27) وَقَدْ بَيَاءَتُبَيَّنَ انَّهُ and We caused Jesus, son of Mary to follow [the prophets] and We gave him the Gospel; *أَهْلُ الْإِنجِيلِ (47:5) the people of the Gospel, the Christians.
The Qur’an declares that the Gospel was taught and revealed to Jesus; in the same way that the Torah was revealed to Moses. The Christian tradition speaks of it being synonymous with the good news taught about Jesus, whereas the Islamic concept of ‘al-‘injil places emphasis on the notion of a divinely revealed text.

‘-n-s humans, people; tamed animals, to tame; affable, friendly, intimate friend, to be sociable; to detect, to perceive, to come to know, to gather information, to seek gently. Of this root, eight forms occur 97 times in the Qur’an: ‘ānasa five times; ταστάνισε once; ‘ins 18 times; ‘إنسان 65 times; ‘إنسا ‘mustānis 11 times.

‘ānasa [v. IV, possibly III, trans.] 1 to perceive, to sight from a distance 
‘إنسّ من جانب الطور دارا (28:29) he caught sight of a fire on the side of the Mount 2 to conceive, to detect, to sense, to discern وَأُبِينُوا الْبَيَاتْ حَتَّىٰ إِذَاٍّ بَلَغَوا النُّكَاحَ إِنَّ هُمْ مِنْ هَٰذَا فَادْفَعُوا (4:6) and test the orphans until they reach marriageable age, then, if you perceive in them sound judgement, hand over their property to them.

ταστάνισε [imperf. of v. X ‘إيستا ‘nasa, intrans.] to draw attention to one’s presence, to alert people to one’s presence, to seek permission to enter يَأْتِيهِ بِالْأَيَّامِ عَدَّتْهُمْ إِلَّاٍّ مَّثْلُهُمْ رَبِّيَةٌ (24:27) believers, do not enter houses other than your houses until you [first] have asked permission and greeted the folk inside them.

‘إِنسّ 1 [collect. n.] [n.; pl. ‘إنسّ] humankind as opposed to other species, particularly jinn (q.v.) (27:17) لسُلَمْيَانَ جَنُودُهُمْ مِنَ الْجَنَّ وَالْإِنسَ وَالْطَّيْرَ فِيهمْ يَوَازَغُونَ and marshalled before [lit. to] Solomon were his hosts of jinn, humankind and birds; and they were marshalled in ordered ranks 2 a human being (55:39) فِيَمَّنكُمْ لَا يُسَلَّمُ عَنْ ذِنْبِهِ إِنسّ وَلَا جَانْ on that day not a human nor a jinn will be questioned about his sin.

إنسانُ ‘الإنسان (4:28) man, the human being,
people, men and women

وَلَقَدْ خَلَقْنَا الإِنسَانَ وَنَعْلَمُ مَا تُوسِعُونَ بهُ نَفْسَهُ (50:16) 

وَلْتَحْذَرَ أَفْرَأُ إِلَّا مَنْ خَلَقْنَا الْوَرَٰدَ We created man, and We know what his soul whispers within him, and We are closer to him than the jugular vein 3 (possibly) Adam (15:26) 

وَلَقَدْ خَلَقْنَا الإِنسَانَ مِنْ صَلْفٍ مَّلْسُونٍ We created man [Adam] out of dried clay formed from dark, putrid mud; * the name of Sura 67, so-named because of the reference in verses 1–3 to the creation of ‘humankind’, also named ʿal-dahr (the day) (da–ha–ra).

unās [pl. of ʿins] groups of people, tribes each group of people knew their drinking place.

ʿinsīyy [nisba adj.; pl. ʿanāsīyy] a member of the human race, a human being ʿوَسْبَبْنَا مَنْ خَلَقْنَا ٱلْإِنسَانَ وَأَنَّىٰ كِتَابًا (25:49) and We give it as a drink to many beasts and humans from that which We have created.

mustaʿnisīn [pl. of act. part. mustaʿnis] ones seeking/conversation, ones socialising 33:53 if you eat, if you suffer hunger before then, when you have eaten, disperse, and do not stay on seeking conversation [lit. seeking companionship through conversation].

—n–f nose; tip; foremost; chief; to begin, to go first; to go by; to disdain, to be angry. Of this root, two forms occur three times in the Qur’an: ʿanf twice and ʿānifan once.

ٙ ʿanf [n.] nose 5:45 وَكَتَبْنَاهُ ۖ عَلَيْهِمْ فِي هَذَا ٱلْقَرْآنِ ۖ ٱلْفَيْسَ ۚ وَ ٱلْعِينَ ۖ يَعْلَنُونَ in it We prescribed for them: a life for a life, an eye for an eye, a nose for a nose ... 

ٔ ʿānifan [adverbial] presently, just now 47:16 مَذَا قَالَ ٱلَّذِٰٰنُ ۖ ۖ أَنَف ۖ what was it that he has said, just now?

—n–m (no verb) all God’s creatures.

anām [collect. n. occurring once in the Qur’an] creatures (including humankind. Some philologists describe it as meaning every creature that goes to sleep, as if it were derived from نَوْمُ إِنَّ أَمْرَ ۖ وَ ٱلْأَرْضُ وَ ضَعَبْهَا لِلْإِنَّامِ (55:10) and the Earth He laid down for
the creatures.

‘Anna’ a sister of (q.v.) a subordinating particle occurring some 360 times in the Qur’an. Like ‘inna it lends emphasis to the context but differs from it in the fact that ‘inna, together with the following sentence, undergoes a process of subordination and functions as a nominal clause serving as, e.g., a subject (72:1 [it] has been revealed to me that a company of the jinn listened in [on a recitation of the Qur’an] or as an object (6:109) ‘if you make you realise that if it [a sign from God] came [to them] they still will not believe?

‘Inna’ emphatic particle (حرف تحقيق وتأكيد), occurring some 1679 times in the Qur’an. It is the main member of a group of five particles designated by Arab grammarians as ‘inna and its sisters’ (إن وأخواتها) (‘inna, ‘anna, ka’anna, ‘allāla and ليفتlayta), which precede nominal sentences governing the subject in the accusative case and lend various semantic implications, particular to each particle, to the contexts in which they appear. (see particle alphabetically). Besides functioning as ‘certainly’, an emphatic particle carrying the force of ‘indeed’, ‘surely’ (36:16 ‘إنيَّما أُبَرِّرُ نَفْسِي إِنَّ النُّفْسِ لأَمَارَةً (12:53) (12:53) (12:53) ‘I do not exonerate myself for man’s very soul incites him to evil.

‘Innāmā’ (said by Arab grammarians to be a compound of the emphatic + so-called ‘redundant’ which prevents ‘in having any government) particle of limitation (indeed; 12:53), occurring some 22 times in the Qur’an; so-called because it denotes restriction of that which it precedes to that which follows it, ‘x is only y’ (13:7) you are but a warner.

‘Annā I interrogative (اسم استفهام) occurring 28 times in the Qur’an. In addition to the element of strong exclamation it lends to the
whole context. ُنَی (19:20) ‘however!’ (19:20) ‘however can I have a son when no mortal has touched me?!’ (3:37) ‘wherever from?!’ (3:37) Mary, from wherever [on earth] do you get these [provisions]?! II adverbial ‘whenever’ as in one interpretation of (2:223) ِنِسَأُكُمْ حَرَثٍ لَكُمْ فَأَقْلِبُوا حَرَثُكُمْ أَلَى شَنْتِمْ your women are your fields, so go into your fields whenever you like.

ُنَی َنَیَُ [fem. of ُنَیَُ having reached maximum point or degree; (of heat) boiling hot (88:5) and are forced to drink from a boiling hot spring II [collect. n/pl. of ُنَیَُ] utensils, vessels, serving equipment II [collect. n/pl. of ُنَیَُ] hours, or watches [of the night] and in the hours of the night glorify [His] praise, and at the ends of the day, so that you may find contentment.

*ْلَنِيَُ [v. n.] (act of) reaching appointed time, due coming, becoming due or ready (33:53) ِنِسَأُكُمْ حَرَثٍ لَكُمْ فَأَقْلِبُوا حَرَثُكُمْ أَلَى شَنْتِمْ believers, do not enter the Prophet's apartments, unless you are given permission for a meal, without waiting for its due coming.
أُوْ، ُأُوْلُاَلُ (أُوْسُبُ عِنْفُ) occurring some 280 times in the Qur'an and conveying various specific meanings including the following: 1 doubt لبِنَتُ يُومًا أو بْعَضُ يُومٍ (الشَّكَّ) (18:19) we have remained a day or part of a day 2 vagueness وَإِنَّ أَوْلُ اَلْحَقُّ (الأَبْيَاهُ) (34:24) and indeed either we or you are following the right guidance or are in clear error 3 giving...
do not obey any sinner or disbeliever among them allowing a thing or making it allowable

that you eat from your houses, or the houses of your fathers, or the houses of your mothers

unrestricted conjunction (مطلق الجمع) as in the meaning of ‘and’

does your prayer [religion] tell you to forsake what our forefathers worshipped and refrain from doing whatever we please with our properties?

do not obey any sinner or disbeliever among them allowing a thing or making it allowable

they say, ‘Become Jews or Christians, and you will be rightly guided’ transition in the sense of adverssative bal (الأضراب معنى يل)

nay ... rather ...

even after that, your hearts hardened so they were like rocks, or even harder

the meaning of exceptive ‘illâ (معنى الا) ‘except’, ‘unless’ according to the views of some eminent scholars in interpreting verse

there will be no financial liabilities on you [also interpreted as: no blame attached to you] if you divorce women, so long as you have not yet consummated the marriage, unless you have fixed a dower for them.

\(\text{اوُلَتْ رُسُوْلُ‏}\) as a rule or \(\text{اوُلَتْ رُسُوْلُ‏}\) joins similarly structured units (phrases, clauses, nominal sentences, verbal sentence, etc.) as in the examples quoted above. Deviation from this norm imparts special meaning/importance to the unit which does not structurally agree with the rest in a succession of \(\text{اوُلَتْ رُسُوْلُ‏}\)-joined units. An example of this is the particularising of sending a messenger as a means of communication between mortals and God by the use of the verbal clause \(\text{اوُلَتْ رُسُوْلُ‏}\) in a sequence of non-verbal clauses all of which are joined by \(\text{اوُلَتْ رُسُوْلُ‏}\) or in the following verse

\(\text{اوُلَتْ رُسُوْلُ‏}\) is not [possible] for a mortal that God speak to him except through revelation or from behind a veil, or if He sends a messenger to reveal, or sends a messenger so he reveals by His leave whatever He wills.
w–b ditch in which water collects, place to which people return; to return; to repeat; to be swift, to be agile; custom. Of this root, five forms occur 17 times in the Qur’an: ḍawwibi once; iyāb once; ŏawwāb five times; ŏawwābin once and màább nine times.

awwibi [imper. of v. II ḍawwaba, intrans.] to repeat, to echo We graced David with a favour from us, [We said], ‘Mountains, echo God’s praises with him.’

ìyāb [v. n.] returning, coming/going back to Us will be their returning.

awwāb [intens. act. part.; pl. ŏawwābin] 1 one given to going back, one who sincerely repents and goes back to God and We gave to David Solomon, an excellent servant who always turned to God (possibly) one who strongly enumerates, echoes or repeats [praise of God] (in one interpretation of 38:19 and the birds, gathered together; each enumerating His praise and the birds, gathered together; each submitting to him [Solomon].

maább [n. of place or time/v. n.] place of return, final abode/act of returning that is the True Day, so whoever wishes to, should take a path returning to his Lord.

ayyūb (see alphabetically).

w–d weight; effort, hardship; to weigh down; crookedness; to wriggle; to be kind. Of this root, yوذ yawūd occurs once in the Qur’an.

youd [imperf. of v. آذَا ŏadá, trans.] to weigh down, to trouble, to wear down His throne extends over the heavens and the Earth; preserving them both does not weigh Him down.
٣—٤٤٤

**tawil** [v. n./n.] ْ١

1 interpretation (of a dream) they said, ‘[These are] nonsensical dreams and we are not knowledgeable in dream-interpretation’ ْ٢ inference, deducing the significance of an ambiguous text; interpretation ْ٢ consequence, outcome, end result (4:59) if you should dispute over something, refer it to God and the Messenger—if you truly believe in God and the Last Day that is better and fairer in the end; (7:53) do they await but its fulfilment?, on the Day its fulfilment is realised, those who had previously ignored it will say, ‘Our Lord’s messenger did bring the truth’ ْ٣ realisation, coming true, fulfilment (12:100) and he led his parents to the couch, and they fell down prostrate before him and he said, ‘Father, this is the fulfilment of my dream of long ago; My Lord has made it come true’ ْ٤ effect (in one interpretation of 12:37) he said, ‘No food will come to you for your sustenance without me telling you of its effects [and what it could do to you] before it arrives.’

**ʻal** [coll. n. occurring 26 times in the Qur’an; also it may have originally been ʻahl (q.v.) and is always in construct with a following n.] ْ٥ family, household (3:33) and ʻal ʻabraha ʻal ʻal ʻal ʻimran ʻal ʻal ʻal indeed God has chosen Adam, the family of Abraham and the family of ʻimrān above all others;
name of Sura 3, a Madinan sura, so-named for the mention of ‘imrān in verse 33 2 people (3:11) like [the case of] Pharaoh’s people and their predecessors [who] denied Our revelations.

أولىُ أَوْلِيَاءُ – awwal [quasi-act. part.; fem. أُولَى أَوْلِيَاءُ أَوْلُ لَْلْهَا وَأَلْذَٰلِينَ (بَيْكَةُ (3:96) the first House [of worship] to be established for people was the one at Mecca;

أولىُ أَوْلِيَاءُ [an attribute of God] the First, the Beginning;

أولىُ أَوْلِيَاءُ the next and this life 2 previous, former, earlier أَوْلِيَاءُ أَوْلِيَاءُ أَوْلُ لَْلْهَا وَأَلْذَٰلِينَ. He said, ‘Take it and do not be afraid—We will restore it to its former state’ 3 previous generations أَوْلِيَاءُ أَوْلِيَاءُ أَوْلُ لَْلْهَا وَأَلْذَٰلِينَ people of old times وأَوْلِيَاءُ أَوْلِيَاءُ أَوْلُ لَْلْهَا وَأَلْذَٰلِينَ. and nothing prevents Us from sending signs, except that previous generations denied them.

أولىُ أَوْلِيَاءُ أَوْلِيَاءُ أَوْلُ لَْلْهَا. (dhā).

أولىُ أَوْلِيَاءُ أَوْلِيَاءُ أَوْلُ لَْلْهَا. (dhā).

أولىُ أَوْلِيَاءُ أَوْلِيَاءُ أَوْلُ لَْلْهَا. (dhā).

أولىُ أَوْلِيَاءُ أَوْلِيَاءُ أَوْلُ لَْلْهَا. (dhā).

أولىُ أَوْلِيَاءُ أَوْلِيَاءُ أَوْلُ لَْلْهَا. (dhā).
‘awwāh occurs twice in the Qur’an.

‘awā<sup>3</sup>, w–y shelter, refuge, abode, to repair to a place of refuge, to accommodate, to shelter, to show kindness. Of this root, three forms occur 36 times in the Qur’an: ʻawā five times; ʻawā nine times and ma‘wā<sup>9</sup> 22 times.

ʻawā<sup>3</sup> [v. IV, trans.] 1 to shelter someone, to protect (8:26) فَأَلْقِمْ وَأَنْتُمُ بِنَصُورِهِ but He gave you refuge and strengthened you with His help 2 [with tāʾ idhā] to take to oneself (33:51) أَن تَتَّجَهْ مَنْ تَشَاءَ you may put off whomsoever you wish of them and take to yourself whomsoever you wish.

Ma‘wā<sup>9</sup> [n. of place/v. n.] abode, home, place of retreat, dwelling/abiding, staying, destination (32:19) أمَّا الذين عَمِنُوا وَعَمِلُوا الصَّالِحَاتِ فَلُهِمْ جَنَاتُ الْمَوْلَاى as for those who believe and do good deeds, to them are the gardens of retreat.

I<sup>َ</sup> positive-response particle (حرف جواب), carrying with it great emphasis, occurring once in the Qur’an, ‘yes’, ‘indeed’ (10:53) إِيَّاكَ إِنْ ۖ لَحَقَٰ يِبِن يِلاً! by my Lord!–it is true.

A<sup>y</sup>y–d fortification, stronghold, refuge; to bolster, to fortify; power, toughness. Of this root, two forms occur 11 times in the Qur’an: ʻayyada nine times and ʻayd twice.

ʻayyada [v. II, trans.] to support, to bolster up, to strengthen وَعَفَّانَا عِيَّسِى ابْنَ مَرْيَمَ الْبَيْتَانِ وَأَيْضًا بِرِجْلِ الْقَدْسِ (2:87) We gave Jesus, son of Mary, clear signs and supported him with the Holy Spirit.

ʻayd [n.] might, power, strength (51:47) وَالْسَّمَاءِ يَبْنَاهَا ۖ ۖ وَإِ ذَّا ۖ وَإِذَا (51:47) and the Heaven We built with power and made [it] vast.
أيكةُ َaykatun [n., with no verbal root, occurring four times in the Qur’an] thicket, clump of trees, forest * (15:78) the dwellers of woods (an epithet for the people of Midian to whom the Prophet Shu‘ayb was sent).

أيّامٌ َayyāmā defect, shortcoming; to be without spouse, to lose one’s spouse, widow, widower. Of this root, َayyāmā occurs once in the Qur’an.

َayyāmā [pl. of n./quasi-act. part. َayyīm] a spouseless person, an unmarried person (24:32) marry off the single amongst you and those of your male and female slaves who are suitable [also: who are righteous].

َاينَام َaynamā (see َأوَ–ٌِن / َأوَ–ٌِنَـٔ ﺭ / َأوَ–ٌِنَ–ٌِنَـٔ ﺭ).

َأوَ–ٌِنَـٔ ﺭ time, to fall due, fatigue; philologists classify under this vague root some function words more on the basis of phonetic, rather than semantic, affinity. Of this root, four forms occur 25 times in the Qur’an: أَيَّانُ َal–َaَnā eight times; أَيَّانٌ َayyāna six times; أَيْنَ َayna seven times and أَينَام َaynamā four times.

َأَيَّانُ َal–َاَنَّا [adverbially used n. considered by a group of grammarians to consist of the article أَيَّانُ and the َدتَ (time) 1 now (2:71) قالوآ أَيَّانُ جَنَّتَ بَعْدَ الْحَقَّ they said, ‘Now you have brought the truth’. 2 nowadays, at the present time (72:9) فَأَنَا كَانَتْ بَعْدَهَا مَقَاعُدُ السَّمَاعُ فَمَنْ يَسْتَمِعُ أَيَّانُ يَجِدُ لَهُ شَهَابًا رَصَدًا and that we used to sit on places therein to listen, but the one who listens nowadays, finds for himself a meteor lying in wait.

َأَيَّانَ َayyāna interrogative pronoun of the future respecting time yet to come (اسم زمان للمستقبل) (اسم زمان للمستقبل) َمئَ (matā) (q.v.) ‘whenever?’ َبسْتَطَلُّونَ أَيَّانُ يَوْمَ (51:12) َيُثْقِرُونَ أَيَّانُ َبَيْعُونَ they ask, ‘Whenever is this Judgement Day coming?!’ In connected discourse َأَيَّانُ may lose its interrogative function and become governed by a preceding agent, e.g. a verb; denoting a sense of ‘difficult time ahead’ (16:21) أَمُوتُونَ غَيْرُ أَحْيَاءٍ وَمَا يُشْعَرُونَ أَيَّانُ they are dead, not living, and have no awareness of when
they will ever be raised up.

‘Ayna interrogative pronoun of ‘where?’ occurring seven times in the Qur’an and regularly used rhetorically to mean ‘nowhere!’ ‘is there ever a place?!’ ‘wherever?’ ‘aynamā conditional (شرطية) (considered by many grammarians to be a compound of conditional + mā of ambiguity (المبهمة ما) denoting emphasis ‘wherever!’ (4:78) أَيْمَا (75:10) يُقولُ الْإِنسَانُ يَوْمَ الْمَغْرُورِ on that Day man will say, ‘Wherever is the escape?!’

‘Ayāt marker, sign, token, indicator, to mark; to pause, to tarry; to ponder, to assure oneself; a person’s body; glory; light of the sun; beauty of flowers. Of this root, three forms occur 380 times in the Qur’an: ‘Ayātun 86 times; ‘Ayātun once and ‘Ayāt 295 times.

‘Ayāt [n.; dual ‘Ayt, ‘Aytun; pl. ‘Ayāt] 1 sign, indicator, indication and how many a sign is there in the heavens and the Earth which they pass by, turning away from it! 2 evidence, proof ‘ayātā bi-lam‘ām ‘ainākum min ‘ayatī fī al-samawat wa-l-ard yumārun (12:105) 3 but then it occurred to them, [even] after seeing the evidence [for his innocence], that they should imprison him for a while 4 symbol, exemplar وَجَعَلْنَا إِبْنَهُ إِلَى رَسُولٍ (23:50) 5 message, revelation كُنْذَا رَسُولَ أَرَسَلْنَاهُ إِلَيْهِ رَسُولًا (20:134) and We made the son of Mary and his mother an exemplar Lord, if only You had sent us a messenger, so that we might have followed Your revelations, before we suffered humiliation and disgrace! 6 teachings, instructions سُوْرَةُ أُزْرَنَا هَا وَفَرَضْنَا هَا وَأَنزَلْنَا فِيهَا عَلَّاتٗ بَيُّنَاتٗ (24:1) this is a sura We have sent down and made obligatory–We have sent down clear instruction in it, so that you may take heed 7 verses, parts of the Qur’an وَإِذَا بَنَذَلَ عَلَىٰ مَكَانٍ عَالِيٍّ وَلِلَّهِ أَعْلَمُ بِمَا يُبُولُ فَأَلَوْا إِمَّا أَنْتُهُ (161:101) when We substitute one verse for another–and God knows
best what He reveals—they say, ‘You are just making it up’ lesson (3:13) and you have already seen a lesson in the two armies that met [in battle] 9 glory, wonder سُبْحَانَ الَّذِي أَسْرَى بَعْضُهُ لِيْلًا مَنْ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الأَقْصَى الَّذِي (17:1) بَارَكْنَا حَوْلَتَكَ لِنَرَى مِنْ هُمْ إِنِّيُغْلِيَةَ to Him who made His servant travel by night from the Sacred Mosque to the Furthest Mosque, whose surroundings We have blessed, to show him some of Our wonders 10 spell, in an interpretation of verse (7:132) وقالوا مِمَّا تأثَّنَا بِهِ مِنْ عَلَیةٍ لتَمْسَحُوا بِهَا فَمَا ذَحَنْ لَكُمْ مُؤْمِنِينَ and they said ‘Whatever spell [also interpreted as: sign] you produce in order to enchant us with, we will never believe with you.’

أَيُّ (2) occurring some 215 times in the Qur’an and functioning as: I declinable interrogative pronoun always in a construct (استفهام مُعَرَّب) ‘who?’, ‘which?’, ‘what?’ and used for both rational beings (when a sura is revealed, some of them say, ‘Which of you has this increased in faith’); and for non-rational beings (77:50 فَأَيُّ حَدِيثٍ بَعْدَهُ يُؤْمِنُونَ so in what discourse, after it, will they believe? In connected discourse this اَيَّ may lose its interrogative function but remains as a determiner. This may occur when اَيَّ itself becomes governed by, e.g., a verb the evildoers will come to know what place of returning they will return to; or when the entire اَيَّ phrase is governed by (or subordinated to) a preceding verb (4:11 وَسَيَعْمَعُ الْذُّيْنَ ظَلَّلُوا أَيُّ مَتَّلَبٍ يُنْتَلِبُ أَفْقَرُ كَمْ نُفَعَا your parents and your children—you do not know which is more likely [lit. nearer] to you in usefulness. This اَيَّ occurs inflected for feminine gender, اَيَّةٍ اَيَّاتِي, only in the variant non-popular reading of ‘Ibn Mas‘ūd of (31:34 وَمَا تَذْكَرُ نَفْسُ أَيُّ (أَيْما) أَرَضُ تَمْوتُ and no soul knows in what land it will die II a declinable conditional (شارطة مَعْرَبة) always in construct with a following nominal ‘whichever’, ‘whoever’, occurring in the Qur’an with a following mā of ambiguity (مَا المُنْهَة) (which lends emphasis to the entire sentence) (28:28 أَيْما الأَلْجَلَّنَ قَسَبَتْ فَلَا غَنْوَانَ عَلَى (أَيْما) whichever of the two terms I fulfill, let there be no sanction against me III a declinable relative pronoun ‘who’, ‘which’, ‘whom’ (17:57 أَوْلَانِذَ الَّذِينَ يَذْعَنُونَ يِنْتَغِيُونَ إِلَى رَبِّهِمْ الْوَسْلَةٍ) (اسم موصول مَعْرَب)
those upon whom they [the disbelievers] call—themselves seek a way to their Lord, even those of them who are closest [to Him] IV a prefixal connector to a noun bearing the article 'al as a means of calling it (وِصَالَةً إلى نداء ما فيهِ) (أَليِّها، تَأْلُقُ) (incl. rel. pronouns with 'al such as ‘alladhi). This āyāt is always suffixed with attention-drawing hā (q.v.) and is inflected for gender (أَليِّها، تَأْلُقُ) ‘ayyāthā and ‘ayyāthā people, worship your Lord; ‘ayyāthā the custom, amongst you has become unjustful: you are thieves. It is often used interjectionally, ‘أَليِّها! they say, ‘You, to whom the Reminder has been revealed, you are certainly mad’. In three places in the Qur’anic text ‘أَليِّها ‘ayyāthā occurs orthographically as ‘أَيْ ‘ayyuha with a final short vowel /a/, reflecting the actual shortening of the final long vowel in connected speech سَتُّفِرُ نَجَّاءٌ أَليِّها النَّقَلُانُ! (We will attend to you both [We shall take you to task], you two groups [of jinn and mankind] laden [with responsibilities] V [prefixed with ك with the compensation nunation (تَذْوِينُ التَّعُوِيضُ) (ত্তুবিঙ্গ) (tāliq) من (22:48) (للتكبير) ‘وَكَلَّمَنَّ مِنَ ‘أَيْيَا! how many!‘, ‘how many!‘ قَرَّبَ أَلَّيِّهِ لَهَا وَهِيِّ طَالِمَةً how many a town steeped in wrongdoing I gave more time to.

‘أَيْيَا ‘ayyati (a variant reading of ‘أَيَ ‘ayy; see: ‘أَيْ ‘ayy).

‘أَليِّها ‘ayyāthā (see ‘أَيَ ‘ayy).

‘أَيْ ‘ayyumā (see ‘أَيَ ‘ayy).

‘أَيْ ‘ayyuha (see ‘أَيَ ‘ayy).

‘أَليِّها ‘ayyūhā (see ‘أَيَ ‘ayy).

‘أَيْيَا ‘ayyūb [a borrowed proper name occurring four times in the Qur’an] Prophet Job (Job III) وَذَكَرَ عِيْضًا أَيْيَا إِذَا نَادَى رَبَّهُ أَليِّ (38:41) مَسْلِمُ السَّبِيثَانِ يَصِب وَعَذَّبَ and remember Our servant Job when he called to his Lord, ‘Satan has afflicted me with weariness and suffering.’
Job is named in the distinguished company of prophets whom God had inspired (4:163), and in one extended narrative, (38:41–4) his suffering and patience serve as a powerful symbolic parallel with the Prophet Muḥammad’s own struggle. In answer to his prayers, God provides him with ‘cool water’ with which he washes himself and drinks. He is cured as a token of God’s mercy and has his family restored to him.

'īyyā detached pronoun in the accusative case specified for gender, number and person in accordance with the suffix to which it is always attached I alone am the One that you should hold in awe. The use of this detached pronoun, as contrasted with its attached counterpart lends great emphasis to the context (e.g. ʻīyyāka ‘you alone!’), as in (1:5) ʻāyāk nūḥīdū waʻāyāk nūṣūn it is You we worship; it is You we ask for help.

ʻāyānā (see ʻāw–y–yn).
ب / bā’

‘al-bā’ the second letter of the alphabet; it represents a voiced bi-labial plosive sound.

بـ bi preposition (حرف جزء) occurring in 2538 places in the Qur’an. In context it conveys various meanings among which are the following: 1 accompaniment, or concomitance (المصاحبة), ‘with’ نأوُحُ ابِنيّ بِسَلَامٍ منَّا وَبَرَكَاتٍ (11:48) Noah, descend with peace from Us and blessings 2 instrument or means by which the action is performed (الاستعانة), ‘by means of’, ‘by the help of’ ابِنيّ الرَّحِيمُ I begin / act with the help of the name of God, the Lord of mercy 3 indicating the reason for the action (السببية), ‘because of’, ‘for’, ‘as consequence of’ فَكَلَّا (29:40) أَهْدِنَا بِذَٰلِكِ وَعَفَا وَأَخْذُوْا الْجَنَّةَ بما كُنْتُمُ تَعْمَلُونَ and We punished each one of them for their sins 4 indicating ... ‘in return for’, ‘in exchange for’ (المقابلة) (العطاية) enter the Garden in return for what you have done 5 indicating location on a surface ‘on’ كَثْلَةٍ بِرِبِّبُوتٍ (2:265) كَثْلَةٍ وَلَدَّا نَصَرُّكُمُ الْلَّهُ بِبَدرِ (3:123) and God indeed helped you at Badr; or c at a point in time ‘at the time of’ إِلَّا أَلَّا لِوُجُودُ نَجِيَّاهُمْ بِسَمْرَرٍ (54:34) except the family of Lot whom We rescued at the last hour of the night 6 indicating the target or recipient of the action (الغاشية): ‘towards’, ‘to’ وَقَدْ أَحْسَنَ بِهِ إِذَا أَخْرَجَنِي مِنَ السَّجِنَّ (100:12) and had been gracious to me—when He released me from prison 7 indicating elevation (الاستعلاء) لَوْ تَسْلَوَى (4:42) لَوْ تَسْلَوَى نَفِيَّةٌ بِهِمْ الأَرْضُ that the earth is levelled over them or b) abstract, in the meaning of prep. ‘over’, ‘on’ وَمِنْهُمْ مِنْ إِنَّ نَفَسَتِهِ دَيْنَارًا لَّيْدُوْهُ (75:3) but of them is he who, if you trust him with [lit. over] a [single] dinar, will not return it to you or c) indicating the mere
surface, also one of the senses of prep. علیٰ, ‘over’ (4:43) and wipe over your faces and hands [with it] 8 the sense of prep. min ‘from’ (76:6), ‘from the servants of God drink 9 adhesiveness, indicating firm or close contact (the الإسناد), ‘by’ (7:150) and he took hold of his brother, dragging him to himself by the head 10 the sense of prep. ‘an’ (معنى عن) ‘about’, ‘concerning’ the الرحمٰن فاسمأل به خبرًا (25:59) the Lord of Mercy; ask any informed person about Him 11 ‘passing by’ (83:30) and when they pass by them they wink at one another 12 ‘notwithstanding’, ‘for all’, ‘in spite of’ (9:118) when the earth, for all its spaciousness, closed in around them 13 over and above, in addition to (in one interpretation of 10:71) فأثَّرَكم عُمَّا بعَمٌ so He repaid you with grief over grief 14 oath قال فِي مَعْرَكَتِكَ لِأَعْظَمْنِهِمْ أَجْمَعِينَ (38:32) (القسم) he said, ‘By your might I will tempt them all’ 15 transitivity (التعدية) (ال şüة) فبَلِيْ حَتَّىٰ بعْدُ فهوُمْ (77:50) so in what discourse, after it, will they believe?; also in (2:17) ذهَبْ اللَّهُ يَنْبُورُهُم so he repaid you with a light 16 emphasis (التعلُّم) (التّكرير) the so-called ‘redundant’ bā’ (الباء الزائدة), the Qلَّ كَفِى بِاللَّهِ شِهَادَتُ بَنِي وَتَبَيَّنُ (13:43) 32 فَقَالَ يَسُرُّ رَبِّه وأَسْمَعُ (18:26) this is in no way the speech of any accused devil 17 the bā’ of wonder, of interjection (بناء المُعْجِب) how well He sees and hears!

Bābil [proper name, early borrowing from Akkadian, occurring once in the Qur’an. Philologists derive it from b-b-l although they recognize the word as the name of a city/region in Iraq famous for wine and magic] Babylon, the word occurs in reference to two angels, Hārūt and Mārūt, who were sent to try the faith of the inhabitants of the city of Babylon. They taught the inhabitants magic while at the same time warning them that, ‘We are only a test, do not abandon your beliefs’, but they learnt from them harmful acts of magic such as how to sow discord between a man and his wife 102 وَمَا أَنْزَلْ عَلَى الْمَلَكِينِ بَابِلِ هَارُوتَ and what was revealed to the two angels, Hārūt and
Mārūt, in Babylon.

بَيْنِّكَ a well, to dig a well; to treasure, to hide, to do good. Of this root, bi’r occurs once in the Qur’an.

bi’r [n. fem.] a well (22:45) [how many] a deserted well; and [how many] a lofty palace.

بَيْنِّكَ bī’s [s. might, power; torture, hardship, fear; poverty, sorrow; to be sad; calamity, punishment. Of this root, seven forms occur 73 times in the Qur’an: tabta’is twice; bā’s 25 times; ba’sā four times; bā’is once; bī’s once; bi’sa 37 times and bī’samā three times.

tabta’is [imperf. of v. VIII ibta’asa, intrans. with prep. بِيَنَّكَ] to grieve [over], to feel sorrow, to be sad [about] (12:69) I am your [very] brother; so do not grieve over what they have done.

بَيْنِّكَ bā’s [n.] 1 might, power, solidhood, against you, servants of Ours of great might 2 strength, hardship, stress, danger and We sent iron, possessing [lit. in it is] great strength 3 adversity and times of danger 4 punishment those who are steadfast in misfortune, those who persevere 5 vengeance, severity, violence and make some taste the severity of others 6 battle, war, strife and they do not come to battle but little.

بَيْنِّكَ ba’sā [n./v. n.] adversity, suffering, We afflicted its people with suffering and hardships.

بَيْنِّكَ ba’s [act. part./n.] unfortunate, wretched and feed the wretched poor.

بَيْنِّكَ bī’s [quasi-act. part./n.] inflicting misery, calamitous and inflicted severe punishment on the wrongdoers.
بَنَس bi’sa [inconjugable verb of abuse ( فعل ذَٰلِكَ حَامِدُ), as it is labelled by Arab grammarians (see نَعْمُ ni’ma) used interjectionally] ‘what a terrible thing!’, ‘what an evil thing!’; ‘how calamitous!’ (leibnass mà kàwaw ëfûnôn (5:79) how vile is what they used to do!

بِسْتَمَا bi’samā [a compound of بَنَس bi’sa and relative ما mā carrying with it more exclamation] ‘how absolutely terrible!’, ‘how absolutely devilish!’; ‘how absolutely calamitous!’ (7:150) what a foul thing you have put in my place after my departure!

بَتَر b–t–r to cut off the tail, to have no descendants, to be destitute; to be sharp, to be sharp-witted. Of this root, أَبْتَرَ ‘abtar, occurs once in the Qur’an.

أَبْتَرَ ‘abtar [quasi-act. part.] destitute, one [whose bloodline is] cut off, one with no male descendants, (108:3) the one who hates you is [the] destitute [one] (or, without descendants) [not you].

بَتَكَ b–t–k to uproot, to cut off at the base; to dedicate an animal to a certain idol, as was the custom in pre-Islamic Arabia, by cutting off, or slitting its ear; to be sharp. Of this root, يُبْتَكِنُ yubattikunna, occurs once in the Qur’an.

يُبْتَكِنُ yubattik [imperf. of v. II بتَكُنُ battaka, trans.] to cut off or to slit [the ear of an animal] ولاَضْلَوْتُهُمْ وَلَأَمْنَوْتَهُمْ وَلَأَمْرُتْهُمْ فَلَيْبَتُكُنُ هُذَا النَّارُ (4:119) Indeed I will [certainly] mislead them and incite vain desires in them; I will command them to slit the ears of cattle and will command them and they will alter God’s creation.

بَتَلَ b–t–l to cut off, to separate, to stay away from others; to give up pleasures; to be celibate. Of this root, two forms occur once each in the Qur’an: بتَتَلَ tabatal and بتَتَلَ tabtil.

بتَتَلَ tabattal [imperat. of v. V بتَتَلَ tabattala, intrans. with prep. إلى, v. n. بتَتَلَ tabtil] to devote oneself entirely [to God’s service]
and He cast in the earth firm mountains—lest it should sway with you—and spread in it all kinds of living creatures to generate (4:1) and from the pair of them He generated great numbers of men and women.

I only complain of my anguish and grief to God.

and luxurious carpets outspread.

and turns to scattered dust.

strike with your staff the rock’, and so there gushed out from it twelve springs.

so God sent a raven
scratching up the earth.

STATEMENT

b–h–r ocean, sea, great river, great expanse of water, lake; generous person; great knowledge; to slit an animal’s ear in ritual. Of this root, five forms occur 42 times in the Qur’an: \( \textit{bahr} \) 33 times; \( \textit{bahrān} \) five times; \( \textit{bihār} \) twice; \( \textit{abhum} \) once and \( \textit{bahiratan} \) once.

\( \textit{bahr} \) [n.; pl. \( \textit{bahrān} \) and (pl. of paucity) \( \textit{abhum} \)]

to make the stars for you to use as a guide through the darkness of land and sea 2 salt and sweet waters, seas and rivers permitted to you is catching seafood and eating it, a provision for you; *)

\( \textit{al-bahrān} \) [dual. n.] salt and sweet waters it is He who released the two bodies of flowing water, one sweet and fresh and the other salty and bitter.

\( \textit{bahīratun} \) [quasi-pass. part. used nominally] the one with the slit ear, camel whose ear is slit and who is left to feed freely in accordance with certain pre-Islamic rites God has not ordained dedicating to idols animals such as the] \( \textit{bahīratun} \), \( \textit{sā'ibatun} \), \( \textit{waşilatun} \) or \( \textit{ḥām} \) (q.v.).

b–kh–s to diminish, to reduce; to deny full dues. Of this root, three forms occur seven times in the Qur’an: \( \textit{yabkhas} \) four times; \( \textit{yubkhas} \) once and \( \textit{bakhs} \) twice.

\( \textit{yabkhas} \) [imperf. of v. \( \textit{bakhs} \) \( \textit{bakhasa} \)]

to decrease, to reduce, to diminish and let the debtor dictate, and let him fear God, his Lord, and not diminish any of it [the debt] II [doubly trans., pass.] to deny someone fair return, to pay someone less than they deserve, to undervalue, to underestimate (11:85)
do not undervalue for people their property.

yubkhas [pass. v.] to be denied a fair return, to be given less than is deserved (11:15) We shall repay them for their deeds [in this world] and they [their actions] will not be undervalued.

bakh [v. n.] 1 [used nominally] loss, injustice (72:13) فَمَا يُؤَاخِذُهُمْ أَغْلَابُهُمْ وَهُمْ فِيهَا لا يَنْخُسُونُ whoever believes in his Lord need not fear diminution [of the reward of his action] nor wrong 2 [used adjectively] defective, much less than what is fair (12:20) وَمِلَّةٌ مِّنْ نَخْسٍ نَّذَرَاهُمْ مَعْتُودَةٌ and they sold him for a paltry price.

b–kh–c tendon that runs close to the neck, to cut such tendon, to cut the throat; to show humility; to be docile. Of this root, باخَ bakh occurs twice in the Qur’an.

bakh [act. part.] tormenting, killing (oneself with sorrow or worry) (26:3) فَعَلَّكُمُ باخَهُ فَأَخْفَفْ بِهِ وَلَا رَقَأٌ it may be that you [Prophet] are going to kill yourself [with worry] because they will not become believers!

b–kh–l to be stingy, to be covetous; to be grudging, meanness. Of this root, two forms occur 12 times in the Qur’an: بَخيل bakhila 10 times and بَخيل bukhil twice.

bakhila a [v. intrans.] 1 to be or act in a niggardly or miserly way (47:38) هَالَاتُ هُؤُولَاءِ تَدْعُونَ لِتَفْقَدُوا فِي سَبِيلِ اللَّهِ فَمِنْ يَبِخُلْ here you are, called upon to spend in the cause of God, but some of you will be niggardly 2 [with prep. ب] to deny something meanly, to begrudge (9:76) يَا أَيُّهَا الْمُؤْمِنُونَ مَنْ فَضَّلَّ اللهُ بَخيلَهُ, يِبِخَلُّهُ yet when He did give them some of His bounty, they begrudged it [to others] 3 [with prep. عن] to be niggardly towards (47:38) فَمِنْ يَبِخُلُ فَإِنَّمَا يَبِخِيلُ whoever is niggardly is niggardly against himself.

bukhl [n./v. n.] miserliness, niggardliness, meanness, stinginess (57:24) اللَّذِينَ يَبِخُلُونَ وَيَأْمُرُونَ النَّاسَ بِالبَخيل those who are miserly and urge miserliness on others.

b–d–a to begin, to initiate, the beginning, the lead; chief,
exceptional person. Of this root, three forms occur 16 times in the Qur’an: bada’a 12 times; yudbi’ three times and badi’ once.

بادأ bada’ a I [v. intrans. with prep. -أ to start with or by, to begin with (12:76) فِئَدًا يُأْوِيُهُمْ فِئًا وَعَاءَ أَخِيهِ 10:34 يُعْبِدُهُ can any of your partner-gods originate creation?, then bring it back to life again? 2 [with prep. -أ to be first in doing something to someone (9:13) وَهُمْ بِدُمَوَّكُمْ أُولِيَّ مَرَأَةَ]

يُعْبِدُ yudbi’ [imperf. of v. IV ُأَبَدًا أَنُدنَأَ do they not see how God initiates creation and then reproduces it; *(34:49) الْقَآئلُ الَّذِي يُعْبِدُ وَامَّةٌ يُعْبِدُ الْبَاطِلُ وَامَّةٌ يُعْبِدُ the truth has come and falsehood is dumbfounded (or, vanquished) [lit. neither begins nor repeats [an utterance]].

بادأ badi’ (in one reading بادي badi) [act. part.] one that begins, comes first * (11:27) بَادِئٌ الرَّأَيِ without thinking, on the spur of the moment, without reflection [lit. the first opinion that occurs to one].

بَدَر b–d–r full moon, sign, herald, harbinger; to give surprise, to take the initiative. Of this root, two forms occur once each in the Qur’an: badr and bidar.

بَذَرَ Badr [proper name] a well and an area near Medina, a three-day camel ride from Mecca, where the first battle between Muslims and Quraysh took place in 2 A.H/624 A.D. وَلِقَأْ (3:123) نصَرَكُمُ اللَّهُ بِذَرٍ وأَنْثَى أَذلَةَ and indeed God helped you at Badr when you were utterly weak.

بَدَرَ bidar [v. n.] the act of hurrying, rushing up to do (4:6) فَادْفَعُوا إِلَيْهِمُ أَمْوَاهُمْ لَا يُتَأْكِلُوهُ إِسْرَافًا وَبَدَرًا أَنْ يَكَبِّرُوا hand over their property to them, do not consume it wastefully and in haste lest they come of age [and get it back].
b–d–l novelty, to produce something new, to originate, to contrive; new fashion, heresy. Of this root, three forms occur four times in the Qur’an: بَدْيَعَ اِبْتِدَاعُ a once; بَدْعُ bid once and بَدَعَ badi twice.

ibtada’a [v. VIII, trans.] to contrive, to invent, to dream up and [as for] monasticism they invented it—We did not ordain it for them.

bid [quasi-act./pass. part.] innovation, first-time phenomenon, novelty I am not a novelty among the Messengers.

badi [act. part.] the originator, the initiator, also attribute of God the Creator of the heavens and earth.

b–d–l substitute, alternative, replacement; to replace, to exchange, to alter; to trade, to barter. Of this root, nine forms occur 44 times in the Qur’an: بَدَّلَ baddala 21 times; بَدَّلَ tubaddal twice; يُبْدِلُ yubdal three times; يَتَبَدَّلُ tatabaddal three times; تَبَدِّلُ tabtadil three times; بَدَلَ badal once; تَبَدِّلُ tabdil seven times; مَبَدِّلُ mubaddil three times and استبدالَ istibdāl once.

بَدَّلَ baddala [v. II] I to alter, to change If anyone alters it after hearing it, the guilt will fall on those who alter it 2 to replace something, to substitute something should We wish it, We could completely change their make-up [lit. their likeness, or, their constitutions] (or, change them for other creatures) II [doubly trans.] 1 to transform one thing into another فَأَوْلَدَكُهُ 70 they will change their evil deeds into good ones 2 to substitute one thing for another 24:55 من بعد خُونِهم أَمَّا and He will give them in exchange, after their fear, security 3 to exchange one thing for another 14:28 لَمْ تَرَ إِلَى الْذِّينَ have you given thought to those who exchange God’s favour for ingratitude?

يُبْدِلُ yubdal [imperf. pass.] 1 to be altered, changed, من 50:29 the pronouncement is not changed with Me 2 to be
changed into another day when [lit. the day when] the earth is turned into another earth, the heavens into another heaven.

yubdil [imperf. of v. IV ābdal, doubly trans.] to give someone something in place of another, to replace one thing with another (18:81) so we wished that their Lord should change him for them, [for one] better in purity and nearer to kindness.

tatabdil [imperf. of v. V trans.] to exchange (4:2) give orphans their property and do not exchange good things for bad.

yastabdil [imperf. of v. X āsthabdala, trans.] 1 to seek to exchange (2:61) would you exchange that which is better for that which is worse? 2 to put something in place of another (9:39) and put others in your place.

badal [n.] substitute, exchange (18:50) do you take him and his descendants as your allies, instead of Me, even though they are your enemies? What a bad exchange for the evil-doers.

tabdīla [v. n/n.] 1 the act of altering, alteration, change and you will find no change in God’s practices 2 the act of exchanging (76:28) should We wish it, We would completely change their make-up [lit. their likeness, or their constitutions] (or, change them for other creatures).

mubdil [act. part.] one who changes, alters (6:115) the word of your Lord has come to pass in truth and justice, no one can change His words.

istibdāl [v. n.] seeking to exchange one thing for another (4:20) and if you wish to replace one wife with another.

b–d–n torso, body; to be fat; to be fleshy; to be old; a camel or
cow fattened for sacrifice in pre-Islamic ritual. Of this root, two forms occur once each in the Qur’an: بدَنُ and بدَنَ. 

بدَنُ badan [n.] body (also said to mean a short shield) (10:92) فَأَلْقُوهُ وَتَبْدِيلًا بدَنَكُمْ لَكُمْ مَنْ خَلَقَ عَلَيْهِ so, today We save you [only] in body, that you may be a sign, for those after you.

بدَنَ budn [pl. of n. بدِنَةٌ badanatun] [jur.] fleshy camels or cows, with certain specifications, that are fit to be sacrificed as part of the pilgrimage rituals (22:36) والبدنُ جعلناها لكم من شعائر الله, and the fleshy camels and cows, We have appointed them for you as part of God’s sacred rites.

بِذَلِkJK٥٥ b–d–w to appear, to manifest; to disclose, to show; to come to one’s mind; the open desert; to go to the desert; desert dwellers, bedouins. Of this root, seven forms occur 31 times in the Qur’an: بدَنَ 24 times; بدَيُ زَيْدَيُ tūbī nine times; بدَيُ زَيْدَيَّ badw once; بدَيُ زَيْدَيَّ bādī once and بدَيُ زَيْدَيَّ mubdī once.

بدَيُ زَيْدَيَّ badā u [v. intrans. with prep. لِإِذٍ 1 to appear, to become manifest فَلَمَّا ذَاقُوا مَا فِي صَدْرِهِمْ أوِ تَيَتَّوَهُ بَعْلَةِ اللّهُ but when they tasted the tree, their shameful parts became manifest to them 2 to come to one’s mind, to occur (7:22) ثُمَّ بدَا لَهُم مَّا رَأَوُا الْأَيَّاتِ لَسْتُجِنَّهُمْ حَتَّى (12:35) حين but it occurred to them, [even] after seeing the evidence [for his innocence], that they should imprison him for a while.

بدَيُ زَيْدَيَّ tūbī [imperf. of v. IV بدَيُ زَيْدَيِ] to reveal, to bring into the open إِنْ تَخْفَىْ مَا فِي صَدْرِهِمْ أَوِ تَيَتَّوَهُ بَعْلَةِ اللّهِ whether you conceal or reveal what is in your hearts, God knows it 2 to cause to manifest, to cause to appear, to expose (7:20) فَوَسُوسُهُ لَهُمَا الشَّيَاطِينَ لِتَيَيِّدُ لَهُمَا مَا وُرِيَ عَلَيْهِمَا لَسْتَ عِنْهُمْ but Satan insinuated [evil thoughts] to them, so as to expose the nakedness that had been hidden from them; إنْ كَادَتْ لَبَيْدَيْ يَبِهِ (28:10) she almost gave him away (or, she would have involuntarily disclosed his identity).

بَيَيِّدَ tūbī [imperf. pass.] to be revealed, to be disclosed لاْ سَأَلُوا عَنْ أَشَابِهٍ إِنْ تَيُّدَ لَكُمْ مَثَلًا do not ask about matters which, if made known to you, would adversely affect you.

بِذَنَوُ budw [n./v. n.] desert nomads; living or dwelling in the
desert and He brought you here from the desert (or, from among the nomads, or, from being in the desert).

بَدِّي bādī [act. part., pl. bādūn bādūn] one who is away from the town, someone living in the desert, desert-dweller (33:20) and if the joint forces were to come, they would wish they were away in the desert, among the Bedouins outsider, one who lives outside the مسجد الحرام (22:25) and [from] the Sacred Mosque which We made for all people, residents and outsiders alike translated as clearly, obviously [lit. the first opinion that occurs to one] (a variant reading bādī', see: ب/أ/د/أ/ب، b–d– r).

مِبَّدِي mūbādī [act. part.] one who reveals or causes something to become manifest, someone who brings something to light, who exposes something and what ṣawā' the Allāh مبَّدِي (33:37) and you hide in your heart what God would [later] reveal.

بَذَر b–dh–r seed, seedling, to sow; to disseminate; to divulge; to squander, to waste. Of this root, three forms occur each in the Qurʾān: تبذير tubadhdir, تبذير tabdhir and مبذري mubadhdirīn.

تبذير tubadhdir [imperf. of v. II بذر badhdhara, trans.; v. n. تبذير tabdhir] to squander, to waste away, to hand over to the needy, and travellers–do not squander your wealth wastefully.

مبذري mubadhdirīn [pl. of act. part. مبذر mubadhdir] spendthrifts, squanderers were ever the brothers of the devils.

بَرَأ b–r–r God’s creation, to create (said only of God); to cure; to prove someone’s innocence; to disown someone; to be without blemish. Of this root, 12 forms occur 31 times in the Qurʾān: نِبَأ nabra' once; أبَرأ ubri' twice; بَرأ barra'a twice; تَرأ tabarra'a five times; بَرأ bari' 10 times; بَرأ bari'un once; بَرأ bari' once; بَرأ bura'a once; بَرأ bari'yatun twice; بَرأ bari'yatun twice; بَرأ bari' three times and مبَرأ mubarra'un once.
nabra’ [imperf. of v. ırmā‘ı barra’ı, trans.] ‘We create’, ‘We bring into being’ (said by God) (57:22) and God said (33:69) but God cleared him of what they said [their allegations].

‘ubri‘u [imperf. of v. IV ı’brū‘ı ‘abra‘ı, trans.] to heal, to cure and to bring the blind and the leper, and bring the dead back to life with God’s leave.

tabarra‘a [v. V, intrans.] ı [with prep. من] to dissociate oneself, to disown someone, to wash one’s hands of someone or something if it became clear to him that he was an enemy of God, he disowned him [with prep. إلى] to declare one’s innocence, to deny responsibility, to disown (28:63) إِنَّا يُعْتَذِرُونَ our Lord, these are the ones we caused to deviate, we caused them to deviate as we ourselves deviated, but now we disown them before You, they did not really serve us.

bārī‘ [act. part., pl. بارثون bārī‘ūn and bura‘a’] one who disowns someone, one who dissociates him/herself from someone/something if they disobey you, say, ‘I am not responsible for your actions’ [quasi-act. part.] innocent, free from guilt (4:112) إِنَّا نَكُسَبُ حَيْثَنَأ أُرُتْ إِنما ثُمَّ يَرَمْ بِهِ بَرَاءً فَقَدْ احْتَمَلَ بِهِ تَمْرَا إِنما مِبَانَا whosoever commits an offence or a sin, and then casts it upon the innocent, has laid upon himself deceit and flagrant sin.

bra‘a’ [v. n. used as quasi-act. part. and equally applies to masc. and fem. sing., dual and plural] one who is free from, one who disowns, renounces someone or something (43:26) لَأَبِيه وَقَومِهِ إِنَّي بِرا‘ا’ مِمَّا نَعْتَذِرَنَّ Abraham said to his father and his people, ‘I am innocent of what you worship.’

bra‘a’tun [v. n./n.] freedom or release from an obligation,
exemption, revocation, rescinding, abrogation (9:1) *برَاءَةُ مِنَ اللَّهِ* and release from obligation [is proclaimed] from God and His Messenger to those of the polytheists with whom you made a treaty; *برَاءَة* name of Sura 9, Medinan sura, so-named because of the reference in verse 1 to 'the Release from Obligation', also called 'al-Tawba (see سُوَا إِبَّانَ [t-w-b]).

**bariyyatun** [n./pass. part.] the entire creation (98:7) *عَامِمًا وَعَمِلَوْا الصَّالِحَاتِ أُوْلَٰئِكَ هُمُ خَيْرُ الْأُبْرَايْبِ* those who believe and do good deeds are the best of creation.

**bārī’** [act. part.] Maker, Creator (2:54) *فَنَّظَرُوا إِلَى بَارِيٍّ* so repent to your Maker *(59:24)*[attribute of God] the Creator, the Initiator, the Maker.

**mubarrā’ūn** [pl. of pass. part. مُبَارَى] exonerated, absolved, declared innocent (24:26) *أُوْلَٰئِكَ مُبَارَىٰ مَمَّا يَقُولُونَ* those are innocent of what they [the slanderers] say.

**bā’r-j** height; prominence; beauty of the eyes; tower; signs of the zodiac; fortification; (of women) to display their charm. Of this root, 3 forms occur seven times in the Qur’an: تَبَرَّجَنَّ تَبَرَّجَنَّ tabarrajna twice; متَبَرَّجَاتُ mutabarrijat once and بَرُوجُ burūj four times.

**tabarrajna** [imperf. of v. V تَبَرَّجَنَّ tabarrajna with the imperfect prefix ت elided, intrans.] (said only of women) to adorn themselves in an enticing way, in a lust-causing way; to expose themselves in an alluring way (33:33) *وَقَرَنَّ فِي بَيُوتِكُنَّ وَلَا تَبَرَّجُنَّْ تَبَرَّجَنَّ* الْجَاهِلِيَّةِ الْأُوْلَى stay in your houses, and do not display your finery in the way of the pagans of old.

**mutabarrijat** [pl. of act. part. fem. متَبَرَّجَاتُ mutabarrijatun] (said only of women) those who flaunt their bodies in an alluring way, display their adornment enticingly (24:60) *وَالْقَوْلُ عَنْ النَّسَاءِ الْأَلْتَيِّيْنِ لا تَبَرَّجُنَّْ تَبَرَّجَنَّ نِكَاحًا فِي بَيُوتِ هُنَّ جَنَاحًا أَنْ يَضَعُّنَْ خَبِيرًا متَبَرَّجَاتٌ بُزَيْمَةٌ* such women as are past childbearing who have no hope of marriage, there is no blame on them if they take off their [outer] garments, without however, flaunting their
chart.

burāj [pl. of burj burj] 1 tower, castle (4:78) wherever you may be, death will overtake you, even if you are inside lofty towers 2 positions of the sun, moon and planets, constellations; signs of the zodiac (15:16) and We have set constellations up in the sky and made it beautiful for the beholders; * the name of Sura 85, Meccan sura, so-named because of the reference in verse 1 to ‘the Constellations’.

b-r-h wide empty expanse of land; to be clear, to come out in the open; to depart; to cause hardship. Of this root, *abrah occurs three times in the Qur’an.

*abrah [imperf. of v. bariha, trans.] 1 to depart, to go away from never will I leave this land until my father gives me permission or God decides for me 2 [always negated] (not to) cease, stop, quit, desist I will not desist [from journeying] until I reach the place where the two seas meet.

b-r-d coldness, to cool, to abate; to alleviate, to die. Of this root, three forms occur five times in the Qur’an: bard twice; barad bārid twice.

bard [v. n./n.] 1 coolness [also interpreted as: sleep] in verse there they will feel no coolness nor will they have any drink 2 [used adjectivally] cool We said, ‘Fire, be cool and safe for Abraham.’

barad [coll. n.] hail and He sends down from the sky, mountainous clouds [lit. mountains] in which is hail.

bārid [quasi-act. part.] cool, cold, refreshing neither cool nor hospitable.

b-r-r open country, desert, wilderness, land (as opposed to

b-r
sea); to be free of impurity, to be free of guilt, to be pious, to be devoted; to fulfil one’s promise, wheat, goodness. Of this root, six forms occur 32 times in the Qur’an: 

- **tabarr** twice; **barr (1)** three times; **abrār** six times; **birr** eight times; **bararatan once** and **barr (2)** 12 times.

**tabarr** [imperf. of v. *barr*] I [intrans.] to be charitable, to act charitably, to do good (2:224) [believers] do not allow your God-backed oaths to hinder you from performing a charitable act/from doing good II [trans.] to show kindness to (60:8) and that you should show them kindness and deal justly with them.

**barr (1)** I [act. part.] I one who carries out acts of kindness, one who is devoted, one acting dutifully towards kinsfolk (19:32) and [made me] cherish my mother 2 one who is true to his promise (in one interpretation of 52:28 we used to invoke Him; He is the one true to His promise II [n.]: pl. **abrār** a pious person, righteous (76:5) the pious shall drink of cups whose mixture is camphor; *attribute of God* the Good, the Benign; the one true to His Promise.

**birr** I [n./v. n.] righteousness, piety, righteous act, act of charity (2:44) do you bid people towards piety and forget [to do it] yourselves? II [n.] the state of being righteous (3:92) you will not/never attain righteousness until you give of what you truly cherish.

**bararatan** [pl. of act. part. *bārr* pious, dutiful, sincere, virtuous (80:16) Karam *barra* Noble and virtuous [scribes].

**barr (2)** [n.] land (as opposed to sea-shore) *(6:59) He knows all [lit. what is in land and sea].

*bāra* open land; to go out in the open, to be prominent; to outdo others; to duel; to evacuate the bowels. Of this root, four forms occur nine times in the Qur’an: 

- **baraza** five times; **burriza** twice; **bārizatun once** and **barazon once.

**baraza** u [v. intrans.] I to go forth, to come out (3:154)
Even if you were at home, those who were destined to be killed would still have gone out to the place of their deaths to become manifest, to appear together and they will appear before God, all together.

**burriza [pass of v. II]** to be made manifest, to be shown and the Fire is placed in full view of the misguided.

**bārizatun** [act. part. fem.] bare, levelled plain with nothing to cover its surface and on the day We set the mountains in motion, and you [will] see the earth as an open plain.

**bārizūn** [pl. of act. part. bāriz] one who is completely in view, one who stands out on the Day when they are out in the open, and nothing about them is concealed from God.

**barzakh** (no verbal root) [n., probably from Persian farsakh, a measure of distance occurring three times in the Qur’an] a barrier between them is a barrier, so they do not go over one another an area, state, barrier, place between this life and the next and a barrier stands behind them until the very Day they are resurrected.

**b–r–ṣ** vitiligo, loss of pigmentation; leprosy; gecko; to graze pasture to extinction. Of this root, ** śmier** occurs twice in the Qur’an.

**abbras** [quasi.act. part.] one who is afflicted with vitiligo (disorder causing loss of skin pigmentation), the word is also taken, against good evidence to the contrary, to mean leper and I will heal the blind and the one suffering from vitiligo/the leper.

**b–r–q** thunderbolt, lightning; to shine; to be dazzled; to
become belligerent. Of this root, two forms occur six times in the Qur’an: بَرَقَ bariqa once and بَرَقَ barq five times.

بَرَقَ bariqa [v. intrans.] to become dazzled, stupefied (75:7) when sight is dazzled.

بَرَقَ barq [n.] lightning (13:12) He it is who shows you lightning, [inspiring] fear and hope.

إِبْرِيقٍ ibrīq (see alphabetically).

إِسْتَبْرَاقَ  istabraq (see alphabetically).

بَرَكَةٌ b–r–k chest of a camel, thorax; (of a camel) to lie down on the chest; a group of camels; bounty, a blessing, to be blessed, to be great; the blessed, to be praised; a pond. Of this root, six forms occur 32 times in the Qur’an: بَرَكَةَ bûrak seven times; بُورَكَ bûrika once; تَبَارَكَ tabûraka nine times; بَرَكَاتُ barakât three times; مُبَارَكَةُ mubûrak eight times and مُبَارَكَةَ mubûrakatun four times.

بَرَكَةٌ bûrak [v. III, trans. without accus., with preps في or prep على] to bless بَرَكَةَ بَارَكَهُ to بَرَكَةَ الْأَرْضَ the land which We have blessed.

بُورَكَةُ bûrika [pass.] to be blessed when he reached the fire, a voice called: ‘Blessed are those who are next to the fire and those in its vicinity.’

تَبَارَكَ tabûraka [v. VI, intrans.] (of God only) to be exalted, to be exalted is He who has sent down the Differentiator [between right and wrong] to His servant.

بَرَكَاتُ barakât [pl. of n. fem. بُرَكَةَ barakatun] blessings (11:73) the mercy of God and His blessings be upon you, people of the house [Abraham’s household]!

مُبَارَكَةٌ mubûrak [pass. part.; fem. مُبَارَكَةَ mubûrakatun] blessed [certainly.] We have sent it down on a blessed night!
b-r-m a stone pot; to twist, to tighten; to confirm, to plan. Of this root, two forms occur once each in the Qur’an: *‘abra* and *mubrimūn*.

‘abbrā [v. IV, trans.] to decide firmly, to contrive, to determine (43:79) *“Am ābirū mā ‘Abrū* Qāfīā hādā mubrimūn* have they determined something? We, too, have been determining.

mubrimūn [pl. of act. part. *mubrim*] ones who scheme or determine (43:79) *“Am ābirū mā ‘Abrū* Qāfīā hādā mubrimūn* have they determined something? We, too, have been determining.

b-r-h-n (the quadruple structure of this root together with the limited derivatives it has in Arabic give support to its being a very early borrowing, possibly from Persian. Some philologists, however, consider it a derivation from root *bārā* ‘to cut’ or ‘whiteness’). Of this root, two forms occur eight times in the Qur’an: *burhān* seven times and *burhānān* once.

*burhān* [n., dual *burhānān*] proof, evidence (27:64) *Qāfīā hādā burhānān kāmīn kāthumā kāsunākīn* produce your evidence, if you are truthful.

‘al-bariyyatu (see *b-r-*)

b-z–gh crack, laceration, to slash; to show through, to break forth, to come out. Of this root, two words occur once each in the Qur’an: *bāżigh* and *bāżighatun*.

*bāżigh* [act. part.: fem *bāżighatun*] rising, breaking forth (6:78) *khāli‘a rā‘ā sahānakīn bāżūg‘a* then when he saw the sun rising.

b-r-s–r unripe green date; to do something prematurely; to scowl, to frown, to be gloomy. Of this root, two forms occur once each in the Qur’an: *basāra* and *bāsiratun*.

*basāra* u [v. intrans./trans.] to scowl, to look sour (74:22) *‘Am muksimadā bāsara* then he frowned and looked sour.

*bāsiratun* [act. part. fem.] scowling, frowning, despondent, sour (75:24) *wājōh ‘ināmīn bāsara* and some faces on that day will look sour.
b–s–s to scatter; to travel throughout the land; to crumble; to drive gently; to stroke with the hand, to mix together. Of this root, two forms occur once each in the Qur’an: ﻣُبِسَّرَة bussa and ﺑَسَسَ bass.


bussa [pass. v.; v. n. بَسَسَ bass] to be crumbled, to be crushed, to be ground (56:5) and the mountains are ground to powder.

b–s–t open outstretched land, the face of the earth; carpet; to stretch out, to spread out, to reach out, to unfold; abundance, vastness, increase. Of this root, six forms occur 25 times in the Qur’an: ﺑَاْﺳَٰتاً basaṭa 16 times; ﺑَاْﺳِتُ basīt four times; ﺑَاْﺳَتُ basṭ once; ﺑَاْﺳٰتُ basīṭ once; ﻣُبَاْﺳَتْنَانَانِ mabsūṭān twice and ﻣُبَاْﺳَتْنَانِ mabsūṭān once.

وَلَوْ ﺑَاْﺳَتِ u [v. trans.] 1 to increase, to expand (42:27) ﷽ ﻷَ اَلْلَّهُ ﺍَلرَّؤِيْذُ ﻓَيْتُبُرُ ﻓَيْتُاً ﻓِي اَلْأَرْضُ were God to increase the provisions for His servants, they would transgress all bounds in the land 2 to spread out the winds, and they stir up the clouds; then He spreads them over the skies as He pleases 3 [with prep. to extend, to reach out, to stretch out, to raise (one’s hand) ﻷَ اَلْخَلَائِلَ ﻷَ اَلْحَوْارِ ﻷَ عِبَادِهِ ﻷَ ﻷَ ﺍَرْضِ if you raise your hand to kill me, I will not raise mine to kill you.

basīt [act. part.] 1 one who spreads out, stretches (18:18) ﻷَ اَلْمَاءِ ﻷَ ﺍَلْخَلَائِلَ ﻷَ اَلْحَوْارِ ﻷَ ﺍَرْضِ with their dog stretching out its forelegs at the entrance 2 [with prep. to reach forth his two hands towards water that it may reach his mouth—but he does not reach it [water].

basṭ [v. n.] the act of spreading out (17:29) ﻷَ اَلْخَلَائِلَ ﻷَ اَلْحَوْارِ ﻷَ ﻷَ ﺍَرْضِ and do not let your hand be chained to your neck, nor outspread it [lit. in complete spreading].

bisāt [n./quasi-pass. part.] carpet; wide expanse; carpet-like, that which is outspread (71:19) and God has made the Earth a wide expanse for you.

bastaṭun [v. n./n.] expanse, magnification; enlarging
God has chosen him over you, and has increased him broadly in knowledge and stature.

māsūṭātān [dual of pass. part. fem. māsūṭaṭun] opened, outstretched He gives freely of His wealth [lit. His hands are open wide].

bāṣiqāt occurs once in the Qur’an.

bāṣiqāt [pl. of act. part. fem. bāṣiqaṭ] tall, high, lofty, laden high with fruit.

'ubsila occurs twice in the Qur’an.

'ubsila [pass. v. IV] to be given over to the consequences of the bad deeds committed, to be held responsible for one’s bad deeds, to be damned (6:70) but continue to remind with it [the Qur’an], lest any soul be damned for what it has done.

tabassama, occurs once in the Qur’an.

tabassama [v. V, intrans.] to smile, to affect a smile so he smiled, laughing at its words.

bushpār skin; to skin; to be in skin-to-skin contact, to be intimate with one’s wife; first signs, to give good tidings, good tidings, a human being. Of this root, 13 forms occur 122 times in the Qur’an: bāshara 35 times; bushira three times; tubāshira twice; abshir once; tastabshirūn seven times; bushrā 18 times; bashīr nine times; bashpār
mubashir five times; مبتَشْرَٰئَاتُ مُبْتَشْرِينَ mubashhirīn four times; mubashhirāt once; مبْتَشِرَةٌ mustabshiratun once; بَشْرُ bashar 36 times and بَشْرٌ بَشْرِينَ bushrayn once.

بَشْرَ bashsha [v. II, trans.] 1 to bring good tidings, to convey good news (and give glad news to those who believe, that they are on a sure footing with their Lord 2 (ironically) to bring bad tidings to the disbelievers who treasure up gold and silver and do not spend them in the way of God, give them the bad [lit. good] tidings of a painful chastisement.

بَشْرُ bushsha [past. of v. II] to be given good news (and ironically bad news) when one of them is given the good news of [the birth of] a baby girl, his face darkens and he is filled with gloom.

تَبَشْرُ تبَشِّرُ tubāshir [imperf. of v. III بَشَّرَ, trans.] euphemism for being intimate with one’s wife (to be in skin-to-skin contact) but do not lie with them [your wives] during the nights of your devotional retreat in the mosques.

أَبْشَرَ أَبْشُ abshir [imperf. of v. IV أَبْشَرَ, intrans.] to feel joy at receiving good news and rejoice at the good news of [your entering] Paradise, that you have been promised.

ِيُسَتَبْشِرُونَ ِيُسَتَبْشِرُونُ yastabshirān [imperf. of v. X استَبْشِرُ, intrans.] 1 to be happy, content, or joyful at receiving good news so rejoice in the bargain you have made [with God] 2 to be happy at the thought of expected good happening, they rejoice at the thought of receiving God’s blessing and favour 3 to seek good tidings the people of the town came along seeking the good tidings [of possible pleasure].

بَشْرَٰئِيّ bushrā [n.] glad tidings, good news there is good news for those who shun the worship of false gods and turn to God; *(12:19)
Ya bashar {n.} a bearer of good tidings (96:12) then, when the bearer of good news came and placed it onto his face, thereupon he became able to see again.

Mubashshir {act. part.; pl. mubashshirin; pl. fem. mubashshirat} one who brings good news. His wonders include sending out the winds bearing good news.

Mustabshiratin {act. part. fem.} one who rejoices at receiving or expecting good news (80:39) laughing and expectantly rejoicing [at what is coming].

Bashar I {collect. n. equally applied to masc. and fem.; sing. and pl.} humankind. Of His wonders is His creating you from dust, and Lo and behold, you became human beings, multiplying/spreading II [n.; dual basharayn] human. They said, ‘Are we to believe in two human beings like us?’ III [pl. of basharatun/coll. n.] skin (in an interpretation of verse 74:29) blackening the skins (or, scorching the flesh of humans).

B–ṣ–r eyesight, to see; to comprehend, to realize; proof, sign, eye opener; to warn, to guide; to reflect, to ponder. Of this root, 14 forms occur 148 times in the Qur’an: basra three times; yubassar once; abzra 27 times; absir twice; basir 51 times; basiratun twice; basir five times, tabshiratun once; mubsir three times; mubsirin once; mustabshirin once; basar 10 times and absol 38 times.

Basra u [v. intrans. with prep. b–ṣ–r] to see, comprehend, to gain knowledge of something, he said, ‘I saw what they did not see’ [in another interpretation: I have gained insight into something which they were unable to see]
see'] 2 to keep an eye on, to watch over (28:11) and she said to his sister, ‘Track him,’ so she watched him from a distance, while they were unaware.

**bасаr [imperf. of pass. v. II bussa] to be made to see/understand something, to be given an insight into (70:11) they are enabled to see them (or, they are given an insight into them).

**абсара [v. IV trans.] 1 to see they have eyes they do not see with 2 to comprehend, to understand what god other than He could give you night in which to rest?, do you not comprehend? 3 to find guidance (6:104) clear proofs have come to you from your Lord—so whoever finds guidance, it is for himself.

**аbсир bi [exclamation] how strong the eyesight is! 4ل ел ел َع آل م ِْع يٌبُ ى َب ُ ٌي ٌٍبٍِرَٕٔ ُه ُم ٍُ ٌٍبٍِرَٕٔ Fi ٌٍبٍِرَٕٔ ُه ُم ٍُ ٌٍبٍِرَٕٔ ُه افآ ٌبٍِرَٕٔ (28:72) say, ‘God knows best how long they remained,’ His is all that is hidden in the heavens and the earth—how well He sees!, how well He hears!

**басг [intens. act. part./quasi-act. part.] 1 one who can see, one endowed with sight (12:96) then, when the bearer of good news came and placed it onto his face—therewith he became able to see again 2 one discerning, endowed with insight * [attribute of God] the All-Seeing, the All-Discerning.

**басиратун I [v. n./n., pl. басаr] clear evidence, sure knowledge (12:108) I call to God with sure knowledge II [n.] witness, overseer (75:14) truly, man is a [clear] witness against himself [in another interpretation: there is an observer observing him].

**таbсиратun [v. n.] providing insight, showing the way, eyesight as an eye-opener and a reminder for every servant who turns to God.
mubṣir [act. part.; pl. mubṣirūn; fem. mubṣirat] 1 one who sees; one who has insight, one who discerns those who are mindful of God, if a visitation [of thoughts] from Satan touched them, they remember [Him] and, to and behold, they have insight 2 light/sight-giving (10:67) He it is who made the night for you to rest in [it] and the day giving light/sight 3 clear, evident, plain to see (27:13) but when Our clear signs came to them.

mustabsir [pl. of act. part. mustabsir] one who seeks insights, capable of having insight into matters (29:38) Satan made their foul deeds seem alluring to them and barred them from the right way, [even] though they were capable of seeing.

basar [n., pl. 'absār] eyesight, eyes, sight, vision, sense of sight (6:103) vision cannot encompass Him, but He encompasses all visions.

b–ṣ–l onion, multi-layered. Of this root, بَصَلُ basal occurs once in the Qur’an.

basal [coll. n.] onion (2:61) some of what the earth produces, its herbs and its cucumbers, its garlic, its lentils and its onions.

b–ḍ–ʕ flesh, lump of flesh, to slice; to be intimate with a woman; to marry; a piece of merchandise, a small number of items (from three to ten); a small flock of sheep. Of this root, two forms occur seven times in the Qur’an: بَضَعُ bidaʕ twice and بِضَعَاتُ bidāʕat five times.

bidaʕ [n.] a few (between three and ten) and so he remained in prison for a few years.

bidāʕatun [coll. n.] merchandise, goods (12:65) when they opened their packs, they found their goods returned to them.
This root denotes the single concept of slowness, of which only *yubattii* occurs 11 times in the Qur’an.

*yubattii* [imperf. of v. II *batta’a*, intrans./trans.] to hold back, to lag behind, also to cause someone to lag behind or hold back and among you are the ones who lag behind [also interpreted as: who urge others to lag behind].

*bṭṭr* to slash; to fail to appreciate others; to be conceited, to fail to show gratitude. Of this root, two forms occur each in the Qur’an: *bṭṭra* and *bṭṭr*. In the following verse to exult by reason of wealth and behave with pride and conceit and lack of gratitude for God’s favours how many a community, that once revelled in its wanton wealth and easy living, have We destroyed!

*bṭṭsh* force, attack, to seize with violence, to assault, to batter. Of this root, three forms occur 10 times in the Qur’an: *bṭṭsh* five times; *bṭṭsh* three times and *bṭṭshatu* twice.

*bṭṭsha* [v. intrans. with prep. *bṭṭ*] to strike down, to assault he was about to assault the one who was an enemy to both of them and [We will exact retribution] on the Day We inflict the mightiest onslaught.

*bṭṭl* falsehood, vanity; void, futile, untrue, to be false, to nullify; to be idle, idleness. Of this root, four forms occur 34 times in the Qur’an: *bṭṭla* once; *bṭṭlu* four times; *bṭṭl* 26 times and *mubṭṭlu* five times.

*bṭṭla* [v. intrans.] to become void, to become undone, to
appear as false; to come to nothing
so the truth was confirmed and what they were doing came to nothing.

*yubţīl* [imperf. of v. IV ʻabţala, trans.] I to render as null, to negate, to cause to be ineffectual (2:264) you who believe, do not negate your charitable deeds with reminders and hurtful words 2 to prove or show as false (8:8) to prove the Truth to be true, and the false to be false.

*baţīl* I [n.] (with the definite article *al-baţīl* falsehood (as opposed to the *al-ḥaqq the Truth*) (17:81) and say, ‘The truth has come, and falsehood has passed away—falsehood is bound to pass away.’ II [quasi-act. part.] that which is null, void, vain, useless 
what these people are engaged in is doomed to destruction, and what they have been doing is void III [adverbially] in vain, for no purpose (3:191) our Lord!, You have not created this without purpose.

*mubţīlān* [pl. of act. part./quasi-act. part. *mubţīl*] one who endeavours to render something null, ineffectual or void; one who shows something as false; one who is an adherent to falsehood (45:27) when the Hour comes, those who follow falsehood will lose all on that Day.

*būtūn* b–t–n stomach, belly, the inside of anything; hidden, secret, to conceal; entourage; inner side, lining; low land. Of this root, six forms occur 25 times in the Qur’an: *bāţan* twice; *bāţin* four times; *biţānātun* once; *bāţin* once; *bāţin* four times and *būtūn* 13 times.

*bāţana* u [v. intrans.] to be hidden, to be concealed, to be manifest (7:33) *my Lord only fords atrocities—whether they be open or hidden.

*bāţīn* I [n.] I hidden part, secret part 2 inner part, interior
so there will be erected, between them, a wall with a door; inside it lies mercy, outside it lies chastisement 3 [with the definite article 'al-Bāṭīn and usually in combination with the definite article 'al-Zāhir] [an attribute of God] the Hidden, the Inner (57:3) the First and the Last; the Outer [also: the Manifest] and the Inner II [quasi-act. part.] that which is inside, the inward, the inner, concealed, hidden (31:20) and has lavished upon you his bounties, outward and inward (or, manifest and unmanifest).

بيتًانَاتُونَ I [coll. n.] intimate friend/s, entourage, confidant/s you who believe, do not take for your intimates from outside your own] such as those who spare no effort to ruin you II [n., pl. bَّطَانُونَ batā‘īn] inner linings of garments; upholstery (55:54) they are reclining on couches lined with brocade.

فَإِنَمَّا لَكُلُونَ لِبُطُونٍ (37:66) they surely will be eating from it, and filling from it the bellies 2 womb (3:35) I have vowed in dedication what is in my womb entirely to You.

بَعَتَ ba‘atha [v. trans.] 1 [with prep. فِي] to send an apostle or a prophet to (3:164) *He sent to them a Messenger from among themselves* 2 to raise from the dead فَأَمَاتَهُمُ اللَّهُ مَائَةً عَامًا ثُمَّ بَعَتَهُ (2:259) so God made him die for a hundred years, and then raised him up 3 to wake or arouse from sleep وَهُوَ الَّذِي يَتَوَفَّاكُمْ بِاللَّيْلِ وَيَعْلَمُ مَا حَرَّضَهُ بِالنَّهَارِ ثُمَّ بَعَتَكُمْ فيهِ (6:60) it is He who recalls you by night, and knows what you have earned by day, then raises you up again in it [the daytime] 4 to appoint, select, choose for a task (4:35)
and if you fear a breach between the two, appoint one arbiter from his family and one from hers 5 [with 6/ to appoint over, to place over; to raise against the disbelievers claim they will not be resurrected.]

yub'ath [imperf. of pass. v. yub'ith] to be raised from the dead, to be resurrected (64:7) * when the most wicked man among them rose up [against him].

inba'atha [v. VII intrans.; v. n.] مبَعَوْنَونَ [pl. of pass. part. مبَعَوْنَ] ones who are raised from the dead, resurrected (83:4) do these people not realise that they will be raised up?

b'-c-th-r to scatter, to strew about; to squander; to disarrange, to turn inside out. Of this root, مبَعَوْنَ occurs twice in the Qur’an.

buthira [pass. quad. v.] to be strewn about, to be scattered all over; to be turned inside out (82:4) when graves are turned inside out.

b'-c-d to be far, to go far; to come next; to remove, to separate. Of this root, seven forms occur 235 times in the Qur’an: بعدَ ba’uda once; بعدَ ba’ida once; بعدَ ba’id seven times; بعدَ ba’id 25 times; مبَعَوْنَ مبَعَوْنَ once and بعدَ ba’id 199 times.

بعدَ ba’uda u [v. intrans.] to be or become distant, remote, far off; to be far away, to go very far (9:42) لَوْ كَانُوا عَرَضًا قَرِيبًا وَسَفَرًا قَاصِداً for it was near (in hand) and an easy
journey, they would have followed you, but the distance had proved far for them.

بِعَدُ baʿidda [v. intrans.] to perish, to come to destruction (95:11)أَلَّا بَعْدَ عَمْرٍ مَّدِينٍ كَمَا بَعَدْتُ مَّيْوَةً\n\nby buʿd I [n.] remoteness, distance (43:38)بَعْدٌ if only there were between me and you the distance between east and west! II [v. n., interjectionally] ‘away with…!’, 'destruction to…!’ (60:11)أَلَّا بَعْدًا لِعَادٍ قَومٍ هُوَدَ so away with ʿād, the people of Hûd!

بِعَدٌ baʿidd [quasi-act. part.] 1 distant, far away (50:31)بَعَدٌ and Paradise is brought closer for the righteous—not very far 2 long, distant in time (27:22)نَبِيَّ الْمَلِئِيُّاتِ إِنَّ للهَ غَيْرَ بَعْدٍ 3 deep, far-reaching those who differ about the Scripture are deeply divided 4 considerable (62:18)إِنَّ الْمَلِئِيُّاتِ لَمَّا يَأْمَرُونَ في الصَّاعَةِ فَيَقْضِي بِعَدٌ 3 those who argue about the Hour are truly in considerable misguidedness.

مُبْعَدُونَ mubʿadān [pl. of pass. part. مُبَعِّدٌ] kept away, removed, debarred (21:101)إِنَّ الْأَرْضَ وَالْجَنَّةَ لَهُمَا مَدَأٌ أَوْلَىٰ عَنَّاهَا but those for whom [a promise of] the reward most fair has been already given by Us, they will be kept away from it [Hell].

بِعَدٌ baʿd [adverb of time and place, always in construct (إضافة)\n\n(1) after, afterwards (2:253)بَعْدُ وَلَوْ شَاءَ اللَّهُ مَا أَفْتَلَىٰ إِنَّ الْأَرْضَ وَالْجَنَّةَ لَهُمَا مَدَأٌ أَوْلَىٰ عَنَّاهَا but if God had so willed, their successors would not have fought each other after they had been brought clear signs 2 in addition to (21:105)وَلَقَدْ كَتَبْنَا فِي الرَّزْقِ مِنْ بَعْدٍ إِنَّ الْأَرْضَ وَالْجَنَّةَ لَهُمَا مَدَأٌ أَوْلَىٰ عَنَّاهَا We wrote in the Psalms, in addition to the Remembrance that the earth shall be the inheritance of My righteous servants (or, We wrote in the Psalms, after the [earlier] Scripture that the earth shall be the inheritance of My righteous servants) 3 apart from, beyond (10:32)فَذَٰلِكَ اللَّهُ رَبُّكُمْ ۗ إِنَّ الْحَقَّ مَا بَعْدُ الْحَقِّ إِلَّا الْصَّالِحُونَ so that is God, your Lord, the True One (or, the Truth), what is there, beyond the Truth, except falsehood? 4 over and above (27:31)وَلَوْ أُنَفَّسَ فِي الْأَرْضِ مِنْ شَجَرَةٍ أَفَلَامٌ وَالْبَحْرُ مَتَّعٌ
even if all the trees on earth were pens and the sea with seven seas over and above to replenish it, [were ink], the words of God would not run out because of, in consequence of (66:4)

but if you collaborate against him, [be warned that] God will aid him, as will Gabriel and all the righteous believers, and the angels, because of that, will stand behind him in spite of, notwithstanding, even after (5:32)

Our messengers came to them with clear signs, but many of them, in spite of this, commit excesses in the land after, apart from (45:23)

consider the one who takes his own desire as a [controlling] deity, and God leads him astray, inspite of [his/God’s] knowledge, and sets a seal upon his hearing and his heart, and places a covering on his eyes—who can guide him after (or, apart from) God? before (in a disputed interpretation of 21:105)

We wrote in the Psalms, before the [earlier] Scripture/Remembrance: ‘The earth shall be the inheritance of My righteous servants’; the earth, before (or, after) that, He spread it out.

bـc r a camel of either sex; a donkey; (of a camel) to grow to maturity; a camel’s droppings; to become angry. ba‘īr is described by ʿal-Suyūṭī as a borrowing from Hebrew. Of this root, ba‘īr occurs twice in the Qurʾan.

ba‘īr [n.] a grown camel (also said to mean donkey or a beast of burden) (12:72)

we are missing the king’s cup and for the one who returns it there will be a camel-load and I guarantee that.

bـc d part, some, portion, to divide; mosquitoes, gnats, to be bitten by a mosquito. Of this root, two forms occur 130 times in the Qurʾan: ba‘d 129 times and ba‘uḍatun once.

ba‘d [n.] 1 some, a few, a number of, one of (11:54)
Elías: ‘We say nothing but that some (or, one) of our gods have touched you with some evil; when they become alone with each other, have become intimate with one another [lit. have opened up to one another] [together as husband and wife]; and we have not driven back people, some by the means of others; We favoured some of them above others; each other’s enemy [lit. some of you enemies one to the other]; belonging to one family [lit. some of you [derived] from others] 2 part, portion of the Book of one of the families the families and the enemies to one of his wives 5 all of (in a rare interpretation of 40:28) but if he is truthful then what he has threatened you with will afflict you.

God does not shy from drawing any comparison [with something as small as] a gnat or above it [larger/smaller].

b–l unirrigated palm trees, a male palm tree; a husband, a wife; to marry; courtship; master, deity. Of this root, two forms occur seven times in the Qur’an: 1 ba‘l three times and 2 ba‘ilatun four times.

 قالتْ باولتْيُفُلُّوُدَّ وَأَنَا عَجْوُرُ وَهَذَا بَعْلُ: 1 ‘Woe is me!, do I bear [a child] when I am an old woman, and this, my husband, is an old man?’ II [proper name, maybe a very early borrowing] a generic term for idol worshipping; Baal, sun god, an idol of gold belonging to the people of ‘ilūs or any deity that is not God how can you invoke Baal and forsake the Most Gracious Creator?
bgh-t surprise is the single concept denoted by the root. Of this root, بحَطَطٌ baghtatan occurs 13 times in the Qur’an.

بَغْضَاءٌ baghdā’ [n. used adverbially] by surprise, suddenly

فَذِرتُ البَغْضَاءِ (3:118) until the Hour comes upon them suddenly.

bgh-d hate. Of this root, بَغْضَاءٍ baghdā' occurs five times in the Qur’an.

بَغْضَاءٍ baghdā’ [n.] intense hatred, loathing (3:118) vehement hatred has already willed itself out of their mouths.

bgh-l mule; to be stupid, to affect stupidity. Of this root, بِحَلٌ bighāl, which is a borrowing from Ethiopic, occurs once in the Qur’an.

وَالْخِيْلُ وَالْبِغَالُ وَالْحِمْرُ (8:16) and horses, mules and donkeys for you to ride [them].

bgh-y a shoot; an unripe fruit; to seek, to go after, to wish for, to covet; to go over the limits, to transgress; to facilitate; to earn one’s living, to strive; a maid, a slave girl; to commit adultery; to practise prostitution. Of this root, nine forms occur 86 times in the Qur’an: بِغَيْيٍ baghā 24 times; بَغْييٍ bughiya once; بَغْييٍ baghiy three times; بَغْييٍ baghiyy two; بَغْييٍ bighā’ once and بَغْييٍ 14 times.

بِغَيْيٍ baghā and I [v. intrans.] 1 to transgress, to violate the limits (55:20) between them is a barrier they do not transgress 2 [with prep. فِي] to act outrageously (42:27)
were God to expand the provision to His servants, they would transgress all bounds in the land [with prep. on bughā] to infringe, to encroach upon, to wrong someone and if two parties of the believers fall to fighting, put things right between them, but if one of them wrongs the other, fight the wrongdoer until he/she returns to God’s commandment [v. trans. with 1 to want, to seek, to desire, to be after he said: ‘That [place] was what we were seeking’ to endeavour (28:77) do not endeavour to spread corruption in the land [v. doubly trans.] to desire; cause someone/something to be and/or wronged: [a] wronged the one who 9:47 they would have scurried around in your midst, seeking to sow discord among you.

ibtaghî [v. VIII, trans.] to desire, to seek in earnest desiring the chance gains of this life.

yanbaghî [imperf. of v. VII inbaghâ, intrans.] 1 to be worthy of, to be fitting and proper it does not befit the Lord of Mercy to take [unto Himself] offspring 2 to be possible, to be attainable (36:40) it is not for the sun to overtake the moon, nor can the night outrun the day 3 admitting of either sense 1 or sense 2 above (36:69) We have not taught him [the Prophet] poetry, nor is it fitting for him (or, it does not fall within his ability) to be a poet.

baghî [n./v. n.] 1 tyranny, outrageous behaviour (10:23) yet when He had delivered them, they behaved outrageously on the earth against all that is right!, Humankind!, your outrageousness is [bound to be] only against yourselves 2 infringement of the rights of others, going beyond the acceptable, transgressing and/or wronged: [a] wronged the one who 2:213 those to whom it was given disagreed after clear signs had come to them—[thus their disagreement was a] transgression amongst themselves.
bāghī [act. part.] one who goes beyond the limits, violates the accepted norms but if anyone is forced [to eat such things because of hunger], rather than by desiring/wanting to transgress or violate the norms, he commits no sin.

bāghīyy [n./quasi-act. part.] (of a woman) prostitute, unchaste (19:20) she said, ‘However can I have a son when no mortal has touched me?!, and I am no unchaste [woman]!’

bighā' [n./v. n.] prostitution and do not force your slave girls into prostitution.

‘ibtighā’ [v. n.] I desiring, wishing for but there is also a kind of man who gives his life away seeking the pleasure of God seeking out, pursuing do not be faint-hearted in pursuing the enemy, if you are suffering pain, they are also suffering pain as you are suffering.

bāqir cow; to split up, to gash, to plough, to enlarge; to travel around; corruption. Of this root, three forms occur nine times in the Qur’ān: بَقَرُ baqar three times; بَقَارَةٌ baqaratun four times and بِقَارَةٍ baqarat twice.

بَقَارُ baqar [coll. n., sing. fem. بِقَارَةٍ baqaratun, pl. بِقَارَاتِ baqarāt] cows and if you kill Moses’ people then God will remember when Moses said to his people, ‘God commands you to sacrifice a cow’; * the name of Sura 2, Medinan sura, so named because of a reference in verses 2:67–71 to ‘the cow’ which the Israelites were ordered to slaughter.

būq‘atun occurs once in the Qur’an.

بُغْرَةَ būq‘atun [n.] area, place, region when he came to it, he was called from the right side of the valley, from the tree in the
b–q–l to sprout, to appear, to shoot; herbage, pot-herbs, legumes, beans of all kinds. Of this root, بَاقِلُ baql occurs once in the Qur’an.

وَإِذْ قَلَمَتْ بَاقِلَةُ (2:61) لَنْ نَسْتَرِي عَلَى طَعَامٍ وَاحِدٍ فَأَذَاعَ لَنَا رَبُّكَ يُخْرِجُ لَنَا مَمَّا تَنْبَت الأَرْضُ مِن بَاقِلَةِ وَفَوْقَهَا وَعَدَّهَا وَبَلَّهَا remember when you said, ‘Moses, we cannot endure eating only one kind of food, so pray to your Lord to bring out for us some of what the earth produces–its herbs, its cucumbers, its garlic, its lentils and its onions.’

b–q–y to stay behind, to wait, to remain, to survive, to continue; remainder, residue, that which outlasts, that which endures. Of this root, eight forms occur 21 times in the Qur’an:

بَقِيَّةُ baqiya twice; بَقِيَّةُ abqā (1) twice; بَقِيَّةُ abqā (2) seven times; باقي bāqi once; باقيّ bāqīn twice; باقيّة bāqiyat twice and باقيّة bāqiyat three times.

وَذَرَوْا مَا بَقَى مِن الْوَلَى (2:278) and forgo what dures remain from usury to endure, to last and yet remains the Face of your Lord, full of majesty, honour-giving.

لا تَبَقَّ وَلَا تُذَرُّ (74:28) it [Hell-fire] does not spare [a thing] and does not leave [a thing].

وَبَقَى وَجَاهُ رَبُّكُ دُوَّ الْجَالِلِ وَالْإِكْرَامِ (55:27) and what God has to give is far better and more lasting for those who believe.

بَاقِينَ bāqīn 1 lasting, enduring

بَاقِي bāqi [quasi-act. part., pl. باقيّ bāqiyy] 1 lasting, enduring مَا عَذَّبْتُمْ بَاقِيًا وَمَا عَذَّبْتُ اللهُ بَاقِعًا (16:96) that which is with you runs out, but what is with God endures the remaining ones, the rest مُغَرَّبًا بَاقِيًا (26:120) and then We drowned the rest.

بَاقِيّة bāqiyat [quasi-act. part. fem.] lasting, enduring وَجَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقِيهِ (43:28) and he made it a word enduring among his descendants II [pl. n. باقيّات bāqiyāt] lasting deeds وَبَقَى اللهُ الَّذِينَ اتَّقَنُوا هَذَا وَالبَاقِيَاتُ الصَّالِحَاتُ خَيْرٌ عَدَدَ رَبِّكَ تَوَابًا وَخَيْرٌ (19:76)
God increases the guided in guidance, but the lasting—good-deeds are best for reward with your Lord and best in the return [the yield] III [v. n.n.] endurance, continuance; trace, residue, remnant. 

فَقَرِئَ الْقُوُّمِ فِيٍّ صَرَّعُ كَأَنَّهُمْ أَعْجَازُ تَنَحُّ خَاوِيَةً فَهُمْ تَرَى لَهُمْ (8–7:69) من باقيه such that you could have seen its people lying dead like hollow palm-trunks, can you see any remnant of them? (or, do you see them remaining?).

بَعِيْقَةُ bagiyatun [n.] 1 relic, memento; remnant (2:248) the Ark [of the Covenant] will come to you, carried by the angels, containing [the gift of] tranquillity from your Lord and relics of the followers of Moses and Aaron 2 whatever lasts, what endures; good pious work *بِعَيْقَةِ اللَّهِ خَيْرٌ لَّكُمْ إِن كُنتُمْ مُؤْمِنِينَ (11:86) what God keeps for you [after you have given of your wealth] is best for you, if you are believers; *плюсющеel people having the quality of preserving themselves, or, holding on to the true religion, people possessed of excellence [lit. people with a remnant].

بَكُرَ b–k–r morrow; beginning of the day, early time, to do something early in the day; first fruits; virgin, firstborn, outstanding deed. Of this root, four forms occur 12 times in the Qur’an: *بِكْرَةُ بكَرَّةٌ; بكَرْرَةٌ; بكَرْرَةٌ; بكَرُّرَاتَنَّ بكَرْرَاتَنَّ seven times and بكَرُّرَاتَنَّ بكَرْرَاتَنَّ.

بِكْرَةُ bikr [quasi-act. part., pl. abkār] 1 virgin (56:35–6) 낙란아وحُ اٍبَشَاءُ فَجَعَالُانُهُنَّ بكَرَّةً We have created them as a new creation, and made them virgins 2 (of animals) young, having given birth only once (2:68) إنَّا بَيْلَ لَا يَتَّبِعُونَ وَلَا يَكُونُ عَالَمٌ بَيْنَ ذَلِكَ He says it is a cow which should be neither too old nor too young, but inbetween.

بُكْرَةُ bukratan [n., used adverbially] in the early morning, at daybreak (54:38) and a remaining chastisement came to them early in the morning; *بُكْرَةُ (25:5) بكَرْةً and أصِيلًا morning and evening; *بُكْرَةُ وَعَصِيَّةٌ (11:19) day and night, constantly.
ibkär [v. n./n.] act of beginning one’s day *بَلْشَيْيٍ (3:41) and of ever waking in the evening and at dawn, at dusk and dawn (i.e., constantly).

b–k–k crowding, pressure, breakage, stifling. Of this root, بكّةّ bakkata, occurs once in the Qur’an.

Bakkata [proper name] another name for either Mecca or the area upon which the Ka‘ba is built; some philologists attribute the name to the crowding of pilgrims in the city, although it could be a result of sound change between /m/ and /b/. إنّ أُولِيّ الْبَيْتِ (٣:٩٦) وَضَعَ اللَّهُ الْقَبْلَىٰ بِالْبَيْتِ كَبَّةٍ وَهَذِئِيْلِينَ the first House [of worship] to be established for people was the one at Becca; a blessed [place] and a source of guidance for all [the worlds].

b–k–m dumbness, muteness; inability to express oneself; to be silent; to be born or to become dumb or mute; to be ignorant. Of this root, two forms occur six times in the Qur’an: أَبْكَمْ abkam once and بُكْمُ bukm five times.

أَبْكَمْ abkam [quasi-act. part.; pl. بُكْمَ bukm] dumb, mute, ignorant, incapable of self-expression وأَحْذَافُ أَبْكَمْ لَا يَقُدُّ عَلَى شَيءٍ and God coins a similitude of two men—one of them dumb, having no power over anything.

b–k–y to wail, to cry, to bemoan, to lament; to cause to cry; to pretend to cry. Of this root, three forms occur seven times in the Qur’an: بَكَأْ bakā five times; أَبْكَىٰ abkā once and بُكُيّ bukiyy once.

بَكَأْ bakā i [v. intraw. with prep. على] to weep, to wail (9:82) فَلَسَبْحَكُوا قَلِيلًا َوَلَبِنَّكُمَا كَثِيرًا so let them laugh a little; they will weep a lot; فَمَا بُكَتْ عَلَيْهِمْ السَّمَاءُ وَالأَرْضُ (٤٤:٢٩) they were lamented by no one [lit. neither the heavens nor earth shed a tear for them].

أَبْكَىٰ abkā [v. IV, trans.] to cause to weep, to bring/cause unhappiness والَّيْلَهُ هُوَ أَصْحَابُ وَأَبْكَىٰ (٥٣:٤٣) and He it is who makes one laugh, and makes one weep.

بُكُيّ bukiyy [pl. of quasi-act. part. بَكِيَ bākī] weeping (19:58) خَرُوُّوا سَجَدًا وَبُكُيّا they fell down prostrate and weeping.
bal particle denoting turning away from or dismissing what precedes it and retrieving or confirming what follows; it occurs 127 times in the Qur’an. Because َبَلَّ is used in argumentative contexts in which ideas are subtly compared and set in contrast the exact meaning of particular occurrences of َبَلَّ are often difficult to pinpoint. Broadly speaking, however, َبَلَّ functions in the Qur’an in three ways: I [negating or rejecting what precedes and confirming what follows] ‘not that but this’, ‘on the contrary’ قالوا َبَلَّ فَعَلَّتُ هذَا بِالْهَيَّةِ يَا أَبِي رَاهِم قال َبَلَّ فَعَلَّ قُرْآنُ كَبِيرُهُ هذَا (3:21–62) they said, ‘Was it you, Abraham, who did this to our gods?’, he said, ‘No, [I did not do it] but this, their chief, did it’ II [setting into contrast or comparing between what precedes and what follows] ‘... but’, ‘... indeed’, ‘... alas’, (87:14–16) َبَلَّ َتُّؤْتِيُّونَ الْحَيَاةَ الْأَخِيرَةَ the ones who triumph are the ones who purify themselves, [who] remember the name of their Lord and pray, but [there you are!], you [people] prefer the life of this world III [affirming what precedes and adding to it further] ‘... not only that but also...’ َبَلَّ قالوا أَصَفَّاتُ أَخَلَامٍ بِلْ َفَاتَ أَخْبَارٌ فِي أَنْبَأُ بِلْ َتُوْرَثُونَ الْحَيَاةَ الْأَخِيرَةَ َكَمَا أَرْسَلَ الْأُولُوْنَ indeed they say, ‘These are but] muddled dreams; rather he has invented it; rather he is a poet, let him bring us a sign like that previous messengers were sent.’

بَلَدُ َبَلَدَ b–l–d a marked plot of land; an animal dwelling, an abode, to abide in a place, to stay put; a tower; city, village; density; to be lacking in intelligence. Of this root, three forms occur 19 times in the Qur’an: بَلَدَةُ َبَلَدَة bَلَدَة nine times; بَلَدَة َبَلَدَة bilād five times and بَلَدَة bَلَدَة baladatun five times.

بَلَدَةُ َبَلَدَة bَلَدَة [n., pl. بَلَدَة bَلَدَة] 1 city, town, village, َبَلَدَة bَلَدَة while you [Prophet] are residing in this city 2 tract of land, region, َبَلَدَة bَلَدَة the land َبَلَدَة bَلَدَة while you َبَلَدَة bَلَدَة as for the good land, its vegetation comes by the will of its Lord; َبَلَدَة bَلَدَة as for the good land, its vegetation comes by the will of its Lord; *7:58 َبَلَدَة bَلَدَة barren land with no herbage or pasture [lit. dead land]; * َبَلَدَة bَلَدَة name of Sura 90, Meccan sura, so-named because of the reference to ‘the City’ [of Mecca] in verse 1.

بَلَدَةُ َبَلَدَة bَلَدَة [n.] 1 town, village, city َبَلَدَة bَلَدَة I have been commanded only to serve the Lord

* َبَلَدَة bَلَدَة
of this town, which He has made inviolable 2 tract of land, region
* (25:49) بَلدَةً مِيتًا barren land with no herbage or pasture [lit. dead land].

بَلَدَةٍ مِيتًا 2

بَلَدَةٍ مِيتًا

b–l–s a state of shock, to be overwhelmed with grief, to fall
into utter despair; to be cut off; to be confused and bewildered. Of
this root, two forms occur five times in the Qur’an: ضَيْلِسُ 3
�ُبُلِيُسُ once and مِلْسُون mublisûn four times (ضَيْلِسُ is derived by
some philologists from this root).

ضَيْلِسُ [imperf. of v. IV ضَيِّلُ السَّعاة (30:12)
وَيَوْمُ تَعْمُرُ السَّعاة ضَيْلِسُ the Day the Hour arrives, the guilty will
despair/be dumbfounded.

مِلْسُون mublisûn [pl. of act. part. ضَيْلِسُ mublis] struck dumb with
horror or despair, seized with fear (23:77) حَتَّى إِذَا فَتَحَّاكَ عَلَيْهِمْ بَالَّا ذَا 3
عَذَابٌ شَدِيدٌ إِذَا هُمْ فِي مِلْسُون until when We open a gate of severe
punishment for them–then they will be plunged into utter despair.

ضَيِّلِسُ (see alphabetically).

بَلَدَةٍ مِيتًا

b–l–c to swallow, to swallow up; a glutton; a drain. Of this
root, ضَيِّلِي ibla‘î occurs once in the Qur’an.

ضَيِّلِي [imperf. of v. ضَيِّلُ bal’a] to swallow up
وَقَيلُ (11:44) بَلَغَ ضَيِّلِي مَا أَكَلْتُهُ وَيَدَّمَعْ أَفْقِي then it was said, ‘Earth, swallow up
your water, and Sky, cease [raining].’

بَلَغَ balagh to reach, to arrive; to mature, to come of age, to reach
puberty; to exhaust; to attain a high degree; to be eloquent; to
exaggerate; to do one’s utmost; to notify, to announce, to convey,
message. Of this root, nine forms occur 77 times in the Qur’an: بَلَغ
balagha 40 times; بَلَغَ balaghga six times; أَبَلَغَ ablagha five times;
بَلَغَ balîgh three times; بَلَغَ bâlîghûn three times; بَلَغَ balîghatun
three times; بَلَغَ balâgh 15 times and مَبَلَغُ mablagh once.

بَلَغَ balaghga to v. trans.] 1 to arrive at, to reach a place, to come
to
حَتَّى إِذَا بَلَغَ بَيْنَ السَّبَعِينَ (18:93) until [when] he reached a place
between two mountain barriers 2 to reach a point in time (2:235)
and do not confirm the marriage tie until the prescribed period [of waiting] reaches its end 3 to approach, to be about to reach 4 if you divorce women and they are about to reach their set time, then either keep or release them in a fair manner and if you divorce women and when the children among you reach puberty, they should ask leave to enter; *you have all the excuses you can put up with from me* [lit. you have reached an excuse from me] 5 to overtake, to catch up with however can I have a son when old age has overtaken me 6 to measure up to, to come up to the level of, to match you will never rend the earth open, nor attain the mountains in height 7 to achieve and in them [cattle] you have benefits; and that you may attain, on them, a need [that is] in your breasts.

**Ballagha** [v. II, doubly trans.] 1 to give or deliver a message or news to someone [7:68] I convey to you the messages of my Lord 2 with elliptical second object] to announce, declare, broadcast Messenger, proclaim what has been sent down to you from your Lord.

**'Abthagha** [v. IV, doubly trans.] 1 to inform someone or deliver to someone a message [7:93] I have delivered to you the messages of my Lord and have given you advice 2 to help someone reach a place or a goal then help him reach his place of safety.

**Bālih** [act. part.; fem bālihatun, pl. bālihūn] 1 reaching like someone stretching forth his two hands towards water that it may reach his mouth—but he does not reach it 2 to satisfy; achieve,
There is nothing in their hearts but a self-conceit they will never satisfy [it] to fulfil, to meet when We relieved them of the plague and gave them a fixed period in which to fulfil their promise [adjectively] far-reaching wisdom; the conclusive, overwhelming, ultimate argument; solemn oaths binding on us.

Balîgh [quasi-act. part.] far-reaching, penetrating, insightful and speak to them about themselves using penetrating words.

Balâgh [v. n.n.] 1 announcement, declaration, conveyance of a message nothing is required of the Messenger but to deliver the message warning, a message delivered on the day they will see what they had been warned about, it will seem to them as if they had not tarried but a single hour of a single day; [this is] a warning!

Mablaḏ [v. n.] extent, attainable degree, ultimate level that is the extent of their knowledge.

Bâlû [v. trans.] 1 to try, to put to the test and We try you with the bad and with the good, as a test to experience, to taste, to come to realise thereupon every soul will experience what it did in the past.

Tâbûla [imperf. of pass. v. bûliya] 1 to be put to the test you are surely to be tested in your possessions and in your persons to be declared, to be brought into the open the Day when secrets are
brought into the open.

yublī [imperf. of v. IV aktī ablā trans.] either to give the chance to someone to do well or to confer a great gift on (8:17) and to test the believers with a fair test from Him (or, to confer upon the believers a great gift from Him).

ibtalā [v. VIII, trans.] 1 to test (2:124) and when his Lord tested Abraham by certain words/commands and he fulfilled them 2 to put to the test (89:15) as for man, whenever his Lord puts him to the test, honouring him and granting him ease in living—he says ‘My Lord has honoured me’ 3 to confer (8:17) and to test the believers with a fair test from Him (or, to confer upon the believers a great gift from Him).

ibtuliya [pass. of v. VIII] 1 to test, to be put to the test (33:11) there the believers were sorely tested and deeply shaken.

balā' [n./v. n.] 1 test, trial (44:33) We gave them revelations in which there was a clear test; 2 favour, blessing, great benefit [lit. a good test] 2 affliction (8:17) slaughtering your sons and sparing only your women, this was a terrible affliction from your Lord.

mubtalī [act. part., pl. mubtalīn] one who puts to the test (2:249) God will test you with a river.

بـ لـ ي b–l–y to be worn out, to degenerate with age, to whither away; to care about, to give attention to. This root is usually classified together with root بـ لـ ي b–l–w (see بـ لـ ي b–l–w). Of this root, يثبَت to decay, wear out, to wane occurs once in the Qur’an; also بـ لـ ي balā occurs 27 times and may be classified under this root.

yablā [imperf. of v. aktī baliya, intrans.] to decay, wear out, to wane (20:120) shall I show you the tree of immortality and a kingdom that never wanes?
بَيْنِى balâ [response particle (حرف جواب), occurring 27 times in the Qur’an; it contradicts a negated proposition or denial and affirms the opposite; in this way it functions like بلُ bal (q.v.) but unlike بَلَى بلَى balâ can stand alone functioning as a complete sentence] 1 [as a response to a negated sentence] yes, indeed; on the contrary the disbelievers claim they will not be raised from the dead, say [Prophet], ‘Yes indeed! I swear by my Lord!, you will be raised’ 2 [as a response to a negative interrogative sentence] yes indeed 
قال أولم تؤمن قال بلى بلى ولكن ليطمنن قلبي (2:260) He said, ‘Do you not believe, then?’, ‘Yes,’ said he, ‘but just so my heart may rest at ease.’ 3 [preceded by what is not literally, but has the force of being, a negative] yes, he did, he had 
بَلَى قد جاءَتَ هُما فكِبَتْ (39:59) 
فَمَا يَا نَوَيْلَ السَّمَوَاتِ وَالْأَرْضِ (39:57) if God only guided me I would have been of the pious 
بَلَى bâl (see بَيْنُ b–y–l or بِوَلَ b–w–l).

بَيْنِي b–n–n tip of the finger, the entire finger; arms and legs; to remain in a place; constancy; odour. Of this root، بَيْنُ bânân occurs twice in the Qur’an

بَيْنَانِ b–n–w/y sons and daughters, offspring; to adopt a child; building, wall, tent; to build, to form; to wed. Of this root, 13 forms occur 184 times in the Qur’an: بَيْنُ bânân 11 times; بَيْنَةَ binâ’ twice; بَيْنَاتُ bunnâ’ once; بَيْنُّ bînân seven times; مَبَنِينِ mabniyyatun once; ابن bân 40 times; ابن bân 74 times; ابن bân 17 times.

بَيْنَاتُ bunnâ’ 22 times; ابن bînî 40 times; ابن bân 74 times; ابن bân 17 times.

بَيْنِي bâlâ [response particle (حرف جواب), occurring 27 times in the Qur’an; it contradicts a negated proposition or denial and affirms the opposite; in this way it functions like بلُ bal (q.v.) but unlike بَلَى بلَى balâ can stand alone functioning as a complete sentence] 1 [as a response to a negated sentence] yes, indeed; on the contrary the disbelievers claim they will not be raised from the dead, say [Prophet], ‘Yes indeed! I swear by my Lord!, you will be raised’ 2 [as a response to a negative interrogative sentence] yes indeed 
قال أولم تؤمن قال بلى بلى ولكن ليطمنن قلبي (2:260) He said, ‘Do you not believe, then?’, ‘Yes,’ said he, ‘but just so my heart may rest at ease.’ 3 [preceded by what is not literally, but has the force of being, a negative] yes, he did, he had 
بَلَى قد جاءَتَ هُما فكِبَتْ (39:59) 
فَمَا يَا نَوَيْلَ السَّمَوَاتِ وَالْأَرْضِ (39:57) if God only guided me I would have been of the pious 
بَلَى bâl (see بَيْنُ b–y–l or بِوَلَ b–w–l).

بَيْنِي b–n–n tip of the finger, the entire finger; arms and legs; to remain in a place; constancy; odour. Of this root، بَيْنُ bânân occurs twice in the Qur’an

بَيْنَانِ b–n–w/y sons and daughters, offspring; to adopt a child; building, wall, tent; to build, to form; to wed. Of this root, 13 forms occur 184 times in the Qur’an: بَيْنُ bânân 11 times; بَيْنَةَ binâ’ twice; بَيْنَاتُ bunnâ’ once; بَيْنُّ bînân seven times; مَبَنِينِ mabniyyatun once; ابن bân 40 times; ابن bân 74 times; ابن bân 17 times.

بَيْنَاتُ bunnâ’ 22 times; ابن bînî 40 times; ابن bân 74 times; ابن bân 17 times.
Bani

بنَّى banā ٍ [v. trans.] ١ to build, to construct ٢ to raise Hāmān, build me a lofty tower ٢ to raise the sky and how He raised it and by the Earth and how He spread it.

بناءٍ bina' ١ a raised structure, a dome, a roof ٢ the One who made the earth spread out for you and the sky a canopy.

بنانُ bannā' ١ [n. of profession] builder, bricklayer, constructor, architect ٢ and the satans—every builder and diver.

بناءٌ bunyān ١ building, structure ٢ is the one who founds his building on consciousness of God and desire for His good pleasure better?

مبنيةٌ mabniyyatuun [pass. part. fem.] built up, constructed ١ for them are lofty chambers above which are lofty chambers built.

١ ابن bīn [n.; dual bīn, ابن bīnayn son (27) ١ ابن ابناً, ابناً بنيً ابناً, ابن ابناً ابناً, ابن ابناً ابناً ابناً ابناً, ابن ابناً ابناً ابن ابناً ابن ابناً ابن ابناً ابن ابناً ابن ابناً ابن ابناً ابن ابناً ابن ابناً ابن ابناً ابن ابناً ابن ابناً ابن ابناً ابن ابناً ابن ابناً ابن ابناً ابن ابناً ابن ابناً ابن ابناً ابن ابناً ابن ابناً ابن ابناً ابن ابناً ابن ابناً ابن ابناً ابن ابناً ابن ابناً ابن ابناً ابن ابناً ابن ابناً ابن ابناً ابن ابناً ابن ابناً ابن ابناً ابن ابناً ابن ابناً ابن ابناً ابن ابناً ابن ابناً ابن ابناً ابن ابناً ابن ابناً ابن ابناً ابن ابناً ابن ابناً ابن ابناً ابن ابناً ابن ابناً ابن ابناً ابن ابناً ابن ابناً ابن ابناً ابن ابناً ابن ابناً ابن ابناً ابن ابناً ابن ابناً ابن ابناً ابن ابناً ابن ابناً ابن ابناً Ibn in truth; and recite to them the story of the two sons of Adam in truth; ابناً السبيل ٢:٢١٥ the wayfarer, the traveller [lit. the son of the road].


ابن abnā' [pl. of ابن bīn ١ ابن ابناً, ابن ابناً ابن ابناً ابن ابناً ابن ابناً ابن ابناً ابن ابناً ابن ابناً ابن ابناً ابن ابناً ابن ابناً ابن ابناً ابن ابناً ابن ابناً ابن ابناً ابن ابناً ابن ابناً ابن ابناً ابن ابناً ابن ابناً ابن ابناً ابن ابناً ابن ابناً ابن ابناً ابن ابناً ابن ابناً ابن ابناً ابن ابناً ابن ابناً ابن ابناً ابن ابناً ابن ابناً ابن ابناً ابن ابناً ابن ابناً ابن ابناً ابن ابناً ابن ابناً ابن ابناً ابن ابناً ابن ابناً Ibn, children, sons and daughters (4:23) wives of your begotten sons children, sons and daughters (implied by the context although usually interpreted as merely sons) and the Jews and the Christians say, 'We are the children of God and His beloved ones.'

بنيُ bunayy [diminutive of ابن bīn + ١st pers. sing. suffix ابن bīn ٧:٥ (7) he said, 'My dear son, do not relate your dreams to your
brothers.’

*ibnata [n. fem.; dual *ibnatān, with 1st pers. sing. suffix <يَِْنَتْيَبَِنِأ ḍ> *ibnayya; pl. *banāt] daughter (28:27) أَرِيدُ أَنْ أَكْنِكُهُ إِحْدَى أَبْنَيِّي هَاتِينِ I would like to marry you to one of these two daughters of mine.

بَهْتَ to be confounded, to be taken by surprise, to be dumbfounded; falsehood, slander; to be argued down; to be perplexed. Of this root, three forms occur eight times in the Qur’an: *tabhat* once; *buhita* once and *buhtān* six times.

*tabhat* [imperf. of v. *bahata*, trans.] to render dumbfounded and unable to act, to stupefy, to stun (21:40) بلَّ تَأْتَيْهِمْ: but it will come upon them suddenly, and it will stupefy them; so they will not be able to repel it.

*buhita* [pass. v.] to be confounded, to be dumbfounded (2:258) فَأَلْيَأْشَى إِنَّ اللَّهُ يَأْتِي بِالشَّمْسِ مِنَ الْمُشْرِقِ فَأَلْيَأْشَى أَلْيَأْشَى so Abraham said, ‘God brings the sun from the east; so bring it from the west’, the one who disbelieved was confounded.

*buhtān* [n./v. n.] 1 fabrication, perjury, falsehood ولا يَأْلَوْنَ بَهْتَانَ بِفَرْقِيْهَا بَينَ أَبْنِيَّيْنِ وَأَرْجَعُيَّنِ َْيَبَتَِّي وَأَرْجَعُيَّنِ (60:12) they do not falsely attribute children to their husbands, they do not commit adultery [lit. nor do they produce any falsehood, they fabricate between their hands and legs] 2 malicious slander, calumny (24:16) مَا يَكُونُ: لَنَا أَنْ نَكُونَ بِهَا سَبَّاحِكَ هَذَا بَهْتَانَ عَظِيمُ it is not [proper] for us to speak of this!–Glory be to You!–this is a monstrous slander 3 deception, trickery; unjust act (4:20) وَيَسْتَدَّلُ أَرْجَعُيَّنَ زَوْجُ مَكَانُ زَوْجٍ وَأَبْتَغُيَّنِ إِحْدَاهُنَّ and if you wish to replace one wife with another, and [even if] you have given any one of them [as a dower] a ton [of gold], do not take any of it [back], do you take it by way of calumny and manifest sin?

بَحْجَاتُ once and *bahīj* twice.
bahrut [n./v. n.] delight, beauty, joy and He sent you from the sky water with which We caused gardens of delight to grow.

bahr [quasi-act. part.] joyful, delightful, lovely, pleasing and you perceive the earth lifeless, yet when We send down upon it water, it stirs and swells and puts forth [vegetation] of every joyous kind.

b–h–l to leave an animal unattended, to neglect; to be without a husband; to chase out; to curse, to invoke God’s wrath; to swear one’s innocence; to pray eagerly. Of this root, nabtahil occurs once in the Qur’an.

b–h–m four-footed animals; to be dumb; obscure, unintelligible; to be dark; unmarked. Of this root, bahimatun occurs three times in the Qur’an.

bahr [n., pl. bahám/quasi-act. part.] animal, beast; dumb * bahima the animals (5:1) livestock animals, plant-eating beasts, ruminant [beasts].

b–w–r dwelling, home, abode, residence; to take up a place for settling in, to provide abode for others; to take a wife, marriage; to come back; to incur; to admit; situation; equality. Of this root, four forms occur 17 times in the Qur’an: bā′a six times; bawwa′a six times; tabawwa′a four times and mubawwa′ once.

bā′a [v. intrans. with prep. –] to come back with; to incur,
to bring upon oneself, to earn they have incurred wrath upon wrath.

بَاوَّا bawwa’a [v. II, trans.] 1 to settle, lodge, or establish someone in a place and He established you in the land, that you take to yourselves castles on its plains 2 to prepare or appoint a place for settling in (22:26) when We appointed/made habitable for Abraham the site of the House II [doubly trans.] 1 to settle or lodge someone in a selected place (29:58) We shall lodge them in mansions in the Garden 2 to grant someone something (16:41) We will grant them a good reward in this world.

تَابَوُّا tabawwa’ [v. VIII] 1 [intrans.] to reside, to settle down, to abide we settle wherever we please in the Garden 2 [trans.] to take up or select as a place of residence and We revealed to Moses and his brother, ‘Take up dwellings for your people in Egypt.’

مُباَوَّا mubawwa’ [pass. part., functioning as n. of place] abode, place of residence; rank (93) We settled the Children of Israel in a good settlement (or, in a situation of truth).

ب/و/ب b–w–b desert; wonders; doors, ways, choices. Of this root, two forms occur 27 times in the Qur’an: بَاب bāb 12 times and أَبْوَابَ abwāb 15 times.

بَابَ bāb [n., pl. أَبْوَابِ abwāb] 1 door, entrance, gate (13:23) the angels will go unto them from every gate 2 means, facilities, ways (6:44) We made it easy for them to acquire the good things [lit. We opened for them the ways to all things] of this life; (2:189) and enter houses by their [main] doors (a reference to a pre-Islamic custom by which men, under certain circumstances and for a certain period, would only enter their own houses through the back, this has come to mean: select the right means
for the right ends); فَفَتَحْنَا ٱلْبَابَ ٱلْسَمَاءِ (54:11) * and We sent torrential rain [lit. We opened the gates of the sky]; * مَفْتَحَةُ (38:50) نَمَّنُ ٱلْبَابُ they are made welcome [lit. opened for them are the gates of Paradise].

بَوَرٌ waste, uncultivated land; demise, to perish; corrupt; stagnant; lazy; to test. Of this root, three forms occur four times in the Qur’an: ُيُبُرُّ yabûr twice; بُرٍّ bûr once and بُوْرٌ bawâr once.

ُيُبُرُّ [imperf. of v. بُرَّ bâra, intrans.] 1 to perish, to meet with a bad end, to come to nothing (35:10) for them is a severe chastisement, and the plotting of such will come to nothing 2 (of trade) to be stagnant, to be unprofitable, to decline ٍبُوْرٌ بُوْرٌ ٍبُوْرٌ (35:29) يَزْرَعُونَ تَجَارِيَةً لَن يَبُرُّ in the hope of a trade that will never decline.

بُوْرٌ [pl. of act. part. بَوْرَاتُ bâ’ir; v. n. functioning as quasi-act. part.] lost, ruined, condemned ٍبُوْرٌ بُوْرٌ ٍبُوْرٌ ٍبُوْرٌ ٍبُوْرٌ (25:18) until they forgot the Reminder and were people ruined.

بُوْرٌ bawâr [v. n./n.] utter loss, condemnation, doom (14:28) and cause their people to end up in the home of utter ruin.

بَلْ بَلْ (with a degree of overlapping with roots ُيُبُرٍّ يَبَلَّ يَبَلَّ and بَلْ بَلْ لِبَلْ لِبَلْ لِبَلْ) heart, mind, thought; condition; importance; ease of living; disposition. Of this root, بَلْ bâl occurs four times in the Qur’an.

ٍبَلْ bâl [n.] 1 mind, thought, heart, one’s inner being, situation (47:2) He will overlook their bad deeds and He will put them in a good state ٍبَلْ بَلْ ٍبَلْ بَلْ ٍبَلْ بَلْ (20:51) فَمَا ٱلْقُرُونَ ٱلأولى what about/what is the condition/state of the former generations?

بَيَتْ b–y–t tent, dwelling, abode, quarters; family; to spend the night, to do something at night; to raid by night, (of food) to become stale. Of this root, five forms occur 73 times in the Qur’an: ُبِيْتٌ yabîtûn once; بَيْتَّ bayyata four times; بَيْتِ بَيْتٍ bayt ٍبَيْتٌ بَيْتِ بَيْتٍ
times; بیت būyūt 37 times and بیت bayāt three times.

یابیت yabīt [imperf. of v. بیت bāta, intrans.] to pass the night, to spend the night (25:64) those who spend the night bowed down or standing in [constant] prayer.

bayyata [v. II, trans.] 1 to do/decide something at night (4:108) they hide from people, but they cannot hide from God, for He is with them while they plot at night discourse that He does not like 2 to raid someone at night; to kill someone at night they said, ‘Swear to one another [that] by God we shall attack him and his household in the night.’

بيت bayt [n., pl. بیوت būyūt] 1 tent (16:80) and He has provided for you, from the hide of cattle, tents [lit. houses] that you find light on the day you travel and on the day you settle down 2 dwellings, rooms, houses (7:74) and hewing the mountains into houses 3 mosques, places of worship in houses of worship, God has ordained that they be raised high and His name be remembered in them; *(2:125) the House [at Mecca]; *(5:2) the Sacred House [in Mecca]; *(33:33) members of the Prophet’s household (24:29) you will not be blamed for entering vacant/public buildings [lit. uninhabited houses] in which there is some errand/business for you.

بيات bayāt [v. n. used adverbially] at night, during the night; as a night raid (97) do the people of these towns feel secure that Our punishment will not come upon them by night, while they are asleep?

ب/د b–y–d desert; to vanish, to be cut off; to perish, to become extinct. Of this root، بیت tabid occurs once in the Qur’an.

بیت tabid [imperf. of v. بیت bāda, intrans.] to perish, to become extinct (18:35) I do not think that this will ever perish.
b–y–d eggs; white, to become white, to whiten, to whitewash; to honour. Of this root, five forms occur 12 times in the Qur’an: *ibyaḍa* three times; abyad once; *baydâ* six times; bid once and *bayd* once.

*ibyaḍâ* [v. IX, intrans.] to become white *(3:107)*, those who become joyful, those who are favourably judged [lit. those whose faces become white/turn white]; *(12:84)* interpreted either as his eyes became full of tears [and so glistened in the light], or, he became blind [lit. his eyes turned white]: the latter interpretation finds support in *(12:93)*. أَذَهَّبَانِ بِمَيْصِيُّهُ لَا تَأْمَرُوا بِمَيْصِيَّهُ أَحَدًا: أَتَأْمَرُوا بِثَبُّ أَحَدًا *take this shirt of mine and lay it over the face of my father—he will regain his sight and* *(12:96)* فَلَمَّا قَدْ جَاءَهُ الْخَيْبَّةُ نَفَتُوهُ عَلَى وَجْهِهَ أَنْ أَتَأْمَرُوا بِثَبُّ أَحَدًا then, when the bearer of good news came and placed it onto his face, he forthwith became able to see again.

*abyad* [quasi-act. part.; fem. *bîyad*, pl. *bîd*] white, without blemish, clear *(27:12)*. وَأَذَخِّلْ يَدَكَ فِي جَيْبِكَ تَخْرُجُ بِيَضاءَةٍ... *and put your hand inside the neck of your cloak, it will come out white, without a blemish;* *(2:187)* the first streak of light [lit. the white thread … of dawn].

*bayd* [coll. n.] eggs. كَأَنَّهُنَّ بَيَضُ مَكْنُونَ *(37:49)* like protected eggs.

b–y–c buying and/or selling, exchange of goods, merchandise, deals; to pledge allegiance, to acknowledge someone as ruler; *biya*, a place of worship, is also classified under this root although it is generally recognised as being of foreign origin, possibly Persian. Of this root, four forms occur 14 times in the Qur’an: *bâya* six times; *tabâya* once; *bay* seven times and *biya* once.

*bâya* [v. III, trans.] to pledge allegiance, to swear fealty, declare oneself a loyal subject to a ruler *(48:10)* إِنَّ الَّذِينَ يُبَيَّاِعُونَكَ إِنَّمَا يُبَيَّاِعُونَ اللَّهَ those who pledge loyalty to you [Prophet] are but pledging loyalty to God.

*tabâya* [v. VI, intrans.] to exchange goods, to trade with
and have witnesses present whenever you trade with one another.

بيعة bay [n./v. n.] an exchange of goods, trade, buying and/or selling

إذا نُودِيَ لِلصَّلَاةِ مَن يَوْمُ الْجَمِيعَةِ فَأَصَغَّرْوا إِلَى ذُكْرِ اللَّهِ وَذَرُوا الْبيِّعَةُ when the call to prayer is made on the day of congregation [Friday], go immediately to praise God and leave off your trading.

بيعة biya [pl. of n. بيعة bay‘atun] churches

ولَوْ لاَ دَفْعٌ اللَّهُ النَّاسِ بِعِضْعِهِمْ بِعِضْعٍ لَّهُمْ صَوَامُ وَبِيَعْ مَسَاءَتُ وُسْلَةً ذَكَرْ فِي هَذَا أَسْمَ اللَّهِ كَثِيرًا had God not repelled some people by means of others, many monasteries, churches, synagogues and mosques, where God’s name is much mentioned, would surely have been destroyed.

بٍ–ٍ–ـ–ن b–y–n separation, severance, division; to be disconnected, to become divorced; in between, middle; to clarify, to declare, to explain; eloquence. Of this root, 14 forms occur 574 times in the Qur’an: بَيَعَانَةٌ bayyana 35 times; بَيْنَ بَيْنِينَ once; تَابَعْيَانَةٌ tabayyana 18 times; تَسْتَبْيِنَ تاستبن once; بَيَيْنَ bayin once; بَيْيَنَاتٌ bayyinatinatun 19 times; مِبَيْنَاتٌ mubayyinatinatun three times; مُبَيْيَنَاتٌ mustabinat three times; مُبَيْنٌ mubin 119 times; مُبَيْيَنَ تيبّينٌ bayän three times; تُبَيْيَنَ tibyan once and بَيَيْنَ bayna 317 times.

بَيِّنَ bayyana [v. II trans.] 1 to make clear, to explain

وَمَا أُرْسِلْتُ مِنْ رَسُولٍ إِلَّا بِلَسَانٍ قُوِّيٍّ لِيْبَيِّنُ لَهُمْ We have never sent any messenger but [that he communicated] in the tongue of his people, that he may make [the message] clear for them 2 to clarify, to explain away قد يُحْتَكَرُ بِالْحِكْمَةِ وَلْأَيْنَ لَكُمْ بَعْضُ الْذِّي (43:63) I have brought you wisdom; and I have come to clarify some of your differences for you 3 to bring out into the open, to make manifest قد جَاءَ كُرُومًا كُرُوماً لِيْبَيِّنَ لَكُمْ كَثِيرًا مَمَّا كَتَبْنَا تَخْفِيَانِ مِنْ الكِتَابِ (5:15) our Messenger has come to make manifest to you much of what you have kept hidden of the Scripture 4 to specify قالَوا أَذْعَ أَنَا رَبُّكُ بَيِّنَ لَنَا مَا هِيَ they said, ‘Pray to your Lord for us, to show us [exactly] what it is.’ 5 [with no object] to explain, to itemise بَيِّنَ اللَّهُ لَكُمْ أَنْ تَضْلُّوا God explains [all this] to you lest you err.
yubīn [imperf. of v. IV] ُأَيْ نَأَيْنَ: Am I not better than this contemptible wretch who can scarcely express himself?

tabayyana [v. V] ِئَلَٰٓلَا ٌخْيَطٌ ُأَبَيَنَّ. َأَسْتَبِئَنَ، [intrans.] ٌلَا ٌخْيَطٌ ُأَبَيَنَّ. َأَسْتَبِئَنَ، to become clear, to become manifest, and whoever opposes the Messenger, after the guidance has become clear to him ِئَلَٰٓلَا ٌخْيَطٌ ُأَبَيَنَّ. َأَسْتَبِئَنَ, to become known. why did you give them permission, before those who spoke the truth became known to you? ِئَلَٰٓلَا ٌخْيَطٌ ُأَبَيَنَّ. َأَسْتَبِئَنَ, to become distinct, to become discernible eat and drink until the white thread of dawn becomes distinct for you from the black ِئَلَٰٓلَا ٌخْيَطٌ ُأَبَيَنَّ. َأَسْتَبِئَنَ, to discover, to discriminate, to act in a judicious way ِئَلَٰٓلَا ٌخْيَطٌ ُأَبَيَنَّ. َأَسْتَبِئَنَ, you who believe, when you travel in God’s cause be discriminating, and do not say to one who offers you peace, ‘You are not a believer’ ِئَلَٰٓلَا ٌخْيَطٌ ُأَبَيَنَّ. َأَسْتَبِئَنَ, so when he fell down the jinn realised, that, if they had known the unseen, they would not have remained in the demeaning torment.

tastabīn [imperf. of v. X] ِئَلَٰٓلَا ٌخْيَطٌ ُأَبَيَنَّ. َأَسْتَبِئَنَ, to become distinct, to become marked out ِئَلَٰٓلَا ٌخْيَطٌ ُأَبَيَنَّ. َأَسْتَبِئَنَ, thus We expound the revelations, so that the way for sinners becomes distinct.

bayīn [quasi-act. part.] ِئَلَٰٓلَا ٌخْيَطٌ ُأَبَيَنَّ. َأَسْتَبِئَنَ, sure, manifest, evident ِئَلَٰٓلَا ٌخْيَطٌ ُأَبَيَنَّ. َأَسْتَبِئَنَ, these people of ours have taken gods other than Him, why do they not produce clear evidence about them?

bayyinatun ِئَلَٰٓلَا ٌخْيَطٌ ُأَبَيَنَّ. َأَسْتَبِئَنَ, manifest, sure, evident, clear ِئَلَٰٓلَا ٌخْيَطٌ ُأَبَيَنَّ. َأَسْتَبِئَنَ, ask the children of Israel how many clear signs We brought them ِئَلَٰٓلَا ٌخْيَطٌ ُأَبَيَنَّ. َأَسْتَبِئَنَ, clear evidence, proof ِئَلَٰٓلَا ٌخْيَطٌ ُأَبَيَنَّ. َأَسْتَبِئَنَ, that he who perished might perish by a clear proof, and that he who survived might survive by a clear proof, ِئَلَٰٓلَا ٌخْيَطٌ ُأَبَيَنَّ. َأَسْتَبِئَنَ, the manifest name
of Sura 98, Medina sura, so-named because of the reference in verse 1 to ‘clear evidence’.

مبيّنة mubayyinatun [act. part. fem., pl. مبيّنات mubayyât] 1 explaining, enlightening, guiding, verifying, showing the way (24:46) We have sent down enlightening verses evident, manifest, flagrant (33:30) يُضاعف لها العذاب ضعفين wives of the Prophet, any of you who commits a flagrant indecency, for her the chastisement will be twice doubled.

مبيب mubīn [quasi-act. part.] 1 eloquent, expressing things clearly, perspicuous (5:92) if you pay no heed, know that the sole duty of Our Messenger is clear communication of the message clear, manifest (6:16) يصرف عنه يومئذ فقد رجحه وذلك الفوز المبين he from whom [such retribution] is diverted on that day, He [God], indeed, has had mercy on him, and that is the manifest triumph flagrant (7:60) إنّا نراك في صلال مبين we believe you are in flagrant error plainly visible (7:107) فألقى عصاسه فإذا هي ثعبان مبين so he threw his staff and–lo and behold!–it was a snake, clear to all clearly decisive (48:1) إنّا فتحنا لكم فتحا مبينا indeed, We have opened up a decisive triumph for you.

مستبيِن mustabīn [quasi-act. part.] guiding, clarifying, sorting out, making [things] clear (37:117) and We gave them the clarifying/clear Book.

بيان bayān I [v. n.] act of explaining, elucidating (75:19) ثم إنّه عليّا بيانه then it is Our duty to elucidate it II [n.] 1 faculty of speaking, faculty of thinking, the ability to express oneself (55:3–4 حلق الإنسان علمت البيان He created man, [and] taught him to speak for himself declaration, announcement (3:138) هذا بيان للناس وَهَذَا هُوَ مَوْعِظَةٌ للمَسِيحَ this is a declaration to people, and a guidance and an admonition for those who are mindful of God.

تبيان tibyān [v. n.] elucidation, explanation, clarification (16:89) and We have sent down to you the Book elucidating everything.

بينا bayna [adverb of place] 1 between, in between (2:164)
and clouds that are made to run
appointed courses between the sky and earth; *

بَيْنَ يَدَيِّ (27:63) رَحْمَتِهِ
ahead of, or heralding, His mercy [lit. between the two
hands of His mercy]; *

وَمَصَدَّقًا لَّمَّا بَيْنَ يَدَيِّ مِنَ الْتُّوْرَاةُ (3:50) and
confirming what came before me in the Torah; *

وَمِنَ الْحَجْرِ مِنْ (34:12) and
of the Jinn, some worked in his presence; *

يَعْمَلُ بَيْنَ يَدَيِّهِ وَجِعَالًا مِنَ بَيْنِ أَيْدِيهِمْ سَدًا We set a barrier in front of them 2 among,
amongst

نَحْنُ نُذِّرُكُمْ الْمُوتَ (56:60) We ordained death among you

II [n.] connection, bond as in the variant reading

بيِّنكُمْ بَيْنَكُمْ bayyukum in

لِكَذَا تَقْطَعَ (بيِّنكُمْ) بَيْنَكُمْ وَضَلْلَ عَنْكُمْ مَا كَانَتْ تَزَاعَمُونَ (94:6) all the bonds

بَيْنَكُمْ وَضَلْلَ عَنْكُمْ مَا كَانَتْ تَزَاعَمُونَ (94:6) between you tore up, and left you and what you have been

وَإِنْ خَفِيَ شَفَاقِ (بيِّنَهُمَا) بَيْنَهُمَا فَأَبَعْثُوا حَكَمًا مِنْ أَهْلِهِ وَحَكَمًا مِنْ (35:4) if you fear severance of the bond between the two, appoint

أَهْلِهَا أَنْهَا if you fear severance of the bond between the two, appoint

وَإِنْ خَفِيَ شَفَاقِ (بيِّنَهُمَا) بَيْنَهُمَا فَأَبَعْثُوا حَكَمًا مِنْ أَهْلِهِ وَحَكَمًا مِنْ (35:4) one arbiter from his family and one from hers; *

دَتَ بَيِّنَكُمْ (1:8) * the relations between yourselves;

مَجْمُوعَ بَيِّنَهُمَا (61:18) * the point of

مَجْمُوعَ بَيِّنَهُمَا (61:18) * meeting between them.


ت / tā

الناءُ 'al-tā' the third letter of the alphabet; it represents a voiceless dento-alveolar plosive sound.

ta- [particle of oath prefixed to اللّه also carrying with it—in the words of ʻal-Suyūṭī—interjection implying a sense of awe (تّعجب), occurs in four places in the Qur’an] 'by the name of', 'by the might of' وَتَّلَّهُ لَا كَيْنَى أَصِلَّكُمْ تَعْبِدُونَ أَنَّ تُولُوا مَثَابٍ (21:57) by God Almighty, I will harm your idols after you have gone away.

تأبّوتُ tābūt [a borrowing, said to be from Aramaic, Ethiopian, Hebrew or others; philologists also derive it from various Arabic roots, e.g. ت/ب/ه/ت t/b/t and ت/ب/ه/ت t/b/h]; it occurs twice in the Qur’an 1 basket, box, chest, cast him in the chest, then cast it in the river 2 the Ark, the chest, also rendered as heart إنَّ عامَّةً ملكه أن يَأتيكم التَّابُوتُ فيه سكينة من (20:39) إنَّ عَمَّةً مَلَكَهُ أن يَأتِيكُم التَّابُوتُ فيه سكينة من (2:248) رَجُلٌ وَبَقِيَ مَعَهُ مَا تَرَكَ مَوْسَى وَمَاءُ هَارُونَ تَحْتَهُ الْمَلاَكُ the sign of his kingship will be that the Ark [of the Covenant] will be brought to you, carried by angels, containing [the gift of] tranquillity from your Lord and relics of the followers of Moses and Aaron.

ت‌ارةُ tāratān (see ت/و/ر t–w–r).

ت/ب/ب t/b/b to stamp down, to flatten, to crush, to ruin; to cause to lose, to destroy; to become stable, to settle down, to become well-ordered. Of this root, three forms occur four times in the Qur’an: تَبَبَ tābā twice; تَبِبُ tabbāb once and تَبِبُ tābīb once.

تَبِبُ tabba i [v. intrans. also trans.] to lose, to come to ruin, to perish تَبَبَ يَدَّ أَيِّهِ نَهْبٍ وَتَبَبَ (111:1) may the hands of ʻabū Lahab be
ruined [paralysed]! May he come to ruin [too]; *بَنَتَ name of Sura 111, Meccan sura, so-named because of the initial word 'to be paralysed' in the sura. It is also called لَهِب أبو لهب (see l–h–b) and مَسَد the camels and Pharaoh’s scheming [ends] only in failure. 

تَبَّاب [v. n.] loss, ruin, failure (40:37) and ß́ث́ث́ث́ث́ث́ث́ث́ث́ث́ث́ث́ث́ث́ث́ث́ث́ث́ث́ث́ث́ث́ث́ث́ث́ث́ث́ث́ث́ث́ث́ث́ث́ث́ث́ث́ث́ث́ث́ث́ث́ث́ث́ث́ث́ث́ث́ث́ث́ث́ث́ث

فَما أَعْتَدَّ عَنْهُمْ (11:101) ß́ث́ث́ث́ث́ث́ث́ث́ث́ث́ث́ث́ث́ث́ث́ث́ث́ث́ث́ث́ث́ث́ث́ث́ث́ث́ث́ث́ث́ث́ث́ث́ث́ث́ث́ث́ث́ث́ث́ث́ث́ث́ث́ث́ث́ث́ث́ث́ث́ث́ث́ث́ث́ث́ث

their gods, which they called on beside God, were of no use to them when your Lord had ordained came about; they only increased their ruin.

تُبَّثر–r gold dust, raw metal, ore; to fragment, to crush, to destroy, to annihilate. Of this root, four forms occur six times in the Qur’an: ثَبَّرَتْ tabbar twice; ثَبَّرَتْ تَبْيِيْب tatbir twice; مُتَبْبَر mutabbar once and ثَبَّرَت tabar once.

وَكَلَّا ضُرِّبْتَا (39:25) ß́ث́ث́ث́ث́ث́ث́ث́ث́ث́ث́ث́ث́ث́ث́ث́ث́ث́ث́ث́ث́ث́ث́ث́ث́ث́ث́ث́ث́ث́ث́ث́ث

for each We struck similitudes, and each [of them] We destroyed completely.

وَلَيَبْيَنَّا مَا عَلَّوُا (7:17) ß́ث́ث́ث́ث́ث́ث́ث́ث́ث́ث

and to destroy utterly what they had overrun.

مُتَبَّر mutabbar [pass. part.] destroyed, crushed, eradicated ß́ث́ث́ث́ث

إِنَّ هُؤُلاء مُتَبَّرَتُ مَا هُمْ هُمْ! (7:139) ß́ث́ث́ث

these people are [doomed to have] what they are engaged in utterly destroyed.

وَلا تَزَدَ الطَّالِمِينَ إِلَّا ثَبَّارَ (28:71) ß́ث́ث́ث

but bring nothing but ruin on the unjust ones!

تَبَّثَر–ع an attachment, to follow, to succeed, to pursue, to abide by, to comply with; to send after, to cause to go after; a follower, a creditor; result; liability; consequence; follow up, successor; uniformity; one’s shadow. Of this root, 13 forms occur 174 times in the Qur’an: ثَبَّرَتِينَ tabira nine times; ثَبَّرَتِينَ atbara 13 times; ثَبَّرَتِينَ ūtabira' twice; ثَبَّرَتِينَ ʾittabara' 134 times; ثَبَّرَتِينَ ūuttubira' twice; ثَبَّرَتِينَ ūtabira' twice; ثَبَّرَتِينَ ūtibā’ twice; مُتَبَّبَتُونَ mutabba'īn once; مُتَبَّبَتُونَ ūtibā’ twice; مُتَبَّبَتُونَ mutatābi’ain twice; مُتَبَّبَتُونَ ūtaba’ twice; تَبَّرَتِينَ ūtaba’ twice; تَبَّرَتِينَ ūtaba’ twice;
tabī  once and tubba  twice.

tabi`a [v. trans.] 1 to come after, to succeed (2:263)  a kind word [from a would-be giver] and forgiveness [from the would-be receiver of charity] are better than almsgiving after which follows hurt 2 to abide by, to follow, to adhere to, to keep to (2:38)  those who follow My guidance need not fear nor grieve.

atba`a [v. IV] 1 [trans.] either: to make someone a follower, to subjugate; to catch up with, to overtake (7:175)  and recite to them the story of the one to whom We gave Our messages, but he tore himself apart from them, so Satan recruited him as his follower (or, caught up with him) and he became one of the lost; *(18:85)  so he went after/in search [lit. followed a road] of [knowledge/wisdom] II [doubly trans.] to cause to come after, to cause to follow (2:262)  those who spend their wealth in God’s cause and do not cause hurt to the recipient to follow what they have spent.

utbi`a [pass. v.] to be followed with, to be pursued (by) and were pursued in this [life] by a curse.

ittaba`a [v. VIII, trans.] 1 to follow (12:108)  say, ‘This is my way: I call to God with sure knowledge, I and all who follow me.’ 2 to go after, to go behind (15:65)  so travel with your household in a part of the night, and walk behind them 3 to accompany (48:15)  those who were left behind will say, when you set out after spoils to capture them, ‘Let us accompany you’ 4 to emulate, to copy, to repeat (75:18)  emulate the recitation when We have recited it.

uttubi`a [pass. v. VIII] to be followed (2:166)  when those who have been followed disown those who followed [them].
tābiʿ [act. part. [one] following 

Yet even if you brought every proof to those who were given the Scripture, they would not follow your prayer direction, nor will you be following theirs, nor indeed will any of them be following one another’s prayer direction.

tābiʿīn [pl. of act. part./n. تابعين] helpers, attendants, followers, entourage (24:31) and not reveal their charms except to their husbands, ..., or such men as attend them who have no sexual desire ....

فَمَنْ غَفِي لَهُ مِنْ (2:178) أَحِيبٌ صَيْحَةُ فَتَابُتُهُ فَيَعْفَأ وَآدَأَ إِلَيْهِ بِخَسَانَ.

ittibāʿ [v. n.] following, conformity but if someone [the culprit] is relieved from some [of the penalty] by his [aggrieved] brother [in humanity], then there shall be conformity [to his wish] in fair practice, and restitution [of the remaining part of the penalty] to him [the aggrieved] in a good way.

muttaμaʿun [pl. of pass. part. مُتَابِعون] those followed, those pursued for travel in the night with My servants, for you are sure to be pursued.

mutatābiʿayn [dual of act. part. مُتَابِعين] successive, consecutive, following one another without interruption for anyone who does not find the means must fast for two consecutive months.

tābaʿ [v. n. functioning as a coll. n. or as an adj.] followers, following and they [humankind] appeared before God, all together; and the weak said to those who thought themselves great, ‘We were followers [or a following] of yours.’

tabiʿ [pass./act. part.] either helper, protector, prosecutor, one who is prosecuted, or sued, for a right or dues, particularly for blood revenge and sends against you a hurricane of wind and drowns you for your ungratefulness, then you will find no helper for you against Us (or, you shall find none to demand
compensation, or, prosecute Us for it).

تَبَعّ تُبَعّ تَبَعّ تَبَعّ Tubbaٰc [proper name] title and name of a number of Himyar kings who ruled in Southern Arabia until overrun by the Abyssinians in the 4th century A.D. (44:37) أَهْمَّ حَيَّرُ أُمُّ قُرْمُ تَبَعّ وَالذَّينَ مِنْهُ قَبلُهُمْ أَهْلُكَاهُمْ إِنَّهُمُ كَانُوا مُخْرِمِينَ are they better than the people of Tubbaٰc and those who flourished before them?, We destroyed them all, they were guilty.

تُجَّرَّةٌ تُجَّرَّةٌ تُجَّرَّةٌ تُجَّرَّةٌ t–j–r wine merchant, wine seller; to barter, to buy or sell; to trade, to exchange; (of a camel) to be saleable. Of this root, تَجَّرَّةٌ occurs nine times in the Qur’an.

تَجَّرَّةٌ تَجَّرَّةٌ تَجَّرَّةٌ تَجَّرَّةٌ تَجَّرَّةٌ تَجَّرَّةٌ تَجَّرَّةٌ تَجَّرَّةٌ تَجَّرَّةٌ تَجَّرَّةٌ تَجَّرَّةٌ تَجَّرَّةٌ تَجَّرَّةٌ تَجَّرَّةٌ تَجَّرَّةٌ تَجَّرَّةٌ تَجَّرَّةٌ تَجَّرَّةٌ تَجَّرَّةٌ تَجَّرَّةٌ تَجَّرَّةٌ تَجَّرَّةٌ تَجَّرَّةٌ تَجَّرَّةٌ تَجَّرَّةٌ تَجَّرَّةٌ التجارة [v. n./n.] 1 merchandise unless it be ready merchandise which you hand one to the other, there is no blame on you if you do not write it down 2 commerce, business, trade أولئك الذين اشتروا الحالة بالهدى فما رَبَت تَجَّارَتهُم 2:16 these are the ones who have purchased error in exchange for guidance, so their trade brought no gain.

تَحْتَ تَحْتَ تَحْتَ تَحْتَ تَحْتَ تَحْتَ تَحْتَ تَحْتَ تَحْتَ تَحْتَ تَحْتَ تَحْتَ تَحْتَ تَحْتَ تَحْتَ تَحْتَ تَحْتَ تَحْتَ تَحْتَ تَحْتَ تَحْتَ تَحْتَ تَحْتَ تَحْتَ تَحْتَ تَحْتَ تَحْتَ تَحْتَ تَحْتَ تَحْتَ تَحْتَ تَحْتَ تَحْتَ تَحْتَ تَحْتَ تَحْتَ تَحْتَ تَحْتَ تَحْتَ تَحْتَ تَحْتَ تَحْتَ تَحْتَ تَحْتَ تَحْتَ تَحْتَ تَحْتَ تَحْتَ تَحْتَ تَحْتَ تَحْتَ تَحْتَ تَحْتَ تَحْتَ تَحْتَ تَحْتَ تَحْتَ تَحْتَ تَحْتَ تَحْتَ تَحْتَ تَحْتَ تَحْتَ تَحْتَ تَحْتَ تَحْتَ تَحْتَ تَحْتَ تَحْتَ تَحْتَ تَحْتَ تَحْتَ تَحْتَ تَحْتَ تَحْتَ تَحْتَ تَحْتَ تَحْتَ تَحْتَ تَحْتَ تَحْتَ تَحْتَ تَحْتَ تَحْتَ تَحْتَ تَحْتَ تَحْتَ تَحْتَ تَحْتَ تَحْتَ تَحْتَ تَحْتَ تَحْتَ تَحْتَ تَحْتَ تَحْتَ تَحْتَ تَحْتَ تَحْتَ تَحْتَ تَحْتَ تَحْتَ Tâht [adv. of place, occurring 51 times in the Qur’an] 1 underneath, beneath, لما ما في السموات وما في الأرض وما بينهما وما ما تحت الثرى to Him belongs all that is in the heavens and on the earth, everything between them, and everything beneath the soil; *كانتا تحتون عبدين من عبادنا صالحين (66:10) the two women were wedded to [lit. under] two of Our righteous servants 2 below, at the foot of God was well pleased with the believers when they were swearing allegiance to you [Prophet] under the tree 3 within, in close proximity to for those who are mindful [of God], with their Lord are Gardens within which streams flow.

تَرَبّس تَرَبّس تَرَبّس تَرَبّس t–r–b earth, dust, to cover with dust; to become poor, poverty, need; playmates, people of similar age; to become wealthy; to become tame, to become docile; the base of the neck, the area between the breasts and collar bone. Of this root, four forms
occur 22 times in the Qur’an: طَرَابٌ 17 times; أَتْرَابٌ three times; تَرَابٌ 1 time. أَتْرَابٌ [n.] dust, earth, of His wonders is His creating you from dust.

أَتْرَابٌ [pl. of n. تَرَابٌ tibr] people of similar age, playmates, companions, and with them are those restraining their glances, of equal age.

تَرَابٍ [pl. of n. تَرَابٌ taribun] collarbone, upper chest, ribs it [liquid] issues from between the loins and breast bones.

مَتْرَفُونَ [n./v. n.] the state of being covered with dust. َدَا مَتْرَفٍ (16:90) abjectly poor, nothing between him and the earth [lit. in the state of being covered with dust].

تُرَابَةٌ t–r–f a watering place within easy access, (of plants) to be watered; good food; to live in luxury, to provide with lavish means, affluence. Of this root, three forms occur eight times in the Qur’an: أَتْرَاْفَ أَتْرَافٍ أَتْرَفِهَا once; أَتْرَافٍ أَتْرَافَٰفِنَّ أَتْرِفِهَا twice and mutrafūn five times.

أَتْرَافَ [v. IV, trans.] to provide with the good things of this life, to cause to be opulent (23:33) and We had granted them ease and plenty in this life.

أَتْرَافَ [pass. of v. IV] to be made opulent, to be corrupted by ease of living (11:116) while the evil-doers revelled in pursuing the ease of living which was granted them.

مَتْرَفُونَ [pl. of pass. part. mutraf] those endowed with the good things of this life, ones spoilt by wealth and easy living and if We desire to destroy a township, We command the affluent of its inhabitants, and they commit abominations in it, so the word [judgement] is passed against it and We destroy it utterly.
$t-r-q$ (no evidence of verbal root) collarbone, the uppermost of the chest. Of this root, only $\text{tarāqī}$ occurs once.

$\text{tarāqī}$ (read as $\text{tarāq}$ with the final $\ddot{r}$ elided, for rhyming harmony with following verses) [pl. of n. $\text{tarqūwatūn}$] collarbone, the uppermost part of the chest *(75:26)* when life is about to abandon the body; when a person is on the point of expiring [lit. when it [the soul, life, last breath] reaches the collarbone].

$t-r-k$ to relinquish, to abandon, to let be, to do without, to finish with, to leave behind; neglected, forlorn, spinster. Of this root, three forms occur 43 times in the Qur’an: $\text{tarak}$ 36 times; $\text{yutrak}$ four times and $\text{tārik}$ three times.

$\text{taraka} u$ [v. trans.] 1 to leave behind ترَكَ الوَلَدَانَ وَالْأُفْرَوْبُينَ $\text{and to the women a share of what the parents and kinsmen leave};$ *We left for him [a eulogy] among later generations: ‘Peace be upon Noah among all the nations!’* 2 to abandon, to forsake $\text{إِنَّ تَرْكَتْ مَلَأَ قُوَّةً لَا يُؤْمِنُونَ بِاللهِ}$ I have forsaken the faith of a people who do not believe in God 3 to leave or put someone in charge of $\text{وَتَرَكَنَا يُوسُفَ عَنْدَ مَنَأَعَنا فَأَكُلَّهَا الذُّبْبُ}$ and left Joseph by our things, and a wolf ate him 4 to take to task $\text{وَإِنَّ النَّاسَ بِظُلْمِهِمْ مَا تَرَكْتُ عَلَيْهِنَّ مِن داَيَّ}$ if God were to take humankind to task for their wrongdoing He would not leave on the earth one living creature 5 to render, to change from one condition into another $\text{فَمثَّلَ كَمِثَّلَ صَفْوَانَ عَلَيْهِ نَرَابَ أَصَابَةَ وَإِلَّا تَرَكَهُ صَلَّى}$ his likeness is as the likeness of a slab of smooth solid rock with earth on it: heavy rain falls and renders it completely bare 6 to let be $(44:24)$ $\text{وَاتَرَكَ البَحْرُ رَحْوًا إِنَّهُمْ جَنَّتُ مَعْرَقٌ}$ and let the sea remain parted; they are a drowned host.

$\text{yutrak}$ [pass. v.] to be left alone $\text{أَحْسَبَ النَّاسُ أَنْ يُتَرَكُّوْا أَنْ (29:2)}$ do people think they will be left alone after saying ‘We believe’, without being put to the test.

$\text{tārik}$ [act. part.] one who abandons, or forsakes something or someone $\text{وَمَا نَخْنَ بِتَارِكِي عَالِمِيْنَ عَنْ فُوَلِكَ}$ and we will not be
forsaking our gods on the strength of your word.

this root revolves around the number nine. Of this root, four forms occur seven times in the Qur’an: 

\( tis' \) four times, 
\( tis'atun \) once; 
\( tis'ata \ 'ashar \) once and 
\( tis'ūn \) once.

\( tis' \) [card. no., fem. \( tis'atun \)] nine (17:101) We gave Moses nine clear signs.

\( tis'ata \ 'ashar \) [comp. no.] nineteen (74:30) in charge of it [Hellfire] there are nineteen.

\( tis'ūn \) [card. no.] ninety (38:23) this, my brother, has ninety-nine ewes.

peril, misfortune, destruction; to fall on one’s face, to meet with disaster, evil, to be wretched. Of this root, \( ta' \) occurs once in the Qur’an.

\( ta' \) [v. n. used interjectionally] falling on the mouth, destruction, bad luck * (47:8) as for the disbelievers, may destruction befall them!

hair matting and dirt accumulating on the body as a result of leaving off acts of body cleansing, to become dirty in such a manner. Of this root, only \( tafath \) occurs once in the Qur’an.

\( tafath \) a rare word interpreted either as: dirt resulting from abstaining from certain body grooming, such as shaving, cutting the hair, clipping the nails and using perfume; or acts of worship specified for the pilgrims then let them carry out their needed acts of cleansing their bodies (or, let them perform their acts of worship), fulfil their vows, and circle around the ancient House.

drags of a well, to dredge up a well; nature; to do something well, to be skilful, to be eloquent; to perfect, perfection. Of this root, \( atqana \) occurs once in the Qur’an.
**atqana** [v. IV, trans.] to perfect (27:88)

وَتَرْنَى الْجِبَالَ تَحْضُبُهَا and you will see the mountains, deeming them standing still, when [in fact] they are passing by like the passing of clouds; [this is] the handiwork of God who has perfected all things.

*tilka* [fem. of demonstrative ذلك dhālika, occurring 43 times in the Qur’an] (see ذَا dhā).

**tālā** [v. I, trans.] to throw or lay someone face down, with his mouth or forehead touching the ground, or on his side with the side of his forehead touching the ground (37:103) when they had both submitted [to God], and he had laid him down on his forehead.

**tālā** u [v. trans.; pass. imperf. يَتَلَّا] 1 to succeed, to come after, to follow (91:1-2) by the sun in its morning brightness, and by the moon as it follows it 2 to recite (3:108)

*تَلَا* these are God’s revelations: We recite them to you [Prophet] with the Truth 3 (to have the skill) to read (29:48)

*وَمَا كَانَتْ تَلَّتْ مِنْ قَبْلِهِ مِنْ كَتابٍ وَلاْ نَخْطَةٍ* and you never were able to read any book before it; or write one down with your own right hand 4 to recount (6:151)

*فَلْ تَعَلُّوْا أَنْ لَّمْ يُحَرَّمَ رَيْكَمْ عَلَيْكَ* and you never were able to recount what your Lord has forbidden you! 5 to narrate (27:27)

فَأَنْفِقُوا مَا تَنْذِلُ الشَّيَاطِينُ عَلَى مَلِكِ سُلَيْمَٰنَ and [instead] they...
followed what the evil ones teach about the Kingdom of Solomon 7 to be very conversant in, to be knowledgeable about, to study

 وقالت اليهود لِبِسْتِ النصارى على شيء وَقَالَتِ النصارى لِبِسْتِ اليهود على (2:113) those to whom We have
to whom We have given the Scripture, follow it as it ought to be followed those to whom We have given the Scripture, follow it as it ought to be followed 9 to convey, to deliver, to relate 

 [I am commanded] to deliver the Qur’an. Whosoever chooses to follow the right path does so for his own good.

 [النذكاء] tāliyat [pl. of fem. act. part. تَلْيَاتٌ tāliyatun] reciting; conveying 

 فَالذُّكَرُ [ ذِكْرَةً (37:3) and those who recite a reminder! 

 تَلُوْثَةٖ tilawatun [n./v. n.] reciting; practising, following; recitation (2:121) those to whom We have given the Scripture, follow it as it ought to be followed.

 t-m-m complete, whole, entire, to become complete, to complete; to perform, to carry out, to fulfil; to come to the end, to finish one’s term; to be tough. Of this root, four forms occur 22 times in the Qur’an: tamma four times; atamma 16 times; tamim once and mutimm once.

 tamma [v. intrans.] 1 to reach completeness, to reach fulfilment (7:142) We appointed for Moses thirty nights, then completed them with ten, so the term of his Lord reached completion, forty nights to come to pass the word of your Lord has come to pass in truth and justice.

 اِتَّمَّ أَنَّمُ (أَتَمَّ أَنَّمُ) the mothers shall suckle their children for two whole years, for those who wish to complete the period of nursing to comply with, to fulfil (2:233) О’ла молодых, when Abraham’s Lord tested him with certain commandments and he fulfilled them 3 to perform, carry out
perform the pilgrimage and minor pilgrimage for the sake of God 4 to spread, to propagate, to bring to fullness they want to extinguish the light of God with their mouths, however God refuses but to bring His light to fullness 5 to honour, to fulfil so fulfill their treaty for them till their term [given to them].

Tamām [v. n.] completing, fulfilling, perfecting then We gave Moses the Scripture, completing [Our favour] upon those who do good.

Mutimm [act. part.] one who perfects/completes they wish to put God’s light out with their mouths, but God is bringing His light to fullness.

Tannār [a borrowing, said to be from Persian, Hebrew or undetermined origin, occurring twice in the Qur’an. Some Arab philologists link it to either nūr or nār while ‘ibn ‘abbās describes it as common to all languages], variously rendered by the commentators as: oven/furnace; spring; surface of the ground till when Our command came to pass, and the furnace (or, the Earth’s surface, or the spring) boiled over.

tōb w–b (this root could be a variant of th–w–b) to return, to go back, to relent, to encourage someone to abandon their bad deeds. Of this root, eight forms occur 87 times in the Qur’an: Tāba 63 times; Tābā 17 times; Tābūn 6 times; Tābūtan 17 times; Tābiyat once; Tābūn once; Tābūtan once; Tābiyat once; Tābūn once; Tābūtan once; Tābā twice.

Tāba u [v. intrans.] 1 to repent, then repent afterwards and truly believe 2 to turn to God those who do wrong, then repent afterwards and truly believe to keep to the right course as you have been commanded, together with those who have turned to God with you 3 [with prep. of God] to accept repentance, to absolve (of sin) then Adam received instruction from his
Lord and [complied with them] so, He accepted his repentance.

غافر الذنُّب وقابِل (40:3) Forgiver of sins and Acceptor of penitence.

tawb [n./v. n.] repentance, penitence. ِتَوْبَة تُوبةَ تُوبَٰٰ a repentance by a sinner to God (66:8) يَلْبِئُونَ الَّذِينَ يَعْمَلُونَ السُّوءَ بِجَهَالَةٍ ثُمَّ يُّتَوِّبُونَ من قُرُبِ the *name of Sura 9, Medinan sura, so-named because of the reference in verses 117–18 to the ‘Forgiveness’ granted to the three who had repented. Also called بَرَأْ أَنْ b-r-אـ.

تَابِيَاتٌ تَابِيَاتٌ تَابِيَاتٌ tāʿibāt [pl. of act. part. fem. تَابِيَة tāʿībat; masc. pl. تَابِيَات tāʿībāt] ones who repent or turn to God, righteous ones عَسَى رَبِّكَ أَنْ يُفْتَلِقَنَّ أَمْثَالُ أَزْوَاجِكَ حُبُّهُ مِنَّمَنْ مُتَفَلِّقُونَ قَابِلَاتٍ (66:5) it may be that His Lord will, should he divorce you, give him instead of you, wives better than yourselves: wives surrendering to God, believing, devout, turning [to Him] in repentance…

توُلَابٌ tawwāb [intens. act. part.] ٌتَوْلَابٌ تَوْلَابٌ تَوْلَابٌ (64:4) they would have found God most accepting of repentance and most merciful; *التوّلاب tawwāb [attribute of God] best Acceptor of repentance, ٌتَوْلَابٌ تَوْلَابٌ تَوْلَابٌ tawwābīn those sincerely given to repenting or eagerly turning to God (2:222) God loves those who eagerly turn to Him.

تَارَاتٌ تَارَاتٌ تَارَاتٌ tāratān [adverbial, also classified under the roots ت/وُلَاب ت/وُلَاب ت/وُلَاب t–w–r and/or ت/وُلَاب ت/وُلَاب ت/وُلَاب t–y–r, occurring twice in the Qur’an] a time, one time, one turn (20:55) منْهَا خُلْقَانَا كُم وَقِيْهَا نَعِيدَكُم وَمِنْهَا نَخْرُجُكُم تَارَةً أَخَرَى out of it [earth] We created you, into it We will return you, and from it We will bring you forth yet another time.

الَّذِي تَوْلَابٌ al-Tawwāb [proper name of Hebrew origin occurring 18 times in the Qur’an] generic name for the Law or Scripture
revealed to Moses comprising the Pentateuch (the first five books of the Bible) as distinct from ʼal-ʼinjīl (the Evangel, the Gospel, the New Testament (q.v. ʼal-ʼinjīl) يَأْتَهُ الْكِتَابَ لَمْ (۳:۶۵) ((الإنجيل)) تُحَاجِجُونَ فِي إِبْرَاهِيمٍ وَمَا أَنْزَلْتُ التَّوْرَاةَ وَالْإِنْجِيلُ إِلَّاً مِّنْ بَعْدِهِ people of the Book, why do you argue about Abraham when the Torah and the Gospel were not revealed until after his time?

The Qur’an states that these scriptures were subjected to distortion and tampering (2:75–9; 4:46 and 5:15). The Qur’an also alludes to the fact that the Prophet Muḥammad’s advent was predicted in these sacred scriptures (7:157).

توين tīn [coll. n. with no verbal root thought to be a borrowing from a sister Semitic language occurring once in the Qur’an] fig(s) (95:1) والتَّونِ والرَّونِ by the fig and the olive; * التَّونِ name of Sura 95, Meccan sura, so-named because of the reference to ‘Figs’ in verse 1.

tyyīh tyyīh expanse of desolate unmarked featureless desert; wilderness; to lose one’s way, to be misguided; to be conceited, to be obstinate. Of this root, يتَيْتُونَ yatīḥūn occurs once in the Qur’an.

يتَيِّبُ يَتِيَبُ tīyīb [imperf. of v. تَيَبَّ tāba, intrans.] to wander around having lost one’s way He said, ‘It [the holy land] is forbidden to them for forty years, [they will] wander in the land [being lost].’
ث / thāʾ

"al-thāʾ" the fourth letter of the alphabet; it represents a voiceless inter-dental fricative sound.

ث/ب/ث / th–b–t to stand firm, to be fixed, to hold out; to establish, to make fast; to prove; to transfix; to be constant. Of this root, six forms occur 18 times in the Qur’an: ُثُثّبتَ thubut once; ُثُثّبَتَ thabbata 10 times; ُثُثّبَتَ youthbit twice; ُثُثّبَتَ thubūt once; ُثُثِّبَتَ thābit twice and ُثُثّبَتَ tathbīt twice.

ُثُثّبَتَ [imperat. of v. thabata, intrans.] to stand firm, to hold fast to one’s position you who believe, when you meet a force [in battle], stand firm.

ث/ب/ث / th–b–t thabbata [v. II, trans.] 1 to set fast, to make firm, to give firmness ُثُثّبَتَ اللهُ الَّذينَ عَامَنُوا إِذَا لَقُيَتْ قُتْلُهُمْ فَانْتَوَى (8:45) God gives firmness to those who believe with the firmly-rooted word, in this life and in the Hereafter [also interpreted as: God gives firmness to those who believe in the firmly-rooted word, in this life and in the Hereafter]; ُثُثّبَتَ أَفْنَامًا (2:250) make us stand firm 2 to bolster, to strengthen ُثُثّبَتَ بَهْ فَوَادَك (25:32) that We may strengthen your heart with it.

ُثُثّبَتَ [imperf. of v. IV athbata, trans.] 1 to confirm ُثُثّبَتَ يَمْحُو اللهُ مَا يَضَى إِنَّ ُثُثّبَتَ (13:39) God erases whatever He will and confirms [whatever He will] 2 to immobilise, to transfix, restrain, to tie up, to take as captive ُثُثّبَتَ أَوْ يَفْتَبَقُوكَ (8:30) or, ُثُثُرَجْوُكَ remember when the disbelievers were plotting against you, to take you captive, kill you or expel you.

ث/ب/ث / th–b–t thubūt [v. n.] being steadfast, steadfastness, being firm ُثُثْبَتَ فَتَرَلَّ قَدَمٌ بَعْدَ ُثُثَبِهَا (16:94) lest a foot should slip after its being firmly
placed.

ثَابِتَ thābit [act. part.] firmly rooted, steadfast, sure God gives firmness to those who believe, with the firmly-rooted word, in this life and in the Hereafter [also interpreted as: God gives firmness to those who believe in the firmly-rooted word, in this life and in the Hereafter].

ثَابِتَاتَ tahbīt [v. n.] act of confirming, affirming, strengthening وَمَثَّلَ الْمُتَّقِينَ أَمَامَ النَّارِ مَثَلَ الْمُتَّقينَ أَمَامَ النَّارِ the likeness of those who spend their wealth seeking God’s pleasure, and strengthening themselves [their souls].

ثَرَّرُ thūbr four times and مُثّبَرَ mathbūr once.

وَإِذَا أَقَامَ أَوْقَاتَهُ مَثْبَرًا مَّنْها مَكَانًا مُضْبِكًا مُقَرَّرَينَ دُعُوا هُنَاكَ ثُمَّ بُنُوْرُ and when they are thrown into a narrow place in it [Hell], chained [together], they will cry out [for] death.

مُثَبَرَ mathbūr [pass. part.] one who is lost, ruined, doomed, vanquished (17:102) and indeed, I deem you, Pharaoh, ruined/vanquished.

ثَابِطَ thābita to be slow, sluggish, phlegmatic; to cause someone to lose heart, to discourage, to turn away. Of this root, ثَابَتَ thabbatā occurs once in the Qur’an.

ثَابِطَاتَ thabbaṭa [v. II, trans.] to frustrate, to discourage, to impede; to cause someone to be reticent (9:46) but God was averse to their going forth, so He discouraged them, and it was said, ‘Stay behind with the laggards.’

ثَبَتَ thūbat a group of horse riders, to divide into groups; to be constant; the centre of a water trough. Of this root, ثَبَتَ thubāt
occurs once in the Qur’an.

ثَبَتَ [pl. of n. ثَبَتْ ثَبَتَانَ] separate groups each consisting of a small number, small groups of horse riders or fighting men (4:71) you who believe, be on your guard, then march [to battle] in small groups or march all together.

ثَجَجَا [intens. act. part.] pouring forth, cascading (78:14) and We send down from rain-carrying clouds (or, by means of rain-causing winds) cascading water.

ثُجَجَانَ [v. II] I [intrans. with في] to battle strenuously, to gain victory it is not for a prophet to take captives before he has successfully battled in the land II [trans.] to overcome, to vanquish, to overpower, to rout when you meet the disbelievers [in battle], strike their necks until, when you have routed them, tie fast the bonds.

ثَحْرَثَبَ [v. ] blame, reproof, reproof [but] he said, ‘You will hear no reproaches today.’

ثَرَبَ [v. n.] thin layer of fat over the stomach; fingers; to point out faults, to blame, to abuse, to reprove, to upbraid. Of this root, تَرِثِّبَ occurs once in the Qur’an.

تَرِثِّبَ [v. n.] blame, reproof, reproof (12:92) قال لا تَرَبَبْ عليكم اليوم [but] he said, ‘You will hear no reproaches today.’

ثَرَبَ [v. n.] (somewhat overlapping with ثَرَبُ / ثَرَبُ w) moisture, to moisten; soil, wet soil; goodness. Of this root, تَرَبَ occurs
once in the Qur’an.

ُثَرَى [n.] soil, face of the earth, the crust of the earth, surface of the ground (20:6)

ثَرَى to Him belongs all that is in the heavens and on earth, everything between them, and everything beneath the soil.

نَعْيَانُ th-٣-b snake, serpent, adder; to wriggle; channels cut by floods in the mountain, to flow, to flood. Of this root, نَعْيَانُ ثُعْبَانُ occurs twice in the Qur’an.

نَعْيَانُ ثُعْبَان [n.] serpent, snake نَعْيَانُ ثُعْبَانُ so he threw his staff and—lo and behold!—it was a snake, clear to all.

ثَارَبَتُ th-٣-b to bore, to perforate, to puncture, to pierce a hole; to heighten; to kindle, to light, to shine up. Of this root, ثَأَقَبُ occurs twice in the Qur’an.

ثَأَقَبُ [act. part.] piercing, piercing bright (37:10)

ثَأَقَبُ except for he who snatches away a fragment, and he is pursued by a piercing flame.

ثَأَقَبَاتُ th-٣-f to straighten, to put into the correct shape; a capable person; to locate, to catch, to overcome, to dispute. Of this root, two forms occur six times in the Qur’an: ثَاقَبَاتُ ثَاقِبَاتُ four times and ثَاقِبَاتُ ثُوقَفًا twice.

ثَاقَبَاتُ ثَاقِبَاتُ a [v. trans.] to catch, to overtake, to come upon, to overcome, to gain the upper hand (60:2) if they gain the upper hand over you, they will revert to being your enemies.

ثَاقَبَاتُ ثُوقَفَا [pass.] to be found, to be overtaken, to be overcome, to be caught مَلَعُونَينَ أيَّامًا فِيَّتَقُوا أَحْدَا وَقَتَّلُوا تَقْبِيلاً (33:61) accursed, wherever they are found, they will be seized and [fiercely] slain.

ثَأَقَبَاتُ ثَأْقِبَاتُ th-٣-l weight, to weigh, heavy, loads; sin, responsibility; to find heavy, to become reluctant, to find burdensome; to oppress,
to distress; phlegmatic, dull. Of this root, 10 forms occur 28 times in the Qur’an: ṭhaqula four times; ṭhaqalat once; ṭiththāqala four times; ṭiththāqalatun once; ṭiththāqalātun once; ṭiththāqil three times; ṭithqāl three times; muthqalātun once; muthqalātān twice; al-thaqałą纤 once; ṭathqāl five times and mithqāl eight times.

Ṭhaqula [v. intrans.] 1 to be of heavy weight, to weigh heavily on the scales (101:6) as for the one whose good deeds [lit. scales] weigh heavily 2 to be serious, to be burdensome, to be momentous (7:187) if they question you [Prophet] about the Hour, ‘When is its arrival [lit. coming to port]?’ Say, ‘The knowledge of it is only with My Lord: None but He will manifest it at its due time, it [the knowledge of it or expecting it] has become burdensome in the heavens and the earth.’

Ṭathqalat [v. IV, intrans.] (of a pregnant woman) to become heavy with child (7:189) then brought him [lit. brought forth] for He is the One Who has power over all things. And when he covered her she bore a light pregnancy, and she passed by with it [unnoticed], but when she became heavy, they both prayed to God, Their Lord, ‘If You give us a righteous [son] we shall certainly be of the thankful.’

Ṭiththāqala [an assimilated form of v. VI ṭiththāqala, intrans.] to become reluctant * to the earth (38:9) you show great reluctance to move [lit. you inclined heavily towards the earth].

Ṯhaqil [quasi act. part., pl. ṭhaqāl] 1 heavy, burdensome 2 momentous, weighty 3 heavily laden (76:27) these [people] love the immediate life, and put behind them [all thoughts of] the Day of Reckoning [lit. a Heavy Day] 2 momentous, weighty (73:5) We shall cast upon you a weighty discourse 3 heavily laden (41:9) so go forth, lightly and heavily [armed].

Muthqalātun [pass. part., pl. muthqalān] one who is burdened, heavily laden (68:46) or do
you ask them for a wage and so they are burdened with a levied payment?* (35:18) and if a soul heavily-laden [by sin] calls for its load [to be carried], not a thing of it will be carried.

**al-thaqalān** [dual of n. ثقال Thqal] eminent, importance; most commentators interpret this as the parallel worlds of humans and jinn. We shall take you to task [lit. free Ourselves exclusively to you] two masses of jinn and humankind [lit. two weighty entities].

**thiqāl** [pl. of n. ثقال Thqal] a load, a burden, and they carry your burdens to a land you could not reach without great hardship.

**mithqāl** [n.] a weight or a speck of dust/an ant.

**th-lth** this root revolves around the concept of the number three. Of this root, eight forms occur 32 times in the Qur'an: ثلث ثلاث Thalāth six times; ثلثة Thalāthan once and ثلث Thulūth three times; ثلث Thulūthan three times; ثلث Thalith three times; ثلثة Thalithatun once and ثلث Thulith twice.

* قال مَعَيْتُكَ أَلَا تَكُمَّمَ الدُّنْسُ ثلاثُ لَيْلَاءَ (19:10) مَعَيْتُكَ أَلَا تَكُمَّمَ الدُّنْسُ ثلاثُ لَيْلَاءَ (19:10) He said, ‘Your sign is that you will not [be able to] speak to people for three nights [and days, though being] well’; the three who made false excuses and stayed behind [lit. the three who were left behind] when others went on the campaign of Tabūk in the heat of the summer 9 A.H/630 A.D.

**thaładūn** [card. no.] thirty (46:15) [the period of] bearing and weaning him is thirty months.

**thulūth** [n., dual of Thuluth] a third (73:20) ّثلث تَنْتُمُّنَّ ثلثّيّ [Prophet] your Lord knows that you sometimes stay up [praying] less than two thirds of the night, and [sometimes] half of it and [sometimes] a third of it.
third thālith [act. part./n., fem. تَلَثْثُ thālíthathun] a third of three, the one that, with two others, makes a group of three (36:14)
when We sent to them two [messengers], but they rejected both, so We reinforced [them] with a third.

thulāth [n. adverbially used] in threes, threesome (35:1)
who appoints angels, messengers with wings, in twos, in threes and in fours.

th-l-l a herd of sheep, wool, a group of people; to perish, to ruin. Of this root, تُلُثّتُ thullatun occurs three times in the Qur’ān.

th-l-l [n.] a multitude, a group, a crowd (56:12)
many from the past generation, and a few from later generations.

th-m-d little water; to dig for water; a ditch in which water seeps, name of a tribe suffering from scarcity of water. Of this root, ثَمْدُ Thamūd occurs 26 times in the Qur’ān.

Thamūd [proper name] name of an extinct tribe which dwelt in Northern Arabia, particularly in ṣal-Hijr (q.v.) (17:59)
and We gave the people of Thamūd the she-camel as a visible sign, yet they did wrong by her.

The Qur’ān describes how the homes of Thamūd were carved from the rocky mountain in which they dwelt. The Thamūd are juxtaposed with the ṣād whose recalcitrance likewise led to their downfall. The Prophet Ṣālih was sent to this tribe (11:61).

th-m-r load of trees, yield of trees, fruit, to fruit; wealth, offspring, full milk. Of this root, three forms occur 24 times in the Qur’ān: أَثْمَرَ أَثْمَرُ athmara twice; ثَمَرُ thamar six times and ثَمَرَاتٍ thamarāt 16 times.

أَثْمَرُ athmara [v. IV, intran.] to bear fruit, to fruit (6:141)
so eat of their fruit, when they bear fruit, and pay its dues [the poor’s share] on the day of harvesting them.
thamar [coll. n.; unit n. thamarat, pl. thamarāt] 1 yield of trees and plants and he has sent down water from the sky and brought forth with it produce as provisions for you 2 fruit bearing trees; wealth and he had fruit [in abundance], so, he said to his friend, while engaged in dialogue with him, ‘I am greater than you in wealth, and mightier in respect of men.’

thamma [adverb of place indicating a removed point either physically or in rank (high rank), occurring four times in the Qur’an] 1 there, at that point (26:64) and We brought the others near there 2 ‘there for you to see!’ ‘at that [glorious] place!’ (76:20) and if you were to cast a look around, there you would see bliss and great wealth.

thumma [conjunction indicating a separation in time, or in rank, between the two entities it joins (as distinguished from proximate sequence (تعقيب) denoted by the conjunctive i fa- (q.v. I.2)); occurring 338 times in the Qur’an] 1 then, afterwards (6:22) and on the Day We will gather them all together, then We will say to those who ascribed partners [to God] ‘Where are your partners?’ 2 then, in the end (3:79) it is not [befitting, possible] for any human being that God should give him the Scripture, wisdom and prophethood, then, in the end [after all this], he say to humankind ‘Be worshippers of me instead of God.’

th—m—n (1) this root revolves around the concept of number eight. Of this root, five forms occur eight times in the Qur’an: ثَامِنٌ thāmin once; ثَامَانٍ thamānī once; ثَامَانِيَةٌ thamānīyatun four times; ثَامَانٍ ثَامِنِينِ ثَامِنَةٌ thamānīnīnīnīn once and ثَامِنٌ thumun once.

ثَامِنٌ thāmin [act. part./n.] one making up a group of eight, the eighth one (18:22) and [some] say, ‘They were seven, and their eighth was their dog.’
thamānī [card. no., fem. تَمْانِيّة] eight (39:6) He sent down for you of the cattle eight kinds/pairs.

thamānin [card. no.] eighty (24:4) as for those who accuse chaste women [of adultery], then fail to provide four witnesses, lash them eighty lashes.

thumun [n.] an eighth (12:4) but if you have children, to them [your wives] is an eighth of what you leave.

thamān (2) price, value, to price; equivalent. Of this root, thaman occurs 11 times in the Qur’ān.

thamūd (see دَمِنَ/ثامُود). th–m–y two, to make two, to double; to bend, to twist, to fold up; incisor teeth; to do in twos; to praise; to insult; to exclude, to except. Of this root, nine forms occur 29 times in the Qur’ān: بَنَتْيَ يُثَنِّي yathnī once; يُثَنِّي يُثَنِّي yastathnī once; ثَنَّي thānī twice; ʾīthnān 11 times; ʾīthnātān four times; لَثَنِّي عشرَ ʿithnāʿ ʿashara twice; ʿithnāʿ ʿashara three times; مَثَنَّى mathnā three times and مَثَنَّى mathānī twice.

yathnī [imperf. of v. ثَنَّى] bent, to fold up, to twist ُبَنَّوْنَ صَدرَهُمْ (11:5) they conceal their enmity, they hide their thoughts [lit. they fold up their breasts].

yastathnī [imperf. of v. X يُسَتَّثَنِّي] bent, to make an exception, to make an allowance [for the will of God] by saying ‘God willing’ (68:17) إِن شَاء اِن شاء الله أَنَّا بَنُوتَاهُمْ كَمَا بَنُوتُ أَصْحَاب الْجَنَّةٍ إِذْ أَقَسَمُوا لِيُصَرَّفُنَا مُصَلِّيَّينَ وَلاَ يُسَتَّثَنُونَ We tried them as We tried the owners of a certain garden, who
swore that they would harvest its fruits in the morning, and made no allowance [for the will of God] for the poor.

ثاني [act. part./n.] 1 one of two, one making a group of two God helped him when the disbelievers drove him out: the second of two 2 one who is twisting, bending * ثاني عطفه (9:40) acting arrogantly [lit. twisting his side].

ومن كلّ (13:3) أثنتان أثنتان the two kinds of fruit and of every fruit He made two, male and female [lit. two types/spouses].

اثنتَان عشر [n., fem. أثنتان عشرة] أثنتان عشرة أثنتان عشرة A second of twelve the number of the months with God is twelve months.

متنا mathnā [n. used adverbially, pl. مثنا mathān] 1 in twos, two by two 2 oft-repeated, that which repeats; that which draws comparisons between things God has sent down the most beautiful of all discourses—A Book that is consistent [in the message it conveys], drawing comparisons [also interpreted as: repeating good news and warning]; * أثنتان عشرة من المتنا (9:36) We have given you seven of the oft-recited verses [the opening sūra of the Qur’an] [variously interpreted as: the whole Qur’an, certain sūras and others].

ث–ب a ditch to which water returns, stones stacked on top of one another; to return, to come back, to come to a gathering, a place of gathering, a resort; garment, clothes; reward, recompense, to reward, to repay; to repeat, to volunteer. Of this root, six forms occur 35 times in the Qur’an: ثوبُ ثوَّبَiba once; أثابَ athāba three times; ثوابَ thawāb 13 times; مثوبة mathābatun 11 times; مقروئة thrīyāb eight times.

ثوَّبَiba [pass. of v. II ثوبَ ثوبَiba, doubly trans.] to be repaid, rewarded, requited for * ثوبَ الكفار ما كانوا يفعلون (83:36)
have the disbelievers [not] been repaid for their deeds?

 athāba [v. IV, doubly trans.] to give someone something as a reward, to recompense, and rewarded them with a near victory.

 thawāb [n.] reward, recompense if some want the rewards of this world, then the rewards of this world and the next are both God’s to give.

 mathābatun [n. of place] gathering place, meeting place, resort and when We made the House [at Mecca] a resort and a sanctuary for people.

 mathūbatun [n./v. n. implying intensity] great reward, recompense say, ‘Shall I tell you who deserves a worse recompense in the eyes of God?’

 thīyāb [pl. of n. thawb] garment, clothing even when they pull their clothes over themselves, He knows what they conceal and what they reveal; and when you lay aside your garments at noon.

 thubāt (see ثباء ثب–ث–ي).

 th–w–r bull, to stir, to raise, to excite, to rise, to swirl up; to agitate, to rebel, to rage; to break up, to plough; to chase, to dig up, to look into. Of this root, Athār athāra occurs five times in the Qur’an.

 athāra [v. IV, trans.] 1 to raise, to stir raising with it a cloud of dust to move, to drive, to set in motion God is He who sends forth the winds, and they set in motion the clouds to plough, to till (2:71) if she bears a calf or a sow, or a cow, not tame to plough the earth or water the tillage.

 th–w–y dwelling, abode, animal enclosure, to abide in a place, to live for a long time in one place. Of this root, two forms occur
14 times in the Qur’an: thāwī once and mathwā 13 times.

thāwī [act. part.] residing, dwelling
وَمَا كُنْتَ نَأْوَيًا فِي (28:45) nor were you residing among the people of Midian reciting Our Revelation to them.

mathwā [n. of place/v. n.] a place of residence, an abode; residing
وَالنَّارُ مَنْ تَأْوَى فِيهِ (12:47) but the Fire will be their abode

ثَّيَيْبَةُ (possibly from th–w–b) [pl. of quasi-act. part/n. fem. thayyib, occurring once in the Qur’an] widow, divorcée, non-virgin woman
ثَّيَيْبَاتٍ وَأَبْكَارًا (66:5) previously married or virgins.
الجيم 

/al-jîm/ the fifth letter of the alphabet; it represents a voiced palato-alveolar affricate sound.

يَجَارُ /yaj‘ar/ (of cattle) to low; to cry for help; anxiety; (of plants) to grow tall and plentiful; to be stout. Of this root, يَجَارُ /yaj‘ar/ occurs three times in the Qur’an.

يَجَارِعِ /yaj‘ara/ [imperf. of v. يَجَّرِعُ /jâra‘a/, intrans.] to cry out for help, to raise the voice in prayer or supplication (2:63) حتى إذا أهلكنا (23:64) مُّتَرَفِّقِيْمُ بِالْعَذَابِ إِذَا هُمُ يَجِّرُونَ until [the time], when We seize with the chastisement; those of them who lead a life of pleasure, they will cry out for help.

جالوت جَالَوُتُ [a proper name of Hebrew origin occurring three times in the Qur’an] Goliath (2:251) فَهَزَّمُوهُمْ بِإِذَنِ اللَّهِ وَقَتَلَ دَاوُوْدُ جَالَوُتُ and so with God’s will they defeated them and David killed Goliath.

This verse occurs in the context of the testing of the Children of Israel in battle. Saul, chosen by God as king of the Children of Israel in spite of their opposition, leads his unwilling army against Goliath and his vastly superior forces, invoking the support of God. At the conclusion of the story Goliath is slain by David who, in the words of the Qur’an, is granted dominion and wisdom (2:251).

قَالَ قَانِلٌ مِّنْهُمْ لَا تَفْتَنُوا بِالْقُوَّةِ فِي غَيْبَانِهِ (12:10) jîbūb [n.] well

جَبَبَ /jubb/ to cut, to sever; the crust of the earth; hard rocky land; any kind of well, a large-mouthed well, a well containing much water, a deep well, also a well that is not deep. Of this root, جَبَبَ /jubb/ occurs twice in the Qur’an.
Another speaker from among them said, ‘Don’t kill Joseph, but cast him into the depth of the well.’

jibt [n. of either Ethiopian or Hebrew origin occurring once in the Qur’an] variously interpreted as false deity, sorcery, the devil, idol, a name of a certain idol, said to belong to the tribe of Quraysh (4:51) have you considered those given a portion of the Scripture, who believe in idols and evil powers.

ز بر r to set broken bones; to restore, to assist; to compel, to force, to be impregnable; giant, tyrant, almighty. Of this root, two words occur 10 times in the Qur’an: جبار jabbār eight times and جبارون jabbārūn twice.

jabbār [intens. act. part., pl. jabbārūn] mighty, having absolute power, tyrant, proud, perverse. Of this root, two words occur 10 times in the Qur’an: جبار jabbār eight times and جبارون jabbārūn twice.

جبريل Jibrīl [proper name of Hebrew origin occurring three times in the Qur’an] the Archangel Gabriel through whom the Qur’an was revealed to the Prophet Muhammad قل من كان عدو اوجبريل فإنه [2:97] نزلت على قلبك بإذن الله say [Prophet], ‘Whosoever is an enemy of Gabriel [let him know that it is he] who brought it [the Qur’an] down to your heart by God’s leave’, the Qur’an also refers to him as the trustworthy spirit (26:193).

جبل jabal [n., pl. جبال jibāl] mountain, hill, mountain; to form, to shape, to create with a firm natural disposition; intrinsic nature, idiosyncrasy; population, crowd, multitude. Of this root, four forms occur 41 times in the Qur’an: جبل jabal six times; جبال jibāl 33 times; جبيل jibil once and جبيلان jibillātun once.

لو أنزلنا هذا (59:21) if We had sent this Qur’an down upon a mountain, you would have seen it humbled,
split asunder out of fear of God.

**jibil** [coll. n.] crowds of people, great multitude, nation

(36:62) he has led great numbers of you astray.

**jibillutun** [coll. n.] generations, great multitudes (26:184)

and they who were the first two generations. be mindful of Him who created you and the former generations.

**jabin** forehead, the two sides of the forehead; to be cowardly; to be flat; cheese; cemetery. Of this root, **jabin** occurs once in the Qur’an.

**jabin** [n.] forehead فَنُكُرُوا بِهَا جِبَاثُهُمْ (37:103) when they had both submitted [to God], and he had laid him down on his forehead.

**jibah** forehead, to strike on the forehead; chief; to embarrass, to hold the head down, to be humiliated; group of horses. Of this root, **jibah** occurs once in the Qur’an.

**jibah** [pl. of **jabhatun**] foreheads فَنُكُرُوا بِهَا جِبَاثُهُمْ and their foreheads, sides and backs would be branded by them.

**yujbah** pools; basins, cauldrons, to collect water in a basin, collected drinking water; to request; to select; to invent; to kneel down. Of this root, three forms occur 12 times in the Qur’an: **yujbah** once; **ijtabah** 10 times and **jawab** (variant reading **jawabhi**) once.

**yujbah** [imperf. of pass. v. **jubiya**] to be collected as dues or taxes; (of water) to be collected for future use (28:57) نَمَكِنُ لَهُمْ حَرَّمًا إِنَّا نَجِيَّهُمْ إِلَيْهِ أَجَمَالُ كُلُّ شَيْئٍ have We not established for them a secure sanctuary to which every kind of produce is brought as dues?!

**ijtabah** [v. VIII, trans.] 1 to select, to choose, to single out وَجَاهَدُوا فِي الْلَّهِ حِقَّ جَهَادِهِ هُوَ اجْتِبَاهُمْ (22:78) and strive for God as striving for Him is due: He has chosen you 2 to request, to ask for
when you do not bring them a [fresh] revelation, they say, ‘But can’t you just ask for one?’ 3 to invent, to fabricate, to do by oneself (in another interpretation of 7:203) when you do not bring them a [fresh] revelation, they say, ‘Why can’t you just make it up?’

jawāb (variant reading only in non-pausal recitation jawābī with a shortened final long vowel i) [pl. of n. جوابية jābiyatun] large pools, large watering-troughs 33:13 they made him whatever he wanted—palaces, statues and bowls as large as watering troughs.

جواب jīthuṭha [pass. of v. VIII] to be uprooted, pulled out and the likeness of an evil word is as an evil tree, uprooted from the surface of the earth, with no power to endure.

جث jīthūṭha [pass. of v. VIII] to be uprooted, pulled out and the likeness of an evil word is as an evil tree, uprooted from the surface of the earth, with no power to endure.

جاثم jāthimān [pl. of act. part. جث jāthim] crouching, lying flat, lying on their faces; strewn about motionless 29:37 they rejected him and so the earthquake overtook them and by the morning, they were lying dead in their homes.

جث jīthūṭha [pass. of v. VIII] to be uprooted, pulled out and the likeness of an evil word is as an evil tree, uprooted from the surface of the earth, with no power to endure.

جث jīthūṭha [pass. of v. VIII] to be uprooted, pulled out and the likeness of an evil word is as an evil tree, uprooted from the surface of the earth, with no power to endure.

جث jīthūṭha [pass. of v. VIII] to be uprooted, pulled out and the likeness of an evil word is as an evil tree, uprooted from the surface of the earth, with no power to endure.

جث jīthūṭha [pass. of v. VIII] to be uprooted, pulled out and the likeness of an evil word is as an evil tree, uprooted from the surface of the earth, with no power to endure.
45, Meccan sura, so-named because of the reference in verse 28 to the ‘kneeling posture’ of all on the Day of Judgement.

*jīthīya* [pl. of act. part. jāthī] kneeling down, humbled, vanquished: so by your Lord We shall gather them together with the devils, and then set them around Hell, kneeling.

*jāhada* a [v. trans. and intrans. occurring with or without -] to absolutely reject, give the lie to or categorically deny (something whilst knowing or not knowing it to be true) (27:14) they denied them absolutely, out of wickedness and arrogance, even though their souls acknowledged them as true.

*jāhīm* [n.] intense fire, Hell, Hellfire (79:37) for the one who has transgressed and preferred the present life, Hell will be home.

*jādāh* (a doubtful verbal root) a grave, to make or prepare a grave. Of this root, only *ajdāth* occurs three times in the Qur’an.

*ajdāth* [pl. of n. *jadath*] graves (54:7) with their eyes downcast they emerge from the graves, as if they were locusts, fanning out.

*jadd* j-d-d ancestor, grandparent; luck, good fortune; greatness, glory, majesty; hard work, seriousness; new, to renew; middle of the road, main road, straight, correct path, level land. Of this root, three words occur 10 times in the Qur’an: *jadd* jadd once; *jadīd* eight times and *judad* judad once.
jādīd [quasi-act. part.] new if He wished to, He could remove all of you and replace you with a new creation.

jādād [pl. of n. juddatun] streaks, tracts in the mountains, tracks/layers of white and red of various hues, and jet black.

jādar j–d–r wall, walling-in, an enclosure; pustules, smallpox; to be worthy of something. Of this root, three forms occur four times in the Qur’an: ‘ajdar once; ‘jadar twice and judur once.

‘ajdar [elat.] more/most likely to, more/most disposed to; more/most worthy of (9:97) the desert Arabs are more severe in their disbelief and hypocrisy, and more likely not to know the limits of what God has sent down upon His Messenger.

Fawjdā fīhā jādār ‘a‘rīd ‘an (18:77) they found in it a wall on the point of collapsing and he set it up.

jādal j–d–l to braid, to twist tightly, to be well-built; to knock down; to dispute, to argue in a contentious manner, to debate. Of this root, three forms occur 29 times in the Qur’an: jādala 25 times; jādal twice and jidlāl twice.

jādala [v. III, trans.] 1 to argue or dispute with (11:32) they said, ‘Noah!, you have disputed with us, and have put up a lot of disputation with us’ 2 with prep. [عَنِّي] to plead for, to argue the case of (4:109) here you are, the ones who argued on their behalf in the life of this world, but who will argue on their behalf with God on the Day of Resurrection?

jadal [n./v. n.] disputation, contention, argument (18:54)
but man is the most contentious of all creatures [lit. things].

جادل jīdāl [v. n./n.] arguing/argument, disputing/disputation, contending/contention (2:197) there is no intercourse [also interpreted as: abusive speech], misbehaviour nor disputation during/on the pilgrimage.

الجهادلّة * al-mujādalatū name of Sura 58, Medinan sura, so-named because of the reference in verse 1 to the ‘Dispute’ which took place between a woman and the Prophet.

j–dh–ḍ to sever, to cut off, to break off; to hinder; fragments, breakage, shreds, chippings. Of this root, two words occur once each in the Qur’an: مَجْذُودَةٌ majdūdah and جِذَادٌ jadhādī.

مَجْذُودَةٌ majdūdah [pass. part.] cut off, discontinued, interrupted, hindered خَالِدِينَ فِيهَا ما دَامَتِ السِّمَوَاتُ والأَرْضُ إِلَّا مَا شَاءَ رَبُّكُ عَتَّاهُ اِنْتَظَرَوْاْ أَوْ جِذَادٌ جِذَادٌ jadhīdīh breakage, wreckage, pieces, fragments (21:58) فَجَعَلْتَهُمْ جِذَادٌ إِلَّا كَبِيرًا لَّهُمْ he broke them into pieces, except for a great one of them.

جِذَادٌ جِذَادٌ jadhādī [coll. n./pl. of quasi pass. part. جذَاد jadhī] the young of domestic animals; new; to amputate, to deny food to someone or something; trunk of a palm tree. Of this root, two words occur three times in the Qur’an: جِذَاد jadhī twice and جَذَوَع jadhūc once.

جَذَوَعَ jadhūc [n., pl. جَذَوَعَاتُ jadhūcāt] trunk of a tree and shake the trunk of the palm tree towards you.

جَذَوَعَةٌ jadhwətun [n.] trunk of a tree, to stand firm, to be erect; firebrand, burning log. Of this root, جَذَوَعَةٌ jadhwətun occurs once in the Qur’an.

جَذَوَعَةٌ jadhwətun [n.] firebrand, piece of burning wood, burning branch (28:29) امْكُنُوا إِلَيْهِ عَبَسْتُ نَارًا لَعَلَّهُمْ تَخْبِيَتْكُمْ مِنْهَا بِخَبِيرٍ أَوْ جَذَوَعٍ مِنَ النَّارِ لِمَلْكِكُمْ تَصْمَطْتُونَ wait! I have caught sight of a fire; perhaps I may bring you news from there, or a burning brand, that you may warm
yourselves.

جرح j–r–ḥ to wound, to injure; to defame, to invalidate, deficiency; to strive to earn one’s living; birds and animals of prey. Of this root, four forms occur once each in the Qur’an: جرَحَ jaraḥa; اجترحَ ṣijṭaraḥa; جروح jurḥ and جوارح jawārīḥ.

جرَح jaraḥa a [v. trans.] to endeavour, to accumulate, to gain, to earn, to acquire (6:60) it is He who recalls you by night, and knows what you have earned by day.

اجترح ṣijṭaraḥa [v. VIII, trans.] to commit [with] their eyes downcast they emerge from the graves, as if they were spreading locusts.

جراد j–r–d to peel, to bare, to strip; barren land, locust, land savaged by locusts; cloudless sky. Of this root, جراد jārād occurs twice in the Qur’an.

جُرَاد jārād [collect. n.] locust جُرَاد jaraḥa [with] their eyes downcast they emerge from the graves, as if they were spreading locusts.

جرَر yajurr [imperf. of v. جرَّ jarrā, trans.] to drag, to pull, to draw along; track, trail, galaxy; crime, guilt; to ruminate. Of this root, جررُ yajurr occurs once in the Qur’an.

Jarurr [imperf. of v. جرّ jarrā, trans.] to drag, to pull, to draw along; track, trail, galaxy; crime, guilt; to ruminate. Of this root, جررُ yajurr occurs once in the Qur’an.

جرَز j–r–z barren land, land afflicted by drought, famine; to eat up, to devour, to cut off, to kill. Of this root, جرز jūrūz occurs twice in the Qur’an.

جرزٍ jūrūz [quasi-pass. part.] (of land) barren, dry (with water cut off from it), afflicted with drought (32:27) نسَقَ الْمَاءَ إِلَىِّ الأرْض We direct water [rain] to the barren land, and
with it produce vegetation.

*j–r–* barren land that does not hold water; to drink, to sip, to gulp down, a mouthful of drink. Of this root, *yatajarra* occurs once in the Qur’an.

**yatajarra** [imperf. of v. V, trans.] to make oneself drink, or gulp down, particularly something unpleasant, in small amounts or one after the other (14:17) *he forces himself to* gulp it down, although scarcely able to swallow it.

*j–r–* cliff, precipice, undercut bank, slippery mountainside; to sweep away, to wash away, to shovel away. Of this root, *juruf* occurs once in the Qur’an.

**juruf** [n.] overhang, precipice, overhanging cliff

(9:109) *is the one who founds his building on the brink of a crumbling precipice that will tumble down into the Fire of Hell, taking him with it* ...

*j–r–* body, mass, volume; to cut off, to pick, to harvest, to acquire for oneself, to earn, to deserve; to commit a crime, an unlawful act, aggression, crime; to pass away. Of this root, six forms occur 66 times in the Qur’an: 

- *jārim* three times;
- *'ajrama* five times;
- *'ijrām* once;
- *mujrīm* twice;
- *mujrimūn* 50 times and *lā ḥārim* five times.

**jārim** [imperf. of v. jarama, trans.] to compel, to lead into, to tempt, to incite, to induce 

do not let your hatred for a group of people, because they barred you from the Sacred Mosque, induce you to commit aggression.

**'ajrama** [v. IV, trans.] to commit (a crime or sin) 

*‘You will not be taken to task for what we commit, nor will we be responsible for what you do.’*

**'ijrām** [n./v. n.] guilt, crime, sin
IF I have made it up, upon me falls my crime, but I am innocent of what you commit.'

muṣrim [n./act. part., pl. muṣrimūn] evildoer, wicked person, criminal, the guilty one, sinner (25:31) and also جَارَمُ ٌ عَدْوَأَ مِنَّ المُجَرَّمِينَ but We have always appointed, for every prophet, adversaries from the wicked.

لا جَرَمٌ lā jārama [considered by grammarians to be either a single composite unit meaning ‘certainly’, ‘no doubt’ or two successive words, negative particle لا which could be either a verb meaning ‘it became right’, ‘due’, ‘incumbent upon’ or a v. n. جَرَمَ جَرَمَ jarma/jārama meaning ‘reproaching/reproach,’ incriminating/incrimination, ‘crime, offence’] ‘surely’, ‘no doubt’ لَا جَرَمَ اَنَّ اللَّهُ يَعْلَمُ مَا يَبِرَّ وَمَا يَعْلَمُونَ (16:23) there is no doubt that God knows what they conceal and what they reveal.

جَرَّ jarr- to run, to flow, to stream, to sail; stream, channel, the way of things; vessel, boat; to continue, to be constant; young female, overseer. Of this root, five forms occur 64 times in the Qur’an: جَرَّ jarrā 57 times; جَارِيَةٌ جَارِيَةٌ jāriyātun twice; جَارِيَة جَارِيَة jāriyāt once; جُوَّارِيَ جُوَّارِي jawāri three times and مَجْرَي majrī once.

وُسَخَّرَ الشَّمْسُ وَالْقَمْرُ كُلُّ بِجْرَىٰ (31:29) He has subjected the sun and the moon, each to run its course for a stated term 2 to flow (5:119) لِلَّهِ جَنَّاتٌ بمَرَّت اَلْجَهَرُ for them are gardens through which streams flow 3 to sail (22:65) and the ships sail the sea by His command 4 to blow (21:81) وَسَلَّمَانَ الرَّحْمَٰنُ عَاصِفَةً جَرَى بَيْنَرَا and for Solomon [We subjected] the wind, stormy, blowing by His (or, Solomon’s) command.

جَارِيَةٌ jāriyāt [n./act. part. fem., pl. jāriyāt and جَوَّارِيَّ jawārī] 1 that which sails, water vessel, boat, إِنَّا لَمَا طَعِمْنَا الْأَمَامَ (69:11) إِنَّا حَمَّلْنَاكُمْ فِي الْجَارِيَة when the water flooded, it was We who carried you in the sailing vessel 2 that which flows, flowing, (of water) running (88:12) in it there is a flowing spring 3 stars and planets (81:16) the [stars and planets] that run and sink [out of sight].
majrī [v. n. (also read as majrī /mujrī act. part.)] sailing

قال ارکوبوا فيها بسم الله مجاراه و مرسمها (11:41) and He said, 'Board it [the ark]; in the name of God is its sailing and its anchoring.'

juz’ part, portion, share; to divide, to partition; to make do with; to fill in. Of this root, juz’ occurs three times in the Qur’ān.

juz’ [n.] 1 part, portion

وَمَثَّلَ أُحْلَفَ عَلَى كَلِل جَبَل مِنْهُ جَزَاءً (2:260) then place a part of them on each mountain

�َهَا سَبْعَةً أَبْوَابَ لَكُل بَابٍ مِنْهُ مَعْصُومٌ (15:44) seven gates it has, to each gate is an allotted group of them

3 daughters, offspring, yet they assign some of His own servants to Him as offspring!

juz’ to break into two, to traverse, to divide up; anxiety, shock, to be distressed, to be disturbed. Of this root, two forms occur once each in the Qur’ān: jazi’a and jazū.

jazi’a [v. intrans.] to become anxious, distressed, disturbed

سَوْاهُ عَلَيْنَا أَجْرَعُنَا أَمْ صَبِرْنَا مَا لَنَا مِنْ مُهِيَّصٍ (14:21) it is the same for us [now]; whether we show distress or bear with patience: for us there is no escape.

jazū [intens. act. part.] given to collapsing under stress, prone to anxiety, fretful

إِذَا مَسَّهُ السَّرَرُ جَزَّوَعًا (70:20) he becomes overly anxious when misfortune touches him.

jazū y recom pense, to repay, to reward, to punish for bad deeds, judgement; to stand in for; taxation, tribute. Of this root, six forms occur 118 times in the Qur’ān: jazā 50 times; τζα 23 times; نُجَازِي once; جَازِي once; جِزَاء jazār 42 times and جِزَة jizyatun once.

jazā i 1 [v. trans.] to recompense, to reward/punish

لِجَزَّى الَّذِينَ أَسَدَعُوا بِمَا عَمِلُوا وَيَجَزَّى الَّذِينَ أَحْسَنُوا (53:31) that He will repay those who do evil for what they did and reward with what is best those who do good

2 [with prep. عَن] to stand in for, to take the place of, to undertake responsibility for
and fear a day when no parent will take the place of their child II [v., doubly transitive] to compensate, to reward, to pay someone for something (28:25) she said, ‘My father invites you so that he may pay you the wages for having watered [our flock] for us.’

تُجَزَى tujā [pass. v.] to be rewarded/punished, to be recompensed, to be paid (20:15) the Hour is coming; I almost keep it hidden, so that each soul be rewarded for what it does.

نُجِازَى nujāzī [imperf. of v. III جَازَى jāzā trans.] to repay a bad deed in particular, to recompense, to punish (34:17) in this way We recompensed them for their ingratitude–do We ever punish anyone but the ungrateful!

جَازَى jāzī [act. part. with عَنَّ one who stands in for another, one who undertakes to do something instead of another (31:33) nor will a child take the place of his parent for anything.

جِزَاءٌ جَازَى [n./v. n.] 1 reward such is the reward of those who purify themselves 2 retribution (9:82) let them laugh a little; they will weep a lot as a retribution for what they have been doing 3 penalty, requital (9:95) whoever from among you kills it [the hunted animal] intentionally the penalty for it is [an offering of] the equivalent in domestic animals of that which he has killed.

جِزَٰلٓ jīzyatun [n.] payment in return; [jur.] head tax collected in return for receiving the protection of the Muslim state with all the accruing benefits, as well as exemption from military service and from such taxes required of Muslims as Zakāt. This tax, from which members of the clergy were exempted, was levied only on able-bodied free males who could afford it. The amount generally varied between one and two dinars per year and was determined in accordance with the means of each individual. (9:29) they whom Allah guides and those who do
not believe in God and the Last Day ... until they pay the tax and agree to submit.

j–s–d body, to embody, to take a concrete form; to coagulate; to be next to the body; to be dyed with saffron. Of this root, جَسَدُ ِjasad occurs four times in the Qur’an.

We did not give them bodies that could do without eating food 2 effigy, statue, image [also interpreted as: saffron in colour; made of gold] so he produced for them a calf; an effigy that produced a lowing sound 3 in one interpretation of verse (38:34) lifeless body, skeleton ولا تَجَيَّسَوا ولا يَعْتَبِثُوا (49:12) and do not spy, and do not backbite one another.

j–s–s to test by hand, to probe, to examine; to spy, to probe into other people’s private lives. Of this root, تَجَيَّسُ تَجَيَّسُ تَجَيَّسُ, tajassas, occurs once in the Qur’an.

tajassas, with the 2nd person prefix ظ: ta- elided, intrans.] to spy, to spy on other people’s private affairs and do not spy, and do not backbite one another.

j–s–m group of people or animals, body; to become large, to become great; to select, to undertake, difficulties, wise people. Of this root, two words occur once each in the Qur’an: جَسَمُ jism and أَجْسَمُ ajṣām.

jism [n., pl. أَجْسَمُ ajṣām] body, physical constitution and when you see them their physical constitutions impress you.

j–l reward/payment set for a task to be carried out, bribe; to put, to place; to make, to create, to constitute; to attribute; scarab, seedling. Of this root, four forms occur 245 times in the Qur’an: جَعَلَ jā‘ilā 238 times; جَعَلَ jā‘il four times and جَعَلْنَ جَعَلْنَ jā‘ilūn twice.
ja‘ala a И [v. trans.] 1 to place (12:70) and when he provided them with their provisions, he placed the drinking-cup in the pack of his brother 2 to instil and We instilled into the hearts of those who followed him compassion and mercy 3 to construct, raise, put up and if you recite the Qur’ān (17:45) when you believe in the Life to come a hidden barrier 4 to create, to make, to bring into being praise belongs to God who created the heavens and the earth and made darkness and light 5 to ordain, to bring about God may well bring about affection between you and those of them you face as an enemy 6 to provide with, to appoint for and He has appointed for you, of the hide of cattle, dwellings that you find light on the day you travel and on the day you settle down 7 to fix as a tribute or reward so may we fix a tribute for you on condition that you set up a barrier between us and them? 8 to attribute something to, to assign to they assign daughters to God—may He be exalted! 9 [with prep. ِ] to prepare, to facilitate, to find whosoever is mindful of God, God will find a way [out of difficulties] for him 10 [with prep. ِ] to put in charge [doubly trans.] 1 to appoint someone/something as, to make somebody/something into, to call a person’s name 2 to appoint somebody/something as, to make something into, to constitute something as, to make something be

الله الذي خلق السماوات والأرض وجعل الخلق عائدًا متعددًا (6:1) 

فَلَمَّا جَهَّزْهُمْ بِجَهَازِهِمْ جَعَلَ (12:70) 

وَجَعلَناً في قَلَوبِ الْذِّينَ أَتَعْوَاهُ رَأْفَةً وَرَحْمَةً (57:27) 

إِذَا قَرَأَ الْقُرْآنَ جَعَلْنَا بِنْيَكَ وَبَنِي الْذِّينَ (17:45) 

لَا يُؤْمِنُونَ بأَحَدٍ شَاءَ لَجَعَلْهُمْ سَائِكِمَا (45:25) 

وَفِي الْحَيَاةِ الْآتِيَةِ (6:1)

أَلَمْ تَرَ إِلَى رَبِّكَ كَيْفَ مَدَّ الظَّلَاءُ وَلَوْ شَاءَ لَجَعَلَهُ سَائِكِمَا (45:15)
had He willed, He could have created it still 4 to ordain as (8:10) 
وعمّا جعل الله إلا بشرى لكم ولَطْمَتْنِي به فلَوْكْمِ God made this a message of hope to reassure your hearts 5 to put something into order, to arrange something into, to divide something into, to set into a system وَجَعَلْتُكُمْ شَعَبًا وَقَبَائِلًا لَّتْعَارَفُوا (49:13) and We have ordered you into nations and tribes, that you may know one another.

جاَعَلَ [pass. v. with prep. علی] to be ordained, to be obligatory (إِنَّمَا جَعَلَ السَّبْتَ عَلَى الْذِّينَ أَخَلَفُوا فِيهِ (16:124) the Sabbath was made obligatory only for those who differed about it.

جاَعَلُ [act. part., pl. جَاعِلُو جَاعِلَان] 1 one who places or puts something/somebody somewhere (وَإِذْ قَالَ رَبُّكَ لِلملَائِكَةِ إِنِّي (2:30) جَعَلْتُهُمْ فِي الأَرْضِ خَيْرًا when your Lord told the angels, ‘I am putting a successor/representative on earth’ 2 one who causes something/someone to be جَعَلَ الْذِّينَ تَبَيَّنَكُمْ فَوْقَ الْذِّينَ كَفرُوا إِلَى (3:55) and I will cause those who follow you to be above the disbelievers till the Day of Resurrection 3 one who reduces something to, turns something into another (وَإِنَا لَجَاعَلْنَا مَا عَلَيْهَا (8:18) صِيغاً جَرَّا but We turn everything on it into barren dust 4 one who appoints, makes into or installs something/someone as (قَالَ (2:124) إِنِّي جَعَلْتُ لِلنَّاسِ إِمَامًا He said, ‘I will make you a leader of men.’

جَفَّةُ [v. n./n. used adverbially] waste, scum, something worthless, with no consequence (فَأَفَاَمَا الْرَّبِّيَ فَيْدَهَ جَفَّةً (13:17) as for the foam, it goes away as scum/waste.

جَفَانَ [pl. of n. جَفَنَة jafnatun] large bowls, one of which is described as having the capacity to hold food enough to satisfy the hunger of ten [men] يَعْمَلُونَ لَهُ ما يَشَاءُ مِنْ مَحَارِيبٍ وَتَمَاثِيلٍ (34:13) they made him whatever he wanted—palaces, statues and bowls as large as water troughs.
j–f–w separation, to move away, to keep a distance; to shun, to dislike, to be antagonistic, to be coarse in manner. Of this root, تتجافىِ tatajâfā occurs once in the Qur’an.

تجافىِ تتجافىِ tatajâfā [imperf. of v. VI, intrans. with prep. عن] to stay away from, to keep off, to shun *(32:16) يُدعونُهُمُ رُبْهُمْ خَوَافًا وَطِمَّعا they forsake their beds [lit. their sides keep off the beds] praying to their Lord in fear and hope.

j–l–b commotion, raised and mixed voices, excitement; to attack, to assail; to fetch, to earn, to seek pasture. Of this root, أَجِلِبُ ajlib occurs once in the Qur’an.

أَجِلِبُ أَجِلِبُ ajlib [imperat. of v. IV, intrans. with على] to urge a horse with noise and shouting to run, to assail with noise and shouting, to overwhelm, to overpower *(17:64) والجِلِبِ عَلَيْهِمْ بِخَيْلِكَ وَرَجَالكَ and assail them with the noise of your cavalry and infantry.

j–l–b–b a cover-all garment worn particularly by women, to put on such a garment; headscarf, veil covering the head and chest, night garment. Of this root, جَلَابِبُ jalâbīb occurs once in the Qur’an.

جَلَابِبُ جَلَابِبُ jalâbīb [pl. of n. جِلَاب جَلَاب jilbâb] either an outer garment covering the whole body or a large veil covering the head down to the waist يُبَدِّنُونَ عَلَيْهِمْ مِنَ جَلَابِبِهِم to draw their garments over them.

جُالِدُ Jâlid (see alphabetically).

j–l–d skin, hide, leather, to whip; to duel; to take heart, to be tough, toughness; hard rocky land, ice. Of this root, three forms occur 13 times in the Qur’an: اِجِلَدُوا ِجُلَد، jalidâ twice; jaldatun twice and جَلَذَ عَلَيْهِ الْجَرَّاءِ جَلَذُوئ. جَلَذُ juliđ nine times.

إِجِلَدُ إِجِلَدُ اِجِلَدُ jalid [imperat. of v جَلَذَ jalada, trans. ] to strike, to whip, to lash الزَّرَائِةَ وَالْرَّآئِي فَاجِلَدُوا كُلَّ وَاحِدٍ مِّنْهُمَا مَائَةٌ جَلَذًا (24:2) as for the adulteress and the adulterer, strike each of them one hundred times.
 jaldatun [n. of unit] a stroke, a lashing (24:4) give them eighty lashes.

julūd [pl. of n. julūd] 1 skins (39:23) their skins and their hearts soften to the words of God 2 animal hides (16:80) and He appointed for you dwellings of the hides of cattle.

j–l–s mountain, rocky, hard land; heavy, deep-rooted tree; to sit down, seat, sitting place, social gathering, assembly, gathering; rank. Of this root, مَجَالِس majālis occurs once in the Qur’an.

majālis [pl. of n. of place مَجَالِس majlis] [place of] assembly, rank in a battle (58:11) if is said to you, ‘Make room!’ in assemblies, then make room, and God will make room for you.

j–l–l old age, greatness, glory, majesty; to rise, to rise above, to honour, to exalt. Of this root, Jalāl occurs twice in the Qur’an.

jalāl [n./v. n.] majesty, glory * (55:27) [an attribute of God] Lord of Majesty.

j–l–w/y evacuation, to evacuate, to clear away; to manifest, to clarify, to appear; to polish, to remove; to go away. Of this root, three forms occur five times in the Qur’an: Jalā twice; Tajallā twice and Jalā’ once.

jalā [v. II, trans.] to manifest, to disclose, to bring to light, to reveal (7:187) فَلَمَّا قَالَ نَبِيُّ ٱللهُ ۖ لَوْ مَا تَجَلَّى رَبِّ ۖ لَجَّلَّ ۖ ۖ لَوْ قَالَ ۖ لَوْ كَبَّرَ يَوْمَ الْيَومِ ۖ اَلْهُوُيُّ ۖ جَلَّٰلُ ۖ لَبَشَّرُهُم ۖ لَيَتَّبَعُوُنَّهُمْ (7:187) say, ‘The knowledge of it is only with My Lord: none but He will manifest it at its due time.’

tajallā [v. V, intrans.] to appear in full glory, to come in full view (7:143) and when his Lord revealed Himself to the mountain, He made it crumble to dust.

jalā’ [n./v. n.] evacuation, banishment, immigration being dispersed, exile and not (59:3) had God not decreed banishment for them, He would have chastised
them [even more severely] in this world.

[Arabic text]

- **jum'a** gathering, collection, collection point, to collect, to unite, to combine, to accumulate; to assemble, to become close together, to become united, to decide; to be compact; assembly, gathering place; to be faultless; main points, essence. Of this root, 14 forms occur 129 times in the Qur'an: 20 times *jum'a*; 12 times *ajma'a*; 4 times *majma*; 3 times *majma*; once; *mujtami*; once; *jam*; 53 times; *ajma*; 26 times and *jumu* once.

- **jama'a** a [v. intrans.] 1 to gather, to amassthe people [your enemies] have gathered [an army] against you 2 [intrans.] to assemble, to round up, to marshal

- ** Jamal** 18:99 then the trumpet will be blown and We will round them up altogether 3 to reassemble, to put back together (75:3) does man think We will not put his bones back together? 4 to bring face to face

- **Jam** 42:15 there is no argument between us and you--God will bring us [face to face] together, and to Him is the returning; *Jam* to take simultaneously, as wives, two sisters to hoard, to amass

- **Jam** 104:2 the one who amasses riches, and multiplies them over (or, keeps them as a safeguard, or keeps counting them) to decide, to plot, to put together (20:60) Pharaoh withdrew and decided his strategy, then he returned 7 to bring together [with prep. to unite in/around the] had it been His will, God would have united them in guidance.

- **Jam** 75:9 when the sun and the moon are brought together 2 to be marshalled, assembled (26:38) the sorcerers were [to be] assembled at an appointed time on a certain day.

- **Ajma'a** [v. IV, trans.] 1 to resolve, to unanimously agree
(12:15) and they became of one mind/agreed to place him in the depth of the well to muster, to gather together, to unite over, to be of the same wish/conviction, to concur if all humankind and jinn came together [and pooled their efforts] to produce something like this Qur’an.

1. *ijtama‘a* [v. VIII, intrans.] to come together, to gather together (22:73) they will not create a fly, even if they gather together for it [the task] with prep. to unite over, to be of the same wish/conviction, to concur (17:88) if all humankind and jinn came together [and pooled their efforts] to produce something like this Qur’an.

2. *jam* [n.] host, troops, crowd, forces the forces will be routed and they will turn tail and flee (75:17) collecting and reciting it is Our task; (42:7) (an epithet of the Day of Judgement) the Day of Gathering, the Day of Rounding up [used adverbially for emphasis] gathering, assembling, rounding up and the trumpet will be blown and We will round them up altogether.

3. *jam‘an* [dual of n. *jam*] two hosts, two armies, two groups (26:61) and when the two hosts came in sight of one another, the day when the two hosts met the day when the Muslims and Quraysh fought their first battle at Badr (2 A.H./624 A.D.) and (3:155 & 166) the day when the armies of Quraysh and its allies fought the Muslims in the battle of ‘Uhad (3 A.H./625 A.D.).

4. *jāmi‘* [act. part.] one who assembles, gathers, rounds up (3:9) our Lord, You will be rounding people up on the inevitable Day one who joins together, puts together (4:140) God will be gathering all the hypocrites and disbelievers together into Hell;

5. *majma* [n. of place] a point of gathering, a meeting place (18:60) I will not desist [from
journeying] until I reach the place where the two seas meet.

majmūʿ [pass. part., pl. majmūʿun majmūʿʿīn] gathered, assembled (11:103) that is a day for which humankind will be gathered.

mujtamiʿīn [pl. of act. part. mujtamiʿ] ones who gather, assemble, come together (26:39) and it was said to the people, ‘Are you coming together?’

jamiʿ [quasi act. part.] 1 entire, whole, all you think they are united but their hearts are divided 3 [nominalised] host, gathering, group, multitude (54:44) do they perhaps say, ‘We are a great host [that will be] victorious’ 4 [adverbial] a) altogether, in a body (47:1) then march [to battle] in small groups or as one body b) entirely, in its entirety (4:139) all power is entirely for God.

ajmūn [pl. of quasi act. part. ajmaʿ] 1 all together in a body (30) and the angels all knelt 2 all and everyone (44:40) the Day of Decision is the time appointed for them all.

'al-Jumuʿatu [proper name] [the day of gathering, the day of congregating] Friday (9) when the call to prayer is made on Friday; * the name of Sura 62, Medinan sura, so-named because of the reference in verse 9 to the call for the ‘Congregational Prayer on Friday’.

j–m–l camel, grace, beauty, elegance, to adorn, to make beautiful; to have good character, to be kindly, to ask nicely, to treat well; group of people, sentence, to add together, total, entirety; thick rope. Of this root, five forms occur 11 times in the Qur’an: jāmāl once; jāmil seven times; jīmālatun once; jāmal once and jumlatun once.

jāmāl [n.] grace, elegance, beauty (6:16) in them there is beauty when you bring them home [to rest] and when you drive them out [to pasture].
jamil [quasi-act. part.] 1 gracious the Hour is certainly coming, so, forgive with gracious forgiveness 2 generous, amicable then come, I will make provision for you and release you [from the bondage of marriage] with amicable release 3 gracious, charitable, free of rancour, free of bitterness patiently endure what they say, and part with them with a gracious parting 4 comely, goodly, worthy, fitting so comely patience [is most fitting for me]: may God bring all of them back to me.

jimālatun [coll. n.; n. for the species; pl. of pl. n. جمال jimāl] (variously interpreted as) camels; thick ropes; copper and as bright as yellow copper (or, like giant fiery ropes, like yellow camels).

jumlatan [n., used adverbially] whole, in totality, all at once the unbelievers said, ‘If only the Qur’an was sent down to him in one body!’

jamm [quasi-act. part., used adjectivally] very much, abounding, dearly and you love wealth with excessive love.

jنب j–n–b side, part, the great part; partner, neighbour; to put to one side, to avoid, to disdain, to ward off. Of this root, جنب jنب occurs once in the Qur’an.

جنب jنب [quasi-act. part., used adjectivally] very much, abounding, dearly (89:20) and you love wealth with excessive love.

جنب jنب [quasi-act. part., used adjectivally] very much, abounding, dearly (89:20) and you love wealth with excessive love.

جنب jنب [quasi-act. part., used adjectivally] very much, abounding, dearly (89:20) and you love wealth with excessive love.
and جَانِبٌ nine times.

ُٛنُبٌ [imper. of v. جَنِبٌ janaba, doubly trans.] to keep someone away from, to turn someone aside from, to make someone avoid, to protect from, to preserve from and preserve me and my offspring from worshipping idols.

يُعِنَّبٌ [imperf. of pass. v. II جَنِبٌ junnaba] to be spared from, to be protected from the most pious will be spared it.

يُتَجَنُّبٌ [imperf. of v. V جَنِبٌ tajannaba, trans.] to avoid, to shun, to disdain but the most wicked will avoid it.

إِبْنٌ [v. VIII, trans.] to stay away from, to avoid, to shun أَغْفِلْتُ اللَّهِ وَاجِنَبْتُهَا الطَّاغِوْنَ worship God and avoid false gods.

جاَنِبَ [n. pl جَانُوبٍ junūb] side فَإِذَا قَضَيْتُمُ الصَّلَاةَ فَاذْكُرُوا (4:103) after you have performed the prayer, [continue to] remember God—standing, sitting and lying on your sides; *

وَالصَّنَاحِبُ بِالجَانِبِ [lit. the friend-and-partner [lit. the friend at [your] side], the friend who shares business with one, one’s spouse; *

جَنِبُ اللَّهِ (39:56) that which is due to God; *

تَتَجَافَى (32:16) جَنِبُ اللَّهِ جَنُوبِهِمْ عَنِ المَضَاجِع they forsake their beds [lit. their sides keep off the beds], they spend the night in prayer; *

وَجَنِبُ جَنُوبِهِ (36:22) when [the slaughtered animals] completely expire [lit. when its sides fall to the ground].

جَنِبٌ [quasi-act. part.] ١ that which is to one side, unrelated, that which is separated, stranger (4:36) the distant neighbour and/or who is not of kin; *

فَيَصُرَّتْ بِهِ عَن (28:11) جَنِبُ so she watched him from a distance ٢ [jur.] one who is barred from prayer on account of having had intercourse until he/she performs total ablution 

لا تَقْرَبُوا الصَّلَاةَ وَأَلْقُوا سَكَارَى حتَّى تَعْلَمُوا مَا (4:43) do not come anywhere near prayer, while you are intoxicated, until you are aware of what you say, nor [enter a mosque] when you have had intercourse, until you have bathed, unless you are passing through.
jānib [n.] 1 side (28:29) he caught sight of a fire on the side of the Mount; * he becomes haughty, arrogant [lit. he draws away with his side in disdain] 2 direction (17:83) * they cannot eavesdrop on the Supreme Assembly, and they are pelted from every direction.

j–n–h wings of a bird; side; arm, hand; to lean on, to tilt, to incline, to go over, to turn away; error, crime, harm. Of this root, five forms occur 34 times in the Qur’an: جُنَاح janaha twice; جِنَاح janah five times; جِنَاحين janāḥayn once; جَنَحَتْونَ ajniḥatun once and جَنَحَت janāḥ 25 times.

ِجَنَاح janaha a [v. intrans. with prep. إلى] to incline towards وإن ِجَنَحَوا لِلسُّلَف فَأَجَنَحَ لَهَا (8:61) but if they incline towards peace, then incline you to it [too].

ِجَنَاح janāḥ [n. dual جِنَاحان janāḥān, pl. جَنَحَتْونَ ajniḥatun] 1 wing وَمَا مِن دَائِيٍّ فِي الأَرْضِ وَلَا طَائِرٍ يَطِيرُ بِجِنَاحِهِ إِلَّا أَمْمُ أَمْتَالُكُمْ (6:38) there are no creatures on the earth, or birds that fly with their two wings, but they are communities like yourselves 2 arm, side, flank, upper arm, armpit وَأَضْمِمْ يَدِكَ إِلَى جِنَاحِكَ َتَخْرِجُ بَيْضَاءً مِنْ غَيْرِ سَوْءِ (20:22) and place your hand under your armpit: it will come out white without a blemish; * be tender for/to the believers [lit. lower your wing towards the believers].

ِجَنَاح junāḥ [n.] 1 sin, crime; blame, censure, discordance وإن امرأة خافَتْ مِنْ بَعْلِها نَعِورَ أَوْ إِغْرَأَنَّا فَلا جِنَاح عَلَيْهِمَا أَن يُصَلَّحَا (4:128) and if a woman experiences discordance or alienation from her husband, there is no blame on them if they agree between them on a settlement 2 [jur.] financial obligations (2:236) لا جِنَاح عَلَيْكُمْ إِن طَلَقْتُم نِسَاءَ مَا لَمْ تَصَمَّسْنَهُ أَوْ تَفْرَضُوا لَهُنَّ فَرْيَةً there are no financial obligations on you if you divorce women unless you have touched them or have appointed a dowry for them.

*j–n–d troops, forces, host, army; helpers, supporters; thick rocky land; to enlist a fighting force, to muster. Of this root, two words occur 29 times in the Qur’an: جَنْد jund seven times and جَنْدُونَون junād 22 times.
jund [coll. n.] host, army, helpers  67:20  who is this one who will be an army for you to defend you against the Beneficent?

junūd [pl. of n. جَنُود] army, host, helpers, companions 27:17 and marshalled to Solomon were his hosts of jinn, humankind and birds and they were set in battle order.

j–n–f hunchback, to incline, to deviate, to go over, to be crooked, crookedness. Of this root, two forms occur once each in the Qur’an: جَنَفٌ  بناءً and مُتَجَانِفٌ.

Janaf [n./v. n.] unfairness, straying away from the right path, deviation, mistake 2:182 but if anyone has reason to suspect that the testator has made a mistake, or done wrong.

مُتَجَانِفٌ [act. part.] one who inclines towards 5:3 but if any one is forced by hunger [to eat such food], with no inclination to sin, then God is most forgiving and merciful.

j–n–n to shield, to cover, to engulf, shield, enclosure, place of hiding; the world of the jinn, the hidden people; night; grave; heart, inside, foetus; garden, verdant; madness; snake. Of this root, 10 forms occur 201 times in the Qur’an: جَنَّةٌ once; جَنَّ [jann] seven times; جَنْن [jinn] 22 times; مَجْنَّ [majnun] 11 times; جَنْنَةٌ  بناءً jannatun 70 times; جَنْنَةٌ  بناءً jannatân eight times; جَنْنَاتٍ  جمعة jannât 69 times; جَنْنَاتٍ  جمعة junnatun twice and جَنْنَةٌ  بناءً ajinnatun once.

Janna [v. trans./intrans. with prep. على] to cover up, to hide, to descend 6:76 when the night descended over him he saw a star.

Jann [nominalised act. part. used collectively; pl. (or a quasi-pl. of) جَنْن [jinn] (members of a parallel but hidden world of invisible people, beings, forces, spirits, angels or a kind of demon and the like, both good and bad (see app. III of Muhammad
Asad’s *The Message of the Qur’an*); specific usages are contextually determined: 1 (as opposed to humans) the jinn 

\[\text{خلق الإنسان من صلصال كالغاز، وخلق الجَنَّ من مَارِج من نار (15-14)}\]

He created mankind out of dried clay, like pottery, the jinn out of a flame of smokeless fire 2 a big snake, serpent (in one interpretation of 27:10 ‘and throw down your staff’, but when he saw it writhing like a snake (or, a demon), he turned and fled, and did not come back.

\[\text{جَنَّ} \text{[coll. n/pl. (or sing.) of جَانَ} \text{جاجن]} \text{1 the jinn (as opposed to humans) (51:56) I created the jinn and humankind only to worship Me; *الجَنَّ} \text{[name of Sura 72, Medinan sura, so-named because of the reference in verses 1–17 to ‘the Jinn’ 2 hidden beings generally including the jinn and angels, a species of angels said to have been entrusted with guarding the earth and the garden of Paradise (18:50)} \text{إِذْ فَلَنَا لِلُّمَلَّاکَة} \text{إِنَّهُمْ كَانُوا إِلَّا أَسْجَدُوا إِلَّا قَاتِلُونَ} \text{and We said to the angels, ‘Prostrate yourselves before Adam,’ and they prostrated themselves, except إِبْلِیس: he was one of the jinn and so broke away from the command of his Lord.}

\[\text{جَنَّة} \text{[n.] madness (7:184) have they not reflected?, there is no madness in their companion} \text{II [collect. n.] 1 jinn (11:119) the word of your Lord will be fulfilled: ‘I shall definitely fill} \text{جَنَّة} \text{with jinn and men together’ 2 angels (7:158) وَجَعَلْنَا بُنيَّتَاهُم} \text{they claim that He has kinship with the angels, yet the angels themselves know that they will be brought before Him [like the rest of His creation]}

\[\text{مَجنَّنٌ [pass, part.] mad, possessed by a bad spirit} \text{إِنِ رَسُولُمُ الدُّنْيَا وَاللَّهُ لَمْ يَحْتَرَمْهُما} \text{your Messenger who has been sent to you is truly possessed.}

\[\text{جَنَّة} \text{[n., dual جَنَّاتُانْ, pl. جَنَّات} \text{1 garden (17:91) or until you have a garden of} \text{دِئْرِهَا بُنْتَاهُم} \text{children of Adam, do not let Satan seduce you–like his ousting your two parents, from the Garden.}
jnnatun [n.] shield, cover, protection
they have used their oaths as a cover for [their false deeds].

jinnīn [pl. of jinnīn] foetuses, something hidden
and when you were foetuses in the bellies of your mothers.

jannā [coll. n.] fruit, yield, fruit ready for picking
they are reclining on couches lined with brocade, and the ripe fruits of both gardens are near [at hand].

janiyy [quasi-pas. part.] fresh, fruit ready for picking, fruit picked at the right time
and shake the trunk of the palm tree towards you, it will drop upon you ripe dates.

jāhada [v. III, intrans. with prep. ﺞ] to strive, to endeavour, to fight
those who believed and emigrated, and struggled in God’s cause
and who saw what their false gods had prepared for them (8:74)
but if they pressure you to associate with Me anything you do not know [to be deserving], do not obey them.

jadh [v. n. used adverbially] the utmost of, the most possible, to the limit
those who have sworn by God with the utmost of their oaths.

juhd [n./v. n.] capacity, power, ability, extreme effort
those who find nothing [to give for
charity] but the very little they can spare of their utmost effort.

وَجَاهِدُوا (22:78) جهاد [v. n./n.] striving, struggling, fighting in Allah's cause as striving for Him is due.

مَجَاهِدُونَ [pl. of act. part. مَجَاهِد] those who strive, those who fight

We will try you until We know those who strive among you, and the steadfast.

جَهَرْ j-h-r plain treeless land; the outer appearance of a person, appearance; to declare, to say openly, to be loud, to be open, a loud voice; to be pure. Of this root, four forms occur 16 times in the Qur'an: جهَرُ jahara five times; جهَرُ jahr seven times; جهَرَة jaharat three times and a جَهَرًا jaharah once.

جَهَرْ jahara a [v. intrans. with prep. اِلِيّ lā ilāhi] 1 to speak loudly and do not be loud in your prayer, or too quiet, but seek between this a way 2 to speak openly alike among you is the one who conceals his words and the one who speaks them openly.

جَهَرْ jahr [n./v. n.] 1 speaking loudly, raising the voice (7:205) والذَّكِرُ رِبَّكَ فِي نَفْسِكُ تَضْرَعْهَا وَحُيْفَةٌ وَذُوُّ الْجَهَرِ مِنَ الْقُوَّلَ and remember your Lord, in your soul imploringly and in awe, and in subdued tones [lit. without loudness] 2 speaking openly (21:110) إِنَّهُ يَعْلَمُ الْجِهَرَ مِنَ الْقُوَّلَ but He knows what is said openly and He knows what you conceal 3 divulging, announcing, declaring, disclosure, telling or 4:148 God does not like the publicising of evil except [by] someone who has been wronged.

جَهَرَةٌ jaharat [v. n. used adverbially] 1 openly, visibly (2:55) لَنْ نُؤْمِنَّكَ حَتَّى نَرَى اللَّهُ جَهَرَةٌ we will not believe you until we see God visibly 2 expectedly, after a warning (6:47) إِنَّ أَتَاكُمُ عَذَابَ اللَّهِ نَعَضًا أوِ جَهَرَةٌ if the punishment of God should come to you suddenly or with warning.

جَهَرًا jaharah [v. n. used adverbially] openly (71:8) إِنِّي ذُوُّهُمْ I have called them openly/aloud.
j–h–z equipment, gear, rig; to fit out, to prepare, to equip, to make ready; to finish off, to be quick and light-footed. Of this root, two forms occur twice each in the Qur’an: جهَّز jahhaza and جهْز jihāz/jahāz.

 Jahhaza [v. II, trans.] to equip with necessary gear, to rig up, to provide with necessary provisions and when he provided them with their provisions, he placed the drinking-cup in the pack of his brother.

 جهْز jihāz/jahāz [n.] gears, supplies, provisions and when he had provided them with their provisions, he said, ‘Bring me a [half] brother of yours from your father[’s side].’

j–h–l ignorance, lack of knowledge, to ignore; foolishness, quick temper, to be peeved, to be rash. Of this root, six forms occur 24 times in the Qur’an: تَجَّهِلُ najhal five times; جاهِل jāhil once; جاهِلٌ nājhalūn nine times; جهْوِل jahūl once; جهَالَة jahālatun four times and جهْالِيَّة jihāliyyatun four times.

 Najhal [imperf. of v. trans. with no object] to be devoid of knowledge, to have no information, not to know; to be foolish قالوا ياموسى اجعل لنا إجحلا كما نهم هيبة قال إكم قوم تجعلون (7:138) they said, ‘Moses, make for us a god as they have gods.’ He said, ‘Surely you are a people who do not know.’

 Jāhil [act. part., pl. جاهِلون jahīlūn] 1 ignorant قالوا أعزُّوا قال أعزُّوا بالله أن أكون من الجاهلون they said, ‘Are you making fun of us?’ he answered, ‘God forbid that I should be so ignorant’ 2 uninformed, undiscerning, unaware يثبتون (2:273) they undiscerning the undiscerning might think them rich because of their self-restraint [from showing how needy they are] the angry, aggressors, abusers; foolish (25:63) قالوا نسلموا said, ‘Peace.’

 Jāhūl [intens. act. part.] very rash, very foolish; ignominious وإذا خاطَبُهم الجاهلون (33:72) but man carried it–indeed he is sinful, very foolish.

 Jihālatun [n. state of complete unawareness, ignorance,
foolishness whoever of you does evil in ignorance, and thereafter repents and makes amends, God is All-Forgiving, All-Compassionate.

الجاهلية 'al-Jāhiliyyat [proper name] (normally associated with lawlessness) the time prior to the coming of Islam in Arabia, the state of pagan ignorance do they want judgement according to the time prior to the coming of Islam in Arabia [lit. the state of pagan ignorance]?

جَهَنْم jahannam [a borrowing from Hebrew (also thought to be from Persian) occurring 77 times in the Qur’an] Hell our Lord, turn away from us the chastisement of Hell.

جَبََّة jāba [v. trans.] to hollow out [and use for dwellings], to hew Thamūd, who hewed into the rocks in the valley.

أَجَابَ سُؤالَ المُرسلِينَ *how did you answer the messengers* 2 to answer a distress call, to come to the rescue *who is it that answers the distressed when they call upon Him?* 3 to obey, to follow, to respond to *our people, obey God’s summoner and believe in Him.*

أَجِيبَ أُجِيبَ *'ujiba [pass. of v. IV] 1 to be replied to, to be answered on the Day when God assembles the messengers and asks, ‘How were you answered?’ 2 to be granted, to be fulfilled your prayer has been accepted.

أَجِبََّةِ أَجِيبَ *'istajāba [v. X], I [intrans.] 1 to respond, to obey [a
command. Only those who can hear will respond. 2 (with prep. ژ) to answer a prayer/person (21:76) and [also mention] Noah when he cried out to Us long before that and We answered him and saved him and his household 3 to comply with, to follow the call of the Lord will be the best of rewards II [trans.] to accept (42:26) and He accepts those who believe and do good deeds and gives them more of His bounty.

یستجيبا [pass. of v. X] to be obeyed, to be responded to and the ones who seek the path of God from the path of others (42:16) and those who argue about God after He has been obeyed.

جوابا ی answer, reply, response (27:56) but the answer of his people was only to say ...

مجيبا responsive, granting [a wish], replying, answering [a prayer] (11:61) my Lord is Near, Responsive.

j–w–d horses, to seek a horse; generosity, generous person; goodness, excellence, nobility; rain-laden clouds. Of this root, two forms occur once each in the Qur’an: ال‌جُدّيٌّ and جَيْدَ.

ال‌جُدّيٌّ [proper name] the mountain upon which Noah’s ark settled, traditionally identified with Mount Ararat located in either Armenia or Syria and now said to be in Turkey and it [the Ark] settled on [Mount] Jūdiyy.

جَيْدَ [pl. of n./quasi act. part. جَوَّادَ jwād] horses, chargers; magnificent, the select, well-bred (38:31) when, at the close of the day, well-bred light-footed horses were paraded before him ...

j–w–r neighbour, adjacent; to protect, to shelter, to give refuge, to seek refuge, protégé, spouse; to veer away, to tilt, to deviate; to
be unjust, injustice. Of this root, seven forms occur 13 times in the Qur’an: yuğawir once; yüğir five times; yüğar once; istajāra once; jār three times; jā‘ir once and mutajāwiratāt.

yuğawir [imperf. of v. III جاورُ jāwara, trans.] to dwell in the neighbourhood of, to be or become adjacent to, to be a neighbour of (33:60) and then they will not be your neighbours in it but for a short time.

yuğir [imperf. of v. IV أجرَ ajāra, trans. with prep. من] to protect, to grant asylum or sanctuary (72:22) no one will protect me against God.

yuğar [imper. pass.of v. IV أجرَ ajāra, with prep. على] to be protected over/against something or someone, to be given sanctuary against (23:88) say, ‘Who holds in His hand the dominion of everything and protects while against Him there is no protection, [speak] if you know?’

istajāra [v. X, trans.] to ask for protection, to seek asylum, to seek sanctuary, to seek protection [Prophet], grant it to him.

jār I [n.] neighbour (4:36) and the neighbour who is of kin [quasi-act. part.] one who protects, one who provides asylum or sanctuary (8:48) no man shall conquer you today for I am a protector for you.

jā‘ir [act. part.] deviant, going the wrong way, straying away and from the roads are going the wrong way: if He willed, He would have guided you all together.

mutajāwiratāt [pl. of quasi act. part. fem. متَجاورات mutajāwiratun] adjacent, side by side, next to one another, bordering on one another, within easy reach of one another (13:4) and in the land there are neighbouring plots.
جَوْز jāwāza [v. III, trans.] 1 to cross, to traverse (2:249) 
when he crossed it with those who had kept faith with him 2 to pass by, to leave behind, to go further (18:62) 
then when they had gone past the appointed time/place, he said to his servant, ‘Fetch us our lunch!’ 3 [with prep.]

عُسّ jāsa [v. intrans.] to rummage, to peer about, to play havoc, to overrun; to investigate, to spy. Of this root, جاس jāsa occurs once in the Qur’an.

جَوَعُ tajū [imperf. of v. جُعُّ, intrans.] to become or go hungry, to hunger, to yearm for something, to starve, starvation, famine. Of this root, two forms occur five times in the Qur’an: جَوَعُ tajū once and جَوَعُ jū four times.

جَوْعُ jū [n./v. n.] hunger, starvation, famine. He who has removed hunger from them [lit. fed them away from hunger], and made them safe [away] from fear.

جَوْفُ jawf [n.] the interior, the inside, cavity God does not give a man two hearts inside him.
j—w—w atmosphere, the arch of the sky, air, the space between
the face of the earth and what appears to be the sky; large expanse
of open land. Of this root, جوُ Jaww occurs once in the Qur'an.

َأَمِّيْ يَرَوْاً إِلَى الْبَيْنَاءِ مَسْحُرَاتٍ فِي جُوُّ (16:79)
do they not consider the birds, sustained (or, enabled) [lit. subjected] in the air of the sky, nothing holding them up except God?

ـ j—y—‘ to come, to arrive, to reach, to get, to bring; large ditch for collecting rain. Of this root, three forms occur 278 times in the
Qur'an: جَاءَ jā‘a 275 times; جَيِّفَ jī‘a twice and جَيْهِ ajā‘a once.

وجَاءَ من أقصى المدينة [v. intrans.] 1 to come from the furthest part of the city, a man came running:
rajā’i‘ il‘ayn *a‘dun man who has answered the call of
nature [lit. one of you came from the low land] 2 to approach
ِلكِنْ أَمَّةٌ أَجْلَ أَذَا جَاءَ أَجْلُهُمْ فَلا يَنْتَخِبُونَ سَاعَةً وَلا يَنْتَقِيمُونَ (10:49)
to every nation a term; when their term arrives they shall not put
it back by a single hour, nor put it forward 3 [with prep. ـ to bring, to bring about, to do]
من جاء بالحصن فئة عشر أمتاليها ومن (6:160)
جاء بالسبيلة فلا يُبَارِزُ إلا مثلها whoever brings about [something] good, shall have ten times the like of it, and whoever brings about
[something] evil, shall be repaid only the like of it ِII [v. trans.] 1
to come to a teaching from your Lord has come to you 2 to commit
أَجْرُهُمْ لَنْ تَعْرَفَ أَهْلَهُ فَلْتَعْرَفَ أَهْلَهُ (18:71)
أَجْرًا إِنْ لَمْ تَحْضِرْهُ سَنَّةً did you make a hole in it, so as to drown its
passengers/occupants]??, indeed, you have committed a foul
thing! 3 to come to, to visit someone, to approach, overtake
(6:61)
حتى إذا جاء أحكم الموت توقفت رسلنا till death visits/approaches any of
you. Our envoys claim him 4 [with prep. ـ to bring something to
someone, to offer, to come to someone with]
ولَنْ جَنَّتْمُ بَالْيَةً (30:58)
لِيُقُولُنَّ الَّذِينَ كَفَرُوا إِنْ أَنتُمْ إِلَّا مَطَوَّنَ yet if you brought them a miracle,
the disbelievers would still say, 'You [messengers] are only
bringers of falsehood.'

جوِّ jī‘a [pass. v. with prep. ـ to be brought (89:23)
يجِّهُ and on that Day Hell is brought near.
اذاءً 'ajā'a [v. IV, trans.] to cause to come/go, to compel to come/go, to drive someone to something (19:23) جَذَعُ النُّخلة birth-pangs drove her to the trunk of the palm tree.

j–y–b neckline of a garment; to cut out, to hollow; breast, bosom; entrance. Of this root, two forms occur three times in the Qur’an: جَيْبُ jayb twice and جَيْبوُبُ juyūb once.

جَيْبُ jayb [n., pl جَيْبوُبُ juyūb] 1 garment’s neckline (24:31) وَلْيُصْرِبُنَّ بِخُمْرِهِنَّ عَلَى جَيْبوُبِهِنَّ they should draw their head scarves to cover their necklines 2 an opening in a garment (28:32) جَيْبُكَ تَخْرُجُ بِبَيْضَاءَ مِنْ عِبْرِ سَوْمَ put your hand inside your garment and it will come out white without a blemish.

j–y–d neck, long beautiful neck, to have a long beautiful neck. Of this root, جَيْدُ jīd occurs once in the Qur’an.

جَيْدُ [n.] neck. فِي جَيْدِهَا حَيْلَ مِن مَسَدَ around her neck [let there be] a rope of palm fibre.
/ḥā/

'āl-hā' the sixth letter of the alphabet; it represents a voiceless pharyngeal fricative sound.

h-b-b grains, seeds, plants, bulbs; core of the heart, affection, love, to love, to prefer; loved one, a friend; dew. Of this root, eight forms occur 95 times in the Qur’an: ḥabbaba once; ḥābb 64 times; ḥabab four times; ḥabb nine times; ḥabb three times; ḥibbā once; mahhabbatun once; ḥabb seven times and ḥabbatun five times.

ḥababba [v. II, trans.] to render likeable, to cause something to be loved, liked or accepted, to endear something, to make oneself beloved: ‘Allāh ḥabbī lāmīn al-īmān wa-ra’īna fī ‘ilmī mānī ‘āh (49:7) but God has endeared faith to you and made it beautiful in your hearts.

‘āhba [v. IV, trans.] 1 to like, would any of you like to eat the flesh of his brother [even] dead? 2 to want dearly, to wish, to desire: ‘Allāh ‘āhiyyū an-nīn (9:108) in it are men who desire to grow in purity.

‘astḥabba [v. X, trans.] to prefer, to find more likeable, desirable: ṣabīna ta‘awwālidhunnā, ‘astḥabba ‘al-‘u‘āmī lā‘i lāhīdī (41:17) as for Thamād, We showed them the right way, but they preferred blindness to guidance.

‘āhbab [n.] love: ‘Allāh ‘āhba lāmīn ‘alāhī ‘āhba lāmīn ‘alāhī (2:165) because there are some who choose to worship others besides God as rivals to Him, loving them with the love due to God, but the believers have greater love for God; *(12:30)* he has smitten her with love [lit. penetrated the core of
her heart]; and they give food, for
the love of Him [also interpreted as: even though they long for it
themselves].

‘ahabb [elat.] 1 dearer, more loved
 propósito de ellos, a quien les
 was said to each other, ‘Joseph and his
brother are indeed dearer to our father than we are’ 2 more
desirable, dearer, preferable (12:33)
قال رب السجن أحب إلي ماما يذعونني
إليه he said, ‘My Lord!, the prison is more desirable to me
than what they are asking me to do.’

وقال فprivileged [pl. of n. حبيب habib] loved ones
حبب والنصارى نحن أبناء الله وحبابه
the Jews and the Christians say, ‘We
are the children of God and His beloved ones.’

mahabbatun [v. n./n.] love (20:39) and
I showered My love [lit. love from Me] upon you.

habb [coll. n.] 1 grains (50:9)
حبب جاتاح وحباب المصيد and We send down from the sky blessed water,
and with it grow gardens and grain of harvested crops 2 seed
إن الله فائق الحب ونفوذ يخرج الحي من الميت (6:95) it is God who splits
open the seed and the fruit stone: He brings out the living from
the dead.

habbatun [n.] a single grain (2:261)
حبب مثل الله يفقون أموالهم في سبيله الله كمثلك حبب أنتي
the likeness of those
who spend their wealth in God’s cause is as is the likeness of a
grain that produces seven ears, each bearing a hundred grains.

h–b–r trace of an old mound, striped cloth made in the
Yemen; embroidery, to embroider, silken material; to make
beautiful, to make happy, to make pleasant; ink, writing; learned
person, priest, rabbi, an authority in matters of faith. Of this root,
two forms occur six times in the Qur’an: يُحبَرُونَ twice and
‘ahbār four times.

yuhbar [imperf. pass. v. خير hubira] to be made happy
فامام الله عمنا وعملوا الصالحات فهم في روضة يَتَحَرَّونَ (30:15) as for those
who believed and did good deeds, they will be in a Garden, made
happy.
أَهْبَرٌ 188

ahbār [pl. of n. حُبَرَ habr/hibr] variously interpreted as a learned person, an authority in matters of faith, a priest, a rabbi

إِنَّا أَنْزَلْنَا الْبِيْعَةَ فِيهَا هَذِهِ وَنُورٌ يَحْكِمُ بِهَا الْبِيْعَةَ الَّذِينَ أَسْلَمُوا لَنَا وَالْإِلَهَيْنِ: الرَّبَّ وَالْأَحْبَارُ 5:44

We revealed the Torah, with guidance and light in it, by which the prophets, who had submitted [to God], made judgement for the Jews, and [so did] the rabbis and the scholars.

h–b–s to detain, to restrict, to confine, prison; to endow. Of this root, يَحْبِسُ yahbis occurs twice in the Qur’an.

يَحْبِسُ [imperf. of v. حِبَسَ habasa, trans.] 1 to delay, to stop from happening ولَنْ أَحْرَنَا عَلَيْهِمُ العَذَابَ إِلَّا أَمَّةً مُّعْتَمَدَةً لِّيُؤْلُنَّ ما يَحْبِسَهُ and if We delay the chastisement until a reckoned time they are sure to say, ‘What is delaying it?’ 2 [jur.] to detain, to keep back بِأَمْوَةٍ الَّذِينَ عَمِنَّا شَهَادَةً بَيْنَكُمْ إِذَا حَصَرَ أَحْدَثْكُمُ الْمُوَتِّ حِينَ الْوُصْيَةِ (5:106)

أَتُدُّنُّ أَمْوَاتُكُمْ مِنْ عَلَى الْأَرْضِ أَمْ مَحْتُومُ مَعْمَوَّة هُمْ يُحِبِّسُونَهَا مِنْ بَعْدِ الْمَوْتِ you who believe, the method of testifying among you when death approaches any of you and you are making a bequest, is to let two just men of your own people act as witnesses, or let two men from another people, if you are journeying in the land and the calamity of death afflicts you—you should keep back the two witnesses after prayer.

h–b–t cattle disease of swelling of the stomach caused by overeating and gas, to bloat; to be frustrated, to come to nothing, to be undone, to be futile, to be of no avail. Of this root, two forms occur 16 times in the Qur’an: حَبِيطُ habītā 12 times and ْاُحِبْتَ 4 times.

حَبِيطُ habītā [v. intrans.] to be futile, to come to nothing, to be of no avail, to be in vain (39:65) if you ascribe any partner [to God], all your work will come to nothing.

أَحْبَطَ ْاُحِبَّأَتَ [v. IV, trans.] to frustrate, to cause to come to nothing, to cause to be of no avail (33:19) أَلِنَّكُمْ لَمْ يُؤْمِنُوا فَأَحْبَطَ اللَّهُ أَعْمَالَهُمُ such people have not believed, so God brings their deeds to nothing.

h–b–k knot, belt, girdle; to weave tightly, to braid; track, lines,
trails of ships, wake, orbits of stars and planets. Of this root, حَبُّوك occurs once in the Qur’an.

حَبُّوك [pl. of n. حَبَال hibāk] trails, orbits by the sky with its many orbits.

حَبّ/حَابُل h–b–l rope, halter; connection, link, means, covenant, pledge; snare, wiles, stratagem; to conceive a child. Of this root, two words occur seven times in the Qur’an: حَابِل five times and حَابُل twice.

حَابِل [n.; pl. حَابَال hibāl] rope, cord, they threw their ropes and staffs, and said: ‘By Pharaoh’s might, we shall be the victors’; *(3:103) bond, pledge, covenant of God [lit. by the rope of God]; حَابِل الوَرَيد (16:50) the jugular vein.

حَتَّى particle occurring 142 times in the Qur’an and broadly functioning as: I preposition, meaning ‘until’, ‘to the point of’, ‘up to’, ‘as far as’. It precedes either a noun, as in (97:5) حَتَّى مُطَلَّع الفجر till the rising of dawn; or a sentence, as in (20:91) حَتَّى يَزَجِّعُ إِلَيْنَا حَتَّى يَزَجِّعُ إِلَيْنَا. Until Moses returns to us II conjunction حَتَّى in order that’, ‘in order to’, as in (63:7) هم الذين يُقَلَّلُونَ لَا يَتَفَقُّونَ عَلَيْنَى. They are the ones who say, ‘Do not give financial support to those who follow God’s Messenger, so that they may disperse.’ Many instances of the conjunctive, meaning ‘in order to’ are also interpreted as prepositional, meaning ‘until’, as in (49:9) حَتَّى تَفَقَّدَ الْمُلْكَ حَتَّى تَفَقَّدَ الْمُلْكَ. Fight that which does wrong until (or, in order that) it returns to God’s commandment II meaning ‘unless’ (8:53) يَقُولُوا حَتَّى يَقُولُوا لَا إِنَّا نَحْنُ إِنَّا نَحْنُ. That is because God would never change a favour He had conferred upon a people unless they change what is in themselves III said to be synonymous with the meaning of exceptive, possibly as in (2:102) وَمَا يَتَّلَبُونَ مِن أَحَدٍ حَتَّى يَقُولُوا لَا إِنَّا نَحْنُ إِنَّا نَحْنُ. yet they [these two] never taught anyone before/without first saying, ‘We are a test, so do not [fall for us and] reject the faith.’
hīt—m fate, decree, to ordain, to make absolutely irreversible; black; ill-fated. Of this root, هَتَمُّ hatm occurs once in the Qur’an.

Hatm [v. n.; n.] decree, ordinance, judicial decision (19:71) وإن منهم إلا واردها كان على ربك هَتَمًا مُّقْضِيًا there is not one of you but shall come to it, it is a decree [imposed by Him] upon your Lord Himself, that must be fulfilled.

hīt—with th—to urge, to spur on; to be fast, energetic; agitation; continuous motion. Of this root, هَثَثُ hathīth occurs once in the Qur’an.

Hathith [quasi-act. part., used adverbially] swift, brisk يَعْضُى اللَّيْلُ النَّهَارَ يَطْلُبُهُ هَثُثًا (7:54) He makes the night cover the day; going after it swiftly.

hīb—b barrier, cover; to veil, to screen, to seclude, to prevent; to disappear, to vanish; eyebrow; doorkeeper. Of this root, two forms occur eight times in the Qur’an: حِبّ hijāb seven times and محجوبون mahjūbūn once.

Hijāb [n./v. n.] 1 screen, curtain, veil (33:53) وإذا سألتموهن من وراء حجاب and if you ask them for something, do so from behind a screen 2 seclusion (19:17) فاتخذت من ذويهم حجابا so, she went into seclusion away from them.

Mahjūbūn [pl. of pass. part. محجووب mahjūb] secluded, debarred, shut off, excluded (83:15) كلا إنهم عن ربهم يومذن لمحجووبون no indeed!, on that Day they will be debarred from their Lord.

hīj—j head fracture, to test the depth of a head fracture; proof, argument, to argue, to defeat in an argument; to visit, to make a pilgrimage—particularly to the Holy Mosque in Mecca, pilgrim; a year’s work, year. Of this root, eight forms occur 33 times in the Qur’an: حَجّ hijja once; حَجّ حاجاج hājja 12 times; يَطَّهِرُونّ yataḥājjūn once; حَجّ حاجج hijj once; حَجّ حاجج hijajj once and حَجّ حاجج hujjatūn seven times.

Hajja u [v. trans.] [jur.] to perform the ritual of ḥajj (rendered as: major pilgrimage, for the want of a better term)
pilgrimage in the Holy places in Mecca during the prescribed period.ُ

Safā and Marwa are among the rites of God, so for those who make major or minor pilgrimage to the House it is no offence to circulate between the two.

 حاجَةٌ hāja [v. III trans.] to argue with one another, to dispute with one another and his people disputed with him, and he said, ‘How can you dispute with me about God when He has guided me.’

حجَّةٌ hajj [n.] [jur.] the annual pilgrimage to the Holy Places in Mecca during the prescribed period and carried out in the prescribed manner (2:197) the Pilgrimage takes place during prescribed months; *the Greater/est Hajj the Hajj of the largest number (9:20) the Hajj of the smaller number (3:97) because the Prophet died soon after it; *the name of Sura 22, Medinan sura, so-named because of the reference in verse 27 to the call to ‘the Pilgrimage’.

حجَّةٌ hijj [v. n.] visiting, making the pilgrimage to Mecca during the prescribed time (3:97) owed to God by all people is making the pilgrimage to the House, [a duty incumbent upon one] who can find a way to it.

حجَّةٌ hijaj [pl. of fem. n. hijjatun] a year (28:27) I wish to marry you to one of these two daughters of mine, on condition that you hire yourself to me for eight years.

حجَّةٌ hijjatun [n.] argument, proof, evidence (42:16) and [as for] those who argue about God after He has been obeyed, their argument is null and void with their Lord.

جُرْنَ h–j–r stone, to stone; to solidify; enclosure, room; to confine; to deny access, to limit, to declare legally incompetent, to freeze; cunning person, brains, discerning faculty. Of this root, five
forms occur 21 times in the Qur’an: حجر hijr seven times; حجور hujūr once; حجرات hujurāt once; حجارة hajār twice and hijāratun 10 times.

حجر hijr I [v. n.] 1 [functioning as a quasi-pass. part.] that which is earmarked for a certain purpose, reserved for exclusive use (6:138) and they [also] say, ‘These sacredly reserved cattle and tillage [crops], none but those we wish may eat them’—so they claim!; [an interjection] absolutely forbidden!; absolutely untouchable! used as an expression in pre-Islamic Arabia to gain safe conduct from an enemy during the forbidden months: يوم يرون الملائكة لا يشترى يوممئذ للcuraين ويقولون حجرًا (25:22) the day they will see the angels, [there will be] no good tides that day for the guilty, they [the angels] will say [to them ‘halt’] it is absolutely forbidden [for you to go any further towards the Garden] 2 [functioning as a quasi-act. part.] controlling power, restrictive power *(78:9)* for a rational person, person of discernment, reasonable person [lit. for a person with restraint] II [n.] enclosure, stone dwelling, stone city, name of the city in which the tribe of Thamūd lived *(15:80)* the people of ʾal-Hijr, the inhabitants of ʾal-Hijr, the tribe of Thamūd (q.v.) who hued for themselves dwellings in the rock face; *الحجر* name of Sura 15, Meccan sura, so-named because of the reference in verse 80 to the ‘Stone City’ of Thamūd.

حجاب hujūr [pl. of n./v. n. حجْر hijr or hajr] bosom, lap (front of a garment from the waist to the knee); restriction *(4:23)* in your care, under your guardianship [lit. in your laps].

حجرات hujurāt [pl. of n. حجرة hujrat] enclosures of any type, rooms, bedrooms, private quarters (49:4) امن الذين ينادونك من وراء those who call you [Prophet] from outside your private rooms—most of them lack understanding; *حجرات a name of Sura 49, Medinan sura, so-named because of the reference in verse 4 to the Prophet’s ‘Private Quarters’.

حجر hajār [n., pl. حجارة hijāratun] 1 stone, rock *(2:74)*
even after that, your hearts became hard, as hard as rocks, or even harder 2 clumps of hardened mud. We may shower upon them clumps of hard clay.

h–j–z barrier, dam, to separate, to put a stop to, to deny; to knot a belt, to truss up a camel in order to treat body sores. Of this root, two forms occur once each in the Qur’an: حاجز hājiz and حاجزين hājizīn.

حاجز [n.] barrier وجعل بين البحرين حاجزًا (27:61) and ordained a barrier between the two bodies of water.

حاجزين [pl. of act. part. حاجز hājiz] one who keeps back, one who prevents, one who shields (69:47) and not one of you could have shielded (or, defended) him.

h–d–b rocky hill; to be a hunchback; high waves, hardship, difficult situation; to dote on, to take care of, care. Of this root, حدب hadab occurs once in the Qur’an:

حتى إذا فتحت وأوجوحت ومأوجوحت (21:96) until when the peoples of Gog and Magog are let loose and they stream swiftly out of every highland.

h–d–th new, novel, youth; to originate, to create; to happen, incident, occurrence; to tell, to narrate, to speak to, to disclose. Of this root, five forms occur 36 times in the Qur’an: تحدث tuhaddith three times; يتحدث yuhdith three times; محدث muhath twice; حديث hadith 23 times and أحاديث aḥādīth five times.

تحدث tuhaddith [imperf. of v. II حدث haddatha] 1 to divulge, to disclose, to tell (something) on that Day, it will tell its story 2 [with prep. اب] to acquaint someone with, to tell someone something, to inform someone of how can you disclose to them what God has revealed to you, so that they may be able to use it to argue against you before your Lord? 3 to acknowledge, to show gratitude and as for the blessings of your Lord, so [forever] acknowledge [them].
**nuhdith [imperf. of v. IV ُأَحْدَثُ أَحْدَثُهُ] 1** to cause something to come about

you can never know, for God may very well bring about a [new] situation 2 to initiate

if you follow me, then, do not ask me about anything till I [myself] start to make a mention of it to you.

**مَخْدَثُ muddath [pass. part.] something newly created, fresh**

which I têm from ذَكَرُ أَنَّهُمْ من ذَكَرُ أَنَّهُمْ مَخْدَثٌ إِلَّا أَتَعَفُّوْهُ وَهُمْ يُعَفِّٰوْنِ (21:2) no newly revealed reminder comes to them from their Lord, but they listen to it as they play.

**حَدِيثٌ hadith [n., pl. حُدُّثُ أَحْدَاثٌ أَحْدَاثُهُ] 1** discourse

let them produce one discourse like it if they are truthful 2 conversation, chat

then, when you have eaten, disperse, and do not stay on desiring a chat 3 statement, tidings, news
do you [people] marvel at this tidings? 4 topic, subject of conversation

when you come across people who speak ill of our revelations, turn away from them until they move on to another topic 5 piece of information

when the Prophet told something in confidence to one of his wives 6 story, account, tale

and when the Prophet told something in confidence to one of his wives 6 story, account, tale

has the story of the honoured guests of Abraham reached you? 7 lesson, example, cautionary tale

whenever a messenger came to a community, they called him a liar, so We destroyed them one after the other and made them into cautionary tales 8 events, happenings (in an interpretation of 12:6)

and whenever a messenger came to a community, they called him a liar, so We destroyed them one after the other and made them into cautionary tales 8 events, happenings (in an interpretation of 12:6)

and whenever a messenger came to a community, they called him a liar, so We destroyed them one after the other and made them into cautionary tales 8 events, happenings (in an interpretation of 12:6)

and whenever a messenger came to a community, they called him a liar, so We destroyed them one after the other and made them into cautionary tales 8 events, happenings (in an interpretation of 12:6)

and whenever a messenger came to a community, they called him a liar, so We destroyed them one after the other and made them into cautionary tales 8 events, happenings (in an interpretation of 12:6)

and whenever a messenger came to a community, they called him a liar, so We destroyed them one after the other and made them into cautionary tales 8 events, happenings (in an interpretation of 12:6)

and whenever a messenger came to a community, they called him a liar, so We destroyed them one after the other and made them into cautionary tales 8 events, happenings (in an interpretation of 12:6)

and whenever a messenger came to a community, they called him a liar, so We destroyed them one after the other and made them into cautionary tales 8 events, happenings (in an interpretation of 12:6)

and whenever a messenger came to a community, they called him a liar, so We destroyed them one after the other and made them into cautionary tales 8 events, happenings (in an interpretation of 12:6)

and whenever a messenger came to a community, they called him a liar, so We destroyed them one after the other and made them into cautionary tales 8 events, happenings (in an interpretation of 12:6)

and whenever a messenger came to a community, they called him a liar, so We destroyed them one after the other and made them into cautionary tales 8 events, happenings (in an interpretation of 12:6)

and whenever a messenger came to a community, they called him a liar, so We destroyed them one after the other and made them into cautionary tales 8 events, happenings (in an interpretation of 12:6)

and whenever a messenger came to a community, they called him a liar, so We destroyed them one after the other and made them into cautionary tales 8 events, happenings (in an interpretation of 12:6)

and whenever a messenger came to a community, they called him a liar, so We destroyed them one after the other and made them into cautionary tales 8 events, happenings (in an interpretation of 12:6)

and whenever a messenger came to a community, they called him a liar, so We destroyed them one after the other and made them into cautionary tales 8 events, happenings (in an interpretation of 12:6)

and whenever a messenger came to a community, they called him a liar, so We destroyed them one after the other and made them into cautionary tales 8 events, happenings (in an interpretation of 12:6)

and whenever a messenger came to a community, they called him a liar, so We destroyed them one after the other and made them into cautionary tales 8 events, happenings (in an interpretation of 12:6)

and whenever a messenger came to a community, they called him a liar, so We destroyed them one after the other and made them into cautionary tales 8 events, happenings (in an interpretation of 12:6)

and whenever a messenger came to a community, they called him a liar, so We destroyed them one after the other and made them into cautionary tales 8 events, happenings (in an interpretation of 12:6)

and whenever a messenger came to a community, they called him a liar, so We destroyed them one after the other and made them into cautionary tales 8 events, happenings (in an interpretation of 12:6)

and whenever a messenger came to a community, they called him a liar, so We destroyed them one after the other and made them into cautionary tales 8 events, happenings (in an interpretation of 12:6)

and whenever a messenger came to a community, they called him a liar, so We destroyed them one after the other and made them into cautionary tales 8 events, happenings (in an interpretation of 12:6)

and whenever a messenger came to a community, they called him a liar, so We destroyed them one after the other and made them into cautionary tales 8 events, happenings (in an interpretation of 12:6)

and whenever a messenger came to a community, they called him a liar, so We destroyed them one after the other and made them into cautionary tales 8 events, happenings (in an interpretation of 12:6)
to be in mourning; to oppose, to act contrary to, iron. Of this root, four forms occur 25 times in the Qur’an: حَدَّا hādda four times; حَدَوُد hudūd 14 times; حَدَاد hidād once and حَدَّد hadūd six times.

حَلَا [v. III, trans.] to oppose, to act contrary to (9:63) do they not know that whoever sets himself against God and His Messenger, for him will be the Fire of Hell, there to stay.

حَدُود hudūd [pl. of n. حُدُد hadd] 1 prescribed limits, boundaries the desert Arabs are excessive in their disbelief and hypocrisy, and more likely not to know the limits of what God has sent down upon His Messenger 2 ordinance, decrees, laws do not drive them out of their homes—nor should they themselves leave—unless they commit a flagrant indecency, these are God’s decrees—whoever goes against God’s decrees wrongs himself.

وَأَنْزَلَهُ التَّحْدِيد حَدِيد I [n.] iron and We sent iron, of great strength and many uses for mankind II [quasi-act. part., pl. حَدِيَّدات hidādat] sharp; * سَلَّفُوكَم بِالسَّنَةِ حَدَاد (9:19) they lash at you with sharp tongues; *فَيَصَرُّكَ الْيَوْمُ حَدَّد (22:22) so your sight is sharp today; * حَدِيد the hard name of Sura 57, Medinan sura, so-named because of the reference in verse 25 to ‘Iron’ as a metal of great strength.

حَدَائِق h–d–q pupil of the eye, to gaze; to encircle, to encompass; walled garden or cultivated land, large deep ditch for storing water. Of this root, حَدَائِقُ hadā’iq occurs three times in the Qur’an.

حَدَائِقُ hadā’iq [pl. of n. حَدَائَقَات hidāqatun] garden planted with trees, particularly fruit-bearing ones (27:60) and We sent for you water from the sky with which We caused gardens of delight to grow.

حَدَار h–dh–r rough, stony, difficult-going land; caution, alertness, precaution; to beware, to be on one’s guard; to warn, to caution. Of this root, six forms occur 21 times in the Qur’an: يَحَذَّرُ yahdhar
12 times; 

yyadhdhir twice; 

ḥadhar twice; 

ḥidhr three times; 

ḥādhirūn once and 

mahdhrūn once.

yyadhar [imperf. of ḥadhar, trans.] 1 to beware of, to be on one’s guard ḥādhirūn: they are the enemy, beware of them 2 to fear ṣurrahāt 3 to take precautions, to guard against something, 4 to be in awe of, to be mindful of, to be conscious of, to warn or caution or make someone aware of God warns you to beware of Himself; God is compassionate towards His servants.

yyadhdhir [imperf. of v. II ḥadhdhara, doubly trans.] to warn or caution or make someone aware of ḥādhirūn: they put their fingers into their ears because of the thunderclaps, fearing death.

ḥidhr [v. n.] precaution, guard *be on your guard.

ḥādhirūn [pl. of act. part. ḥādir ḥādhir (variant reading ḥādirūn, pl. of quasi-act. part ḥādir ḥadhir)] one who is on his guard, one taking precautions, vigilant, attentive, careful, alert and we are a large army, vigilant.

mahdhrūn [pass. part.] that which is to be reckoned with, to be feared the punishment of your Lord is to be feared.

h–r–b spear; to extort; war, to wage war; to become angry; lion’s den; palace; temple, prayer niche, place of honour; studs in a coat of armour. Of this root, four forms occur 11 times in the Qur’an: ḥārub; 

ḥārab two times; 

ḥarb four times; 

miḥrāb four times and 

mahārib once.
and those who took for themselves a mosque in an attempt to cause harm, disbelief and disunity among the believers, and as an outpost for those who fought God and His Messenger.

whenver they kindle a fire of war, God puts it out.

and has the story of the litigants come to you, when they climbed into the private quarters?

so the angels called out to him, while he stood praying in the sanctuary.

h–r–th plantation, cultivated land; plough, to plough, to sow seeds, to till, tillage; earnings, to earn, to work for one’s living; to study footprints. Of this root, two forms occur 14 times in the Qur’an: tahruthūn once and harth 13 times.

have you considered what you till?, is it you who cause it to grow or are We the grower?!

it is a cow, not broken to plough the earth or water the tillage, perfect and unblemished 2 crops, yields of agricultural land (6:138) and unclean they [also] say, ‘These are sacrosanct cattle and tillage [crops]; none but those we wish may eat them’– so they claim! 3 reward, recompense, harvest anyone who desires the harvest of the life to come, We shall increase his harvest for him 4 tillage, land prepared for sowing seeds your women are fields for you, so go into your fields [whenever, however or whichever way] you like.

h–r–j thick tangle of reeds or trees; arbour; to oppress;
distress, critical situation; to commit an offence; prohibition, to impede; to refrain from doing. Of this root, حَرَجِّ ُharaj occurs 15 times in the Qur’ān.

Haraj ٌ I [n.] 1 crime, sin, blame, reproach, censure (48:17) ليس على الأغني حرج ولا على الأعرج حرج ولا على المريض حرج no blame/censure attaches to the blind, the lame, or the sick [for not fighting] 2 hardship, burden, God does not desire to place any hardship on you 3 difficulty, constriction, impediment, constraint فلا ورزقك لا يؤمنون حتى (4:65) يحكموك فيما سحر بينهم ثم لا يجدوا في أنفسهم حرجا مما قضينت but no, by your Lord, they will not believe until they seek your arbitration in what has erupted between them and then will find no constraint in their hearts regarding your judgement II [v. n. used adjectively (also read as: حَرَجِّ ُharaj quasi-pass. part.)] that which is oppressed or constricted ومن يدرد أن يضلله سحر صبرة صبيح حرجا كأنما يصمى في (6:125) but whomsoever He wishes to lead astray, He makes narrow his breast as if he was ascending into the sky.

حَرَدُ h-r-d severance of the tendon of a camel’s front leg; to cut, to perforate; to deny, to hold back, to stop; to intend, resolution; anger; to stay away from a group, to be twisted. Of this root, حَرَدُ ُhard occurs once in the Qur’ān.

حَرَدُ ُhard [v. n.] variously interpreted as: denial (of a share of a crop to the poor); cutting off, reaping (a harvest); (carrying out) a resolution; or, anger and resentment (towards the needy or towards giving the needy their prescribed share of the crop) وغدوا على حاج فادرين (68:25) they left early, bent on their purpose [depriving the poor].

حَرَرُ h-r-r heat, thirst, to become hot, to intensify; volcanic rocky land; free person, to liberate, to set free; the best of anything, to dedicate to the service of God; silk, to set right. Of this root, six forms occur 15 times in the Qur’ān: تَخْرِيرُ tahrīr five times; مُخْرِرُ muharrar once; حَرُّ hurr twice; حَرَرُ harr three times; حَرْرُharūr once and حَرِيرُharīr three times.

تَخْرِيرُ tahrīr [v. n.] liberating, setting free ُ رقبة ُ (4:92)
setting a slave free [lit. liberating a neck].

مُحَرَّرَ [pass. part.] person dedicated, or consecrated, to the service of God (3:35) and remember when a woman of [the house of] 'imrān said, ‘Lord, I vow in dedication what is in my womb entirely to you; so accept [this] from me.’

حُرُّ [quasi-act. part.] a free man (as opposed to a slave) and retribution is prescribed for you in cases of the slave: freeman for freeman, slave for a slave.

وقلوا لا تتغزوا في الحُرَّ قَل دار جَهَنَّم أشد حُرًا (9:81) and they said, ‘Don’t go to war in the heat’, say, ‘Hellfire is more intense in heat.’

حَوَّرُ [n.] heat of the sun, intense heat neither the shade, nor the heat [alike].

حَمِيرُ [n.] silk, silk material (35:33) and their clothes therein will be [off] silk.

حَرَّسُ h–r–s guard, to stand guard, to watch, to protect. Of this root, حَرَّسُ occurs once in the Qur’an.

وَأَنَّا لُسْتَنَا السَّمَاءُ (72:8) فَوَجِدْنَاهَا مَلَتْ حَرَّسًا شَهِيدًا وَشَيْبًا we probed heaven, but found that it had been filled with strong guards and meteors.

حَرَّسُ h–r–s to peel off; to split, to rip open; intense desire, greed, to covet; to show concern for, to take great care of. Of this root, three forms occur five times in the Qur’an: حَرَّسَ three times; حُرَّسُ once and حُرَّسُ Aḥras once.

حَرَّسَ i [v. intrans.] 1 to take extra care, to be meticulously on your guard

وَإِنْ تَسْتَطِيعُوا أَنْ يَحْذُرُوا بَيْنَ الْمَآءَ وَلَوْ (4:129) you will never be able to deal equally between [your] wives, no matter how much care you take 2 [with prep. على] to show concern for, to be anxious about (16:37) فإن الله لا يَهْدِي مَن يُضَلْ even if you [Prophet] are anxious for their
guidance, God does not guide those who misguide others.

حَرَضَ [intens. act. part.] full of concern, solicitous, caring. شَجَعَ حَرَضَكُمْ رَسُولَ ُمَن أَفْسَكُمْ عَزِيزٌ عَلَيْهِ مَا عَنْتُمُ حَرَضَكُمْ عليهكم (9:128) a Messenger has come to you from among yourselves—distressing to him is your suffering; he is deeply concerned for you.

أَحْرَضَ [elat.] more/most covetous, more/most attached to. وَلَتَجِدُوا أَحْرَضَ النَّاسِ عَلَى حَيَاةٍ and of all other people you are sure to find them, most attached to life.

حُرَضُ h–r–d base person, corruption, to corrupt; to perish, to be in danger of death, to be mentally and physically degenerate; to urge, to spur on, to rouse, foolish person. Of this root, two forms occur three times in the Qur’an: حَرَضَ twice and حَرَضَ once.

حَرَضْ [imper. of v. حَرَضَ, trans.] to urge, to spur on, to exhort the believers to fight.

حَرَضَ [v. n. functioning as a quasi-act/pass. part.] one who is mentally and physically degenerate, emaciated. قالوا (12:85) تَأْلَّيْهَا نَفْتًا تَذَكَّرُ ِيَوْسُفَ حَتَّى تَكُونُ حَرَضًا أَوُّ تَكُونُ مِنَ الْقَالِينَ they said, ‘By God!, you will continue remembering/mentioning Joseph until you become extremely emaciated, or become of the dead.’

حُرَفُ h–r–f edge, ledge, side; to deviate, to veer, to slant; to distort, to pervert; a profession, a craft; to take up a trade; to be hot and spicy. Of this root, three forms occur six times in the Qur’an: يُحَرِّفُ four times; مُحَرَّفُ mutaharrif once and حَرْفُ harf once.

يُحَرِّفُ [imperf. of v. حَرَفَ, trans.] to alter, to distort, to twist to pervert. يَسْمَعُونَ كَلَامَ اللَّهِ ثُمَّ يُحَرِّفُونَهُ بَعْدَ ما (2:75) عَلَقَةً وَهُمْ يَعْلَمُونَ they hear the words of God and then pervert them after they have understood them.

مُحَرَّفُ mutaharrif [act. part.] one who approaches from the side, one coming sideways * (8:16) going sideways for fighting, manoeuvring for battle.
حروف

حرف harf [n.] side, edge; the one who serves God with a shaky faith, sitting on the fence [lit. he worships God on the very edge].

حـرـق h–r–q fire, flame, to burn, to scorch; to eradicate; to erode, to file away; to be bad-tempered; to long for; palm-tree pollen. Of this root, three forms occur nine times in the Qur’an: نحرق nūharriq three times; إحترق ihtaraqa 11 times and حرق harīq five times.

نحرق nūharriq [imperf. of v. II حرق harqa, trans.] 1 to torch, to burn قالوا حرقهم وانصرعوا على الهمم (21:68) they said, ‘Burn him and avenge your gods’ 2 (possibly) to abrade, to wear down by rubbing, to scrape away, to rub away into powder وانظر إلى (20:97) and look at your god to which you have remained devoted—we will grind it down and blow its dust into the sea.

إحترق ihtaraqa [v. VIII, intrans.] to burn away فاصلاتها (2:266) and look at your god to which you have remained devoted—we will grind it down and blow its dust into the sea, then a fiery whirlwind struck it and it burnt away.

حرق harīq [v. n./n.] the act of burning/fire ونهم عذاب (85:10) and for them is the chastisement of burning.

حـرـك h–r–k movement, to move, to be agile, to be lively and intelligent; the joint between the head and the neck. Of this root، تحرك tuharrik occurs once in the Qur’an.

تحرك tuharrik [imperf. of v. II حرك haraka, trans. with prep. ل to move, to stir لا تحرك به لسانك لتعجل به (75:16) [Prophet] do not move your tongue with it [Qur’anic verses as they are being revealed] in an attempt to hasten it [your memorising of the Revelation].

حرـم h–r–m inviolable place, sanctuary, that which is under one’s protection; womenfolk, wife; to forbid, forbidden; sinful, illegitimate, taboo; to deny someone something, to preclude, exclusion; to respect, to honour, to revere, to venerate. Of this root, 10 forms occur 83 times in the Qur’an: حرَمُ حرام 33
times; حَرَّمُ harrima six times; حَرَّمَ haram twice; حَرَّمُ hurum five times; حَرَّمَ haram 26 times; حَرَّماَتُ hurumāt twice; مَخْرُومٌ mahrūm twice; مَخْرُومَةٌ mahrūmūn twice; مُخَرَّرُوا مُخَرَّرُوا muharram four times and مَخْرَّرُوا muharramatun once.

حَرَّمُ harrama [v. II, trans.] 1 to make unlawful, to declare as sinful وأَحْلَ للهِ الْبَيْنَّةَ وَحَرَّمَ الْكِرْمَ (2:275) but God has allowed trade and forbidden usury 2 to make or declare sacred, inviolable إِنَّمَا (27:91) أَمَرَتْنَا أَنْ أَعْرِفُ رَبَّنَا هَذِهِ الْبَيْنَةَ حَرَّمَهَا I have only been commanded to serve the Lord of this town, which He has made inviolable 3 [with prep. if to deny something to someone] إِنَّهُ مَنْ يَضَلَّ بَاِلِلّهِ فَقَدْ (5:72) on] to deny to someone if anyone associates others with God, God will deny/forbid the Garden to him 4 [with prep. if to make something unacceptable or abhorrent] وَحَرَّمَهَا عَلَيْهِ الْمَرَاضِعَ (28:12) and We had previously made wet-nurses unacceptable to him.

حَرَّمُ harrima [pass. v.] to be forbidden, made unlawful or declared sinful حِرَّمَتُ عَلَيْكُمْ الْمَيْتَةُ (3:5) forbidden to you are un-slaughtered dead animals.

* التَّحْرِيمِ name of Sura 66, Medinan sura, so-named because of the reference in verse 1 to ‘Prohibitions’ imposed by the Prophet upon himself.

أَلَمْ يَرَوْا أَنَّا جَعَلْنَا (29:67) حَرَّمًا عَامَّمًا وَيَتَحَطَّفُ الدَايْنُ مِنْ هَذَا حِرَّمًا can they not see that We have granted [them] a secure sanctuary when all around them people are snatched away?

حَرَّمُ hurum 1 [pl. of quasi-pass. part. حَرَّمَ haram] forbidden إنْ عَدَّةُ السَّهْوَر عَدَّةَ الْلَّهِ اثنا عشر شَهْرًا فِي كَتَابِ الْلَّهِ يَوْمَ خَلَقَ السَّمَوَاتِ (9:36) indeed, the number of months with God is twelve months—ordained] in the Book of God on the Day He created the heavens and earth—of them four are forbidden/sacred II [pl. of quasi-act. part. حَرَّمُ hirm] [jur.] sanctified by being in the state of performing the pilgrimage, marked by donning the prescribed attire يَأْلَهُمَا الَّذِينَ عَمِنُوا لاَ تَقْتِلُوا الصَّيْدَ وَلَتَّمُّنُ حَرَّمَ (5:95) you who believe, do not kill game while you are in the state of pilgrimage sanctity.

حَرَّمُ harām [quasi-pass. part.] 1 sanctified, sacred, inviolable
God has made the Ka'ba—the Sacred House—a rallying point for humankind forbidden you who believe, do not violate the sanctity of God's rites, or the sacred month unlawful, sinful (as opposed to 4 prevented, banned a ban [is imposed] upon townships We have destroyed: they shall return (or, that they can not escape returning or, they will not turn away from their misdeeds).

 الحرمت (al-ḥaram) 1 either inviolable ordinances or all of God's commands, sacred ordinances of God that is so, and whosoever honours the sacred ordinances of God, it will be good for him with his Lord forbidden acts generally, personal sanctuaries, those people or things under a person's protection a sacred month is for a sacred month: [and violation of] sacred things [is subject to] fair retribution, so whosoever commits aggression against you, commit aggression against him in the same way as he committed aggression against you.

 محرِم (al-māhrūm) 1 one who is deprived, disadvantaged (said to mean those who cannot ask for alms, either because of personal dignity or because they cannot speak, such as animals and birds) for the beggar and the deprived one who is denied (something); desolate, destitute but when they saw it [the garden], they said, 'We must have lost our way!, no—we have been made destitute!'

 محرم (al-muharram) 1 sanctified, sacred our Lord, I have settled some of my offspring in an uncultivated valley, close to Your Sacred House forbidden,
denied to h–r–w/y nest, den, inviolable place; to take great care, to be intent; to be worthy; to be hot. Of this root, تَحْرُوا taharraw occurs once in the Qur’an.

تُحَرُّى taharrah [v. V, trans.] to pursue meticulously, to seek out something with intent, to take great care in achieving something to the full and among us there are the ones who surrendered, and the ones who deviate: those who surrendered have sought out guidance.

h–z–b rocky hill; hardship, to afflict; group, faction, to divide, to partition, to gang up. Of this root, three forms occur in 20 places in the Qur’an: حزب hizb eight times; حزبان hizbayn once and أحزاب ahzāb 11 times.

حزب hizb [n.: dual حزبين hizbayn; pl. أحزاب ahzāb] 1 group, party they split their affair into sects, each faction rejoicing in what they have 2 supporters, faction, partisans أئلَة حزب الله ألا إن حزب الله هم المظلومون those are on God’s side, and God’s side are the successful.

أحزاب ahzāb [pl. of n. حزب hizb] 1 parties, allies, particularly those ganging up against the cause of God and His messengers وَمَنْ عَزَّلَ وَقَامَ لُوطٌ وَأَخْصَاهُ الإِبْكَةُ أئلَة الأحزاب Thamūd, the people of Lot and the forest-dwellers, each of these formed opposition [against their messenger] 2 (with the definite article) the Allies, the Confederates, the Joint Forces, Quraysh and other tribes who in the year 5 A.H./627 A.D. attacked the Prophet in Medina in what became known as the ‘Battle of the Ditch’ (غزوة الخندق) and also ‘the battle of the Joint Forces’ ولما رأى (32:22) the believers saw the joint forces, they said, ‘This is what God and His Messenger promised us: the promise of God and His Messenger is true’;
named because of the reference in verses 9–27 to the story of the ‘Joint Forces’ that besieged Medina.

\( h-z-n \) rocks, boulders, rocky hard-going terrain; to cause hardship, to distress; to afflict; to become sad, to grieve, sadness; responsibility. Of this root, four forms occur 42 times in the Qur’an: حزن 23 times; يحزن nine times; حزن twice and حزن three times.

\( tåhzan \) [imperf. of v. حزنا, intrans.] to become sad, to grieve, to worry, to be sad, to become sad, to grieve; the second of two when the two of them were in the cave, when he [Muḥammad] said to his companion [‘abū Bakr], ‘Don’t worry, God is with us.’

\( yåhzun \) [imperf. of v. حزنا, trans.] to sadden, to cause someone to grieve, to cause unrest. إِمَّا النَّجْوَىَ مِنْ أَلْلَهُ مَتَٰعًا furtive conversation is the work of Satan, designed to cause grief to the believers.

\( huzn \) [v. n.; n.] sadness, grief, sorrow and his eyes went blind (or, became flooded with tears) out of grief.

\( hazar \) [v. n./n. used adverbially] sadness; grieving. تولوا وأُعِينُهُمْ يَفْضُونْ مِنَ الدَّمَّ حُزْنًا أَلاَّ يَجُدُوا مَا يَفْقُونَ they turned away with their eyes overflowing with tears, grieving that they had no resources to pay [for a mount].

\( h-s-b \) good lineage, great ancestry; honour and glory; sufficiency, to suffice; to submit to; to reckon, to calculate, to take to task; to consider, to assume, to presume; to investigate. Of this root, nine forms occur 109 times in the Qur’an: حسب 44 times; حاسب twice; حاسبًا one; يُحَاسبُ حاسبًا three times; حاسب 11 times; حاسبين حاسبين twice; حاسب 39 times; حسب حاسب four times and حسبان حسبان three times.

\( hasiba \) a [v. trans.] 1 to fancy, to assume, to think, to presume مَنْ مَّالٍ وَبَينَ نَسَارِغَ لَهُمُ فِي الْخِيَّاتَ (6–55:55–55)
do they think by giving them wealth and sons, We hasten to give them good things? 2 [doubly trans.] to take something to be, to mistake for, to deem to be (27:44) when she saw it, she took it to be a deep pool of water, and bared her legs.

حاسب [v. III. trans.; pass. حاسب yuhāsab] 1 to call to account (2:284) whether you reveal what you have in your heart or conceal it, God will call you to account for it 2 to take to task (65:8) many a town that insolently opposed the command of its Lord and His messengers—We have taken it to task and punished them severely.

أحتسب [imperf. of v. VIII أتسباب, trans.] to expect, to foresee, to surmise, to reckon with (39:47) and there will appear to them from God what they never reckoned with; *from a most unexpected source.

حساب [v. n. used in construct (إضافته) as a quasi-act. part.] sufficient, one who/which suffices (8:64) يا لَهَا النَّبِيُّ حسابك الله وَمِنْ اتَّبِعَكَ منْ المؤمنين Prophet, God is all sufficient for you, and for the believers who follow you; * حسبنا الله (3:173) [interjection] we put our case before God alone, we appeal to God [lit. God is sufficient for us].

حساب [act. part.] one who reckons, one who works out an account (21:47) even if it be the weight of a mustard seed, We will bring it out—and We are reckoners enough.

حساب [v. n.; n.] 1 reckoning, accounting, calculation, judgement (41:44) our Lord, forgive me, and my parents, and the believers on the Day when the Reckoning is held 2 reward, retribution (23:117) whoever prays to another deity alongside God—a deity for whose existence he has no evidence—his retribution will be with his Lord 3 [adjectively/adverbially] sufficient, fitting, plenty/in accordance
with a reward from your Lord, a fitting gift (or, in accordance with their deeds); *بِيَدِ حسَابٍ (3:27) with no limit, generously [lit. without counting]; *لا يَظُنُّونَ (78:27) they do not believe in the Day of Judgment [lit. they do not fear any reckoning].

خُسِبٍ hasib [intens. act. part.] a meticulous reckoner [ktabak kif min farsak al-yum`a`a`alik] read your record, today your own soul suffices as a meticulous reckoner of your deeds.

خُسْبَانٍ husban I [v. n.] reckoning, calculating He made the night for resting; and the sun and the moon for reckoning (or, to a precise calculation), that is the design of the Almighty, the All-Knowing II [n.] projectile, thunderbolt, force of destruction وَيَرْسَلُ (18:40) and sends on it a measured thunderbolt from the sky, so that it becomes slippery [barren] earth.

h–s–d to peel off, to scrape off; to envy, to grudge. Of this root, three forms occur five times in the Qur’an: حَسَدَ hasada three times; حَسَدَ hasad once and حَسَدَ hāsid once.

أَمُّ يُحَسِّدُونَ النَّاسَ عَلَى مَا عَاثَرُوا (4:54) do they envy [other] people for the bounty God has granted them?

وُدَّ كَثِيرٌ مِنْ أَهْلِ الْكِتَابِ (2:109) many of the People of the Book wish they could revert to disbelief after you have believed, out of their own envy.

حَاسِدَ hāsid [act. part.] one who envies, one who harms with envy and from the evil of the envier when he envies.

h–s–r to be without headgear, to be without clothes; to peel off; to recede, to abate, to regress, to withdraw; to become tired; to be penniless; to have great sorrow, to regret, to long for. Of this root, five forms occur 12 times in the Qur’an: يستحضروُنَّ
yastahsirūn once; ḥasratun seven times; ḥasaratāt twice; ḥasīr once and mahsūr once.

yastahsir [imperf. of v. X ʾistahsara, intrans.] to tire, to abate, to collapse with fatigue, to become weary (21:19) and those that are with Him are never too proud to worship Him, nor do they grow weary.

ḥasratun [n.; pl. ḥasaratā] deep sorrow, anguish لَيُجَلِّلِ الْلَّهُ ذَلِكَ حَسَرَةً فِي قُلُوبِهِمْ (3:156) that God may make that an anguish in their hearts *>yāḥsurūn (56:39) woe is me!, woe to me!, O grief!

ḥasīr [quasi-act/pass. part.] weary, defeated (67:4-3) your sight will come back to you, weak and defeated.

mahsūr [pass. part.] stripped, bare, destitute, regretful وَلَا تَجَلِّلُ يِذَٰلِكَ مَعْبُولًا إِلَى عَنفَكَ وَلَا تَبَسُّطُهَا كَلِّ الْبَسَطِ فَقَعَتْ مَعْمِلَةً مَحَسُورَةً (17:29) and do not let your hand be chained to your neck, nor outspread it in complete spreading, lest you end up blamed and overwhelmed with regret.

ḥ−s−s faint noise, hissing sound, whispering sound, concealed gentle sound; to feel, to perceive through the senses, to find out, to probe, to spy; to kill, to rout, to strike hard; movement; to remove the dust. Of this root, four forms occur five times in the Qur’an: ṭahussūn once; ṣāḥṣā three times; ṭahussāsiy once and ḥusīs once.

ṭahuss [imperf. of v. ḥṣṣ ṣiṣṣa, trans.] to slay, to eradicate, to destroy, to rout (3:152) and indeed God fulfilled His promise to you when you were routing them by His permission.

ṣāḥṣā [v. IV, trans.] 1 to find, to become conscious of, to become aware of when Jesus became aware of their disbelief, he said, ‘Who will be my helpers in God’s cause?’ 2 to see, to perceive, to acknowledge how many
generations We have destroyed before them!, do you perceive a single one of them [now], or hear from them as much as a whisper?

تَحْمسُ [v. V, trans. with prep. من] to probe, to gather intelligence about, to collect information discreetly about (12:87) يُبَيِّنُ أَنْ يُسْمِعُوا تَحْمسًا من يُوسُفَ وَأَخِيه وَلَا تُنْسَى مِنْ رُوحِ اللَّهِ my sons, go and seek news of Joseph and his brother, and do not despair of God’s mercy.

حَمْس [v. n.; n.] sound, hissing sound, churning sound, murmur لا يُسْمِعُون حَمْسًا وَهُمْ فِي مَا اِتَّهَّتُ آفَتُهُم خَالِدُون (21:102) they will not hear a murmur from it—and they will stay forever in everything their souls desire.

حَمْسُ [pl. of act. part. حَمَّام] variously interpreted as: successive, consecutive, constant, unabated, evil-bringing, unlucky, destructive. Of this root, حُمْسُ husām occurs once in the Qur’an.

حُمْس [pl. of act. part. حَمَّام] variously interpreted as: successive, consecutive, constant, unabated, evil-bringing, unlucky, destructive. Of this root, حُمْسُ husām occurs once in the Qur’an.

حَمْس [v. intrans, used interjectionally] to be or become beautiful; to improve, to adorn; goodness, charity; to favour, to act properly; to deem good, to approve, to appreciate. Of this root, 14 forms occur 195 times in the Qur’an: حَمَسُ hasuna three times; حَمْسُ ahsanā 21 times; حَمْسُ husanatun 13 times; حَمْسُ hasuna 19 times; حَمْسُ hasanatun 28 times; حَمْسُ hasanatun husnā 17 times; حَمْسُ husnayayn once; حَمْسُ hisan twice; حَمْسُ ahsan 36 times; حَمْسُ ihsan 12 times; حَمْسُ muhsin three times; حَمْسُ muhsināt 35 times and حَمْسُ muhsināt once.

حَمْس hasuna u [v. intrans, used interjectionally] to be or become good, fine, beautiful; used in the sense of ‘How beautiful!’ , ‘How fine!’ , ‘How desirable!’ , ‘How befitting!’ ومن يُبَعِّل اللَّهُ وَالْرَسُولُ أَوْلِيَاءَهُ مَعَ الْذِّينَ آتَى اللَّهُ عَلَى هُمْ مِنْ النُّبِيِّينَ والصالِحِينَ ومن أَوْلِيَاءَ رَقِيَّا whoever obeys God and the
Messenger will be among those God has blessed: the messengers, the truthful, the martyrs and the righteous—what excellent companions these are!

أحسن [v. IV, trans.] 1 to do perfectly, to perfect (32:7) and who gave everything its perfect form 2 to make agreeable, to make beautiful (40:64) He shaped you, and made beautiful your form 3 to do good (17:7) if you do good, you do good for your own souls, and if you do evil it is to yourselves; *أحسنِ (12:23) he made good my residence [under his roof] 4 [with prep. and an elliptical object] to do well by, to treat well (12:100) and He has been gracious to me, releasing me from prison and bringing you here from the desert.

حسن [v. n./n.] 1 beauty, charm women are not permitted [in marriage] to you [Prophet] thereafter, nor [is it permitted] for you to take [other] wives in exchange for them [the ones you already have], even if their beauty attracts you 2 goodness except for those who do wrong, and then substitute good for [lit. after] evil 3 kindness, to be kind; to treat someone well, with good treatment and We have commanded people to treat their parents well.

حسن [quasi-act. part.] 1 good they tell the believers who do good deeds that for them is a good reward 2 fair, gracious he said, ‘My people, has your Lord not made you a fair promise? 3 proper, goodly and brought her up with a goodly upbringings.

حسنَة hasanatun [n.; pl. hasanāt] 1 a good deed, an act of piety, a good work they are not equal—a good deed and an evil one 2 a benefit, a boon, a piece of good fortune if good fortune comes to you, it grieves them 3 a good reward للذين أحسنوا في هذه الذائبة (16:30)
for those who do good there is a reward in this present world II [quasi-act. part.] good (33:21) you have had in the Messenger of God a good model.

حسنُ حسنٌ I [elat. fem.; dual حسنَاتِ حسنٍ; husnayyin; masc. حسنٍ] better/best (7:180) to God belong the names most beautiful; call upon Him by them II [n.: الحسن] the best [of rewards], interpreted as Paradise for the good-doers is the reward most fair and more besides; * inconvenient حسناتٍ (9:52) one of the two best outcomes, (said to mean martyrdom and victory) 2 all that is good, all that is being ordained by God, the true faith (92:6) and believes in the truth of what God has ordained.

حسن [pl. of quasi-act. parts. fem. حسنات and حسناء] beautiful, fine, magnificent عملهم على رفاعة خمسةٌ وعشراً (55:76) they will be reclining on green cushions and fine carpets.

إحسان١ [v. n./ n.] 1 good work, doing good deeds (55:60) ستكون جزاء الإحسان إلا الإحسان! [anything] but goodness? 2 uprightness, correctness, piety, goodness, doing good (9:100) والساكينون الأولون من المهاجرين والأنصار والذين تبعوه بِإحسانٍ and the first vanguards of the emigrants (q.v.) and the Helpers (q.v.) and those who followed them in goodness/in doing good.

محسنينَ محسناتَ [act. part.; pl. محسنين; muhsinûn; pl. fem. محسنينات] one who does good, who is good, a charitable person, a righteous person فإن الله أعد للمحسنين ملک أجرًا عظيمًا (33:29) that God has prepared for those of you who do good a great reward.

ح–ش–ر حشر–حشر–حشر–حشر–حشر [v. trans.; pass. حشر] 1 to assemble, call up for a gathering (79:23) فحشر فئادًا فقال أنا ركُم الأعلى so, he gathered [his people], proclaiming, I am your supreme lord 2 to
array, to muster, to bring together (6:111) and We sent the angels down to them, and the dead spoke to them, and We gathered all things right before them, they still would not believe, unless God so willed to marshal, to bring for the final Judgement and we gathered them, on the Day of Resurrection, lying on their faces, blind, dumb and deaf.

حشر hashr [v. n./ n.] 1 assembly, gathering, raising from the dead on the Day when the earth is split asunder from about them, [emerging] in haste—that is a gathering easy for Us to muster; * حشر name of Sura 59, Medinan sura, so-named because of the reference in verse 2 to the ‘Gathering of Forces’ migration, evacuation, exile it was He who drove out those among the People of the Book who disbelieved from their homes at the first exile [also interpreted as: the first gathering of forces].

حاشرين hāshirīn [pl. of act. part. حاشر hāshir] ones who call for assembly, summoners, they said, ‘Delay him and his brother for a while and send, into the cities, summoners.’

مشحورة mahshūratun [pass. part. fem.] gathered together, assembled and the birds, gathered together; each to him reverting.

حاشل الله hāsha li ’llāh (see ح/و/ض h–w–sh).

ح/ص الب h–ṣ–b pebbles, to pelt with pebbles; gravel-carrying wind, hail-showering clouds; measles; fuel, to fuel, to torment. ʿal-Suyūṭī reports that حصب hashab is said to mean fuel in the language of the ‘Zanj’. Of this root, two forms occur five times in the Qur’an: حصب حصب hashab once and حصب حصب hāsib four times.

حصب حصب حصب hashab [n.] fuel (21:98) you [disbelievers] and what you worship instead of God will be
fuel for Hell.

حاصب hāṣib [act. part.] stone-showering stormy wind (17:68) فأمَّنُتُمْ أَنْ يَحْسَبَ ﺑِكُمْ جَاثِمَ الْبَرِّ أَوْ يُرْسِلَ عَلَيْكُمْ حَاصِبًا do you feel secure that He will not cause a side of the shore to swallow you up, or, He will not send upon you a stone-pelting storm?

حصَّن h–ṣ–ḥ stones, brisk walking; to (come to) settle, to fit in properly; to become manifest, (of the truth) to become clear (as in ‘the truth will out’). Of this root, حصَّن hashaṣa occurs once in the Qur’an.

حصَّن hashaṣa [v. intrans.] to become manifest, to come out قالَ امْرَأَةُ الْمُعْرِيْزِ اِنَّ حَصَّنَ ﺃَلِحَقَ (12:51) the governor’s wife said, ‘Now the truth has come out.’

حُصَّن h–ṣ–ḥ to reap, to harvest, yield; to twist a rope tightly, to do something with exactitude; to become angry. Of this root, three forms occur six times in the Qur’an: حصَّن hasada once; حصَّن hashaṣa once and حصَّن hashād four times.

فَمَا حَصَّنَتُمْ (12:47) فَدْنَعُوهُ ﻓِي سَنَبْطِ إِنَّ أَطْلَبُتُ مَمَّا تَآكُلُونَ whatever [grain] you reap leave in its ears apart from the little you eat.

حُصَّن hashaṣa [v. n.] the act of reaping, harvesting كَلَّوْا مِنْ (6:141) تَمَرَهُ إِذَا أُنزِلَ ءَاوَاتُكُمْ حَصَّنُهُمْ so eat of their fruit, when they bear fruit, but pay its dues [the Poor’s share] on the day of harvesting it.

حُصُدْ hashād [quasi-pass. part./n.] 1 harvest وَأَنْزَلْنَا مِنَ السَّمَاءِ (50:9) مَاءً مَبَارِكًا فَأَلْبَسْنَاهُ ﺑِجَاثَةٍ وَحْبَةٍ الحُصُدَّ We send down from the sky blessed water, and with it grow gardens and grain of harvested crops 2 cut down, mown down, destroyed, levelled وَأَنْزَلْنَا مِنَ الْقُرْءٍ فَقْصَةٌ عَلَيْكَ مِنْهَا قَانُونَ وَحُصُدَّ We relate to you [Muhammad] such accounts of earlier towns: some of them are still standing; some have been mown down.

حُصُدْ h–ṣ–ḥ to encircle, to blockade, to forbid, to constrict, to confine; timid person, abstemious person (particularly concerning
women), celibate person; miserly person; reed mat. Of this root, four forms occur six times: ḥāṣira twice; ḥāṣara twice; ḥāṣir once and ḥāṣūr once.

**ḥāṣara** I [imperf. ḥāṣur, yahsur] v. trans. to besiege, confine, restrict 
and (with 3 pl. and certain co-ords) to take them, besiege them and ambush them at every post II [imperf. yahšar] v. intrans. to become constricted, to shrink from, to abhor [those] who come to you because their hearts shrink from fighting against you or against their own people.

**ḥuṣira** [pass. of v. IV] I to be prevented, confined, besieged, to be made destitute, 
and, in the language of the Qur’an (2:196) ḥāṣūr, perceive, to perform the pilgrimages, major and minor, for the sake of God. If you are prevented [from doing so], then [send] whatever offering for sacrifice that is affordable to you 2 to be incapacitated; to be straitened; to be destitute (also to be devoted to a certain task) for the poor and for the needy who are wholly occupied (or, who are straitened, or, who are incapacitated) in God’s way and cannot travel [lit. hit the road] in the land [for earning a living].

**ḥūṣūr** [intens. act. part.] celibate, ascetic, abstemious, chaste (3:39) ḥāṣūr, God gives you the good tidings of John, who will confirm a word of God, a chief, and chaste, a prophet, one of the righteous

**ḥāṣir** n. prison, confinement (17:8) ḥāṣūr, we have made Hell a prison for those who deny God.

**hūṣūl** [pass. of v. II] to be collected, to be made manifest when what is in the bosoms (or, the minds) is brought out (or, gathered and scrutinized).
fortress, palace, to be inaccessible, to be immune; to fortify, armament, lock; to be chaste, a married person; stallion, horse. Of this root, seven forms occur 18 times in the Qur’an:

'ahšana four times; ḥūšīnîn once; mukhsînîn twice; muḥṣanât eight times; ḥūšūn one; mukhsûn once and muḥassanatun once.

'ahšana [v. IV, trans.] 1 to protect, to shield (21:80)

and We taught him the making of garments [of mail] to fortify you against your violence; *she guarded her chastity 2 to keep in store, to store up (66:12) that will come seven years of hardship which will consume all but a little of what you stored up [for them].

فزفَّتْهَا فِي مَعْدَابٍ (4:25)

muḥṣînîn [pl. of act. part. muḥsîn] [jur.] ones who take women in lawful wedlock and when they enter wedlock, if they [slave girls] commit indecency, they shall be liable to half the punishment prescribed for free women.

mukhsînîn [pl. of act. part. mukhsîn] [jur.] ones who take women in lawful wedlock lawful for you is that which is beyond those mentioned, [so long as] you seek [them] with dowries from your property, taking them in wedlock, not in fornication.

mukhsûn [pl. of n. ḥūšûn] fortresses, fortifications
and they thought their fortifications would protect them against God.

muhassanatun [pass. part. fem.] they will not fight against you together except from within fortified townships.

h–ş–y pebbles, to count; to comprehend; to keep, to stick with; mind, discerning faculty; ability to express oneself clearly. Of this root, two forms occur 11 times in the Qur’an: 1) اَحْصَى 10 times and 2) اَحْصَى once.

1) اَحْصَى [v. IV, trans. 1] to keep a record of, to record (36:12) and everything We keep an account of in a clear Record 2 to reckon, to calculate, to enumerate (14:34) if you count God’s blessings you will never [be able to] enumerate them 3 to comprehend (19:93–4) He has comprehended them and counted them exactly 4 to bear; keep count of (73:20) إنْ [Prophet] your Lord knows that you [sometimes] stay up [praying] nearly two thirds of the night, and [sometimes] half the night, and [sometimes] a third of the night—as do a party of those with you—it is God who determines the [division of] night and day—He knows that you will not bear it [staying up all night] (or, maintains all of it [the hours of the night]) and He has relented towards you, so recite as much of the Qur’an as is feasible.

2) اَحْصَى [elat.] more/most capable of calculating or reckoning or working out (18:12) ثمّ بَعْظَاهُم لَنَعْلَمُ أيُّ الحَزَّيْنَ أَحْصَى لَمَّا لَبِئِنَا أَمَاذَا then We woked them that We may know which of the two parties was better able to calculate the period they had remained [in the cave].

h–d–r urban areas, a community settled around a water source; to be present, to be at home, adjacency to water; to bring, to fetch; to lie down dying, hardship, strife. Of this root, nine forms occur 25 times in the Qur’an: حضَرَ hadara seven times;
\( \text{ăhdāra} \) twice; \( \text{ḥādir} \) once; \( \text{ḥādiri} \) once; \( \text{ḥādiratun} \) twice; \( \text{muḥḍar} \) one twice; \( \text{muḥḍarun} \) nine times and \( \text{muḥtada} \) once.

\( \text{ḥādir} \) [v. trans.] 1 to attend, to witness, to be present at \( \text{if} \) [other] kinsmen, orphans or the poor attend the distribution, make provision for them out of it [the estate] 2 to come to, to bear witness when death came to Jacob?

\( \text{ḥādira} \) [v. IV, trans.] 1 to bring, to cause to be present \( \text{so by your Lord We will gather them together with the devils, and set them around Hell kneeling} \) 2 to put forward, to bring about, to submit \( \text{and when Paradise is brought near; then every soul will know what has been brought about.} \)

\( \text{uḥđira} \) [pass. of doubly trans v. IV] to be brought and \( \text{human souls are ever prone to stinginess [lit. stinginess is brought close to souls.} \)

\( \text{ḥādir} \) [act. part.; pl. \( \text{ḥādiru} \) \( \text{ḥādirun} \); fem. \( \text{ḥādiratun} \)] 1 present, there close at hand \( \text{and they will find what they did, there [in front of them] \text{ready, current, in hand} \text{but if the merchandise is there and you hand it over, there is no blame on you if you do not write it down} \text{residing at, a resident of} \text{this applies to those whose family is not residing near the Sacred Mosque} \text{adjacent to, bordering on, by} \text{and ask them about the township by the sea; how its people used to break the Sabbath.} \)

\( \text{muḥḍar} \) [pass. part.; pl. \( \text{muḥḍaru} \) \( \text{muḥḍarun} \)] 1 that which is brought and \( \text{they cannot help them although they are for them an} \)
army made ready 3 to be handed over, to be taken

وَلَوْلا بَعْسَةً (37:57)

رَبِّي لَكَنَّ مِنَ المُحْضَرِينَ had it not been for the grace of my Lord, I

would also have been one of those taken to Hell.

مُحْضَرَ muḥṭaḍar [pass. part./.v. n.] that which is attended,

وَبِئْلَهُمْ أَنَّ الْمَاةَ قَسْمَةٌ (54:28)

وَبِئْلَهُمْ كَلَّ شَرْبٍ مُحْضَرٍ and instruct them: the water is to be shared

be tween them—each drinking is to be attended [by those whose
turn it is (or, each drinking side shall come to the water on their
day in turn)].

° حَذَّ/ضَ h–d–d foot of a mountain, depth, bottom of a valley; to

incite, to encourage, to urge. Of this root, two forms occur three
times in the Qur’an: يُحْضُر yahudd twice and tahaḍḍūn once.

يُحْضُر yahudd [imperf. of v. حَضَّ hadda, trans.] to urge, to

in stigate, to encourage (69:34) he never encouraged feeding the poor.

تَحَاضَّونَ tahaḍḍūn [imperf. of v. VI تَحَاضَّ tahaḍḍa, with prefix
t– elided] to urge one another, to encourage one another (89:18)

وَلَا تَحَاضَّونَ عَلَى طَعَامِ الْمَسْكِينِ and you do not urge one another to feed

the poor.

حَذَّ/بَ h–t–b firewood, to gather wood for burning, fuel; to gossip.

Of this root, حَذِبَ occurs twice in the Qur’an.

وَأَمَّا الْقَاسِطُونَ فَكَانُوا لِجَهَّالٍ (72:15)

حَذِبَ but for those who are unjust, they are firewood for Hell;

*حَمَالَةُ الْحَذِبِ (4:111) interpreted as either a gossip monger, or, one

who carries thorny wood and throws it in the road frequented by

the Prophet and his companions [lit. the firewood-carrier].

حَذَّ/طَ h–t–t to take down, to reduce, alleviation, reduction, relief,

حِطْةُ hiṭṭatun, classified by philologists under this root, is variously
described as being of Hebrew, Nabatean, Syriac or of unknown
origin. Of this root, حِطْةُ hiṭṭatun occurs once in the Qur’an.

حِطْةُ hiṭṭatun [n./v. n.] forgiveness, putting off [of sins],
unloading واَلَّذِي أَقَلِّمُنَا إِنْ نَفَسٌ فَكُلُوا مِنْهَا حَتَّى نُحْلِسْ وَإِذَا نَفَسُوا (2:58) البَابَ سَجَّدُوا وَقُولُوا حَتَّى نُفَرْعُ لَكُمْ حَطَايَكُمْ remember when we said, ‘Enter this town and eat freely there as you will, but enter its gate humbly and say, “[We beg] for relief [unload us of our sins]’”, then We shall forgive you your sins.

حُتَّم h–t–m to break, to shatter, to crush; fragment, piece; wreckage, debris; a cruel person; a glutton; severe. Of this root, three forms occur six times in the Qur’an: حَطْمُ yaḥṭīm once; حُتَّمُ hūṭām three times and حُتَّمَةُ hūṭamatun twice.

حَطْمُ yaḥṭīm [imperf. v., trans.] to crush, smash up, break into small pieces يَأْتِيَكُمْ النَّمَذَ انْحُطَّلُوا مَسَكِّنُكُمْ لَا يَحْطَمْنَكُمْ سَلِيمًا وَجَدُوًّا وَهُمْ لا يَحْطَمُونَ! go into your homes, lest Solomon and his hosts crush you while they are unaware.

حُتَّمَةُ hūṭām [coll. n.; pl. of n. حُتَّمَاتُ hūṭamatun] wreckage, debris, smithereens if We willed, We could turn it [your harvest] into debris, and leave you wailing.

حُتَّمَةَ hūṭamatun [intens. act. part.] crusher, smasher, an epithet of Hellfire no indeed!, he will be thrust into the Crusher!

حُزْرَ h–z–r enclosure, animal pen, barn, to fence in; to prohibit; ban. Of this root, two forms occur once each in the Qur’an: مُحَتِّزُ mahžūr and مُحْتَظَّرُ muḥtaẓir.

مُحَتِّزُ mahžūr [pass. part.] limited, prevented, stopped, restricted كَلَا نَمَّدُ هُؤُلاءَ وَهُمْ مِنْ عَطَاءِ رَبِّكَ وَمَا كَانَ عَطَاءُ رَبِّكَ مَحْتَظَّرًا to both, We give of your Lord’s bounty, your Lord’s bounty is not restricted.

مُحْتَظَّرُ muḥtaẓir [act. part.] one who has/takes/constructs an enclosure for animals; animal fodder if أَرْسَلْنَا عَلَيْهِمْ صَيْحَةً (54:31) وإِنَّا أَرْسَلْنَا عَلَيْهِمْ صَيْحَةً (54:31) وَاحِدَةً فَكَانُوا كَهُشْيِمُ الْمُحَتَّظَّرِ We sent a single cry against them, and they became like dry sticks of a pen-builder.

حَذَر h–z–z luck, good fortune, a fortunate person; a share, an allocation. Of this root، حَذَّرُ h–z–z occurs seven times in the
Qur’an.

خَطَطُ [n.] 1 share, portion; to the male is the like of the share of two females. Good fortune 

قلَّتْ لَنَذْكُرَ مُثَلًّ حَدِيثَ الْأُنْثِيَّينَ (14:11) (

If only we had the like of what Qârun has been given: he really has good fortune.

حُفْرَةٌ [n.] 1 briskness; to care for, to aid; entourage, household; daughters, extended family, grandchildren, in-laws, family lineage. Of this root, حَفْرَةً حَدِيثةُ hafadatum occurs once in the Qur’an.

وَجَعَلْ لَكُمُ ۗ وَجَعَلْ لَكُمُ ۖ وَجَعَلْ لَكُمُ ۗ وَجَعَلْ لَكُمُ ۖ وَجَعَلْ لَكُمُ (16:72) and He has given you through your spouses and grandchildren 2 daughters (in another interpretation of 16:72 and He has given you through your spouses sons and daughters.

حُفْرَةٌ [n.] 1 hoof; to dig, to carve, to engrave, hole in the ground, pit; to expose; to return to the original state, a former state; to emaciate. Of this root, two forms occur once each in the Qur’an: حَفْرَةً حَافِرَةً hufuratun.

وَكَتَّمْ عَلَى شَفَا حَفْرَةٍ مِّنَ النَّارِ فَأَفْتَقَكُمُ مَنْهَا (3:103) and you were on the brink of a pit of the Fire and He saved you from it.

حَافِرَةٌ [n./act. part. fem.] original state, original or former condition ۗ يُظْلِمُونَ أَنَّا لَمْ نَرْمَوْذُنَّ فِي الْحَافِرَةِ (79:10) they say, ‘What?, shall we be brought back to the original state [life], after we have turned into decayed bones?’

حَفِيزَةٌ [n.] 1 to keep, to preserve, to maintain; to remember, to learn, to internalise; to guard, to protect; to entrust, custodian; to be attentive, to be constant; to anger, grudge, rancour. Of this root, 10 forms occur 43 times in the Qur’an: خَطَطَ حَفِيزَةٍ five times; استَخْفَفْوا حَفِيزَةٍ four times; حَفِيزَةٍ استَخْفَفْوا 'istuhfizû once; حَفِيزَةٍ hifz three times; حَفِيزَةٍ حَفِيزَةٍ 'istuhfizû twice; حَفِيزَةٍ حَفِيزَةٍ، حَفِيزَاتُ حَفِيزَةٍ حَافِرَةٍ hâfizât twice; حَفِيزَةٍ حَفَازَةٍ، حَفِيزَةٍ حَافِرَةٍ hâfizûn 10 times; حَفَازَةٍ حَفِيزَةٍ hafazatun once; حَفِيزَةٍ حَفِيزَةٍ ۖ حَفِيزَةٍ حَفِيزَةٍ mahfûz.
hāfīza a [v. trans.] 1 to guard and We guarded it from every outcast devil; * (24:30) to guard their chastity (or, to guard against committing any sin) [lit. guard their private parts, or, to guard all their bodily orifices]; * (5:89) either be true to your oaths or, do not be too liberal in taking an oath [lit. guard/keep your oaths] 2 to take care of we will get provisions for our household and we will take care of our brother.

yuhāfīz [imperf. of v. III حَفِّظ] حَفِّظ, intrans. with prep. to be constant at, to be mindful of, to keep up (6:92) and they maintain their prayer.

ءَسْتَحْفَظُ ِءَسْتَحْفَظُ [pass. of v. X ِءَسْتَحْفَظَ] to be entrusted to preserve, to be made to guard (5:44) in accordance with that part of the Book of God which they were entrusted to preserve.

hiż [v. n./n.] 1 the act of guarding, keeping watch, protecting We have adorned the sky with stars, and with protection against every rebellious devil 2 preserving, maintaining His throne embraces the heavens and the earth; preserving them both does not weary Him.

حَفِّظَ [act. part.; pl. masc. حَفِّظُونَ] حَفِّظٌ; pl. fem. حَفِّظاتٌ ِحَفِّظَةُ ِحَفِّظَةٌ 1 one who guards, keeps watch over, keeper (12:64) God is the best guardian; * (12:81) we could not guard against the unforeseen; * (4:34) true to their husbands in their absence, guarding their fidelity [lit. guarding during the absence; or, the secrets of her husband] 2 one who preserves, maintains We, it is, who have sent down the Remembrance, and We, Ourselves, are guarding it.

حَفِّظَ [intens. act. part.; pl. حَفَازَتُونَ] حَفَازَةُ ِحَفَازَةٌ ِحَفَازَةٌ 1 keeper, guardian (6:104) clear proof has come to you from your Lord: so
whoever sees [clearly], it is for his own [gain]; and whoever becomes blind [to it], it is to his own [loss—Say], ‘I am not your keeper’ 2 comprehensive. preserving. preserving, diligent, attentive, heedful one 4 watchful this is what you were promised—this is for every penitent and He is the Supreme Master over His subjects, He sends out recorders/proectors to watch over you until, when death comes to any of you, Our messengers claim him.

مَحْفُوظٌ [pass. part.] 1 guarded, secured and We made the sky a well-secured canopy 2 well-kept, maintained في لَوْحٍ مَحْفُوظٍ (21:32) [written] on a protected, or guarded Tablet.

هُفَّةٌ [v. trans.] to encircle, to surround for one of them We made two gardens of grape vines, surrounded them with date palms and grew between them planted fields.

حَافِينُ [pl. of act. part. حَاف] encircling, surrounding and you see the angels encircling the Throne, proclaiming the praise of their Lord.

هُفَوْيَةٌ [h-f-y] condition of chafing, abrading or wearing out of feet, particularly of camel hooves, caused by long travel barefoot in the hot desert, barefootedness; to strip bare, to scrape off, to
trim; to welcome, to be gracious; to dispute; to exact, to harass; to be knowledgeable. Of this root, two forms occur three times in the Qur’an: حَقَّقَ يُحَلَّ يُهْفَي once and حَقَّقَهُ hafiyy twice.

يُهْفَي yuhfī [imperf. of v. IV, trans.] to press, to importune, to exhort, to put pressure on (47:37) if he were to ask you for them [your possessions] and put pressure on you, you would be niggardly.

حَقَّقَهُ hafiyy [quasi-act. part.] 1 kind, caring, welcoming, gracious سَأُعْفُرُ لَكَ رَبِّي إِنَّهُ كَانَ بِي حَقِيقًا (19:47) I will beg my Lord to forgive you—He is always gracious to me 2 knowledgeable (also said to mean solicitous) (7:187) they ask you as if you are knowledgeable about it [the Hour] [also interpreted as: as if you must be eager to find out] say, ‘Knowledge of it is only with God.’

حَقْبَ h–q–b retention of urine; to store, to collect; saddlebag; long space of time, year, span of eighty years. Of this root, two forms occur once each in the Qur’an: حَقَّبَ huqub and حَقِيَّاتُ ahqāb.

حَقْبَ huqub [either a variant of sing. n. حَقَبَ huqb or its plural] a year/years (18:60) I will not desist [from journeying] until I reach the place where the two seas meet, even if I go on for ages.

حَقِيَّاتُ ahqāb [pl. of n. حَقْبَ huqub] long period of time, years, eighty years لا يُحِبِّونَ فيَّ أَحْقَابًا (23:78) to stay in it for a long, long time.

حَقَّفَ h–q–f a curved elongated sand dune, to curve, to turn, base of a mountain. Of this root, الأَحْقَافُ al-‘ahqāf occurs once in the Qur’an.

الأَحْقَافُ al-‘ahqāf [proper n.] the region inhabited by the people of أَذَاد, said to be located either near Tā’if or Hadramawt in Arabia and marked by high sand dunes (46:21) وَذَكَرَ أَخاَءٍ عَلَى إِدَّ أَذَادٍ أَنْذَرَ قَوْمَهُ بِالأَحْقَافِ mention the brother of [the tribe of] أَذَاد—when he warned his people among the sand dunes; * الأَحْقَافُ name of Sura 46, Meccan sura, so-named because of the reference in verse 2 to
the ‘Sand Dunes’ where the people of ād used to live.

 hakāq h–q–q the socket into which the head of the thigh bone fits; (of camels) to reach maturity; centre; truth, to be sure; to verify, to give someone their dues, to deserve; calamity, affliction; to dispute, to prove a point, an argument. Of this root, eight forms occur 268 times in the Qur‘an: hakāq 18 times; hakāq twice; yuhiqq four times; istahāqqā 68 times; hakāq 247 times; aḥaqq 10 times; hakāq 11 times and ḥāqqatun three times.

 hakāq i [v. intrans.] 1 to become just, suitable, applicable right, fitting, deserved (17:16) and if We desire to destroy a township, We command those of its inhabitants who are living at ease, and they commit abominations in it, so the word [of doom] becomes just [deserved] against it and We destroy it utterly 2 to become necessitated, to be realised, to come true, to take firm hold of, to take firm hold of (32:13) My word has come true— I shall fill Hell with jinn and men together 3 to become true of, to take firm hold of, some of them, God guided; and some were those upon whom error took firm hold.

 huqqa [pass. v.] to be made to follow a command, a norm, or a system (84:1), hakāq 1, aḥaqqa trans.] to cause to manifest, to cause to overcome, to confirm, to establish, to ascertain, to attest (2–1) when the sky is ripped apart, and submits to its Lord as it is obliged.

 yuhiqq [imperf. of v. IV, aḥaqqa trans.] to cause to manifest, to cause to overcome, to confirm, to establish, to ascertain, to attest (8:7) and God willed to establish the truth according to His Words and cut off the roots of the disbelievers.

 istahāqqā [v. X, trans.] to deserve, to merit, to qualify for, if it is discovered that these two have merited [the accusation of] a sin [i.e. perjured themselves], then two others should replace them.

 hakāq I [n.] 1 recognized share, claim, right, privilege
and those in whose possession is a recognised right for the beggar and the deprived 2 justification and killed the prophets with no justification 3 duty, dues (6:141) {if they have a just claim, they come to him submissively 5 truth and let the one with the liability [the debtor] dictate, and let him fear God, his Lord 7 [always with the definite article] an attribute of God (22:6) this is [so] because God is the Truth II [quasi-act. part.] 1 true {if} this is the true account 2 real you who believe, be mindful of God, as is His due 3 as a duty incumbent upon 2:36 make provision for them, the rich according to his means and the poor according to his, in a fair manner; as a duty incumbent upon those who do good.
right.

Haqqīq [quasi-act/pass. part.] befitting, incumbent upon, worthy of (7:105) I am duty-bound (or, I am disposed) to say nothing about God but the truth.

Īlāhāyyatu [act. part. fem. functioning as a proper noun] that which sorts out truth from falsehood; that which is inevitable (an epithet of the Day of Judgement) (69:3) *what will explain to you what the inevitable Hour is; *the name of Sura 69, Meccan sura, so-named because of the reference in verses 1–3 to the ‘Inevitable Hour’.

H–k–m bit of a bridle; to curb, to restrain; to govern, to control; to judge between, to sentence, to express an opinion, to arbitrate; wisdom, knowledge; to tighten, to fortify; to recognize. Of this root, 14 forms occur 209 times in the Qur’an: hakama 45 times; yuḥakkimūn twice; yuḥkim once; ‘uḥkima once; yataḥākamū one; īḥkām three times; ḥākimīn four times; ḥūkām once; ḥikmat 20 times; hakīm 97 times; ‘aḥkām twice; ṭāḥkamāt once and ṭāḥkamāt once.

Ḥākūm hakama u [v. intrans.] 1 to pass judgement, to judge between, to decide a case (4:58) and when you judge between people, judge with justice 2 to arbitrate (21:78) and [remember] David and Solomon, when they arbitrated regarding the field into which sheep strayed by night and grazed 3 to form an opinion, to conclude, to judge what is the matter with you, how can you reach such a conclusion? 4 to decree, to ordain, to command (5:1) God ordains what He will 5 to find a solution, to decide (12:80) never will I leave this land until my father gives me leave or God decides for me; He is the best of deciders.

Yuḥākim [imperf. of v. II ḥakkama, trans.] to make someone judge, to choose someone to arbitrate, to entrust
someone with judgement, to ask someone to judge or arbitrate but no, by your Lord, they will not [truly] believe until they make you the judge in what has erupted between them.

**yuhkim** [imperf. of v. IV] Ḥakīma, trans.] to protect, to affirm, to annul the _sīn_ of the _shābīṭ_ then _ḥakīm_ the _la ilāha illā Hu_ (4:65) but God annuls what Satan insinuates and then God affirms His revelations.

**ḥakīma** [pass. v. IV] to be perfected, affirmed [this is] a Scripture whose verses are perfected, then set out clearly, from One who is all wise, all aware.

**yataḥākam** [imperf. of v VI intrans. with prep. إلى] to agree mutually to bring a dispute before a chosen judge (4:60) they want to bring their disputes to idols for judgement, although they have been ordered to reject them.

**ḥakīm** [n.] 1 wisdom, sound judgement it is not for any person to whom God gives the Scripture, wisdom and prophethood, ever to say to people, ‘Be my servants/worshippers apart from God’ 2 ordinance, constitution (13:37) in this way We have sent down the Qur’an as an ordinance in the Arabic language 3 practices, customs, norms (5:50) are not to be permitted concerning the _bay’_ of the pagans they want judgement according to the customs of the time of pagan ignorance? 4 verdict, decision (13:41) God judges; none reverse His verdict 5 article of law, verdict, legal judgement of a case (43:50) God judges, how can they come to you for judgement when they have the Torah with God’s judgement will, scheme of things, wisdom, law, [Prophet] patiently submit to your Lord’s will: do not be like the fellow of the whale 7 rule, judgement as to what is right or wrong, responsibility
none but Him: that is the true faith 8 realm, kingdom, domain, government. They have no one, other than Him, as a protector; and He allows no one to share in His realm.

 hakmām [quasi-pass./act. part.] arbitrator, arbiter, judge

إِنْ كَفَّرْتُمْ شَظِئًا بِبِنْيَةٍ فِي حَكْمَةِ أَنَا (8:26) if you fear a breach between the two, appoint one arbiter from his family and one from hers.

hākimīn [pl. of act. part. hākim] 1 judges, arbitrators

فَأَصِبْروا حَتَى يَحْكُمَ اللَّهُ بَينَاهَا وَهُوَ خَيْرُ الْهَاكِمِينَ (7:87) then be patient till God judges between us, He is the best of all judges 2 one who decides

فَلَنَّ أَنْزُلَ الْأَرْضُ حَتَّى يَأْتِيَ لَيْ أَبِي أَوْ يَحْكُمَ اللَّهُ لِي وَهُوَ خَيْرُ (12:80) never will I leave this land until my father gives me leave or God judges for me; He is the best of deciders.

Hukkām [pl. of act. part. hākim and hākim] either judges or rulers

وَلَا تَأْكُلُوا أَمْوَالَكُمْ بِبَابِ التَّرُشُّدِ وَتَأْكُلُوا بِهَا إِلَى الْحَكَمَةِ (2:188) do not consume [each other’s] property among yourselves wrongfully, nor use it to bribe judges/rulers, intending sinfully and knowingly to usurp parts of other people’s property.

Hikmatun [n.] wisdom, prudence

وَأَنزَلَ اللَّهُ عَلَيْكَ الْكِتَابَ (4:113) and God has sent down upon you the Book and the Wisdom, and taught you that which you did not know.

Hakīm [quasi-act. part.] 1 wise

فِي بَيْتِهِ يُبْقِيْ كلُ أمْرٍ حَكِيمٍ (44:4) [a night] when every matter of wisdom is made distinct 2 an attribute of God, the Wise, the Most Wise, there is no God but He, the Mighty, the Wise.

’Akhām [elat.] more/most wise

لَآ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ (3:6) is God not the wisest of rulers/judges?!

Muhkmatun [pass. part. fem; pl. मुक्तमात् muhkmāt] 1 (as opposed to मुक्तमा युग्म मुक्तमा muhkaṁa) admitting of a single interpretation, free of ambiguity, precise

who are those who that you appoint to the writing of the judgments [as judges] of the judgments? (3:7)
and his message. It is He who has sent this Book down to you, in which are verses definite in meaning—these are the essence of the Book—and others are ambiguous/allegorical. It may also mean non-abrogated, decisive or clearly worded; such interpretations are possible in the believers say, ‘If only a sura were to be revealed!’ Yet when a clearly worded sura is revealed, and fighting is mentioned in it, you see those in whose hearts is sickness looking at you [Prophet] with the look of one fainting because of the approach of death.

In root "h-l-f" to be solid; an oat, to swear, to take an oath; to become an ally, to enter into an alliance, an alliance. Of this root, two forms occur 13 times in the Qur’an: حَلَفُ (halafa) 12 times and حَلَافٌ (hallaf) once.

Halaf (halafa) is [v. intrans. with on which is often elided] to swear, to take an oath and they swear by God that they belong with you; they swear to the truthfulness of a falsehood [lit. they swear on the lying].

Hallaf (hallaf) is [intens. act. part.] one given to too much swearing, one who takes oaths too easily and too often (68:10) and do not yield to any contemptible swearer.

In root "h-l-q" throat; circle, to encircle; to fly, to hover, to circle in the air; to peel off, to shave off hair; famine. Of this root, two forms occur once each in the Qur’an: تحلقُ (tahliq) and مُحَلِّقُينَ (muhalliqin).

Tahlq (tahlq) is [imperf. of v. halaqa, trans.] to shave off, to shave Do not shave your heads until the offering has reached its place of sacrifice.

Muhalliqin (muhalliqin) are [pl. of intens. act. part. muhalliq] ones having their hair shaved you shall indeed enter the Sacred Mosque, if God wills, secure, having your heads shaved or cropped.
喉，嗓子，食道，气管；极端，成熟。提出了这个根，**hulqūm**出现一次在《古兰经》。

**hulqūm** [n.] 喉，嗓子，气管 **if only when it [the soul of a dying person] comes up to his throat.**

**hāllā** locale, residing area, township; stopping place, way station; to unpack, to come down, to take up residence, to terminate one’s travelling; to become permissible, to become free, spouse; to untie, to solve; to dissolve; to deserve. Of this root, nine forms occur 52 times in the Qur’an: **hāllā** 14 times; **'ahalla** 11 times; **'ahilla** nine times; **tahillatun** once; **mahill** three times and **muhall** twice.

**hāllā I** [imperf. **yāhull** v. intrans. with ِ] **[jur.] to be or become religiously lawful, permissible, allowable you who believe, it is not lawful for you to inherit women against their will** [with ِ] **to become deserved, to become inevitable; to fall upon (in the main reading of the occurrences in verses 11:39; 20:81; 20:86; 39:40) did my presence amongst you become a distant memory to you? or, was my being away too long for you? [lit. did my being amongst you seem too distant (for you)?) or did you desire that anger from God befall you, so you broke your promise to me?**

**hāllā II** [imperf. **yāhull**] v. trans. [to untie, to release, to free, to undo, to loosen a knot from my tongue] **a) [jur.] to become free of religious obligations of the pilgrimage** but when you have quitted [the state of] the pilgrimage sanctity, you may hunt (b) to alight, to ascend as for those who disbelieve, disaster will not cease to strike them, or fall close to their homes, because of what they do [with ِ] (in a variant reading of the occurrences in verses 11:39; 20:81; 20:86; 39:40) to come upon, to fall upon
absence too long for you?, or did you desire that anger from God befall you?

أَحَلُّ to make something religiously permissible, make lawful (7:157) who makes lawful to them good things, and makes unlawful to them bad things 2 [jur.] to violate the sanctity of religious obligations 3 يُبْلِيُّنَّ الْمَلَائِكَةَ وَيَحَرَّمُ عِلْمِ الْخَبَائِثِ you who believe, do not violate God’s rites II [doubly trans.] to cause someone to take an abode (14:28) أَلَمْ تُرْسَى إِلَى الْذِّنَّينَ يَشْكُرُ الْلَّهُ كِفَآءً وأَحَلُّوا قَوْمَهُمَا دَارَ الْبَيْتِ you have given thought to those who exchange God’s favour for ingratitude and cause their people to end up in the home of utter ruin.

أَحَلٌ to be made religiously allowable (5:5) أَحَلُّ لَكُمُ الْطَّيِّبَاتُ today all good things have been made lawful for you.

حَيَلَ I [quasi-act. part.] one who is residing in a place, a resident (as in one interpretation of verse 90:2) and you [Prophet] are an inhabitant of this city II [quasi-pass. part.] [jur.] being religiously lawful, allowable (60:10) فَإِنْ عَلَمَ مَوْمَعًا فَلَا تَرْجَعِهُنَّ إِلَى الْكَفَّارِ أَلَّا هُنَّ حَالَةٌ لَّهُمْ وَلَا هُمْ يَحْلُونَ لَهُنَّ and if you conclude that they are believers, do not send them back to the disbelievers: they are not lawful [as wives] for them, nor do the disbelievers make lawful [husbands] for them.

حَلَالٌ [v. n./n. in apposition] [jur.] that which is religiously allowable, lawful or permissible (the opposite of حَرَامَ (q.v.)) ولا تَوَلَّوا لَمَّا تَصِفُ الْسَّبِيكُمُ الْكِتَابُ هَذَا حَلَالٌ وَهَذَا حَرَامٌ لَّكُمَا (12:116) do not describe the falsehood your tongues utter, [saying], ‘This is lawful and that is forbidden’, inventing a lie about God.

حَلَالِهِ [pl. n./quasi-pass. part. حَلَالٍ حَلِيلٍ and حَلَالَاتِ] a spouse, a lawful wife or husband (4:23) وَحَلَالَهُمُ بْنَاتُكُمْ وَحَلَالُ الْأُمَّةَ الْمُؤْمِنَاتِ the women of your begotten sons who are of your loins.

تَحْلَّاَتُنَّ [n.; v. n.] dissolving, annulling, releasing, expiating (66:2) God has ordained a way
for you [believers] to release you from [such of] your oaths.

مَحْل ُ mahill [n. of place or time] the place and/or the time where something becomes lawful, permissible, the correct place/time (22:33) then their correct place of sacrifice is near the ancient House.

مَحْلَة mahlah [act. part.] [jur.] one who violates what God has made as حَرَامُ haram, forbidden, religiously unlawful; or one who treats something as religiously lawful, or permissible غَيْرَ (5:1) مَحْلَةُ the name of a goat not considering as permissible killing game while you are in the state of the pilgrimage sanctity.

حَٰلْمٌ h-l-m dream, to dream, to have wet dreams, to attain puberty; to gain wisdom, to be patient, clemency; a sensible person; nipple, a young goat. Of this root, three forms occur 24 times in the Qur’an: حُلْمُ hullum twice; حَلْمَاتٍ ُahlam four times and حَلَيمُ halim 18 times.

حَلْمُ hullum [v. n./n.] dream, wet dream * (24:58) those who have not reached or attained puberty [lit. the ones who have not yet attained wet dreams].

ُاَهْلَمُ ُahlam I [pl. of n. حَلْمٌ hullum and حُلْمَ hullum dreams (12:44) ما نَحْنُ بِذُووْلِيِّ الأَحْلَامِ بَعْلَامٓ we are not knowledgeable in the interpretation of dreams; * (12:44) أَصْنَعْتُ أَحْلَامَكِ ُahlam of v.n. حَلْمَ hullum muddled, jumbled dreams [lit. stalks of dreams] II [pl. of nominalised v.n. حَلْمَ hullum]

rationality, sensibility, intelligence, reason, mind (52:30–31) أَنْتُمْ أَحْلَامُهَمْ بِهِذَا أُنْحَمْ قُوُمٌ طَاعُونَ does their reason really tell them to do this, or are they simply insolent people?

ُأَهْلَمُ ُahlam I forbearing, patient, sensible, prudent إِنَّ إِبْرَاهِيمَ حَلَيْمٌ ُأَهْلَم ِمَيْلُ for Abraham was forbearing, tender-hearted and devout an attribute of God (4:12) حَلْيَةً ُhilya four times; حَلَيْةُ hilyatun for the grace, for the ornament, for the jewelled, for the sweet, for the adorning, for the enjoyment. Of this root, three forms occur nine times in the Qur’an: حُلْوًا hullu four times; حَلَيُّ hullay four times and حَلَيْيُ hulliyya once.
hulliya [pass. of v. II Hullâ, doubly trans.] to be
ornamented, decorated, adorned with (76:21)
and they will be adorned with bracelets of silver.

Hilyatun [coll. n./n.; pl. huliiyy] adornment,
ornamentation, jewellery/ piece of jewellery (16:14)
who the, which, sea (He) it is who
subjected the sea to you that you may eat from it fresh flesh and
bring out from it ornaments you wear; * little girls [lit. one who is brought up in/wearing jewellery].

Hâ mim two letters initiating the seven suras from numbers 40 to
46, known as ‘the family of Hâ mim’ (Al Haami); they are also more
commonly known as ‘al-âawâmim (the hoarder’s), a designation
described by ‘al-Jawhari, as quoted in Lisân ‘al-‘arab, as ‘not
from the idiom of the Arabs’. For various opinions regarding the
meaning of such letters in the Qur’an (see alif–lam–râ); * and
Hâ mim the name of Sura 41, Meccan sura. It derives its name
from a combination of its initial letters together with the kneeling
referred to in verse 37, also called fâsâr believes it should be distinguished from Sura 32 which is called
Hami’atun.

Hâmâ stinking black mud, (of a well) to accumulate such mud,
to dredge; to be angry, in-laws. Of this root, two forms occur four
times in the Qur’an: Hâmâ three times and Hami‘atun once.

Qa‘al lamâ âkûn la-anjâd la-anjâd (15:33)
Hâmâ and he answered, ‘It is not befitting for
me to bow to a mortal You created from clay formed of stinking
black mud.’

Hami‘atun (also read as Hamíyatun) [quasi-act. part.
fem.] foul, muddy, murky, stinking mud (18:86)
Hâmâ until when he reached the
setting-place/time of the sun, he found it set into a murky pool.

Hâmâ–d praise, praiseworthy, to commend, to find to be
praiseworthy. Of this root, seven forms occur 68 times in the
Qur’an: *yuḥmadi* once; *ḥamd* 43 times; *ḥāmidūn* once; *mahmūd* once; *hamād* 17 times; *ʾahmad* once and *Muḥammad* four times.

*yuḥmāt* [imperf. of pass. v. *humida*] to be praised, to be commended and *they love to be praised for what they have not done.*

*ḥamd* [n./v. n.] praise *Praise belongs to God, Lord of the Worlds.*

*ḥāmidūn* [pl. of act. part. *ḥāmid*] those who praise the *tābiʿūn* the *ḥāmidūn* the *ḥāmidūn* (9:112) *those who repent, those who worship, those who praise Him.*

*mahmūd* [pass. part.] praised, exalted, praiseworthy *it may be that your Lord may elevate you to a [highly] praised status.*

*ḥamīd* [quasi-pass./act part.] worthy of great praise, an attribute of God *God is All-sufficient, worthy of all praise.*

*ʾahmad* [elat.; proper name] most praiseworthy; one of the names of the Prophet Muḥammad *and bringing good news of a messenger to follow me whose name will be ʾahmad.*

*Muḥammad* [intens. pass. part.; proper name] one worthy of much and constant praise; name of the Prophet *Muhammad is the Messenger of God; *name of Sura 47, Medinan sura, so-named because of the reference in verse 2 to the ‘Prophet Muḥammad’.*

*h–m–r* redness, to dye or colour red; (of a person) to be fair in colour; to be difficult; donkey; big boulders; to scrape off, to flay. Of this root, four forms occur six times in the Qur’an: *ḥimār* twice; *ḥumr* once; *ḥimār* twice and *ḥumr* once.

*ḥimār* [n., pl. *humur* and *ḥimār*] donkey, ass, zebra *they are like stampeding zebras.*
hum [pl. of quasi-act. part. أحمّر ahmar] red (35:27)
جبل جَبلَ جَبْلَينَ وَحَمْرُ مَخْلُوقٍ أَلوَانِها وَغَرَابِيَّ سَوْدَةَ and [consider as well] in the mountains are tracks/layers of white and red of various hues, and jet black.

h–m–l load, burden, to bear, to carry; to bear up, to sustain; animals of burden; to take up, to carry off; to become angry, to charge; to depart, a camel’s litter; to forebear; to conceive a child, pregnancy, to fruit; a lamb. Of this root, 12 forms occur 64 times in the Qur’an: حِمَالٍ hamala 37 times; حَمِيلٌ humila four times; حَمِيلٌ tuhammil once; حَمِيلٌ hummila four times; اِحْمَالًا iḥtamala three times; حَمِالٌ haml seven times; اِحْمَالًا ahmal once; حُمَيْلٌ himl three times; حَمِيلى hambilin once; حَمِيلى hambilāt 11 times; حُمُوَّلَة Hammālatun once and حُمُوَّلَة Hammūlatun once.

حَمِالٌ hamala i I [v. intrans. with prep. على] to attack, to charge, to drive away so his likeness is as the likeness of a dog, if you attack him, he pants [with his tongue out] and if you leave him alone, he pants [with his tongue out] II [v. trans.] 1 to carry وقال الآخر إني أراني (12:36) وأحَمْلُ فَوْقَ رَأْسِي خَبْرًا and the other said, ‘I saw myself carrying on my head bread’ 2 to contain ومن البقر والغنم حريمنا عليها شخومهما إلا (6:146) ما حمَّلنا ظُهورهَما and of cattle and sheep, We forbade them their fat, except what their backs contain 3 to incur, to commit (20:111)
وجَعَلَت الوجوه للحب في القوم وقد خاب من حمل ظنَّا faces will become humbled [or downcast] before the Living, Eternal One; and those who carry [the burden of having committed] injustice will meet with failure 4 to assume responsibility, to undertake, to shoulder إذا عَرَضْتُ الأمة على السماوات والأرض والجبال فألبين أن حملتكم واحتقان (33:72) منهما وحملها الإنسان We offered the trust to the heavens, the earth and the mountains, yet they refused to carry it and were afraid of it: but man shouldered it 5 to provide a mount for ولا على الذين (9:92) وإذا ما أتوهُ لتحملتم قلّت لا أجد ما أحملكم عليه nor [is there blame attached] to those who, whenever they came for you [Prophet] to mount them, you said, ‘I cannot find anything I can mount you on’ 6 to load upon, to lay upon, to burden ردِّنَ ولا لا حملِه إِصِرْا كَما (2:286) حملتة على الذين من قبلينا our Lord, and do not lay upon us a burden such as You did lay upon those before us 7 to store (29:60) وكَلِّي مِن
how many are the creatures who do not have their sustenance stored up—God sustains them and He will sustain you 8 to conceive (a child) (41:47) nor does a female bear a child or give birth, but with His knowledge.

وَعَلَّيْهَا (23:22) 1 to be carried, to be borne and on them and on the ships you are borne 2 to be lifted up, raised high (69:14) and the earth and the mountains are lifted up and crushed with a single crushing 3 to be alleviated, to be lifted off and [even] if a heavily-laden [soul] calls for its burden (or, sins) [lit. load] [to be carried], not a thing of it will be carried.

tuhammil [imperf. of v. II, doubly trans.] to load upon, to burden someone with Lord, do not burden us with more than we have strength to bear.

hummila [pass. of v. II] 1 to be made to carry something but we were laden with burdens of the ornaments of the people 2 to be burdened with, to be placed upon if you turn away, [know that] he is responsible for what is placed upon him and you are responsible for what is placed upon you 3 to be charged with the responsibility for those who have been charged with obedience to the Torah, but have failed to carry it out, are like asses carrying books.

ihtamala [v. VIII, trans.] 1 to bear away, to carry away, to bear along He sends water from the sky, so ravines flow, each according to its capacity, and the flood carries with it a swelling froth 2 to incur and when he covered her she bore a light
pregnancy 2 child during pregnancy (65:6)  
if they are with child, pay their maintenance until they are delivered of their child 3 period of pregnancy (46:15)  
the bearing of him and the weaning of him is thirty months.

 قالوا ُنفَفانا صواعِ المَلِكِ وَلِمْ يَأْفَأْ بِهِ حَمْلٍ بَعْيْرٍ (12:72)  
they said, ‘We are missing the king’s cup and for the one who returns it there will be a camel-load [of grain]’ 2 burden (35:18)  
إِنّ ذَلِكَ مَثَلٌ إِلَى حَمْلٍ لاَّ يُحْمَلَ مَنْهَا شَيْءٌ وَلَوْ كَانَ ذَلِكَ قُرْنِي and [even] if a heavily-laden [soul] calls for its burden (or, sins) [lit. load] [to be carried], not a thing of it will be carried.

حملِينَ hāmilīn [mas. pl. of act. part. حَمَّل] those who carry, bear (29:12)  
وَمَا هُمُ الَّذِينَ حُمَّلَ مِنْ خَطَّابِهِمْ مِنْ (12:72)  
yet they will not bear any of their sins.

حملاتِ hammālatun [intens. act. part. fem.] one who usually carries, one whose profession is to carry things (111:4)  
وَامرأَتُهَا حمَّالَةُ and [so will be] his wife, the firewood-carrier.

حمَّالَةُ الحَطْب hammālatun [coll. n.] beasts of burden (6:142)  
وَمِنَ الْأَنْعَامِ حَمَّالَةٌ وَفَرْتُسَ and of the livestock, [He gave you] beasts of burden [providers of] furnishing (is also interpreted as: providers of food).

حَمَّمَ h-m-m death; to become due; hot boiling water, to heat up, a bath, to bathe; fever, to develop a fever; coal, black choking smoke, intense fire; an intimate friend, family, entourage; pigeon. Of this root, two forms occur 21 times in the Qur’an: حَمِيمٌ 20 times and يُحْمَمُ yahmūm once.

حَمِيمٌ hamīm [quasi-act./pass. part.; n.] 1 boiling [water] (22:19)  
لَهُمْ يَمِيمٌ مِنْ نَارٍ يَصَابُونَ مِنْ فَوْقِ روُؤَيْمِهِمْ الحَمِيمٍ for them are garments of fire, scalding water will be poured over their heads 2 intimate [friend], close [relative] (69:35)  
فَلِيُنَّ لَهُ الْيَوْمَ هَاهُنَا حَمِيمٌ so today he has no intimate friend here.
yahmūm [n.] thick, black smoke; hot fire; canopy of hot fire and a shadow of black smoke.

h–m–w/y sanctuary, protection, to protect, to rebel, to avoid; in-laws; to heat up, to become angry, hot-headedness, zeal, fervour, impetuosity. Of this root, four forms occur six times in the Qur’an: حمّ الم قُبِّرَة; حامي hāmī once; حامية hāmiyatun twice and حاميّة hāmiyyatun twice.

يمَحَّى [imperf. of pass. جَحَّ عِلَّةً] to be heated, to be burnt, to be brought to a hot condition (9:35) and on the day when they will be heated in the fire of Hell, and their foreheads, sides and backs will be branded by them.

حامي hāmī [nominalised act. part.] an old stud-camel left by pagan Arabs to spend the rest of its life in peace and tranquillity (5:103) God did not institute the dedication of such as bahiratun, sā’ibatun, waṣilatun (q.v.) or hâm [to idols]; but the disbelievers invent lies about God.

حامية hāmiyatun [act. part. fem.] burning hot, blazing (88:4) scorched by a blazing fire.

حامية hamīyyatun [v. n./n.] fiery fervour, high spirits, eagerness, passion, rashness, zeal, impetuosity (48:26) while the disbelievers had excited fervour in their hearts—the fervour of ignorance.

h–n–th manhood, maturity; sin, blasphemy, denial of God, wickedness; breaking an oath, perjury; to purify oneself, to worship, responsibility. Of this root, two forms occur once each in the Qur’an: حَنثّ tahnath and حينثّ hinth.

tahnath [imperf. of حُنِّثَ hānitha, intrans. with prep. في in] to break one’s oath, to fail to honour one’s oath (44:44) and take in your hand a small bunch of grass, and strike with it, so as not to break your oath.

حينثّ hinth [v. n.; n.] abomination, sinning, breaking one’s oath,
denial of God and they always persisted in great sin.

\textit{h–n–j–r} larynx, throat, windpipe; to slay. Of this root, \textit{hanājir} occurs twice in the Qur’an.

\textit{hanājir} [pl. of \textit{hanjaratun}] larynx, throat *(33:10) fear gripped everyone [lit. and hearts rose into the throats].

\textit{h–n–dh} to cause slimming of a horse by inducing sweating; to mix wine with water, to roast meat by sealing it up inside a fire, roasted meat, hot water. Of this root, \textit{hanīd}h occurs once in the Qur’an.

\textit{hanīd}h [quasi-pass. part.] roasted he answered, ‘Peace,’ and without delay he brought in a roasted calf.

\textit{h–n–f} inclination of the toes to one side, to incline, to deviate, to abandon common practices and beliefs, to incline towards the right religion, the true religion. Of this root, two forms occur 12 times in the Qur’an: \textit{hanīf} 10 times and \textit{hunafâ}’ twice.

\textit{hanīf} [quasi-act. part.; pl. \textit{hunafâ}’] inclined towards [God], inclined away [from false deities] and so considered upright \textit{dhīna qimā mâla’i ʾibrāhīm ḥanīfā wâma kân min an mšrıkīn} (6:161) \textit{an upright religion, the faith of Abraham, an upright man, he was not one of the polytheists.’}

\textit{Hanif} is also used to describe the ascetic monotheists of Mecca who refused idolatry and its practices. One of their practices, followed by Muhammad was \textit{tahannuf}: to retreat during Ramadan and it was during one such retreat that he received the first revelation of the Qur’an.

\textit{h–n–k} roof of the mouth, to massage the roof of the mouth with soft dates; to train in ways of the world, wisdom, experience: a mouth halter, to control, to overpower. Of this root, \textit{ḥaṭanik} occurs once in the Qur’an.
حَنٌّ [imperf. of v. VIII حَنَّا, trans.] to devour by the mouth, to devour; to eradicate, to have full control over, to lead by the mouth/nose (17:62)  

if You defer me until the Day of Resurrection, I will have complete control over them (or, lead all of his descendants by the nose) [I will have full control over them] except for a few.

حَـٰـنَٰٰن h–n–n moaning sound of a she-camel longing for her young, yearning, mercy, kindness, compassion, wife. Of this root, two forms occur once each in the Qur’an: حَنَّان; and حَنَّى hunayn.

حَنَّان حَنَّان [v. n./n.] mercy, compassion, tenderness (19:12–
while he was still a boy, We granted him wisdom, tenderness from Us, and purity, he was devout.

حَنَّى Hunayn [proper name] name of a valley nearly three miles from Mecca where the Muslims fought a battle in 8 A.H./630 A.D. with their opponents (9:25) and on the day of the battle of Hunayn, when you were well pleased with your multitude, but they availed you nothing.

حَوُب h–w–b relatives on the mother’s side, parents and brothers and sisters; mercy, worship; hardship, sorrow; sinning, wrongdoings. Of this root, حَوُب hūb occurs once in the Qur’an.

حَوُب hūb [v. n./n.] abomination, great sin, crime (4:2) to give orphans their property, do not exchange [their] good things for bad, and do not consume their property with your own—truly, this is a great sin.

حَوَّٰب h–w–t fish, great fish, whale; to hover, to circulate in the air, to dodge. Of this root, two forms occur five times in the Qur’an: حَوَّٰب hūt four times and حَيْتَن hitān once.

حَيْتَن n.; pl. حَيْتَنَان hitān fish, whale, large fish (37:142) so the great fish swallowed him while he was
blameworthy; an epithet of Prophet Jonah *(68:48)*

the fellow of the whale.

**h–w–j** need, wish, errand; poverty; resentment, objection; to need, to require, the needy. Of this root, حاجة hājatun occurs three times in the Qur’an.

حاجة hājatun [n.] desire, wish, need, something necessary, errand and in them [cattle] you have benefits; and that you may attain, on them, a need/errand in your breasts; and they do not [find a need in their bosoms for] harbour resentment on account of what they [the others] have been given.

**h–w–dh** the back of an animal’s thighs where the tail begins; to contain, to take possession, property; to seize; to urge, agility. Of this root, استحوذ استحوذ استحوذ استحوذ استحوذ استحوذ *istahwadha* occurs twice in the Qur’an.

**h–w–r** circle, to encircle, to return to, to go away from; to have a dialogue, entourage, disciples; discerning power; to decrease; marked contrast between black and white in a woman’s eye, fair skin; oyster shell. Of this root, five forms occur 13 times in the Qur’an: ﻋَجِرُ يُحَرُّ yahūr once; ﺪَﺣَوُرُ yuhāwir twice; ﺪَﺣَوُرُ tāhāwur once; ﺪَﺣِرُ حُرُورُ ﻋَجِرِيَّونَ hawāriyyūn five times.

**yَحِرُّ yahūr** [imperf. of v. حَرَّ hāra, intrans.] to return, to go back (84:14) and he thinks that he would not return [to his Lord].

**yَحِوْرُ yuhāwir** [imperf. of v. III حَوَارَا hāwara, trans.] to debate with, to have a dialogue with (18:34) so, he said to his friend, while disputing with him, ‘I am more than you in wealth, and mightier in respect of supporters.’
تَحَاورُ tahāwr [v. n.] debating, engaging in a dialogue, disputing
قد سَمَعَ الَّهُ قُولُ الَّذِي نَجَادَكُمُ فِي رُوْجَاهَا وَنَشَكُّكُمُ إِلَى الَّهِ وَالَّدَّ (58:1)
يَسْمَعُ تَحَاورُكَما God has heard the words of her who disputes with you [Prophet] concerning her husband and complains to God and God hears your dispute.

حُور hūr [pl. of quasi-act. part. fem. حوَرَاء hawrāʾ] pure, fair-skinned (also said to mean: having eyes marked by contrast between the deep black and the pure white in them), pleasant
كَذَلِكَ وَرُوْجَاتُهُمْ حُورٌ عَيْنٍ (44:54) so it will be, and We will wed them to wide-eyed houris.

الحَوَارِيُّونَ al-hawāriyyūn [pl. of n./quasi-act. part. hawāriyy] the disciples of Christ
كَمَا قَالَ عِيسَى ابْنُ مَرْيَمَ (14:61) as Jesus, son of Mary, said to the disciples, ‘Who will come with me to help God?’; the disciples said, ‘We shall be God’s helpers.’

ح w-z area, domain, holding; to incline, to side with, to press together. Of this root, مُتَهَيْزَ، mutahayyiz occurs once in the Qur’an.

مُتَهَيْزَ mutahayyiz [act. part.] one siding with a faction, one who abandon his position for another
وَمَنْ يَوْلَىْهُمْ يَوْمَئِذٍ ذِيَّرُهُ إِلَّا مُتَهَيْزَ، أَوْ مُتَهَيْزَ إِلَى فُلْسَةٍ فَقَدْ بَاهَ بَعْضٍ مِنِ اللَّهِ and whoever on that day turns his back on them—unless manoeuvring for battle or to side with a [fighting] group—he incurs wrath from God.

ح w–sh an enclosure; unfamiliar; to exclude, to avoid, to turn away from; to hold off. Of this root, only حاشا hāshā occurs twice in the Qur’an.

حاشا الله حاشا الله hāsha li’il-lāh/hāshā li’il-lāh (also read as حاشا الله hāshan with tanwīn) [consisting of حاشا hāsha, {denoting exception and classified as a noun, also said to be a verb} + redundant prep. li {denoting emphasis} + Allah (الله)]. Interjection generally expressing dissociation by the speakers from their having unworthy thoughts of, or committing certain actions towards, someone by invoking God as witness and ascribing to Him remoteness from ever allowing a certain thing].
‘God forbid!’, Good gracious [lit. God stops one from ever contemplating shuch-and-such (unworthy thoughts)] when they saw him, they exalted him and slashed their hands, and said, ‘God forbid! This is not a human being, this is but a gracious angel!’

h–w–t wall, fence, to encircle, to encompass, to protect; to comprehend; to be careful, to guard against; to overwhelm, to overtake. Of this root, four forms occur 28 times in the Qur’an: ʼahāta 14 times, ʼuhīta three times; مَحِيطَ nine times and مَحِيطَة*muhīṭatun* twice.

ʼahāta [v. IV, intrans. with prep. ـ] 1 to surround, to enclose, to envelop from all sides (18:29) إِنَّا أَعْطَانَا لِلْظَّالِمِينَ نَارًا أَحَاطَ بِهِمْ سَرَافِهَا We have prepared for the wrongdoers a Fire whose pavilion will surround them on all sides 2 to learn, to comprehend, to gain full knowledge of (27:22) أَحَاطَ بِهِ مَثْلُ مُحِيطٍ I have learned something you did not know, and I have brought to you from Sheba a sure item of news 3 to overwhelm, to engulf, to take control (2:81) بَلِ ۖ مَنْ كَسَبَ سَيِّيّةً وَأَحَاطَتْهُ بِهَا خَطْيَتَهُ truly those who do evil and whose sins have overwhelmed them.

ʼuhīta [pass. of v. IV, with prep. ـ] 1 to be encircled from all directions, to become trapped, to be in mortal danger (10:22) جَاتَهَا رَبُّهَا رَيْحٌ عَاصِفٌ وَجَاهَهَا الْمَوْجَةُ مِنْ كُلِّ مَكَانٍ وَظَنُّوا أَنَّهَا أَحَيطَ بِهِمْ there comes upon them a stormy wind, and waves come at them from every side, and they think they are encompassed 2 to be prevented, to be incapacitated, to be besieged (12:66) قَالَ لَنْ أُرْسِلَ مَعَكَ مَهَيْنَ وَعَنْيُنَ مَوْتِيَّا قَالَ ۖ أَيُّهَا الَّذِينَ اتَّقُونَا! he said, ‘Never will I send him with you until you have given me a pledge by God that you will bring him back to me unless you are prevented.’

مَحِيطَ muhīṭ [quasi-act. part.; fem. مَحِيطَة*muhīṭatun*] 1 that which/who encompasses or overtakes from all directions (29:54) يَسْتَعَجِّلُونَكُمْ بِالعَذَابِ وَإِنَّ جَهَنَّ لَمَحِيطًا بِالْكَافِرِينَ they challenge you to hasten the punishment: Hell will encompass all those who deny the truth 2 one who collects and gathers together (in an interpretation of
verse 2:19 but God will collect together the disbelievers [on the Day of Resurrection] (or, He will surround them) 3 [an attribute of God] All-Encompassing, All-Comprehending  أَلَا إِنَّهُ يَكُلُّ شَيْءٍ مُّحيِّطُ (41:54) truly He is encompassing everything.

حَـلٍّ h–w–l year, to complete a year; to change, to alter, to shift, to deviate; to prevent, to screen off, to interpose, to bar; to try; to refer; around, about, circa; power; to plan, to contrive, to beguile; method; circumstance, conditions. Of this root, seven forms occur 26 times in the Qur’an: حالُ hāla twice; حِيلٌ hiila once; حَوْلٌ hawl 17 times; حَوْلَينَ hawlāyn once; حَوْلُونَ hawlatun once and تحوٍّ tahwil three times.

حَوْلُونَ hawlatun [n.] a method, means, way out, solution 4:98 (الٍّ إِلَّاَّ الْمُسَتَّضَعَفُونَ منَ الرِّجَالِ وَالنِّسَاءَ وَالولادان لا يَسْطِيعُونَ حِيلَةٌ وَلَا يَهِثُونَ سَبِيلًا) but not so the truly helpless men, women and children who cannot find a solution nor any way to leave.


\( \text{tahwīl} \) [v. n.] deviating, turning away, shifting: you will never find any changing in God’s way and you will never find any deviating in God’s way.

\( h–w–y \) dark colours, particularly reddish black and greenish black; colour of dead vegetation; container, to collect; coil, to coil, intestines. Of this root, two forms occur once each in the Qur’an: تحوايا and أُحْوَى.

حَوايا [pl. of n. حَوْيَةٌ] intestines, entrails, entrails of cattle and sheep. We forbade to them their fat, except what their backs carry, and the entrails.

أُحْوَى [quasi-act. part.] that which has lost its colour, stale, faded, ashen, wan: فِجَعَةُ غَدٍّ أُحْوَى (87:5) then turned it into dark debris.

حَيْثُ [adverb of place, always in construct (إضافة) with a following sentence, occurring 31 times in the Qur’an] 1 wherever يَأْلَمُ إِسْكَنَ أُنْتُ زُوَّاجُكَ الْجَنَّةَ وَكَلَا مِنْهَا رَغَدٌ حَيْثُ شَتَتَهُمَا (2:35) Adam, dwell you and your wife in the Garden and both of you eat freely from its yield wherever you will 2 [with a preceding prep. من] from where, from the place where, from the direction where (7:27) إِنَّهُ يِرَآكمُ هُوَ وَقَبِيلَةٌ مِّنْ حَيْثُ لَا تَرَونَهُم he and his forces can see you from wherever you do not see them 3 [with a following أَمَّا wherever وَحِيْثُ مَا كَتَبْتُ فِوْلَا وَجَوَّهُمُ مَشْتَرَهُ (2:150) wherever you all may be, turn your faces towards it.

\( h–y–d \) protrusions, to project; sides; to twist, to bend, to deviate from, to stray, to swerve, to avoid. Of this root, تحيد occurs once in the Qur’an.

\( \text{tahīd} \) [imperf. of v. حَدَ، intrans.] to swerve, to turn away, to avoid: وَجَاءَتْ سُكْرَةُ الْمَوْتِ بَالْحَقِّ ذَلِكَ مَا كَتَبْتُ مَنْهَا تَحِيدُ (50:19) the throes of death will bring the truth with them (or, they come in truth), ‘This is what you have been trying to evade.’
h–y–r (there is a degree of overlapping between this root and root h–w–r) a ditch into which flood water is trapped, to go from one side to the other; to be confused, to be puzzled, to be distracted. Of this root, حَيْرَانُ hayrān occurs once in the Qurʾan.

وَرُذِّلَ (6:71) bewildered, confused and to be turned on our heels, bewildered, after God has guided us, like someone whom devils have lured into the earth.

h–y–s to veer away, to swerve, to dodge; confusion; an escape. Of this root, مَحِيضّ mahīṣ occurs five times in the Qurʾan.

مَحِيضّ mahīṣ [v. n./n. of place] escaping/a place of escape فَفُلِّثُوا فِي الْبَلَادِ هَلْ مِنْ مَحِيضّ (50:36) so they searched throughout the land: is there any escape/place to escape to?

h–y–d flooding, to flood; to menstruate, menstruation. Of this root, two forms occur four times in the Qurʾan: يَحْضِنُ yahḍīn once and مَحِيضّ mahīḍ three times.

يَحْضِنُ tahd [imperf. of v. حاضنَ hādat, intrans.] to menstruate وَاللَّادِي لَمْ يَحْضِنَّ (65:4) and for those who have not [yet] menstruated.

مَحِيضّ mahīḍ [v. n.:n. of time] menstruating/period of menstruating فَأَعْتِزَّلُوا الْنسَاءَ فِي الْمَحِيضّ (2:222) so keep away from [do not have intercourse with] women during menstruation.

h–y–f deviation, to veer away; to be unjust, to wrong; to curtail, to impair. Of this root, يَحِيفّ yahīf occurs once in the Qurʾan.

يَحِيفّ yahīf [imperf. of v. حَافَ hāfa, intrans. with prep. على] to make incursions into, to deal unjustly with, to lean heavily on أَمْ يُخافُونَ أَنْ يَحِيفَ اللَّهُ عَلَيْهِمْ وَرَسُولُهُ (24:50) or do they fear that God and His Messenger might deal with them unjustly?

h–y–q to surround, to encompass; to come back against, hardship; retribution, befitting punishment. Of this root, حَاقَ hāqa
occurs 10 times in the Qur’an.

حَاقَ hāqa [v. intrans.] to befall, to return upon, to overwhelm, to rebound and َلا يُحَقُّ المَكَرُ السَّنيِّنَ إِلَّا بِأَهْلِهِ (35:43) evil plotting only rebounds on those who plot.

حَينَ h–y–n time, period, a certain time; to approach, to draw near, to watch out for, to await the opportunity, to fix a regular time. Of this root, two forms occur 35 times in the Qur’an: حَينُ hīn 34 times and حَيْنَانَ hīnā‘idhin once.

حَيْنُ hīn a nominal used in the Qur’an as either a free unit or the first or second part in construct (إضافة): ١ [as a free unit] time, point in time, period of time (76:1) هل أَنتَ علَى الإِنسَانِ حَينَ مِن النَّافِرَ لَمْ يُكُن صُيْبًا مُذْكُورًا has there ever come a point in time when man was not something insignificant, non-existent [lit. worthy of being mentioned/remembered]; ٢ [in construct (إضافة)] ١ as the first part ‘at the time of’, ‘when’, ‘while’ with the second part a) as a noun (28:15) وَخَلَّتْ المَدِينَةُ عَلَى حَيْنِ عَطَّلَهَا and he entered the city at a moment of needlessness from its people b) as a clause (5:101) إِنَّ مَسَأَلَتَكُمْ عَنْهَا if you ask about them while the Qur’an is being revealed they will be made known to you ٢ as the second part of a construct] a while, span of time, regular period of time ١ توَّتَيْتِ أَكْثَرَهَا كَل حَيْنٍ بَنَذِ رَهْبَا yielding its fruit every season by its Lord’s leave.

حَيْنَ h–y–y life, living, to live, to bring to life, to keep alive; livelihood; animal kingdom; fertility, rain; living quarters, district; to keep vigil, to occupy with activity, to celebrate the memory of; to greet, greeting; to be modest, to be shy, bashfulness; adder, serpent. Of this root, 15 forms occur 189 times in the Qur’an: حَيَا hāyā seven times; حَيّا hāyyā three times; حَيّا hāyyāh five times; حَيْحَيّا hāyyiyya nine times; حَيّا hāyyāy nine times; حَيّا hāyyāh 19 times; حَيْحا ḥāỵā‘ five times; حَيَّا hāyātun 76 times; حَيَاوَانَ hāyawān once; حَيْئَةَ tahiyyatun six times; حَيْيُا ḥịỵiiyā‘ once; حَيْيَا ḥyịyya twice; حَيْيَا ḥyịyya twice; ٢ حَيْيَا ḥyịyya five times
and حیَّةٌ hayyatun once.

حیَا حیَّةٌ hayya a [an assimilated form of the verb حَیِّيَ، hāyiya, intrans.] 1 to live (7:25) قال فيها تَحَرِّجُونَ وَمَا تَعَوَّدُونَ وَمَنْهَا تَخْرَجُونَ He said, ‘There you will live; there you will die; from there you will be brought out’ 2 to survive, to remain alive (8:42) ليَهَّلُكَ مِنْ هَذِهِ حَيَاةٍ that he who perished might perish by a clear proof, and that he who survived might survive by a clear proof.

حیَا حیَّاءٌ huyyā [v. II, trans.; pass. حَيْيَاءُ hāyiya] to greet, to salute (58:8) وَإِذَا جَاءَكُمْ حَيَاةٌ when they come to you they greet you with words God never used to greet you.

أَحْيَى ً ahyā [v. IV, trans.] 1 to bring to life, to give life to (45:26) قَلْ اللَّهُ يَحْيِيكُمُ ثُمَّ يَمِيتُكُم وَعَاذَ اللَّهُ مِنَ السَّمَاءِ مِنْ مَا فَأَجَّلَهُ ابْنُ الْأَرْضِ and in the water which God sends down from the sky to restore life to the earth after it had been lifeless 3 to help to live, to preserve someone’s life (97:16) ذُكُرَ أَوْ أَنتُ وَهَوْ يَمُونُ فِلَحْجِهِ حِيَاةً طَيِّبَةً whosoever does right, whether male or female, and has faith—We will make them live a good life.

أَسْتَحْيَاً istahyā [v. X] 1 [intrans. with prep. من] to feel shy, to be embarrassed, to be ashamed (33:53) فَإِذَا طَعِمْتُمْ فَانْتَشَرِوا وَلَا مُتَأَلِمِينِ لِحَدِيثٍ إِنْ ذَلِكَ كَانَ يَوْقُدُ الْأَنْثَى فِيَسْلَمُ مُنْكَمُ واللَّهُ لا يُسْتَحْيِي مِنِ الحَقَّ then, when you have eaten, disperse, and do not stay on desiring a chat, for that used to inconvenience the Prophet, but he felt embarrassed [to ask] you [to go], but God is not embarrassed by the truth II [trans.] to spare from killing, to retrieve from death, to save from death (28:4) يَدْنَعُ أَنَاسَهُ وَيُسْتَحْيِي نَاسَهُ slaughtering their sons and sparing the lives of their women.

حَيَاَحَيَّاُ hay [quasi-act. part., pl. أَحْيَاءٌ ahyā] 1 living (21:30) وَجَعَلْنَا هَٰذَا حَيًّا and We fashioned from water every living thing 2 [الحَيَّ al-hayy an attribute of God], the Living (25:58) وَاعْتَقِدْ عَلَى الْحَيَّةِ al-hayy the Living [God] 3 living things (6:95) إِنَّ اللَّهَ فَاْلَّهُ وَالْحَيَّ لَخَرَجَ الْحَيَّ اَلْحَيَّ وَخَرَجَ الْحَيَّ الْحَيَّ it is God who splits open the seed and the fruit-stone: He brings out the living from the dead and the dead from the living 4 [adverbially] alive وَسَلَامٌ عَلَيْهِ يَوْمَ وَلَدٍ وَيَوْمَ يَمُوت وَيَوْمَ يَعْتَشُ وَهَيْبَةً حَيًّا (15:19) peace be on him the
day he was born, the day he dies, and the day he is raised alive.

**Hayât** [n.] 1 state of being alive, life as opposed to death who created death and life to test you [people and reveal] which of you is best in deeds this life (as opposed to the next) said, ‘Go! It is for you, in [this] life, to say, ‘I shall not touch nor will I be touched [lit. No touching!]’, but you have an appointment that will not be broken’ life span then We should have made you taste double [the punishment] of life and double [the punishment] of death living whosoever does right, whether male or female, and has faith—We shall make him live a good life survival in [the law of just] retribution there is survival for you, who are endowed with insight; *life of this world as opposed to the life Hereafter.*

**Al-haywân** [n.] the real life, the perfect life the Hereafter is the [true] life, if only they knew.

**Tahiyyâtun** [v. n.n.] greeting, saluting, salutation their greeting when they meet Him will be; ‘Peace.’

**Istihâyî** [v. n.] being shy, bashfulness then one of the two came to him, walking shyly.

**Mahyâ** [n./v. n.] life being alive say, ‘My prayers, all my acts of worship, my life/living and my death/dying are for God, Lord of all Being.’

**Muhyî** [act. part.] one who restores to life He who gives it life will certainly restore life to the dead. He is able to do everything.

**Yahyâ** [proper name] John the Baptist (Mat., III.1–12)
Zachariah, We bring you good news of a son whose name [will] be John—We have chosen for him no namesake before. John the Baptist is the cousin of Jesus, most of his story in the Qur’an appears in Sura 3.

Hayyat [n.] serpent, adder (20:20)

He threw it down and—lo and behold—it is a moving snake.
"خ / khāʾ"

خاء al-khāʾ the seventh letter of the alphabet, it represents a voiceless uvular fricative sound.

خ/أ bkh (there is a degree of overlap between this root and the root خ/أ bkh-w) to hide, to keep in safety, to treasure; secrets, treasure; woollen tents for living in, shelter. Of this root, خباء khābʾ occurs once in the Qurʾān.

خباء khābʾ [n./v. n.] that which is hidden, that which is kept safe ألا يُسْجَدُوا للهِ الَّذِي يُخْرِجُ الخَبَاءَ فِي السَّمَوَاتِ وَالأَرْضِ (27:25) should they not worship God, who brings forth what is hidden in the heavens and earth?

خ/ت bkh-t wide low land, deep valley covered with herbage; to subside, to abate, to lie low; to become humble, to show humility, to feel tenderness in one’s heart. Of this root, two forms occur three times in the Qurʾān: أخبتَ akhbata twice and مَخْبَتُ mukhbit once.

أخبتَ akhbata [v. IV, intrans.] to become humble, to have a tender and humble heart, (of one’s heart) to soften; to become submissive, to become obedient وَلَيَعْلَمُ الَّذِينَ أُوتِوا الْعَلْمَ أَنَّهُ الحقُّ (22:54) and that those endowed with knowledge realise that it [the Revelation] is the truth from your Lord and believe in it/Him, that their hearts may be humbled before it/Him.

مَخْبَتُ mukhbit [act. part.] one who humbles himself, one who has a tender and humble heart; one who submits in obedience and humility فَإِلَيْهِمُ الْإِلَهَ وَاحِدُ فَلَأَسْتَمْعُوا وَيَبْشِرُ الْمَخْبِتِينَ (22:34) your God is
One, so devote yourselves to Him, and [Prophet] give good news to those humbling themselves [before Him].

kh–b–th impurities, to be impure; to be bad, to be wicked, to be corrupt, to be vicious; to be nauseated; bad deeds, crimes, sins, evil, adultery. Of this root, six forms occur 16 times in the Qur’an: خَبِيثَةٌ khabū̀thā once; خَبِيثٌ khabī́th six times; خَبِيثٍ khabī́thin twice; خَبِيثَاتٌ khabī́thātun twice; خَبِيثَاتٍ khabī́thin twice and خَبِيثٌ khabū̀thin twice.

khābūthā u [v. intrans.] to be or become bad, to be or become corrupt and the land will contain the trees which will not bear fruit, and the plant will be stunted (7:58) as for the good land, its vegetation comes up by the will of its Lord, but [in] that [land] which has become corrupt it comes up only sparsely [stunted].

خَبِيثَةٌ khabī́th [quasi-act. part.; pl. خَبِيثَاتٌ khabī́thin; fem. خَبِيثَاتٌ khabī́thāt] bad, vicious, wicked, sinful, evil

خَبِيثَاتٌ khabī́thāt [pl. of n. khabī́thātun] abominations, obscenities, wickedness, sins, evil deeds

ما كان الله ليُخُرِّجَ النَّاسَ بِذَٰلِكَ رَبُّهُ وَالْذِي خَبَثَ لا يُخْرِجُ God will not leave the believers in the state you are in until He distinguishes the bad from the good.

خَبَأْثُ khabā́’ith [pl. of n. khabī́thātun] We gave Lot sound judgement and knowledge and saved him from the township that practised obscenities.

kh–b–r experience, to experience, expert, to be informed; to inform, news, to seek information; to test; sense, intrinsic, the inner self. Of this root, four forms occur 52 times in the Qur’an: خَبْرَ khubr twice; خَبْر– أَخْبَأْرَ akhbār three times and خَبْرٌ khabī́r 45 times.

خَبْرَ khubr [v. n., adverbially used] knowledge of the internal secret state, understanding, comprehension

خَبَأْثَ We encompassed all that he has in [Our] knowledge, We knew every thing about him.

خَبَأْرَ khabar [n., pl. أَخْبَأْرَ akhbār] 1 item of news, tidings, report
he said to his household, ‘Wait! I have caught sight of a fire, maybe I will bring you news from there.’

We will try you till We know who strive hard among you, and are steadfast; and We examine your record.

**khabīr** [intens. act. part.] one who knows well, one in the know (in an interpretation of 35:14 and on the Day of Judgement they will deny your associating [them with God], and none can inform you like someone in the know [an attribute of God] the All-Knowing, All-Aware.

**khābīz** to beat with two hands, to drive hard; to subside, to be beaten low; to knead, to bake, a baker, bread. Of this root, **khubz** occurs once in the Qur’an.

**khubz** [n.] bread

I see myself carrying on my head bread from which the birds are eating.

**yatakhhabbat** to beat, to beat about, to strike with two feet, to beat off leaves for animals; to go about aimlessly; to be confused, to be insane; to brand. Of this root, **yihḥabbat** occurs once in the Qur’an.

**yihḥabbat** [imperf. of v. V **takhabbatā**, trans.] to confound, to drive insane, to confuse, to craze, to madden (2:275) those who take usury will not rise [up on the Day of Resurrection] except like those who Satan confounds by [his] touch.

**khabāl** corruption; loss of limbs, wounds; a type of jinn, to be touched by jinn, to be insane, to be confounded, degeneration; to decrease, to cheat on an agreement, the Devil. Of this root, **khabīl** occurs twice in the Qur’an.
خ/ب/و

خَبَل khabāl [n./v. n.] 1 corruption, ruination ُخِبَلَنَّهَا اَلْذِينَ [١١٨:٣] do not take for your intimates such outsiders [of your group] as spare no effort to bring you ruin; they love what causes you distress 2 trouble, confusion ُلَوْ خَرَجُوْا فِي كَمْ مَا زَادَوْمُ إِلَّا خَبَلًا [٩:٤٧] had they gone forth with you, they would only have given you trouble, scurrying around in your midst, trying to sow discord among you.

خ/ب/و/ر kh–b–w (there is a degree of overlap between this root and root خ/ب/ر kh–b–r) a small bedouin woollen tent, a house; the encasing of grains inside the ear of corn; (of fire) to abate, to die out, to become extinct. Of this root, خَبَت khabat occurs once in the Qur’an.

خ/ب/ر kh–b–r numbness, relaxation, corruption; treachery, to betray, to corrupt. Of this root, خَتَّار khattār occurs once in the Qur’an.

خ/ت/ر kh–t–r [intens. act. part.] very treacherous, one given to treachery, perfidious (31:32) only a treacherous, thankless person rejects Our signs.

خ/ت/م kh–t–m a seal, sealing material, to seal up, to enclose, to block, to secure, to cover up, to brand, to mark, a ring, to wear a ring; to complete, to conclude, the end part, the concluding one, conclusion. Of this root, four forms occur eight times in the Qur’an: خَتَامَ khatama five times; خَتَامَkhātam once; خُتَامَ khitām once and مَخْتَمَ makhtūm once.

خ/ت/أ/م khatama i [v. trans. with prep. على] to seal up (36:65) on this day We will seal up their mouths, but their hands will speak to Us.

خ/ت/أ/اَم khātam [act. part/n.] concluding one, final seal (33:40) Muhammad is not
the father of any one of your men; he is God’s Messenger and the seal of the prophets.

Khātām [v. n./n.] concluding/conclusion, end part, seal/sealing; crowning touch (83:26) whose seal (or, end part, conclusion) is musk.

Makhtūm [pass. part.] that which is sealed, concluded, ended they are given to drink of pure wine, sealed.

Khūdūd [n.] a trench, ditch, furrow (85:4) perish the people of the trench!, * Aḥḥūd [Aḥḥūd] [n.] to be arrogant, to treat arrogantly [lit. to turn your cheek towards someone/away].

Aḥḥūd [Aḥḥūd] [n.] a trench, ditch, furrow, (of a flood) to cut a channel, to become divided into factions. Of this root, two forms occur once each in the Qur’an: ḥadd and ṭukhdūd.

Khadd [n.] cheek * ṭukhdūd to be arrogant, to treat arrogantly [lit. to turn your cheek towards someone/away].

Aḥḥūd [Aḥḥūd] [n.] a trench, ditch, furrow, (of a flood) to cut a channel, to become divided into factions. Of this root, two forms occur once each in the Qur’an: ḥadd and ṭukhdūd.

Khūdūd [n.] cheek * ṭukhdūd to be arrogant, to treat arrogantly [lit. to turn your cheek towards someone/away].

Aḥḥūd [Aḥḥūd] [n.] a trench, ditch, furrow, (of a flood) to cut a channel, to become divided into factions. Of this root, two forms occur once each in the Qur’an: ḥadd and ṭukhdūd.

Yakhḍūn [impf. of v. III. Aḥḥūd] to seek to deceive, to engage in deception, to try to double-cross they seek to deceive
God and the believers but they only deceive themselves.

خادعُ ١ [act. part.] one who deceives, one who causes others to be deceived (4:142) the hypocrites try to deceive God, but it is He who causes them to be deceived.

كحـِدّانٍ ٢ friend, companion, confidant; to take a friend; lover. Of this root, ١ akhdān, occurs twice in the Qur’an.

وَأَتُوهُنَّ أَجُوهُنَّ بِالمَعْرُوفٍ مَعْنِيَ مُحْصَنَاتٍ غَيْرِ مُسَافَحاتٍ (4:25) and do not give them their dowries according to the norms [governing marriage practices, taking them] as married women, but not [as] adulteresses or those taking lovers.

كحـِدِّي ٢ straggler; to stay behind, to be left behind; to fail to support; to weaken, to stay put. Of this root, three forms occur once each in the Qur’an: ٢ yakhdul, ٠ khadhūl and ٠ makhdūl.

٠ يَخُذَّلُ [imperf. of v. خذِّلُ khadhala, trans.] to let down, to deny one’s assistance to, to forsake ٠ إنّ يَتَسَرُّكُمُ اللّهُ فَلاَ غَالِبٌ (3:160) if God helps you, no one can overcome you; if He forsoaks you, who is it that will help you other than [lit. after] Him?

٠ خذَّلُ [intens. act. part.] one given to letting others down, one characterised by forsaking friends, a deserter in the time of need (25:29) Satan has always let humankind down.

٠ مخَذَّلُ [pass. part.] one who is let down, forsaken, deserted, abandoned ٠ لا تَخَذِّلُوا مَنْ ذَا الَّذِي يَتَسَرُّكُمْ مِنْ بَعْدِهِ (17:22) do not set up with God another god, lest you end up reprouded and forsaken.

كحِبـِرٍ ٢ to pull down, to lay waste, to level, to destroy, to ruin; ruins; to desert, to neglect; to pierce. Of this root, two forms occur once each in the Qur’an: ٢ ٠ يَحَرُّبُ (also read as ٠ يَحْرُبٌ)
yukharrib) and *kharāb*.

*Yukhib* yukhib [imperf. of v. IV *akhraaba*, trans (variant reading *yukhrib*, imperf. of v. II *kharraba*, trans.) to lay waste, to ruin, to destroy (variant to desert, to abandon) (59:2) *yukhiban* *ybi'ahum* *bilallahi* *wali dīdiymūn* destroying their homes with their own hands and the hands of the believers.

Kharrāb [v. n.] laying to waste, destruction, demolition, desertion, abandonment *wāmn* *a'alimūn* *ma'mūn* *masājud* *allāh* *an* *yudzir* *fiha* (2:114) *a'samah* *wa'suqī* *fi* *xarrāb* who could be more wicked than those who prohibit the mention of God’s name in His places of worship and strive for their destruction (or, desertion)?!

*Kharr* *r-* *j* to exit, to issue, to emerge, to come out, to leave, to eject; to explain, to deduce; to cultivate; to show ability, to blossom, to yield, a yield, land taxation; to gain experience; taste, (of colour of herbage) to be patchy. Of this root, 14 forms occur 192 times in the Qur’an: *xarr* *xarraja* 53 times; *ахрж* *akhraja* 86 times; *xukhrja* 13 times; *istakhraja* four times; *khurūj* *khurūj* five times; *xirjah* *ikhrāj* six times; *xarr* *xarr* once; *xarr* *makhraj* 11 times; *makhraj* once; *mukhrrij* 11 times; *mukhrayan* four times; *xarr* *kharj* twice and *xarr* *kharāj* once.

Xarr xarraja [v. intrans.] 1 to go out, to exit, to go forth, to leave *in nihayya* *zawā'irum* *wa* *ina* *lā* *ndhālahu* *hāna* *yukhrīkahu* *manah* there is a fearsome people in this land, and we will not enter it until they leave 2 to come out *bahurīj* *man* *bayūnna* *sharaab* *mukhtāf* *ilāhāh* (16:69) *wa'shagirah* *xarr* *man* *tawā'ir* *sidā'ah* *tab* *baldhū* *wa* *tasbuh* *fil-a'kīlin* (20:23) and a tree, springing out from Mount Sinai, that produces oil and relish for those who would eat 4 to issue *bī'nhā* *qalīb* (86:7) *wa* *turtā'ib* *it issues from between the loins and breast-bones* 5 to burst forth *wa* *xarr* *man* *fawwād* *man* *akhamāhī* *wa* *ma* *takhil* *man* *i'ntī* *wa* *la* *tassā'ib* (41:47) *an* ilāhuhum *and no fruit burst forth from their sheaths, nor does a female conceive or give birth, but with His knowledge* 6 to emerge, to rise (from the grave) *inna* *dawā'ahum* *man* *al-amr* *ana* *bahār* (30:25) *惆xarr* *xarr* *man* *takhurjoun* when *He* calls you once, out of the earth, you [will all]
emerge.

أَخْرَجَ `akhraja [v. IV, trans.; pass. أَخْرَجْتُ `ukhrija] 1 to drive out, to eject, to expel (27:56) but the answer of his people was only to say, `Expel the household of Lot from your town!’ 2 to produce (20:88) فَأَخْرَجَ لَهُمْ a calf in body with lowing sound 3 to bring forth so he produced for them (48:29) عِجْلًا جَسَدًا لَهُ حَوْارٍ like seeds that put forth their shoots 4 to cast out, to cast forth (6:93) وَلَوْ تُرِى إِذْ الظَّالِمُونَ فِي عُمَّرَاتِ الْمَوْتِ وَالْمَلَائِكَةِ بَاسِطُو أَيْدِيَهُمْ أَخْرَجُوا أنفَسُهُمْ if only you could see the wicked in the throes of death, as the angels stretching out their hands [to them, say], `Cast out your souls’ 5 to take out, to rescue from, to bring out, to deliver (4:75) لَذِينَ يُؤْلُونِ رَبِّيَّةً أَخْرَجْنَاهُمْ مِنْ هَذِهِ الْقَرْبَى الظَّالِمُ أُمِّهَا those who say, `Our Lord, deliver us from this town whose people are oppressors!’ 6 to expose (47:29) أَمْ حَسَبُ الْذِّينَ فِي قَلْبِهِمْ مَرْضًا أَنَّ لَنْ يَخْرُجُ الْلَّهُ أَصْلَاهُمْ do the corrupt at heart [lit. those in whose hearts is sickness] assume that God will not expose their malice?

عُسْتَخْرَجَ `istakhraj [v. X, trans.] 1 to extract, to bring out with effort (35:12) وَمِنْ كُلٍّ تَأَكُّلُونَ لَحْمًا طَرِيًا وَيُخْرُجُونَ حَلْبًا تَتْلُوسُهُمَا yet from each you eat succulent meat and extract ornaments which you wear 2 to dig out, to excavate (18:82) فَأَرَادُ رَبِّكَ أَنْ يَبْلُغَ أَنْسَأَهُمَا وَيُخْرَجُوهُمَا so your Lord intended that they reach maturity and then dig up their treasure.

خُرُوجَ khurūj [v. n.] 1 coming or getting out, exiting, escaping, way out (40:11) فَخَلَقْ إِلَى خُرُوجٍ مِنْ سِبْيِهِ then, is there any way to get out? 2 going out, joining the fighting company (9:46) وَلَوْ أَرَادُوا هُدَى مَسْتَخْرَجٍ لَأَخْرَجْنَاهُمْ عِنْدَهُ had they desired to go forth [on the expedition], they would have made preparations for it; *خُرُوجَ يومُ الخُرُوجِ (50:11) Resurrection [lit. emergence [from graves]]; *خُرُوجَ the Day of Resurrection [lit. Day of Emergence].

إِخْرَاجٌ `ikhrāj [v. n.] 1 driving out, expelling, turning out (2:217) and expelling its people from it, are still greater offences in God’s eyes 2 bringing forth, resurrection (71:18) ثُمَّ يُعيِّدُكُمْ فِيهَا وَيُخْرَجُكُمْ إِخْرَاجًا then He returns you into it, then He will bring you forth a [new] bringing forth.
**Khārīj** [act. part.; pl. Khārījūn] one coming out, coming forth (6:122) just like someone in [deep] darkness, out of which he is not emerging.

**Makhraj** [v. n./n. of place] solution/way out (65:2) and whoever is mindful of God, God will find a way out for him.

**Mukhrīj [act. part.] 1** one who brings forth (6:95) and He is the one who brings out the dead from the living 2 one who exposes, shows up, brings to light (9:64) قُلْ:١۸٥ astheenoo waa l-lāh ‘l-mukhrij ma tandhurun say, ‘Carry on mocking: God will bring to light what you fear.’

**Mukhrayj** [v. n./n. of place/pass. part.; pl. Mukhrayjun] coming out, way out, one who is brought out (17:80) قُلْ رَبِّ بَيِّنَنَا مَدْخُولَ صَدِيقٍ وَخَرَاجِي مَخْرَجُ صَدِيق and say, ‘My Lord, lead me in with a true incoming and lead me out with a true outgoing.’

**Khajr** [n.] regular payment, tribute, dues, toll, duty  إن نَخْرَجُ وَنُؤْخَجُ مَفْسِدَانِ فِي الْأَرْضِ فَهُلْ نَجِعُ لَكَ خَرَاجًا عَلَى أَنْ نَجِعُ (18:94) Gog and Magog are causing destruction in the land, so may we assign to you a tribute in return for you setting up a barrier between us and them?

**Kharrāj** [n.] regular payment, dues, tribute, toll, duty  أَمْ تَسْلَمُونَ خَرَاجًا فَخَرَاجًا رَبِّكَ خَرْرَاءُ (23:72) do you [Prophet] ask them for dues?, dues from Your Lord are best.

---

**Kh–r–d–l** mustard seeds; a large chunk of meat, to cut into small pieces; (of a palm tree) to shed its fruits before they are ripe. Of this root, خَرَدَل occurs twice in the Qur’an.

**Khurdal** [coll. n.] mustard seed  وَإِنْ كَانَ مِثْلُ حَبْضٍ مِنْ خَرَدَلٍ (21:47) and if there be even the weight of a mustard seed. We will produce it.

**Kh–r–r** sound of blowing wind, falling water or falling stones; rumbling, snoring, purring; to enjoy affluence; to surprise; to fall, to crumble, to collapse; to die. Of this root, خَرْرَ kharr occurs 12 times in the Qur’an.
kharrāṣun [pl. of intens. act. part. خَرَّاصٍ] ones given to guessing, conjecturing (also said to mean liars) 51:10 قُلْ: ِإِنَّهُمْ إِذَا يَخْرُصُونَ they say, ‘If the Lord of Mercy had willed it we would not have worshipped them, but they do not know that—they are only conjecturing.’

kharrāṣun [pl. of intens. act. part. خَرَّاصٍ] ones given to guessing, conjecturing (also said to mean liars) 51:10 قُلْ: ِإِنَّهُمْ إِذَا يَخْرُصُونَ they say, ‘If the Lord of Mercy had willed it we would not have worshipped them, but they do not know that—they are only conjecturing.’

kharrāṣun [pl. of intens. act. part. خَرَّاصٍ] ones given to guessing, conjecturing (also said to mean liars) 51:10 قُلْ: ِإِنَّهُمْ إِذَا يَخْرُصُونَ they say, ‘If the Lord of Mercy had willed it we would not have worshipped them, but they do not know that—they are only conjecturing.’

kharrāṣun [pl. of intens. act. part. خَرَّاصٍ] ones given to guessing, conjecturing (also said to mean liars) 51:10 قُلْ: ِإِنَّهُمْ إِذَا يَخْرُصُونَ they say, ‘If the Lord of Mercy had willed it we would not have worshipped them, but they do not know that—they are only conjecturing.’
A page from a document discussing the Quranic root *khz* and its various forms and meanings in Arabic. The text explains the meanings of *khazān* and *khazānātun* and provides examples from the Quran.
them in this world, and in the Hereafter a terrible punishment.

\( \text{akhz\textbar} \) [elat.] more/most humiliating, disgracing and the chastisement of the life to come is more humiliating, and they will not be helped.

\( \text{mukhzi} \) [act. part.] one who causes disgrace, humiliation and that God will disgrace the disbelievers.

\( kh–s–r \) to drive away, to chase out; to cast out; to humble; rejected, spurned; to defeat, to impair; to confuse, to dull, to frustrate. Of this root, three forms occur four times in the Qur’an: 

\( \text{ikhsa\textbar} \) once; \( \text{kh\textbar} \) once and \( \text{kh\textbar\textbar} \) twice.

\( ikhsa\textbar \) [imper. of v. kha\textbar a, intrans.] to chase, to shame, to scorn (23:108) \textit{He will say, ‘Away with you!, in you go!, do not speak to Me!’} \( \text{kh\textbar} \) [act. part.; pl. \( \text{kh\textbar\textbar} \)] 1 chased away, driven away, rejected, cut off, forsaken, outcasts (7:166) \textit{but when they became too proud to abandon that which they were forbidden [to do], We said to them, ‘Be [like] apes!, outcasts!’} 2 unsuccessful, in vain, frustrated, unable \( \text{kh\textbar\textbar} \) \( \text{t\textbar} \) \( \text{kh\textbar\textbar} \) \( \text{ak\textbar\textbar} \) \( \text{tak\textbar} \) \( \text{m\textbar\textbar} \) \( \text{kh\textbar} \) a [v. trans.] 1 [with no obj.] to suffer a loss, to lose [as in a race] (10:45) \textit{those who denied the meeting with God have indeed lost} 2 to lose something (7:9)
and those whose scales [good deeds] are light will be the ones who have lost their souls.

َيُخَسّرُ yukṣir [imperf. of v. IV َأَخْسَرُ akhsara, trans.] to give less than the correct amount, to shortchange, to give short measure/weight : set up the balance with justice, and do not give short measure [lit. cause the balance to lose/be lost].

َخَسَرَ khusr [v. n/n.] loss, failure, ruin (65:9) : it tasted the ill effect of their conduct—the result of their conduct was ruin.

خَسَرُونَ khāṣirūn [pl. of act. part. َخَسَرَ khāṣir, fem. khāṣiratūn] one who loses the right way, a loser, a sinner (10:95) : and do not be one of those who deny the revelations of God for then you will become one of the losers.

وَأَتَبَعُوْا مِنْهُمْ لَا يَزَادُهُ مَا لَهُمْ وَوَٰلَدُهُ وَٰلِدُهُ (71:21) َخَسَرَ khasār [v. n.] loss, losing : and followed those whose riches and children only increased their losses.

وَمَنْ يَتَخَسَّرِ َخَسْرَانَ khusrān [v. n.] loss, losing (4:119) َخَسَرَ khasār [v. n.] loss, losing : whoever takes Satan as a patron instead of God, has surely suffered a clear loss.

َأَخَسَرُونَ 'akhṣarūn [pl. of elat. َأَخْسَرُ akhsar] most losing, greatest losers, farthest astray from the right path (18:103) : نِبِّئُهُمْ بِالأَخَسَرِينَ أَمَّا لَا يُقَلِّبُونَ who say [Prophet] shall I tell you who lose most by their actions?

تَخَسَّرَ takhṣir [v. n.] loss, losing (11:63) َخَسَرَ khasār [v. n.] loss, losing : عَصِبَتْهُ فَلَا تَزِيدُونَا غَيْرَ تخَسِير َخَسَرَ khasār [v. n.] loss, losing : who could protect me from God if I disobeyed Him?, you would only make my loss greater [lit. you would not increase me other than in loss].

خَسَرُونَ mukhṣirūn [pl. of act. part. َمُخْسَرُ mukhṣir] one who gives less than due, one who gives short measure, one who cheats in dealing with others (26:181) : أَوْفُوا َالْكِبْلَ وَلَا تَكُونُوا مِنَ الْمُخْسَرِينَ give full measure: do not be among those who give less than their due.
kh–s–f to cave in, to subside, to be swallowed by the earth; to
eclipse, to have an eclipse; to disappear into the earth (of water);
to humiliate; to decrease; to be hungry, to become emaciated. Of
this root, خُسفُ khasafa occurs eight times in the Qur’an.

وَخَسَفَ (8:75) the moon goes into eclipse II [v. trans.] to cause the earth
to swallow up, to cause the earth to subside or to cave in (28:81)
فَخَسَفْنَا يَهِي وَبُدْارِهِ الأَرْضَ We caused the earth to cave in over him and
his dwelling.

kh–sh–b wood, timber; to stiffen up, to be dim-witted, to be
scrawny; to mix together, to be untamed. Of this root، خُشْبُ khushub occurs once in the Qur’an.

خُشُبُّ khushub [pl. of coll. n. خُشَابٌ khashab] lumps of wood,
pieces of timber

وَإِذَا رَأَيْتُمْهُمْ تَخْشَبُكُمْ أَجْسَامَهُمْ وَإِنْ تَقْوُلُوا تَخْشَبُ لْقُوْلِهِمْ (63:4) when you see them, their outward appearance
pleases you; when they speak, you listen to what they say, but
they are [as useless] as propped-up timbers.

kh–sh–c barren dead land, low land with dry vegetation, a low
hillock; to be eclipsed; to be humble, to humble oneself, to show
respect, to be quiet, to be submissive. Of this root, seven forms occur 17 times in the Qur’an: خُشَاءُ khasha‘a twice; خَشْوَعُ
khusū‘ once; خَاشَعُ khāshi‘ once; خَاشِعُون khāshi‘ūn six times; خَشْعُ
khus̱sha‘ once; خَاشِعَاتَ khāshi‘atun five times and
خَاشِعَاتُ khasha‘a once.

خُشَاءُ khasha‘a a [v. intrans.] 1 to hush, to become low (20:108)
وَخَشَعُتِ الأُسْوَاتِ لِالرَّحْمَنِ فَلا تَصُبُّ إِلَّا هُمَا and voices will be hushed for
the Lord of Mercy, so you will hear nought but whispering 2 to
feel humble, to be seized with awe (57:16) أَمَّمْ يَأْنَ لِذَٰلِكَ عَمِنَ أَنْ تَخَشَعُ قَلُوبَهُمْ لَذَٰلِكَ اللَّهُ وَمَا نَزَلَ مِنَ الْحَقِّ is it not time for the believers that
their hearts become humble at the remembrance of God and the truth
that has come down?

خَشْوَعُ khusū‘ [v. n.] humility, awe (17:109) وَيَخَشَعُونَ لِلذِّكَارِ يَوْمَ يَكُونُ they fall down on their faces, weeping, and it [the
Qur'an) adds to their humility.

خَشَيَّةٌ [v. trans.] 1 to fear, to dread, to dislike; to hope; to know; dates killed by frost, dry rotten herbage. Of this root, two forms occur 48 times in the Qur'an: خشيّة khashiya 40 times; and خشيةٌ khashyatan eight times.

ئَذْنِينَ قَالُوا لَنْ نَنْسَى إِنّ (3:173) those to whom the people said, ‘The people [your enemies] have amassed [an army] against you; therefore fear them,’ but it [only] increased them in faith 2 to feel concern لم ترْكُوا مِنْ حَقْفِهمْ ذَرْيَةٍ ضَعَافًا خَافُوا عَلَيْهِمْ (4:9) and let those who, if they left behind them weak offspring, would be concerned for them [lest someone would treat them as badly] fear [in their behaviour towards orphans] 3 to stand in awe of (36:11) إِنَّمَا نَذَرْنَّ مِنْ أَتِبَعَ السَّنَّةِ وَخَشِيَّةٍ الرَّحْمَنَ بِالْعَيْبَ you can warn only those who will follow the Reminder and hold the Merciful in awe, though they cannot see Him (or, in secret).

خَشَايَةُ khashyatan [n./v. n.] 1 fear, خشيّةٌ khashiya 2 to be in dire straits, to be hard up; to belong to a small
circle; to choose above others, to single out, to favour. Of this root, three forms occur four times in the Qur’an: ُيَخْتَصُ yakhtass twice; خَاصَّةٌ khasasatan once; خَصْصَاتُ khasasatan 11 times.

ُيَخْتَصُ yakhtass [imperf. of v. VIII, trans.] to favour, to single out (2:105) *God chooses for His mercy whomever He will.*

خَاصَّةٌ khasasatan [quasi-act. part. used adverbially] in particular, specifically, alone, only (8:25) *beware of discord that harms not only the wrongdoers among you.*

خَصَصَتُ khasasatan [n.] poverty, straitened circumstances, need (59:9) *and they give [others] preference over themselves, even if they themselves are in need.*

خَصصَ فَلْيَخْصِفُ yakhsif [imperf. of v. khasafa, trans.] to attach, to stick together, to cover (20:121) *they both ate from it, so their shameful parts appeared to them and they began to stitch upon themselves leaves of the Garden.*

غَيْرُ al-gayr opposite side of a cloud; corners/edges of a sack; handles; to dispute, to argue, to defeat in an argument, to quarrel; antagonist, opponent, opposing party; defendant; to claim. Of this root, eight forms occur 18 times: أَخْتَصَمْ ikhtasama seven times; يَخْصُصُونَ yakhiisimun once; يَخْصَصِّمَ takhasum once; خَصَصُ مَنْ khasam once; خَصَصَ مَنْ khasam twice; خَصَصُ مَنْ khasimun once; خَصَصُ مَنْ khasim three times and خَصَصُ مَنْ khasam twice.

إِخْتَصَمْ ikhtasama [v. VIII, no object (imperf. yakhiisimun at (36:49) is a geminated, perhaps a more emphatic, form of the regular yakhtasimun occurring elsewhere)] 1 to dispute with, to disagree over (22:19) *these two opposing camps are in disagreement about their Lord* 2
to recriminate, to make counter accusations (50:28) قال لا تخصموا He said, ‘Do not accuse one another in my presence; I gave you advance warnings’ 3 to argue, to contend with, to dispute. If you were not present among them when they cast lots to see which of them should become guardian of Mary; you were not present with them when they argued [about her].

**takhāṣum** [v. n.] mutual recrimination, disputing, wrangling (38:64) إن ذلك لحق تخصّم أهل النار that is real, the wrangling of the inhabitants of Hellfire.

**khāṣm** I [coll. n.] disputants, litigants the story come to you of the litigants, when they climbed into the private quarters? II [n., pl. خصَّامَيْن] disputant, litigant, opponent (in one interpretation of وقد الناس من يعجلون قوله في الحياة الدنيا ويشهذ الله على ما في قلبه وهو أشد الحصان there is the man whose views on the life of this world may please you, he [even] calls on God to witness what is in his heart, yet, he is the most bitter of opponents.

**خصوص** خُصُصُ [dual n.] 1 two litigating/antagonistic parties/persons/they said, ‘Do not fear, [We are] two litigants, one of us has wronged the other, so judge between us fairly’ 2 adversaries هذان خصصان اختصموا في ربيهم these are two opposing camps in disagreement about their Lord.

**خصوصون** خاصِمُونَ [pl. of intens. act. part. خاصِم] one given to disputing, contentious person وقالوا ألا خاصمُون خير أم هو ما what a contentious person saying, ‘Are our gods better or him?’—they cite him only to provoke you, they are a contentious people.

**خاصِم** خاصِم [intens. act. part.] 1 one given to antagonism, a contentious person خلق الإنسان من نطفة فإذا هو خاصِم مبين He created man from a drop of fluid, and behold the same man becomes an open contentious person 2 defendant, advocate ولا تكن للخاشعين خاصِمًا do not be an advocate for the treacherous.
خ/ض/د

خَصَامٌ [n./v. n.] contention, animosity (in one interpretation of 2:204) there is the man whose views on the life of this world may please you, he [even] calls on God to witness what is in his heart, yet it is the most bitter of contentions.

kh-d-d to twist, to crack, to cut the thorns off a branch; to become stale, to become shrivelled; to munch on soft fruit; to be a glutton. Of this root, مَكْحَدِدُ occurs once in the Qur’an.

مَكْحَدِدٌ [pass. part.] one with its thorns cut off, thornless, laden with fruit (56:28) among thornless lote trees.

kh-d-r meadows, herbage, plantation, trees, green, fresh, soft, fragrant, verdant, youthful, inexperienced, new; to be blessed. Of this root, four forms occur eight times in the Qur’an: خَضْرٌ once; أَخْضَرٌ once; كَحْدَرٌ five times; and مُكَحْدَرَاتُ once.

خَضْرٌ [quasi-act. part.] that which is green, green herbage, plant, green foliage (6:99) He it is who sends down water from the sky, then with it We produce the shoots of every plant [lit. thing], then from it We bring out greenery.

أَخْضَرٌ [quasi-act. part.; pl. كُحْدَرٌ] 1 green (in colour) and wearing garments of fine green silk 2 fresh (not dry) I see [in my dream] seven fat cows being eaten by seven lean ones; seven green ears of corn and [seven] others, withered.

مُكَحْدَرَاتٌ [fem. act. part.] that which becomes green, verdant, alive with green I do you not see how God sends water down from the sky and the earth becomes verdant?

kh-d-c downward inclination of the neck, to lower one’s
head; to be submissive; to be lonely; to abase oneself; sound of battle; rumbling in the stomach. Of this root, two forms occur once each in the Qur’an: خاضعون takhda’ and خاضعون khādi‘īn.

‘takhda [imperf. of v. خضعت khada’a both trans. and intrans.] to be meek, to be submissive; to be yielding (33:32) بُسْتُنَّ كَأُوْنَ مِنَ النَّاسِ إِنَّهُمْ فَلاَ خَضَعْنَ بِالْقُولِ فِي طَيْمَ مِنْ الْحَقِّ مِنْ أُمَّتِهِ. The wives of the Prophet, you are not like any of the other women, if you show piety, do not be yielding in your speech, lest he in whose heart is sickness should [be moved to] desire/covet [you].

خاضعون khādi‘īn [pl. of act. part. خاضى khādi’] those bowing, those showing submission, those humbling themselves (26:4 إن نَزَّلَ عَلَيْهِمِ من النَّاسِ هُمْ خَطَأَتْنَا أُوْلََئِكَ هُمْ لِيْنَ خَاضِعِينَ if We wish, We can send down upon them from heaven a sign, so that their nobility (or, necks) would [become humble to it] bow [humbly] to it.

خَتَّاتُونَ khātātun to miss the target, to veer away from the correct path, to err, to commit a crime, to sin; a mistake, a crime, a sin. Of this root, eight forms occur 22 times in the Qur’an: أَخَطَا akhṭa’a twice; خَتَّاتُونَ khātātun five times; خاطئة khātī’atun twice; خاطئة خاطئة khātī’atun three times; خاطئة خاطئة خاطئة khatā’át twice and خاطئة خاطئة khatāyā five times.

أَخَطَّ السَّلَامُ وَلَيْسَ أَخْطَأُ عَلَيْكَ جَنَاحًا فِي مَا أَخْطَأْتَ بِهِ وَلَكِنْ مَا تَعْمَدَتْ قُلْوِيَّكَ and there is no blame on you regarding the mistakes you make, only [you are blamed] for what your hearts deliberately intend.

أَخَطَا akhṭa’a [v. IV, intrans.] to err, to be mistaken (33:5 إنَّكَ تَخْطَأَ فَمَنْ أَخْطَأَ إِلَّا أَخْطَأَ) and it is not [conceivable] for a believer to kill another believer, except by mistake.

خَطَا khīt’ [n./v.n. implying intensity] mistake, sin, crime, an act of disobedience (17:31 وَلَا تَقْتُلُوا أَوْلَادَكُمْ حَسَنًا إِلاّ حَسَنًا فَمَنْ دُرِّكَ مَلَكَّكُمْ إِنَّكُنَّ كَانُوا كَانُوا كَانُوا do not kill your children for fear of poverty—We shall provide for them and for you—killing them is a great sin.

خاطئونَ khātī’ātun [pl. of act. part. خاطى khāti’; fem. خاطئاتْ khātī’atun] 1 those who sin, sinners they said, ‘Father, ask God to forgive our sins—we
were indeed sinners’ 2 [of deeds] sinful, erroneous (69:9) Pharaoh, those before him, and the ruined cities—all committed sinful [deeds].

خطيئة khaḍ'atun [n., pl. خطائات khaḍ'āt and خطائة khaḍ'āyā] evildoing, sin, crime ممّا خطّبّاتهم أُعْرِقُوا فَأَخَلَوْا نَارًا (71:25) because of their sins they were drowned and then made to enter a Fire.

خ/طاب b an affair, matter, concern, business, situation; a public speech, to address a group, a sermon, a speech, to speak; to propose in marriage to a woman, a marriage proposal. Of this root, four forms occur 12 times in the Qur’an: خطب khātaba three times; خطب khaṭāb five times; خطب khitāb three times; خطبة khitbatun once.

خاطبَ khātaba [v. III, trans.] 1 to talk to, to address, to report to the ignorant speak to them, they say: ‘We have nothing to do with you [lit. are quit of you]’ (or, they say ‘Peace’) 2 [with prep. في] to speak on behalf of, to intercede, to plead ختّبُ khaṭb [n./v. n.] matter, affair, ailment, trouble ختّبًا khitāb 1 address, talking, discourse the Lord of Mercy, no one will have it in their power to force speech with Him (or, they will have no authority from Him to speak) 2 argument إن هذا أخي لي نَسْنِعَ وَتَسْفَعَ نَعْجَةً (38:23) If this, my brother, has ninety-nine ewes and I have one ewe, so he said, ‘Put her in my charge,’ and he prevailed over me in argument; فَصِلَ (38:20) decisive talk, sound judgement.

خَطَابُ khitbatun [n./v. n.] marriage proposal خَطَابٌ khitāb 1 a marriage proposal no blame will be attached to you if you give a hint of [an intended] marriage proposal to [these] women or keep it to yourselves.
kh-t-t furrows, roads; lines, pen markings, writing, stripes; living quarters; affair, plan, intention; to write. Of this root, خطّ occurs once in the Qur’an.

خطّ takhṭ [2nd pers. imperf. of v. خطّa, trans.] to write down, to transcribe

وَمَا كَانَ نَبِيًا مِنْ قَبْلِهِ مِنْ كَتَابٍ وَلاٰ خطّةً بِمِينْكَ and you never recited, before it, any book; nor did you write one down with your own right hand. [Had you done so], those who are bent on denial might [then] have had [cause] to doubt.

kh-t-f to snatch, to grab; to dazzle, to blind; to be fast, to walk briskly; a hook, to hook; to sail, to miss the target. Of this root, four forms occur six times in the Qur’an: خَطّa khatifa three times; خطّة yatakhṭṭaf once; خطّة yutakhaṭṭaf twice; and خطّ сети khatfatin once.

فَكَأَنَّهُ خَرَّ مِنْ السَّمَاوَاتِ خَطّةً the lightning; if he has fallen down from the skies, so the birds snatch him up خَطّةٌ to dazzle, to blind (2:20) يَكَازُ البرقُ خطّةً the lightning almost blinds their sight, whenever it flashes on them they walk on it.

خطّة yatakhṭṭaf [imperf. of v. V خطّ قا, trans.; pass. خطّة yutakhaṭṭaf] to sweep away, to do away with, to grab from all directions خَطَّتُ النَّاسَ and remember when you were a few, considered as weak in the land and afraid that people might grab you from all directions.

خطّة khatfatin [n. of unit] a snatch, a grab/a snatched object خَطَّتُ خَطَّةً except for he who snatches away a fragment [of conversation], and so is pursued by a piercing flame.

kh-t-w step, to take a step; way, tracks; to overtake, to avoid. Of this root, خطّوات khutawat occurs five times in the Qur’an.

خطّوات khutawat [pl. of n. of unit khutwatun] footsteps (2:208) ولا تَتَبَغَ عَلَى خطّوات الشيطان and do not follow in Satan’s footsteps.
Kh-f-t weakness caused by hunger, to become feeble; to become inaudible, to die down, to become soft, (of voice) to become subdued, to become still, to die suddenly. Of this root, two forms occur three times in the Qur’an: *tukhāfit* once; and *yatakhāfat* twice.

*tukhāfit* [imperf. of v. III] to endeavour to muffle one’s voice, to keep one’s voice inaudible and do not be loud in your prayer, or too quiet, but seek between these [lit. this] a way.

*yatakhāfat* [imperf. of v. VI] to enjoin quietness on one another, to hold an exchange in low voices, to whisper (68:23) so they went off, speaking to each other in whispers.

Kh-f-d low flat land, a low flat hill; to lower; to be affluent, affluence, easy, relaxing situation; to take it easy, to walk at ease; to die. Of this root, two forms occur four times: *ikhfīd* three times and *khāfīdatun* once.

*ikhfīd* [imperf. of v. khafada, trans.] keep low, lower, bring down *be accommodating, be friendly, be tender* [lit. lower your wing] to the believers; *and humble yourself to them, be tender to them* [lit. lower to them the wing of humbleness].

*khāfīdatun* [fem. act. part.] bringing down, humbling, debasing, denoting *abasing [some] and exalting [others].

Kh-f-f light load, a small group of people; camel’s foot, to travel at ease, (of camels) to travel in single file; to be light, to be light-hearted, to move quickly, to be quick-witted; to take lightly, to treat with contempt, to consider as easily influenced, to die. Of this root, seven forms occur 17 times in the Qur’an: *khaffa* three times; *khaffafa* three times; *yukhaffaf* five
times; 'istikhafla three times; تَخْفَيْفُ takhffif once; خَفِيفُ khaff once and خِفَافُ khifaf once.

khaffa [v. intrans.] to be, become or prove to be light or scanty *(7:9) the one whose scales are light, the one who brought little to the weighing, the one whose good deeds did not weigh much.

khaffafa [v. II, trans.; pass. yukhaffaf] imperf. of khuffaf, to lighten, to lessen (40:49) ask your Lord to lighten our suffering [even] for one day.

'istikhalf [v. X, trans.] 1 to consider as light, to consider light enough to carry or handle, to take lightly, to make light of *(16:80) and He provided for you from the hides of cattle houses [tents] you find light 2 to consider as easy to influence, to consider as rash and incapable of serious thoughts *(43:54) so, He deemed his people easy to influence and they obeyed him 3 to urge, to hasten (in one interpretation of 43:54 so, He urged his people [to disobey Moses] and they obeyed him.

khafif [quasi-act. part., pl. خَفَافَاتْ khifat] 1 light *(7:189) and when he mated with [lit. covered] her she conceived a light pregnancy 2 lightly armed, lightly equipped; easy moving *(9:41) انْفُروُوا خَفَافًا وَتَقاوَا وَجَاهِدُوا بِأَمَامِ الْكَمِّ وَأَفَتْسَكُمْ فِي سَبِيلِ اللَّهِ so go forth, lightly and heavily [armed], and struggle for the way of God with your possessions and your persons.

kh—f—y (the opposite concepts of appearing and disappearing are covered by this root, so affecting the interpretation of some of the verses in which derivatives of it occur) digging up, excavating, a grave robber; to disappear; to be unperceived, to hide; secret; secondary feathers in a bird’s wing; jinn. Of this root, nine forms occur in 34 places in the Qur'an: تَخْفَيْفُ takhffā six times; ‘akhffā (1) 17 times; أَكْفَيْ أَكْفَيْ ‘akhfiya once; يُسْتَخْفِيْنَ mustakhfīn three times; خَفِيفُ khafiyy twice; أَكْفَيْ ‘akhffā (2) once; خَافِيَةُ khafiatun once; خَفْيَةُ khufyatun twice and خَفْيَةً mustakhfī once.
takhfī [imperf. of v. خفیّ khafiyya, intrans.] to hide, to be hidden (40:16) يومٍ هُم بارزون لا يُخفِّى عَلَى اللَّهِ مِنْهُمْ ۖ شَيّءٌ on the Day when they will come forth, and nothing about them will remain hidden from God.

akhfī (1) [v. IV, trans.; pass. ْakhfiyya] 1 to hide something, to conceal, to keep a secret if you openly give charity, it is praiseworthy, but if you keep it secret and give to the needy [in private], that is better for you 2 to remove that which conceals, to make explicit, to bring out into the open (in some interpretations of verse 20:15 إن السَّاعَةُ عَاتِيةٌ أَكَّادُ أَخْفَيْتُهَا the Hour is coming, I am almost making it explicit [lit. removing that which makes it hidden] (or, keeping it hidden).

yastakhfī [imperf. of v. X ْistakhfī, intrans.] to seek to hide, to endeavour to hide or conceal oneself (4:108) يُسْتَخْفَى مِنَ النَّاسِ وَلاَ يُسْتَخْفَى مِنَ اللَّهِ they endeavour to hide from people, but they do not [try to] hide from God.

khafiyy [quasi-act. part.] 1 obscure, well-hidden *(42:45) يَتَظَهَّرُونَ مِنْ طَرَفٍ خَفِّيَّ secret, silent, unspoken, inaudible when he called to his Lord silently imploring Him.

akhfī (2) [elat.] more/most unperceived, more/most concealed, more/most hidden (20:7) وَإِنْ تَجَهَّرْ بِالْفَوْلِ فَإِنَّهُ يُعْلَمُ السَّرُّ وَأَخْفَيْهُ whatever you may utter aloud, He knows the secret and what is even more hidden [less perceived].

khafiyyatun [fem. act. part./n.] that which is deeply hidden, that which conceals itself, a secret; also the jinn (the sing. fem. gender denotes emphasis) (69:18) يُؤْمَنُونَ تُعَلُّصُونَ لا تُخَفَّى مِنكُمْ خَافِيَةٌ on that Day you will be exposed (or, you will be brought to judgement) and not a secret of yours will remain hidden.

khufyatan [v. n. used adverbially] in secrecy. privately, silently, in the mind/thoughts (7:55) اذْعَا رَيْكَمْ تَصَرَّعًا وَخَفَّيْتُ إِنَّهُ لا يُحَبُّ المُتَّعَدِّينَ call on your Lord humbly and in your thoughts–He does not like those who transgress His bounds.
mustakhfī [act. part.] interpreted both as hidden, well-concealed or as apparent, visible alike among you is he who conceals his words and he who speaks them openly, he who hides himself under cover of night, and he who sallies forth by day (or, appearing by night and hiding himself by day).

kh–l–d mountains, rocks; to remain put for a long time, to be forever, to be eternal, to grow old without showing physical signs of old age; to be well contented, to like someone or some place; to wear some kind of trinkets; mind; heart; spirit; a mole-like animal. Of this root, seven forms occur 87 times in the Qur’an: takhldūn twice; ‘akhldala twice; خَلْد khuld six times; خَلْدُ four times; خَلْدَان 70 times; خَلْدُ khulūd once; and خَلْدَان mukhlladān twice.

takhld [imperf. of v. خَلْد khalada, intrans.] to remain, last, endure for a long time or forever, to gain immortality (26:129) and do you build fortresses, so that you may remain forever?

‘akhldala [v. IV] 1 [intrans. with prep. إلى] to incline to, to take to, to cling to, to give oneself completely to (7:176) and had We willed, We could have raised him up by their means, but he clung to the earth and followed his desire 2 [trans.] to cause to be immortal, to cause to remain or live forever (104:3) thinking his wealth will make him live forever.

khuld [v. n./n.] immortality and had We willed, We could have raised him up by their means, but he clung to the earth and followed his desire 2 [trans.] to cause to be immortal, to cause to remain or live forever (104:3) thinking his wealth will make him live forever.

We have not granted to a human before you [Prophet] everlasting life.

khālid [act. part., pl. خَلْدَان khālidān] 1 immortal and had We willed, We could have raised him up by their means, but he clung to the earth and followed his desire 2 [trans.] to cause to be immortal, to cause to remain or live forever (104:3) thinking his wealth will make him live forever.

he said, ‘Your Lord only forbade you this tree lest you become angels or of the immortals’ 2 one living or remaining forever or for a long time and أَعْرِفُ لَهُمْ جَنَّاتٍ تَجْرِي بَحْرَيْنَ يَخْرُجُانِ مِنْهَا (9:100) He prepared for them Gardens through which streams flow, in which they
abide forever 3 to live, to remain, to endure for a certain period of
time without interruption (11:107) there remaining in it for as long as the heavens and earth endure.

كُلُودُ khulūd [n./v. n.] immortality, eternity, remaining for ever
انْخَلَّوْا بِسَلَامٍ ذَلِكَ يَوْمُ الْخَلُوْدُ (50:34) enter it in peace–this is the Day of

إِنَّا خَلَاسًا مُّخْلَصًا mukhallad [pl. of pass. part. mukhallad] interpreted either as beautifully attired or as forever youthful
وَيَطَفَّ عَلَيْهِمْ وَلَدَانُ مُخْلَصُونَ إِذَا رَأَيْتَهُمْ خَالِسًا [76:19] [the]
eternally youthful [lit. eternal youths] (or, beautifully attired youths) will attend them–if you could see them, you would think they were scattered pearls.

خَالِسٌ khālīs [v. IV, trans.] 1 to devote, to dedicate oneself or something entirely to (12:80) إِنَّا خَلَاسًا مُّخْلَصًا نِعْمًا when they despaired of [retrieving] him, they retired to

أَخْلَسََّ - أَخْلَصََّ khalaša [v. intrans.] to extricate oneself, to draw away

فَلَمَّا أَخْلَصََّوا منَّهُ خَلَصََّوا نِعْمًا one side, as a conferring group.

أَخْلَصََّا - أَخْلَصُوا akhlaša [v. IV, trans.] to devote, to dedicate oneself or something entirely to إِلَّاَّ الَّذِينَ نَآَبَوا وَأَصْلَحُوا وَاعْصَمُوا بِاللَّهِ (4:146) not so those who repent, mend their ways, hold fast
to God, and devote their religion entirely to Him 2 to purify, to

فَأَخْلَصََّهُمْ بِخَالِسَةٍ ذَكَرَى الْدَّارَ (38:46) We have rendered

مُخْلَصُونَ mukhlašīn eight times; مُخْلَصُونَ mukhlaš once and mukhlašīn eight times.

مُخْلَصُونَ mukhlašīn eight times; مُخْلَصُونَ mukhlaš once and mukhlašīn eight times.

مُخْلَصُونَ mukhlašīn eight times; مُخْلَصُونَ mukhlaš once and mukhlašīn eight times.

مُخْلَصُونَ mukhlašīn eight times; مُخْلَصُونَ mukhlaš once and mukhlašīn eight times.

مُخْلَصُونَ mukhlašīn eight times; مُخْلَصُونَ mukhlaš once and mukhlašīn eight times.

مُخْلَصُونَ mukhlašīn eight times; مُخْلَصُونَ mukhlaš once and mukhlašīn eight times.

مُخْلَصُونَ mukhlašīn eight times; مُخْلَصُونَ mukhlaš once and mukhlašīn eight times.

مُخْلَصُونَ mukhlašīn eight times; مُخْلَصُونَ mukhlaš once and mukhlašīn eight times.

مُخْلَصُونَ mukhlašīn eight times; مُخْلَصُونَ mukhlaš once and mukhlašīn eight times.

مُخْلَصُونَ mukhlašīn eight times; مُخْلَصُونَ mukhlaš once and mukhlašīn eight times.

مُخْلَصُونَ mukhlašīn eight times; مُخْلَصُونَ mukhlaš once and mukhlašīn eight times.

مُخْلَصُونَ mukhlašīn eight times; مُخْلَصُونَ mukhlaš once and mukhlašīn eight times.

مُخْلَصُونَ mukhlašīn eight times; مُخْلَصُونَ mukhlaš once and mukhlašīn eight times.

مُخْلَصُونَ mukhlašīn eight times; مُخْلَصُونَ mukhlaš once and mukhlašīn eight times.

مُخْلَصُونَ mukhlašīn eight times; مُخْلَصُونَ mukhlaš once and mukhlašīn eight times.

مُخْلَصُونَ mukhlašīn eight times; مُخْلَصُونَ mukhlaš once and mukhlašīn eight times.

مُخْلَصُونَ mukhlašīn eight times; مُخْلَصُونَ mukhlaš once and mukhlašīn eight times.

مُخْلَصُونَ mukhlašīn eight times; مُخْلَصُونَ mukhlaš once and mukhlašīn eight times.

مُخْلَصُونَ mukhlašīn eight times; مُخْلَصُونَ mukhlaš once and mukhlašīn eight times.

مُخْلَصُونَ mukhlašīn eight times; مُخْلَصُونَ mukhlaš once and mukhlašīn eight times.

مُخْلَصُونَ mukhlašīn eight times; مُخْلَصُونَ mukhlaš once and mukhlašīn eight times.

مُخْلَصُونَ mukhlašīn eight times; مُخْلَصُونَ mukhlaš once and mukhlašīn eight times.

مُخْلَصُونَ mukhlašīn eight times; مُخْلَصُونَ mukhlaš once and mukhlašīn eight times.
their keeping in mind the [ultimate] abode.

'astakhliş [1st pers. imperf. of v. X Xastakhlaṣṭ, trans.] to select someone or something above all else, to dedicate someone/something to oneself. 

 وقال الملك انتوني به أستخلصنة (12:54) لِنفسِي the king said, ‘Bring him to me: so I may attach him to my person.’

khāliṣ I [quasi-act. part.; fem. خالصةَ khāliṣatu] pure, complete, total, true (39:3) true [also: pure, total, complete] devotion is due to God alone II [fem. n. خالصَةَ khāliṣatun] entitlement to the exclusion of all others, a privilege, that which is particularised and أَمْرَأَ مُؤْمِنَةٍ إِن وَهَوَتْ نَفسِهَا لِلنَّبِيَّ إِن (33:50) أَرَادَ النَّبِيُّ أن يَسْتَثْكِرَها خَالصَةَ لَهُ مِنْ دُونِ المُؤْمِنِين any believing woman who offers herself [without dowry in marriage] to the Prophet and if the Prophet wishes to seek her in marriage—this is an exclusive [privilege] for you [Prophet] and not for the [rest of the] believers.

مُخْلِصَ مُخْلَصُونَ mukhliṣ [act. part., pl. مُخْلَصُونَ mukhliṣūn] 1 one who devotes or dedicates oneself or something to to أَنْ أَنْتَ لَنَا إِلَيْكَ (39:2) الكَتابُ بِالحَقِّ فَأُعْبُدُ الَّذِي مُخْلَصُنَ لَهُ الْبَيْنَ indeed, We have sent down the Book to you with the Truth, so worship God, devoting to Him the religion 2 one who is sincere قُلْ أَنْتَ هُوَ الْأَعْلَمُ وَإِنْ تَفْعَلْنَ أَعْمَالًا وَالَّذِي أَعْمَالُهُمْ وَنَحْنُ نَزِيدُهُمْ مُخْلَصُونَ say [to the people of the Scripture] How can you argue with us about God when He is our Lord and your Lord? Our deeds belong to us, and yours to you. We are sincere to Him.

مُخَلْصَ مُخَلَصُونَ mukhlas [pass. part., pl. مُخَلَصُونَ mukhlaṣūn] the chosen one, the purified one (38:83) except for Your chosen/purified servants: * the εἰκασία name of Sura 112, Meccan sura, so-named because of the ‘purity of faith’ it describes, also called the مِصْليَّةُ الصُّمِدَ and the الصَّمُدَيْةُ الْمُصِلِّ مُخَلْصُونَ صُمَّيَّةُ m–d).

خُلْطَ to mix, to blend, a mixture, a component, the four humours; base people, common people; to intermingle, to associate, to be familiar with; partnership, partners; husband, cousin, neighbour; to confuse, to be mad. Of this root, four forms
occur six times in the Qur’an: خَالَةٌ khalata once; تَخَلَّلَ tukhali’t once; اَتْخَلَّلَتْ ikhtalā’ā three times and خَلَّتْ khulātā once.

وُاطَأَهُمْ أُعَافُوا بِذُنُوبِهِمْ (9:102) خُلَّطْا عملا صالحا وآخر سببا and others confessed their sins, they mixed a righteous deed with another evil one.

تَخَلَّلَ tukhali’t [imperf. of v. III خَلَّلَ khallāl, trans.] to associate with, to mix with, to intermingle with, to combine with (2:220) وتُسْأَلُونَكَ عَنِ الْيَتَامَى قَلْ إِسْلَاحُ لَهُمْ خَيْرٌ وَإِنَّ تَخَلَّلَتْهُمْ فِإِخْوَانُكَمْ and they ask you about the orphans, say, ‘It is good to set things right for them, if you mix their affairs with yours [lit. mix with them] [also interpreted as: if you intermingle with them] [remember] they are your brothers and sisters.’

اتخَلَّلَ ikhtalā’ [v. VIII, intrans.] to become mixed/mingled with, to be combined with (18:45) كَمَا أَنْزَلْنَا مِنَ السَّمَاءٍ فَاتَخَلَّلَتْهُ بَيْنَتَ بَيْنَ أَرْضِ like water We send down from the sky, so the vegetation of the earth combines with it [absorbs it].

خَلَّاتَا’ khulaṭā’ [pl. of n. خُلَّي tukhali’t] partners, business associates, kinfolk لَقَدْ طَلَّمَكَ بِسَوَاءٍ نَعْجِشَتْ إِلَى نَعَاجه وَإِنَّ كَثِيرًا مِنْ (38:24) الخُلَّةَاتِ تَعْجِشُ بَيْنَهُمْ عَلَى بَعْضٍ he has done you wrong by demanding your ewe in addition to his ewes, and many partners transgress against one another.

kh–l–c to take off, to draw off, to draw out, to dislodge; to disown, to break a pledge; to be alone, to be mad, to be foolish; tattered garment. Of this root, خَلَعَ ikhla’, occurs once in the Qur’an.

ikhla’ [imper. of v. خَلَعَ khalā’ā, trans.] take off (20:12) فَخَلَعْ نَعْجِشِ إِذٍّ كَبِيلَةَ الْمُنْدِيَّة طَوْى so take off your shoes; you are in the sacred valley, Ṭīwā.

kh–l–f back, backside, behind, in the rear; to stay behind, to be put behind; to delay, to be a straggler; to replace, to succeed, to be appointed as successor; a ruler, representative, governor; an offshoot, a son, a generation, a follower; to differ, to be different, to be contrary; to fail to keep a promise, to let down, to alternate.
Of this root, 23 forms occur 127 times in the Qur’an: خَلَفُ kuhaulfa once; خَلَفَ tukhlafl once; خَلَفُ يَتَخَلَّفُ yataxkhallaf once; خَلَفُ ikltafla 33 times; and خَلَفَ ikhtulifa two; خَلَفُ istakhulfa five times; خَلَفَ half twice; خَلَفُ khaliifun once; خَلَفُ khilaaf six times; خَلَفُ khiltatun once; خَلَفَ khawalif twice; خَلَفُ khaltifatun twice; خَلَفُ khalâif four times; خَلَفُ mukhallaafun four times; خَلَفُ mukhliif once; خَلَفُ mukhtilaf seven times; خَلَفُ mukhtalif eight times; خَلَفُ mukhtalifun two and خَلَفُ mustakhallaafun 11 times.

خَلَفَ kuhaulfa [v. intrans.] to succeed, to follow, to come after خَلَفَ من يَعْدُوُ خَلَفَ أَضْعَعُوا الصَّلَاةُ وَذِيَّغُوا الْجُهَّاَزِاتُ (19:59) but there came after them successors neglecting prayer and following lusts

خَلَفَ kuhaulfa [v. trans.] 1 to act as deputy, to replace وقالَ مُوسَى لَأَخِيهِ (7:142) وَلَنِمَا رَجَعَ مُوسَى إِلَى قُوَّمِهِ غَضَبُهُ أَسْفَأَ قَالُ بَشَنًا والرَّاهِنُونَ انخافل في قُوَّمِي and Moses said to his brother Aaron, ‘Take my place among my people’ 2 to act or do something during someone’s absence ولَمَّا رَجَعَ مُوسَى إِلَى قُوَّمِهِ غَضَبُهُ أَسْفَأَ قَالُ بَشَنًا and when Moses returned to his people, angry and grieved, he said, ‘How foul your conduct has been after my departure!’ (or, ‘What a foul thing you have put in my place after me!’).

خَلَفَ kuhaulfa [pass. of v. II kuhaulfa] to be left behind وَعَلَى الْقَلَامَةِ الَّذِينِ خَلَفَوا (9:118) and to the three who were left behind.

خَلَفَ ikuhaliif [imperf. of v. III kuhaulfa, trans.] 1 [with prep. إلى] to act or do something contrarily to someone after having forbidden such an act to him; to impact on something behind someone’s back وَمَا أَرَيْدُ أَنْ أَخَلِفُكَ إِلَى مَا أَنْهَأْكُمْ عَنَّهُ (11:88) and I do not want to do, behind your backs, that which I have forbidden you to do 2 [with prep. عن] to go back on, fail to keep/obey فِيْخَذْنَ الَّذِينِ يَخَلَفُونَ عَنَّ أَمْرِهِ (24:63) and let those beware who go back on His (or, the Prophet’s) command.

خَلَفَ ‘akhlafla [v. IV, trans.] 1 to go back on, to break or to fail to keep (e.g. a promise) قالُوا مَا أَخَلِفْنَا مَوْعِدَكَ مِثْلُكَ (20:87) they said, ‘We did not break our word to you of our own accord’ 2 to act contrary to, to let down, to fail إنَّ اللَّهَ وَعَدَّنَا وَعْدَ الْحَقِّ وَوَعَدُّنَا (14:22)
God surely promised you a true promise. I promised you, and failed you to compensate or replace something spent or lost, to reward something spent whatever you give in alms He will reward it.

تُخْلَفُ tukhla ٢م pers. imperf. of pass. v. IV tukhla (of a promise) to be denied, to be broken (20:97) and you have a promise you will not be denied.

يَخْلُفُ yatakhla ٣ imperf. of v. V, intrans. to stay behind, to hold back from, to be absent it is not proper for the people of Medina and those around them of the desert Arabs to hold back from following the messenger of God.

يَخْلُفُ ikhtal ٤ [v. VIII, intrans.] ١ to differ, to vary, to be different had you promised each other [to fight/meet], you would surely have differed [in keeping] the appointment to dispute (with), to disagree (with), to differ in opinion (on) whatever you may differ about is for God to judge.

يَخْلُفُ ikhla ٥ [pass. of v. VIII] to be disputed We gave Moses the Book, but it was differed about [lit. differences were expressed in respect to it].

يَتَخْلُفُ istakhla ٦ [v. X, trans.] to appoint as successor, to cause to follow to liyakhla in the world we will certainly make them successors in the land, as He made those before them successors.

خَلَفَ khla ١ [n.] ١ succeeding generation, successors so a generation succeeded them who inherited the Book, choosing the fleeting gains of this lower world behind, rear falsehood cannot approach it from any direction [lit. before or from behind] [adverb of place] at the back, in the rear, behind to Him belongs what is before us and what is behind us.

خَلَفُونَ khalfūn [pl. of act. part. خَلَفَ khālif] those who stay
behind after others have gone to carry out a task, particularly war
you chose to sit at home the first time, so stay [now] with those who stay behind.

khilāf [v. n.] being contrary, being in opposition; being
behind, staying behind (9:81)
those who were left behind [and did not join in the Campaign of
Tabük] rejoiced at their staying behind the messenger of God;
لأقطعُ أيديكم و آرجلكم من خلاف (124:7:)*

I will cut off your hands and feet upon alternate sides [on opposite sides].

khilāfātan [v. n./n.] (the act of) coming one after the other,
replacing one another; being different, alternating (25:62)
ولَوْ ظَلُّوا حَتَّى يَجْعَلُ اللَّهُ وَهُمْ أَنْقُلًا رَكُنًا

He it is who made the night and day replace one another (or, come one after the other).

khawāālīf [pl. of n. حَالَفٌ خَالَفَانِ, also said to be pl. of
act. part. خَالَفَ خَالِفَ] ones staying behind; women (because they
stay at home when men go forth to war); the laggards, contrary ones
إِنَّمَا السَّبِيلُ عَلَى الْذِّينَ يَسْتَأْنِيُّونَكَ وَهُمْ أَنْقُلُاءٌ رَضِيَّاهُمْ بِمَنْ يَكُونُوا مَعَ
الْخَالَفِ خَالِفَة censure, however, is for those who sought your permission
and, though rich, were pleased to be with the laggards (or, [at
home] with the women).

khalīfatun [n., pl. خَالِفَةٌ خَالِفَاتُ, also said to be pl. of
act. part. خَالَفَ خَالِفَ] 1
representative, (2:30)
when your Lord told the angels, ‘I am putting a representative on
earth’ 2 successor, heir (7:4)
and remember when He made you heirs after ād and
established you in the land.

mukhallāfātun [pl. of pass. part. مَخْلَفُ مُخَلَّفُنِ, also said as pl. of
mukhallāf] one who is left behind (48:16)
tell the desert Arabs who were left behind.

mukhlīf [act. part.] one who does not keep a promise, one
who goes back on a promise (14:47)
فَلَا تَلْهَبُوا اللَّهَ مَخْلَفٍ وَعَدهُ رَسُولَهُ
do not think that God will break His promise to His messengers.

ikhtilāf [v. n.] 1 difference (between), diversity, succession
إِنَّ فِي اخْتِلَافِ اللَّهِ وَالْنَّهَارِ وَمَا خَلَقَ اللَّهُ فِي السَّمَوَاتِ وَالأَرْضِ (6:10)

لَا إِلَٰهَ إِلَّا الَّذِي قَرَّبَ الْوُجُودَ يَتَّقُونَ in the succession of night and day, and in what God created in the heavens and earth, there truly are signs for those who are mindful [of God] 2 discrepancy, contradiction, inconsistency. أَفَلَا يَتَبَيَّنُ النَّظَرُ إِلَّا كَانَ مِنْ عِندَ غَيْرِ اللَّهِ لُجِّذَبُوا فِيهِ (4:82) اخْتِلَافًا كَثِيرًا will they not ponder on the Qur’an?, if it had been from anyone other than God, they would surely have found much inconsistency in it.

مَخْتَلِفٌ mukhtalif [quasi-act. part.; pl. mukhtalifūn] 1 different from [one another]; disputing with one another (11:118) وَلَوْ شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً واحِدَةً وَلَا يَزِلُّونَ مَخْتَلِفِينَ had your Lord willed, He would have made humankind one nation, but they continue to be different 2 varying, diverse (16:69) يَخْرُجُ مِنْ نُطْوَةٍ شَرَابٌ مَخْتَلِفٌ from their bellies comes forth a drink of diverse hues in which there is healing for humankind 3 opposing, contradictory إِنْكُمْ لَنّي قُوّلُ مَخْتَلِفٍ (51:8) you are of opposing opinions.

مَسْتَخْلَفُونَ mustakhlafeb [pl. of pass. part. mustakhlafeb] those who are appointed as successors, inheritors, heirs, or trustees (57:7) وَأَنفُقُوا مَمَّا جَعَلَكُمْ مَسْتَخْلَفِينَ فِيهِ and give out of that over which He has made you successors.

خِلَاقَ kh–l–q to create, to originate, to design, creation, the entire creation, the human race; natural disposition, innate nature; to be shapely, comely; to deal tactfully with others, to assume a certain disposition; to attribute falsely; to estimate; to be of good character; luck, share; to be capable; (of a garment) to wear out; a fragrant substance. Of this root, 10 forms occur 239 times in the Qur’an: خُلَاقٌ khalaqa 151 times; خُلَاقٌ khaliqa 11 times; خُلَاقٌ khalq 52 times; خُلَاقٌ khāliq eight times; خُلَاقَونَ khallāqun four times; خُلَاقٌ khallāq twice; خُلَاقَاتُنَّ mukhallaqatun twice; اخْتِلَافٌ ikhtilāq once; خُلَاقٌ khalaq six times and خُلَاقٌ khuluq twice.

خُلَاقُ khalaqa u [v. trans.] 1 to create anew, to bring into being وَهُوَ الْأَحْقَاقُ مِنْ أَمَامِ الْمَاءِ بِشَرَأٍ (25:54) and He it was who created from water a human being 2 to form or to shape (3:49) لَنْ يَخْلُقَ نَكْمَ مِنْ أَمَامِ النَّافِئِ الطَّيِّبِ فَلْأَفْقِهَ فِيهِ فَيَكُونُ طَيِّبًا إِلَّا بِإِذِنِ اللَّهَ I will shape for you out of clay [a thing] like the form of birds, then I will breathe into it and
it will become a bird by God’s will.

خُلقَ \emph{khuliqa} [pass. v.] to be created (25:3)

وَاتَخَذُوا مِنۢ ذُوۢنَهُ ءاَلِهَةٞۢ لاَ (خُلقٞ) they take aside from Him gods that create nothing, and are themselves created.

خُلقَ \emph{khalq} I [v. n.] the act of creating,

إنَّ فِي خَلْقِ السَّمُوَاتِ (190:3)

وَالْأَرْضِ وَخَالِقِ النَّبِلِ وَالْمُهَادِ لأَيۢاَيَاتِ أُوۢلِي الْأَلۢبَابِ truly, in the creation of the heavens and earth, and in the alternation of night and day, are signs for those endowed with minds II [n.] I creatures, all creation, human race (31:11)

هذَا خَلۢقٌ لَّهُ فَأُوۢرِنَّي مَانِذَ خَلۢقٌ اللَّهِ مِنۢ ذُوۢنَهُ (31:11)

this is God’s creation. Now, show Me that which those besides Him have created 2 design of creation, shape, stature (7:69)

وَلَذَّكُراَ إِذۢ جَعَلۢكُمُ خَلَائِقًا مِنۢ بَعْضٍ قُومًٕ نُوحٌ وَزَادَكُمُ فِي الخَلَائِقِ نَسۢمَةً and remember when He made you successors after the people of Noah and increased you in stature 3 stage of creation (39:6)

بَخَلَائِقَ فِي بَيۢظٍ أَمَهَاتَكُمُ خَلَائِقًا مِنۢ بَعْضٍ خَلَائِقٌ فِي ظُلَمَّاتٍ خَلَائِقَ He creates you in your mothers’ wombs, one stage [of forms] after another in three-fold [depths of] darkness 4 lying, fabrication (according to one reading of verse 26:137)

إِنَّ هٰذَا إِلَّا خَلَاقٌ (خَلَاق) (الْوُلُوۡنِ) this is none but the fabrication of those gone past.

خَلَائِقَ \emph{khâliq} I [act. part., pl. \emph{khâliqûn}] one engaged in creating

خَلَائِقٌ إِذۢ قَالَ رَبُّكَ لِلَّمَلَائِكَةِ إِنِّي خَلَاقٌ بَشَرًا مِنۢ طِينٍ (38:71)

when your Lord said to the angels, ‘I am creating a human from clay’ II [n. with the definite article: an attribute of God] the Creator, the Maker, He is God, the Creator, the Originator.

خَلَائِقٌ \emph{khalilâq} [intens. act. part.] the greatest creator

إِنَّ رَبُّكَ هُوَ الْخَلَائِقُ الْعَلِيمُ your Lord is the Supreme Creator, the All Knowing.

مَخَلَائِقَةٌ \emph{mukhallaqtûn} [fem. pass. part.] formed, shaped

فَأَيۢاَفِي خَلَائِقَكُمُ مِنۢ نَّارٍ مِنۢ عَلَقٍ مِنۢ نَّارٍ مِنۢ مَضْطَفٍ مَخَلَائِقَةٍ وَغَيۢرُ مَخَلَائِقَةٍ We created you from dust, then a drop of seed, then a clinging mass, then a lump of flesh, both shaped and unshaped.

مَخَلَائِقَةٌ \emph{ikhtilâq} [v. n.] fabrication, lying, invention (38:7)

ما سَمِعۢنَا إِنَّا إِلَّا خَلَائِقٌ we did not hear of this in the former faith: this is nothing but invention.
khalāq [n.] share, portion; standing those who sell out God’s covenant and their own oaths for a small price—those will have no share in the Hereafter.

khuluq [n.] interpreted as habit, custom, character, natural disposition, traits, manners, way of life truly you are of great moral character.

kh–l–l opening, aperture; to go in between; to persuade; to be poor; character, trait, attribute; friendship, a close confidant; lover, loved person; wife; wine, vinegar; a tattered garment; anklets. Of this root, four forms occur 13 times in the Qur’an: خَلَّةَ khullatun once; خَلَّلَ khilāl eight times; خَلَّيَkhali three times and أَخَلَّثُ khalli’ once.

khullatun [n., pl. خَلَّلَاتُ khilāl] friendship you who believe, give from what We have provided for you, before the Day comes in which there is no bargaining, no friendship, and no intercession.

khilāl I [pl. used adverbially] 1 (small gaps, breaches, openings) through, amongst, between, within you would have scurried about in your midst, trying to sow discord among you 2 [with prep. من among, within you see the rain issuing from within them II [either v. n. of v. III or pl. of noun خَلَّةَ khullatun] the act of being friendly, having friends; friendships a Day comes when there will be no trading or friendship.

khali [n., pl. أَخَلَّاتُ ‘akhilli’] 1 a very close intimate friend on that Day, close friends will become each other’s enemies 2 (an epithet of Abraham) the close friend of God and أَخَلَّى الله إِبْرَاهِيم خَلِيلًا God took Abraham as a close friend.

kh–l–w to be vacant, to be solitary, to vacate, to be vacated;
wide open space; to be set free, to divorce; to be alone or in
seclusion with someone; a cell, a hive; to devote oneself to
something; to go past in time, something of the past, passage of
time; to produce herbage, pasture. Of this root, four forms occur
28 times in the Qur’an: خْلَى khalá 25 times; خْلَى khallá once; خْلَى takhallá once and خَالِيَةٌ khāliyatun once.

كلمة أنَّهُ (2:141) ١ to become of the past (this is a community that has become of the past; for them is what they earned ٢ to be alone, to be by oneself, to be in seclusion (3:119) but when they are alone, they bite [their] fingertips in rage at you ٣ to become empty, to become free, to become clear your father’s undivided attention will be yours [lit. your father’s face becomes free for you] ٤ to become the norm, the practice, to become time-honoured this is God’s way which has become established as the norm for His creatures ٥ [also with prep. في] to come and go past [in time]
إِنِّي مَنْ آمَنَ أَلَّا إِلَّا خَلَّا فِيهَا دَيْرٌ (35:24) there is not a community, but a warner has come [lit. passed] among them ٦ [also with prep. إلى] to meet in seclusion with, to be alone with when they come to be secluded with their devils [devilish leaders], they say, ‘We’re [really] with you.’

فِئَنَ تَأْتُوا وَأَقَامُوا الصَّلَاةَ وَعَايْتُوا (9:5) ١ when if they repent, maintain prayer and pay the prescribed alms, let them go on their way.

وَأَخْلَتْ مَا فِيهَا (84:4) ١ and it casts out what is in it and becomes empty.

الخَالِيَةَ takhallá [v. V, intrans.] to let go; to become vacant; to become free; to make oneself vacant or free (84:4) ١ and it casts out what is in it and becomes empty.

خَالِيَةٌ khāliyatun [fem. quasi-act. part.] that which has gone past (in time), (of time) gone by (69:24) ١ كُلُوا وَأَشْرَبُوا هَنِئًا بِما أَسْتَقْتُمْ فِي الأَيَامِ ١ eat and drink with enjoyment as a reward for what you have done in days gone by.

khūm-d (of fire) to die out, to abate; to faint, to be silent, contemplative. Of this root, خَامِدُونَ khāmidūn occurs twice in the
Qur’an.

خَمْدُونْ [pl. of act. part. خَمَّدَ خَمْد] spent, extinct, expired, dead (36:29) *it will be but one blast, and they will be expired.*

خُمْرَ to mix, to infect, to intoxicate, intoxicating drinks, wine and spirits, to ferment; to leaven, to raise; to hide, head-cover, (of a woman) to cover the head and face; to bear a grudge. Of this root, two forms occur seven times in the Qur’an: خُمْرَ *khams* six times and خُمْرَمُ *khumur* once.

كَحُمْرَ [n.] 1 intoxicating drink, spirits, wine in particular يَسْأَلُونَكَ عَنَّ الْخُمْرَ وَالْمُسَلَّحَ قَلْ فِي هِمَا إِلَّا مَكْرُ كَبِيرٌ (2:219) *they ask you [Prophet] about intoxicants and gambling: say, ‘There is great sin in both’* 2 grapes and other fruits that may be fermented into wine قالَ أَحَدُهُمَا إِلَيَّ أَرَادُ أَعْصِرُ خُمْرَاً (12:36) *one of them said, ‘I see myself pressing grapes.’

خُمْرَمُ [pl. of n. خَمَرُ khimār] head-covers خُمْرَمُ *khumur* on their head and they should draw their head scarves to cover their necklines.

خُمْسََ [khams] five, fifth, one fifth, to make five, to become five, to become the fifth, Thursday; great army. Of this root, four forms occur eight times in the Qur’an: خَمْسَةٌ *khamsatun* three times; خَمْسَةٌ *khāmisatun* twice; خَمْسُونَ *khamsūn* twice and خَمْسُونَ *khums* once.

وَيَفْلِؤُونَ خَمْسَةَ سَادِسَةِهِمْ كَلِينِهِمْ رَجُمًا (18:22) *and [others] say, ‘They were five, their sixth was their dog’*—guessing in the dark.

الخَمْسَةَ (24:7) أن نَعُونَ الله عَلَيْهِ إِن كَانَ مِنَ الْكَافِرِينَ *and [swear] the fifth [time] that the curse of God be on him, if he is one of the lying.*

خَمْسُونَ *khamsūn* [card. no.] fifty, five years, a period of fifty years We sent Noah to his people, and he stayed among them for fifty years short of a thousand.
kgūms [ord. no.] fifth (8:41): whatever you win [as spoils of war], a fifth of it belongs to God and the Messenger, to those of kin [said to be the needy of the Prophet’s family] and orphans, to the needy and the wayfarers.

kh-m-s hunger, famine, to be hungry, to be slim around the waist; the hollow of the foot; a heavy garment of striped wool or silk. Of this root, •mṭ|mṭ|mṭ •mṭ|mṭ|mṭ occurs twice in the Qur’an.

makhāṣatun [n.] hunger (9:120): that is because they never suffer any thirst, weariness or hunger in the cause of God ..., but that a good deed is thereby recorded for them.

kh-m-t type of lotus tree; bitter fruit, inedible fruit; fragrance of the blossoms of fruit-bearing trees; to ferment, to be haughty; to take by force. Of this root, •mṭ|mṭ|mṭ occurs once in the Qur’an.

khmṭ [n.] bitter fruit (also said to mean few fruits) and We replaced for them their two gardens with two others that yielded bitter fruit.

kh-n-z-r thick axe or adze; to be rough and crude; pig, wild boar; ulcers affecting the neck. Of this root, two forms occur five times in the Qur’an: •n·r•n·r•n·r four times and •n·r•n·r once.

khnžir [n., pl. •n·r•n·r khnžir] pig He has only forbidden you unslaughtered dead animals, blood, pig’s meat.

kh-n-s to contract, to withdraw, to hide in, to shrink away, to cause to draw back; deer’s shelter. Of this root, two forms occur once each in the Qur’an: •n·s khnns; and •n·s khnns.

khnns [intens. act. part.] one given to drawing back, shrinking away [epithet of the Devil, so described because he
fails to come forward to assist his followers in their time of need, or because he slinks away when God’s name is mentioned, or because he sneaks up on people unnoticed to tempt them] *(114:4) the slinking, the sneaking, the devious one.

khunnaš [pl. of quasi-act. part. خَنْصَسَ الخَنْصَسُ] the planets which retrace their own courses. Reference in verse (81:15) I swear by the planets that recede, move, and hide is said by philologists to be to the ‘luminous five’, namely, Mars, Saturn, Jupiter, Venus and Mercury, so described because they are observed to have a bi-directional motion, thus earning for themselves another epithet of ‘the puzzled planets’. Other interpreters, however, take the reference to be generally to the stars in their rising and setting orbits.

kh-n-q to strangle, to stifle, to choke, an animal killed by choking; necklace; constriction, the mouth of a valley, small apertures; diphtheria. Of this root, مُنْخَنِيْقَتُ munkhaniqatun occurs once in the Qur’an.

مَنْخَنِيْقَتُ munkhaniqatun [pass. part.] [jur.] strangled (animal) forbidden to you [for food] are un-slaughtered dead animals; blood; pigs’ meat; anything consecrated to other than God; strangled animals, those killed by violent blows ...

kh-w-r the lowing of an ox or a cow, to low, to moo; weakness, to weaken at the time of need, a coward; low land between high hills. Of this root, خُوْاْرُ khuwâr occurs twice in the Qur’an.

خُوْاْرُ khuwâr [n.] lowing, mooing so he produced for them a calf, an effigy that produced a lowing sound.

kh-w-d to wade, to ford, a ford; to plunge into a subject heedlessly, to engage in discussion without much knowledge; ambiguity, confusion, to shake up. Of this root, three forms occur 11 times in the Qur’an: خَانِصَ Karl eight times; خَوْصَ Karl khawīd
twice and خائفون khā’iḍūn once.

خائف khāḍa [v. intrans.] to indulge in idle talk, to plunge into malicious gossip, to talk abusively, speak evil of someone

وإذا رأيت الذين يحضون في قايتنا فأَخْرَجَوْنَ عَنْهُمْ خَافُهُم بِحُضْوَنَّهُمْ في حديث (6:68) when you come across people who speak ill of Our revelations, turn away from them until they move on to another topic.

خوض khawḍ [n./v. n.] idle talk, malicious gossip, abusive talk

ذَرُّهُمْ في حَوْضُهُمْ يُخْبِعُونَ (6:91) leave them alone playing in their vain talk.

خائفون khā’iḍūn [pl. of act. part. خائف khā’id] one engaged in idle talk or vain discourse

وكتبا نخوض مؤذ الخائفين (74:45) we indulged in vain talk with vain talkers.

خوف kh–w–f fear, fright, to fear, to frighten; awe, concern, worry; to know, to suspect, to become aware; unworthy act; fighting, to decrease, to shorten. Of this root, eight forms occur 124 times in the Qur’an: خاف khāfa 83 times; خوف khawfāfa four times; خوف khawf 26 times; خائف khā’if twice; خيفة khā’ifūn once; خيفه takhwif once and نخوف takhawwuf once.

تخافون أن يختطفكم الناس (8:26) afraid that people might grab you from all directions

ولم خاف مقام ربي جنتان (55:46) as for him who reveres the majesty of his Lord there are two gardens

وليحسن الذين لو (4:9) to be anxious about something, to be concerned

وتركوا من خلفهم ذريه ضعفاء خافون علىهم and let those who, if they left behind them weak offspring, would be concerned for them [lest someone would treat them as badly] fear [in their behaviour towards orphans]

وإن امرأة خافت من يبلاها نشوة أو أغرضا فلأ جنها عليهما أن يصلحا (4:128) and if a wife experiences high-handedness or alienation on her husband’s part, neither of them will be faulted if they agree between themselves on a settlement.

يخوف yukhawwif [imperf. of v. II خوف khawwafa, trans.] to cause to fear, to frighten

إِنَّمَا ذَكَرَ الْشَّيْطَانُ يَخْوَفُ أَوْلَادَهُ فَلَا يَخَوَّفُهُمُ (3:175)
that Satan only intimidates his followers, so do not fear them 2 to warrant, to admonish with that God warns His servants.

كَحْوَفٌ khawf [v. n./n.] 1 fear, peril, dread whenever there comes to them [news of any matter concerning safety or peril, they spread it around 2 worry, concern, for those who are close to God, there [should] be no concern about them, nor shall they grieve.

خَافِيُّ khā’if [quasi-act. part., pl. خَافِيُّونَ khā’ifūn] (one) experiencing fear, being afraid, fearful so he left the city, fearful and vigilant.

خِفَافَةٌ khīfatun [v. n./n.] 1 fear, dread do you fear them with the fear [you have] for each other? 2 awe, awe the thunder sings His praises, and [so do] the angels, in awe of Him.

وَمَا نُرْسِلُ بِالآياتِ إِلَّاّ ُتْحِيْفًا takhīf [v. n.] the act of warning We do not send the signs except to give warning.

تَخْوِيفٌ takhwīf [v. n.] interpreted as either reducing, decreasing, lessening, or as fearing, dreading *or He/punishment overtakes them by gradual decrease in fortune (or, He/it takes them by fear).

خَلِّ ول خُلُو kh–w–l (there is a degree of overlap between this root and خَلَّي ول kh–y–l) maternal uncle, maternal aunt; household, servants, helpers; ownership, property; to give in ownership, to bestow; to authorise, to enable; an overseer; to show pride, to scatter. Of this root, four forms occur eight times in the Qur’an: خَلَّ ول 39:16 Khawwala three times; خَلِّ ول Khal 11 times; أَخْوَالَ once and خَلَّاتٌ 39:9 Khālāt three times.

خَلَّ ول Khawwala [v. II, trans.] to grant, to accord, to bestow but once He grants him a favour from Him, he forgets that for which he had been calling [God] before.
khāl [n., pl. ʻakhwāl] maternal uncle and the daughters of your uncles and aunts on the mother’s side who migrated with you.

khālāt [pl. of fem. Khālatun] maternal aunts or the houses of your maternal aunts.

khāwān [v. n.] treachery, falsehood, disloyalty; to betray, to let down; to give false advice; to shortchange; a furtive glance, to glance furtively; to look after; to fall on hard times. Of this root, six forms occur 16 times in the Qur’an: خانَ khāna five times; يختان yakhtān twice; خيانةٌ khiyānātun twice; خائتونَ khā’inān three times; خائتناَ khā’inatun twice and خوانَ khawwān twice.

خانَ khāna u [v. trans.] 1 to betray but if they mean to betray you, they have betrayed God before 2 to fail a trust that [testimony should be enough proof] that I did not betray his [the master’s] trust behind his back 3 to break a pledge, to violate an agreement and [do not] knowingly break your pledges.

takhātun [imperf. of v. VIII ‘ikhtān, trans.] to deceive, to defraud, to cheat do not argue for those who betray their own souls (or, who are false to themselves, or, who betray one another).

خيانةٌ khiyānātun I [v. n.] breaking of a covenant, betraying but if they mean to betray you, they have betrayed God before II n.] treachery, betrayal, and if you fear treachery on the part of any people, throw it [their treaty] back at them equally/openly.

خائتونَ khā’inān [pl. of act. part. خائن khā’in; fem. Khā’īnatun] a treacherous person, a cheat and do not be an advocate for the treacherous;* خائتةٌ خائتناَ (40:19) furtive glances, stealthy glances, furtive looks.

خوانَ khawwān [intens. act. part.] one given to treachery, a vicious traitor God does not
love anyone given to treachery and sin.

kh-w-y space, void, an opening, emptiness, to be deserted; to be derelict, to be crumbling; ruins; to be uprooted; wasteland; hunger. Of this root, خاوية khāwiyatun occurs five times in the Qur’an.

\( \text{فُلَّتْ بُيوتُهُمُ خَاَوِيَةً بِمَا طَلَّبْوَا} \)
\( (27:52) \)
\( \text{those are their homes, desolate ruins as a result of their acting unjustly;} \)
\( \text{completely destroyed [lit. empty on its trellises]} \)
\( \text{2 uprooted, hollow as if they were hollow palm tree trunks.} \)

kh-y-b the losing arrow in a game of fortune; to fail, to be disappointed; to go wrong; frustration, failure. Of this root, two forms occur five times in the Qur’an: خaab khāaba four times; and خابین khā’ibīn once.

\( \text{وَقَدْ خَابَ مِنْ حَمَلٍ طَلَّبْوَا} \)
\( (20:111) \)
\( \text{and those who carry [the burden of having committed] injustice will meet with failure.} \)

khā’ibün [pl. of quasi-act. part. خابب khā’ib] (one who is) losing, failing, disappointed, a failure (3:127) and that He might cut off a part of the disbelievers’ [army] or frustrate them so that they turn on their heels, losers.

kh-y-r goodness, to be good, to be of use; to put ahead, to select above others, the select, the choice, the best; to have the option, an option, preference, to seek the best, to seek God’s guidance before an action. Of this root, six forms occur 198 times in the Qur’an: اختيار ikhtāra four times; يَتَخَّبِئُونَ yatakhayyarūn twice; خير khayr 178 times; اخْيَارَ akhyār twice; خيرات khayrat 10 times; and خيرات khyaratun twice.

\( \text{وَخَيْتَأَ} \)
\( [\text{v. VIII. trans.}] \)
\( \text{1 to select from, to choose from} \)
\( \text{and Moses chose from his} \)
people seventy men for a time set by Us 2 [with prep. على] to prefer, to choose above (44:32) We chose them above all others in full knowledge.

يَتَخَّيَّرُ yatakhayyar [imperf. of v. V خَيَّرَ takhayyara, trans. (imperf. prefix ت is elided from takhyyarûn in verse (68:38)] to seek the best, to select and [there will be] fruit of any [kind] that they chose.

خَيْرٍ khayr I [n.] 1 goodness, all that is good in Your hand is the good 2 much wealth, great property (2:180) كُتِبَ أَذَا حَضَرْتُ الْمَوْتُ إِنِّي تَرَكْتُ خَيْرًا إِلَى الْوَلِيّينَ وَالْأَقْرَبِينَ it is prescribed for you, when death comes to one of you if he is leaving behind great property, that he should make bequests to parents and close relatives II [elat.] 1 [usually with prep. من] better a kind word [from a would-be giver] and forgiveness [from the would-be receiver of charity] is better than almsgiving after which follows hurt 2 [in construct (3:110) (إضافة) the best you are the best nation that has been brought forth for humankind.

أَخْبَرَ akhyar [pl. of n./quasi-act. part. خَيَّرَ khayr] truly good, the best and they, in Our sight, are among the chosen, of the best.

خَيْرَاتٌ khayrât [pl. of fem. n. خَيْرَةَ khayratun] 1 good deeds We made them leaders, guiding by Our command, and We inspired them to do good deeds 2 rewards they strive hard with their possessions and their persons, the best rewards belong to them 3 good, pious women (55:70) فيهن خيرات فهن حسنات in them there are virtuous, beautiful women.

وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةَ إِذًا فَقْسُ النَّاسِ it is not fitting for any believing man or believing woman, once God and His Messenger have decided on a matter, to have a choice of their own [in the matter].
kh–y–† thread, wire, string, rope; to sew, to stitch up, needle, tailor, tailoring. Of this root, two forms occur three times in the Qur’an: خِيَاطُ khayṭ twice and خَيِيَّاَتٌ khiyāt once.

ركَّا واَخْرُبُوا حَتَّى يَبَيِّنَا لَكُمُ (2:187) the thread of the others from the thread of the pure. Eat and drink until the white thread/streak of dawn becomes distinct for you from the black.

وَلَا يَخْلُوْنَ الْجَنَّةَ حَتَّى يَيْجُحَ الْجُمُلُ (7:40) and they will not enter the Garden until a thick rope/camel passes through the eye of a needle.

kh–y–l (there is a degree of overlapping between this root and kh–w–l) imagining, to fancy, to suppose, to guess, to presuppose, to foresee; spectre, ghost, apparition, shadow; pride, conceit, snobbery; horse riders, horses; maternal uncle and aunt; mole (on skin). Of this root, three forms occur nine times in the Qur’an: خَيْلٌ yuhayyal once; مَخْتَالٌ mukhtāl three times and خَيَلَ khayl five times.

yuhayyal [imperf. of pass. v. II khuyyila] to be made to appear in an imaginary form, to be made to look like something else (20:66) فَإِذَا حَيَالُهُمْ وَعَصِيَّتهُمْ خَيْلٌ إِلَيْهِ مِنْ سَحْرٍ حَنَا تَسْمَعَ lo and behold, their ropes and staffs were made—through their sorcery—to appear to him to be moving.

مَخْتَالٌ mukhtāl [quasi-act. part.] arrogant, proud, conceited إِنَّ اللَّهُ لَا يَحْبِبْ كَلَّ مَخْتَالٍ فَخُورٍ (31:18) God does not love any of the arrogant boastful [people].

الخِيَلَ وَالْبَيِّنَةَ وَالْخَمْرِ لِلْمَكْرُوهَاتِ (16:8) and horses, mules and donkeys for you to ride [them] and as an adornment 2 cavalry, riding forces (17:64) وأِلْبَيِّنَاهُ إِلَيْهِمْ بِخَيْلِكُ�نَّ and assail them with the noise of your cavalry and infantry.

kh–y–m tent, woollen tent of Bedouins, a dwelling, to settle in a place; to hold back; to be secure; personal disposition. Of this root, خَيَامٌ khiyām occurs once in the Qur’an.

كَحْيَامٌ khiyām [pl. of n. خَيْمُ khaym] tents, pavilions, canopies;
camel-litters in which women travel *حُورٌ مُقصّوراتٍ في الْخِيام (72:55)*
dark-eyed maidens, treasured, highly valued [lit. sheltered] in pavilions.
د / dāl

"al-dāl the eighth letter of the alphabet; it represents a voiced dento-alveolar plosive sound.

dā’b [n./v. n.] 1 way, custom, manner; habit, attitude; case, situation like [the case/attitude/way of] Pharaoh’s people and their predecessors, they denied Our revelations, and God punished them for their sins 2 [adverbially] ‘as usual’, ‘in the way it has been done’

He said, ‘You should sow for seven [consecutive] years as usual.’

dā‘ibayn [dual of act. part. dā‘ib] constant, diligent

He has made the sun and the moon useful to you, constant on their paths.

Dāwūd [a proper name, borrowing from Hebrew, occurring 16 times in the Qur’an] King and Prophet David (Sam) succeeded David, He said, ‘People, we have been taught the speech of birds, and we have been given [abundance] of everything.’

The Qur’an speaks of how David killed Goliath, how God gave him sovereignty and wisdom and taught him what He pleased (2:251), how he also made the mountains and the birds echo God’s praises together with him, and how He softened iron
for him, saying, (34:10–11) ‘Make coats of chain mail and measure the links well.’ The Biblical story of David’s appropriation of another man’s wife is not directly mentioned in the Qur’an but is hinted at in (38:21–6), where he is made to see his error and repents. God gives him the Zabur (4:163), a sacred book, said to be the Psalms, and this makes him a prophet as well as a king.

\textit{dābbatun} 14 times and \textit{dawwāb} four times.

\textit{dābbatun} [n., pl. \textit{dawwāb}] 1 living creatures in general among His signs is the creation of the heavens and earth and all the living creatures He has scattered throughout them 2 [in contrast with humankind] creatures that move on or in the earth and from the earth, and that fly and swim (29:42).

\textit{yaddābrir} four times; \textit{yattadābbrar} twice; \textit{yaddābrar} twice; \textit{adbrā} four times; \textit{muddābrirā} once; \textit{muddābrir} two; \textit{muddābrirān} six times; \textit{idbrār} once; \textit{dābrir} four times; \textit{dubur} five times and \textit{adbrā} 13 times.

\textit{yaddābrir} [imperf. of v. II \textit{dabbarā} trans.] to manage, to govern, to execute (10:31) ... ‘... and who governs everything?’, they are sure to say, ‘God.’

\textit{yattadābbrar} [imperf. of v. V \textit{tadabbarā} trans.] to contemplate, to ponder upon, to meditate on (47:24) do they not contemplate the Qur’an?, or is it that hearts [still] have their own locks placed upon them?
yaddabbar [imperf. of v. VIII اَئْتَرُّ ْيَدْدَبَّرَا, an assimilated form of v. اَئْتَرُّ ْيَدْدَبَّرَا, trans.] to contemplate, to ponder upon, to examine carefully (23:68) have they not contemplated the Word [of God]? or has there come to them something that did not come to their forefathers?

adbara [v. IV, intrans.] 1 to turn one’s back on, to turn down (70:17) it will call [claim] the one who turns his back [on the truth] and runs away 2 to retreat, to recede and the lâlsîl ۱۱۹ اَذَّرَ (74:33) by the night when it recedes!

mudabbīrāt [pl. of fem. act. part. مَدْدُبِرَةَ] those planning, carrying out, managing, executing (79:5) and those bringing the matter to an end!

mudbir [act. part., pl. مدَّبِرُون] مدِّبِرُون turning one’s back, turning away, running away, taking to one’s heels (27:10) ‘And throw down your staff,’ but when he saw it writhing like a snake (or, a demon), he turned tail and fled, and did not come back.

idbâr [v. n.] (act of) retreating, setting, fading [of stars] and من الليلَ فَسِحَّهُ وَإِذَا البَلَاءُ الْجَهَوْمُ (52:49) glorify Him at night and at the fading of the stars.

dâbir [n.] origin, root, the last part, the end part (7:72) وَقَطَعْنَا دَابِرَ الْذِّينَ كَذَّبُونَا وَبَيَانًا We cut the roots of those who denied Our revelations.

dubur I [n., pl. دَبَّر] back, backside, end part, the last part and إن كان قَمِيَصًا قَدْ مِن دَبِير فَكَذَّبَتْ وَهُوَ مِن الصَّنادِيقِ (12:27) but if his shirt has been torn from the back, then she has lied and he is one of the truthful; *تبَعُّ (15:65) they turn tail; *ندْمَس (47:47) walk behind them [lit. follow their backs]; *مَخْطَطُونَ الْأَدِبَّرُ (15:15) أَدِبَّرُهُمَّ وَجُوُهُ مَنْ قَرَّدَهَا عَلَى أَدِبَّرَهَا We deprive a [few] people of [Our] direction, turning them on their heels, or, We shame them and frustrate their hopes [lit. We obliterate faces and turn them upon their backs] II [adverbially] at the end, closely after (50:40) ومن اللَّيْلِ فَسِحَّهُ وَأَدِبَّرَ السَّجُودَ proclaim His praise in the night and at the
end of every prayer [lit. prostration].

\( d-\text{h-r} \) to become blotted out, to be forgotten; to become cold, to rust; to be covered, to be wrapped up, an outer garment. Of this root, مُذَهِّبر muddaththir occurs once in the Qur’an.

مُذَهِّبر muddaththir [an assimilated form of act. part. متذهّب mutadadhthir of v. Tادذثنا taddathhara] 1 one who is wrapping himself up (74:1-2) *you, the one wrapping yourself [in your cloak], arise and give warning*; *مذَّحب* name of Sura 74, Meccan sura, so-named because of reference in verse 1 to ‘the Wrapped One’.

\( d-\text{h-r} \) to chase away, to kick out, to repel, to banish. Of this root, two forms occur four times in the Qur’an: مَذْحُورَ duhur once and مَذْحُورٌ madhur three times.

مَذْحُورٌ duhur [v. n.] repelling, driving off (37:9-8) جَاءَ مَذْحُورًا pelted from every side and driven away.

مَذْحُورٌ madhur [pass. part.] vanquished, repelled, driven away, rejected, banished (7:18) He said, ‘Get out of it, disgraced and banished.’

\( d-\text{h-d} \) to slip, to become slippery, to lose one’s footing; to weaken, to lose one’s grip; to refute, to invalidate, to argue down, prove wrong, (of the sun) to move away from the middle of the sky. Of this root, three forms occur four times in the Qur’an: مَذْحَضُونَ yudhidian twice; دَاحِضَةٌ dāhidatan once and مَذْحَادٍ madhadin once.

مَذْحَضُونَ yudhid [imperf. of v. أَذَاذَّحُ adhada, trans.] to refute, to invalidate, to argue down (18:56) والَّذِينَ يُحَاجَؤُونَ فِي اللَّهِ مَنْ أَذَّهَبَ مَنْ أَذَّهَبَ لَهُ حَجَّةَهُم مَّذْحَضًا yet those who disbelieve seek to refute the truth with false arguments.

دَاحِضَةٌ dāhidatan [quasi-act. part.] refutable, baseless, null and void والَّذِينَ يُحَاجَؤُونَ فِي اللَّهِ مَنْ أَذَّهَبَ مَنْ أَذَّهَبَ لَهُ حَجَّةَهُم مَّذْحَضًا (42:16) and those who argue about God after He has been acknowledged [by others], their argument is null and void with their Lord.
mudḥadūn [pl. of pass. part. muḍḥad] defeated, vanquished (37:141) he cast lots and was one of the defeated.

d–h–w/y to spread out, to level up, to widen, to enlarge, to relax. Of this root, dāhā occurs once in the Qur’an.

dāhā ā [v. trans.] to roll out, to spread out, to expand, to widen up (79:30) and the Earth, after that, He spread [it] out.

d–kh–r to be humbled, to be compelled; to be confused, to be subservient. Of this root, dākhirūn occurs four times in the Qur’an.

dākhirūn [pl. of act. part. dākhir] 1 obedient, subservient (48:16) do they not ponder the fact that whatever God has created that casts shadows all around [lit. to the right and to the left]—all submit [lit. prostrate themselves] to God, in humility 2 humiliated, abject, debased (40:60) those who are too proud to serve Me, will enter Hell, humiliated.

taddakhirūn (see d–kh–r).

d–kh–l entrance, door, doorway, to enter, to penetrate; obscurity, secret, confidant; ill feeling, cheating; defects, loneliness; emaciation; to infiltrate, to come in between; guest, outsider. Of this root, eight forms occur 126 times in the Qur’an: dakhala 75 times; ḍakhila once; ʿakhala 38 times; ṣudkhila four times; dākhiḥūn three times; ṣudkhīḥūn once and ṣudkhal twice.

dakhala u [v. intrans.] 1 to enter, to go into (18:35) and he went into his garden while he was being unjust to himself [harming his own soul by his conceit and disbelief] 2 [with] to enter upon, to force one’s way (5:23) enter in upon them through the
gate, for if you enter by it, you will indeed be victorious 3 [with 
فَدَخَّلَ فِي عَبَّادِي (89:29) join My servants 4 [with 
prep. ] to consummate marriage 4 [with 
ورَبِّي أَذَخَّرُكُمُ الْأَلْبَيْنَ فِي حُجُّوْرِكُمْ مِنْ (4:23) and [your] stepdaughters in your care—those 
born of your women [wives] with whom you have consummated 
m夫妻。]

*dukhila* [pass. v.] to be entered, to be invaded (33:14) 
ذُخِّلَ عَلَيْهِمْ مِنْ أَطْفَأَرْهَا had it [the city] been entered, [and the enemy 
came] upon them, from all [its sides].

*adkhala* [v. IV, trans.; pass. *adkhila*] 1 to admit, to 
أَذَخَّلَ يَدْخُلُ مِنْ يَضْعَاهُ فِي رَحْمَتِهِ (42:8) He admits to His mercy 
whom He will 2 to put into, to enter something into (27:12) 3 and [you] put your hand inside [the neck off your cloak].

*dakhilin* [pl. of act. part. *dakhil*] one who enters 
انْخَلَّا الْنَّارَ مَعَ الْدَخْلِينَ (66:10) enter, both of you, the Fire along with 
those who enter.

*madkhil* [v. n./n. of place or time] entering; a place of 
وَقَلْ رَبِّي أَذَخَّلْي مَدْخُل صَدِيقٍ وَلْخَرْجٍ مُخْرَجٍ (17:80) and say, ‘My Lord, lead me in [lit. with an ingoing of truth] 
truefull and lead me out [lit. with an outgoing of truth] 
truefull’ (said to be, among other interpretations: in and out of 
any task, or, situation in which one finds oneself).

*muddakhal* [n. of place] a crevice, hiding place (9:57) 
لَوْ أَذَخَّرُوا مَجَاوَالِهِمْ أَوْ مَغَارَاتُهُمْ أَوْ مَدْخَلًا لَّوْ نَلْوَأَ إِلَيْهِ وَلَا يَجْدُونُ if they could find a 
place of refuge, or some caverns, or somewhere to crawl into, 
they would bolt away to it in great haste.

*dakhal* [n.] falsehood, deceit, guile, fraud (16:94) 4  
وَلَا تَذْخَرُوا أَيْمَأَنَّكُمْ دَخَلَ يَبْتَكَمْ do not use your oaths as a means of deceit between 
you.

*d–kh–n* smoke; famine, hunger; to be of bad character, the heat 
of the day. Of this root, دَخَّانُ dukhān occurs twice in the Qur’an.

*dukhān* [n.] 1 smoke (41:11) then He turned to the sky, while it was yet smoke 2 haze (caused
by severe drought) (in one interpretation of 44:10 so watch out for a day when the sky brings forth a
great haze [also said to refer to a great smoke that will fill the sky
heralding the coming of the Day of Judgement]; * الدخان name of
Sura 44, Meccan sura, so-named because of the reference in verse
10 to a ‘Smoke-filled Day’, taken by many to refer to the Day of
Judgement.

d–r–j to push, to dispute; to delay, to avert; to come upon
suddenly; to spread out; to hide, to shelter, a hideout, to shield, a
shield; to support. Of this root, two forms occur five times in the
Qur’an: يَدْرَا’ yadra’ four times and اِذَا اِذَا’ iddāra’a once.

yadra’ [imperf. of v. dara’a, trans.] 1 to avert (24:8)
and they repel an evil deed with a good one.

iddāra’a [assimilated form of دَارَأّ tadar’a v. VI,
intrans.] to hide behind one another, to dispute with one another,
to accuse one another; or to connive with one another in order to
conceal something (2:72) then, when you
killed someone and blamed one another (or, you disputed with
one another over it).

dārīj rank, level, station; to walk slowly, to do something
gradually, flood channel; to wrap up, to fold, a sheet for writing
on; to allure. Of this root, three forms occur 20 times in the
Qur’an: نَسْتَدْرِجْ nastadrij twice; درَجَةَ darajatun four times and
درجات darajāt 14 times.

nastadrij [imperf. of v. X یَسْتَدْرَجْ istadraja, trans.] to
cause to ascend or descend; to allure, to tempt, to lead on (68:44)
We will lead them on [step by step to
their ruin] in ways they do not know.

darajatun [n., pl. درجات darajāt] a step, degree, rank:
ودْرَجْمانَ بِعَضْسَهُمْ فوق بِعْضِ درَجَاتْ لِيَتَخْذَ بِعْضِهِمْ بَعْضًا سَخْرِيًا (43:32) and We
have raised some of them above others in rank, so that some of them may take others in servitude.

\(d\text{-}r\text{-}r\) to flow, to run, (of teats) to fill up with milk, (of income) to increase, to rain heavily, (of plants) to flourish, (of load-carrying animals) to go fast; a great pearl; to shine brightly; to spin tightly. Of this root, two forms occur four times in the Qur’an: مَدَّرَارَة مدَّرَارَة three times and durriyy once.

مَدَّرَارَة [intens. act. part. used adverbially] profusely pouring, abundantly flowing. He sends down the heavens upon you in a downpour.

durriyy [quasi-act. part.] pearl-like, glimmering, shining, shimmering the glass is like a shimmering star.

d\text{-}r\text{-}s to fade away, to pale, to be obliterated; to break in a camel, to separate the wheat from the chaff; to study a book, to learn, to examine carefully, to learn by heart, a learned person, a person who is constant in his studies. Of this root, three forms occur eight times in the Qur’an: درَاسَة درَاسَة five times; درَاسَتَان درَاسَتَان once and اذِرْسَان إذِرْسَان twice.

درَاسَة [v. trans.] 1 to study, to learn, to read with great attention to the content (7:169) have they not been pledged through divine writ not to say anything about God but the truth?, and have they not studied its contents? 2 (in a variant reading, درَاسَتَان درَاسَتَان) thus we explain in various ways the revelations, lest they might say it [the revelation] has faded into obscurity (or, as in the canonical reading, though they will say, ‘You [Muḥammad] have been studying [learning them from somewhere]’).

درَاسَتَان [v. n./n.] studying/teaching (6:105) and كذلك تَصَرَّفَ الآيَات لِيَقُولُوا درَاسَتَان درَاسَتَان thus you say. Scriptures were only sent down to two communities before us:
we were not aware of what they read/their studying [of them].

†idrîs [proper name] Prophet †idrîs, so named because of his constant studying of the scripture. He is identified as either Enoch (Gen. V.18–19 & 21–24) or the Biblical Elijah, †îlyâs (אֵלִיָּהוּ, îlîyâs, in Arabic (q.v.), (I Kings XVII.ff. and II Kings I–III). Some Egyptian scholars suggest that †idrîs ‘may be the Arabicised form of Osiris … said to have been a wise king and/or Prophet whom the Egyptians subsequently deified’ (Asad, p. 463) (19:56–7)

†ibn Kathîr states that he was the first individual to be awarded the status of prophethood following Adam. He also relates a report in which Idris is mentioned as the first person to use the pen. The Qur’an speaks of his being raised ‘to a high position’ (Q. 19:56–7).

d–r–k to reach, to overtake; to accumulate; to ripen, to reach maturity, to become of age; to follow up, to come one after the other, to rectify, to put in order; the bottom level, lowest level. Of this root, six forms occur 12 times in the Qur’an: ʻadraka six times; tadâraka once; ʻiddâraka twice; darak dark once; darâk once and mudrâkûn once.

ʻadraka [v. IV] I [trans.] to pass away and come to an end, to come to nothing, to fail entirely (according to a reading of verse 27:66 Indeed their knowledge has entirely failed concerning the Hereafter II [trans.] 1 to overtake, to catch up with (36:40) the ﬁnal stage, the end of the day or else the ﬁnal hour it is not for the sun to overtake the moon, nor can the night outrun the day 2 to overwhelm, to overrun (90:10) till, when drowning overtook him, he said ‘I came to believe there is no god but He in whom the Children of Israel believe’ 3 to encompass, to comprehend (6:103) vision cannot encompass Him, but He encompasses all vision.

tadâraka [v. VI, trans.] to come to the rescue, to rectify, to take steps to put right (68:49)
had a favour from his Lord not reached him, he would have been cast into the wilderness, blameworthy.

iddāraka [assimilated form of v. VI تَداَرِكَا, tadora'a, intrans.] 1 to attain or overtake one another, with the last one catching up with the first (7:38) كلّما دخلتَ أمةً لَعْتَتْ أَحْتَها حَتَّىِ إذاً انذرًا بل إذاً انذرًا عَلَمُهُمْ (27:66) every time a community enters [Hell], it curses its sister [community], until [eventually] they all come together in it 2 to cumulate; to be strung in a connected chain or, is it that their knowledge of the Hereafter accumulated [generation after generation]? [also interpreted as: indeed, their knowledge respecting the Hereafter is hasty and unfounded].

dark [n.] a low level, a debased rank the hypocrites will be in the lowest depth of Hell.

darak [v. n.] (the act of) catching up with, overtaking لا نَخَافُ دَراً وَلَا نَخَفَى (20:77) have no fear of being overtaken and do not be afraid.

mudrakûn [pl. of pass. part. مَدَرَكُونْ] one who is overtaken, caught up with فَلَمَّا تَرَائَى الجَمَاعان قَالَ أَصْحَابُ مُوسى (26:61) and when the two hosts came in sight of one another, Moses' followers said, 'We are sure to be overtaken.'

darâhim [pl. of n. دِرَاهِمُ, dirham, a word said to be either of Persian or ancient Greek origin occurring once in the Qur'an] a silver or copper coin of moderate value وَشَرَّوُها بِمَنْ بِحَصْ دِرَاهِمٍ (12:20) and they sold him for a lowly price, a few dirhams, having no interest in him.

d-r-y to know, to comprehend, to understand; to inform, to teach; to disguise, a hideout; to act furtively; to deal gently, to placate, to comb. Of this root, two forms occur 29 times in the Qur'an: ʻadrī 12 times and ʻadrî 17 times.

ʻadrī [imperf. of v. دَرَى, darî, trans.] to know (72:10) وَأَنَا لَا أَدْرُى نَزُّدَيْنَ أَشَّرْنَ بِمَنْ فِي الْأَرْضِ أَمْ أَرَاى بِمَنْ رَبِّهِمْ رَبِّنَا and so we do not know
whether evil is intended for those who are on the earth, or whether their Lord intends for them guidance.

قَلْ لَوْ نَشَاءَ اللَّهُ (10:16) adrā [v. IV, trans.] to cause to know; ʼadrā say, ‘If God had so willed, I would not have recited it to you, nor would He have brought it to your knowledge’; َوَمَا ۖ أَذْرَكَّ ما... (69:3) how will you come to comprehend what such-and-such is!

d–s–r nails, ropes with which a ship’s planks are tightened, to repair a ship; to push, to step; a big hefty man, a great she-camel. Of this root, دُسْرُ dusur occurs once in the Qur’an.

dusur [pl. of n. دِسَارُ disār] fastening materials, nails دَسَاهاُ dassāhā is not considered here, as it is viewed by a number of philologists as an elongated form of دَسِّيَاُ dassā.

yaduss [imperf. of v. دُسّ يَدُسُّ dassa, trans.] to bury, to shove in لَيْمِسْكَهُ عَلَىٰ هُونَ أَمْ يَدُسُّهُ فِي الْتَّرَابِ (16:59) should he keep it [the newborn girl] in humiliation (or, and suffer humiliation himself) or bury her in the dust?

dَسَاهاُ dassāhā (see د/s/y d–s–y).

d–s–y to corrupt, to soil, to let down, to tempt. Of this root, دَسِّيَاُ dassā occurs once in the Qur’an.

دَسَا [v. II, trans.] to corrupt, to tarnish فَذَلَّلَ مَنۡ ۖ (91:10–7) زَكَاها وَقَدْ خَالَبَ مَنَ دَسَاها the one who purifies it [his soul] succeeds and the one who corrupts it fails.

d–c–c to push violently, to shove, to drive away; barren stony land; to fill up, to walk with a limp. Of this root, three forms occur once each in the Qur’an: يَدُحُوُّ يَدَحُوُّ ِّيَدُحُوُّ yadu and ِّیَدَحُوُّ yudaʿūn and دَحُوُّ دَحُوُّ دَحُوُّ dhuʿu.
**da**<sup>c</sup>c.

**yadu**<sup>c</sup>c [imperf. of v. دعّ دعّا, trans.; pas. V. دعّ يدعو] to push violently, to shove. 

**da**<sup>c</sup>c [v. n. used adverbially for emphasis] pushing or thrusting, shoving in (52:13) "on that Day they will be thrust into the Fire of Hell violently.


**د/ع–و–ي**<br>
**d–**<sup>c</sup>–w/lī to call, to summon, to invite, to call upon; to invoke, to pray to, to appeal to, to induce; to claim, to allege; to pretend, to accuse, to require; to weaken, to collapse, to rally; to gang up on. Of this root, eight forms occur 112 times in the Qur’an: **dā’ā** 157 times; دعّٰ دعّا 13 times; تدُعُونَ taddaʿūn three times; دَعَيٌ dāʾī seven times; دعْوَةٌ duʿā’ 20 times; دَعْوَةٌ daʿwatun six times; دَعَا daʿwā four times and دَعْيَةٌ adʿiyya twice.

**دعَا**<br>
**داً**<br>
**د/ع–و–ي**<br>
**د/ع–أ** u [v. trans.] ١ to call, to summon, with prep. to call for (10:51) "in the Day when We summon each community, along with its leader, (or, by [the name of] its leader; see ٌ إِمَامٍ إِمَامٌ for other interpretations); *it calls [claims] the one who turns his back [on the truth] and runs away ٢ to cry, to call out to (26:72) do they hear you when you call? ٣ with prep. ّ لَ to ascribe to, to attribute to (19:91) that they attribute offspring to the Beneficent ٥ to name, to address by name (7:180) to God belong the Names Most Beautiful; call Him by them, and leave those who blaspheme/corrupt/alter His Names ٦ to enlist the support of (10:38) أم يقلون افترأوا قل فأتقوا بسورة مثلك دعوكم من أضططختم or do they say, ‘He has devised it?’ say, ‘Then produce a sura like it, and call [for support] on anyone you can beside God’ ٧ [with prep. ّ إلى to tempt, to induce, to entice (12:33) قال ربَّ؟ said, ‘My Lord!, prison is preferable to me than what they are asking me to do’ ٨ to call on, or to pray to [God] ٩ وقال ربي ّ دعووني أستجيبْ لكنّه (40:60) your Lord says, ‘Call
upon Me, and I will answer you’ 9 to cry out to him, ‘These people are evildoers’
10 pray for them at this day for one death, but for many 11 to invoke, to worship
12 call to the faith, to preach to them. (71:5) he said, ‘My Lord, I have preached to my people night and day.’

دُعُؤٍ [pass. v.] 1 to be invoked, to be worshipped (40:12) دُعِىٍّ ذُكِّرَ بِأَنَّهُ ذُكِّرَ ﷺ وَهَدَّهُ كَرَّتَهُمُ وَإِنَّ يَشَّرَكُ بِهِ تَوَمَّمُوا this is so, because when God alone is invoked you disbelieve, yet when partners are associated with Him you believe 2 to be summoned, enter 3 when you are invited, enter 4 to be called upon 5 to be asked هَنَاكَ هُؤُلَاءِ ۖ دُعُوٍّ نُشُفُّونَ نُشُفُّونَ فِي سُبُلِ اللَّهِ [now] here you are, you [lit. those] who are being asked to give [a little] in the cause of God.

tَدِعَوُونَ [imperf. of v. VIII, trans.] 1 to desire, wish for 2 to call for 3 to claim (in an interpretation of verse 67:27 when they see it close at hand the disbelievers’ faces will be grieved and it will be said, ‘This is what you were calling for’ 3 to claim (in an interpretation of verse 67:27 when they see it close at hand, the disbelievers’ faces will be grieved, and it will be said, ‘This is what you were claiming [to be untrue].’

دَاوَيٍّ 1 [act. part.] one who calls or invites to something: دَاعِيٍّ وَدَاعِيٌّ إِلَى اللَّهِ بِإِذنِهِ وَسَرَاجًا يُشَعِّبُ [as] one who calls people to God, by His leave, and as a light-giving guide II [n.] 1 summoner يُؤُمِّنُ يَتَبَعُونَ الدَاوَيٍّ لا عَوْجَة لَهُ (80:108) on that Day, they will follow the summoner, from whom there will be no escape (or, who makes no
exception in calling to all) 2 the one who invokes, caller, the one calling upon God (2:186) if My servants ask you about Me, [tell him] I am near, I respond to the prayer of the one who calls upon Me.

وَإِذَا سَأَلَكَ عبِادي غَنِّي فَأْنَى قَرِيبٌ أَحْبَبُ دُعْوَةُ الْذَّاعِ [Prophet] a call [n/v. n.] 1 a call [21:45] say, ‘I warn you only by Revelation,’ and the deaf will not hear the call when they are warned 2 prayer, supplication [3:38] Lord, from Your grace grant me virtuous offspring, You hear every prayer 3 summoning do not regard the Messenger’s summoning [of you] as being like your summoning of one another 4 invocation, invoking [19:4] he said, ‘Lord, the bones within me have weakened and my head has become ashen [lit. all aflame] with grey, but never have I, in invoking You, My Lord, been rejected.’

وَإِذَا سَأَلَكَ عبِادي غَنِّي فَأْنَى قَرِيبٌ أَحْبَبُ دُعْوَةُ الْذَّاعِ [Prophet] if My servants ask you about Me, I am near, [tell him] I respond to the prayer of the one who calls upon Me 2 message رَبّي أَخْرِنَا إِلَى أَجْلٍ قَرِيبٍ دُعْوَتُكَ وَنُتَّبَعُ our Lord, delay us for a little while, we will answer Your message and follow the messengers II [n. of unit] a call, a summoning 3 then when He calls you once [lit. with one call], out of the earth, you will all emerge.

ذَعَوَى [n.] 1 prayer 10:10 their prayer in there is, ‘Glory be to You, God!’ 2 cry [21:15] so, that did not cease to be their cry, till We made them [like] a mown field, lifeless.


d/fُنَأً warmth, to warm up, a fireplace, warm clothing; food and wool obtained from animals, provisions, to give generously;
to gather together. Of this root, دَفْعٌ occurs once in the Qur'an.

**دَفْعٌ** [n.] warmth, means of obtaining warmth, also said to mean a source of food and clothing (16:5) and cattle—He created them for you [too], from them you derive warmth and [other] benefits and you eat of them.

d–f. to push forcefully, a forceful person, to gush, a great flood; to defend, to strike; to rush about, to run fast, to stall. Of this root, four forms occur 10 times in the Qur'an: دَافعُ دَافِعٌ دَافَعَ دَافَعَ دَافَعِ 

**دَافعٌ** [v. trans.] 1 to pay up, to hand over (4:6) منْهُمُ رَضِيَ أَنْ دَافَعُوا إِلَيْهِمُ مَأْمَوْلَهُm If you sense they have sound judgement, hand over their property to them 2 to respond, retaliate, repel ولاَ تَسْتَوَّى الْحَسَنَةُ وَلَا السَّيِّبَةُ دَافِعٍ بَيْنِيَ هُمْ (41:34) they are not equal—good and evil—repel [evil] with what is better 3 to defend oneself قَالُوا فِي سَبِيلِ اللَّهِ أَوَافَعُوا [when] it was said to them, ‘Come, fight in God’s cause, or [at least] defend.’

**دَافِعٌ** [imperf. of v. III, intrans.] to defend (22:38) يُدَافِعُ عَنِ الْذِّينَ عَاَمِنُوا 

**دَافعٌ** [v. n.] (act of) repelling, driving back (2:251) وَلَوْلَا دَافِعُ اللَّهُ اللَّهَ النَّاسِ بَعْضَهُمْ بِبَعْضٍ had it not been for God’s repelling some by means of others the Earth would have become corrupted.

**دَافِعٌ** [act. part.] one who repels, averts, deflects (70:1–2) سَأَلَ سَأَلَّهُ بَعْدَ دَافِعٍ وَاقِعٍ لِّكُلِّ فَارِئٍ لِّنَ سَأَلَّهُ a man [mockingly] demanded punishment that would fall upon the disbelievers with none to avert it.

d–f–q to gush forth; (of a valley) to fill up with flood water, (of a river) to breach its banks; to stampede; to act rashly. Of this root, دَافِق occurs once in the Qur'an.

**دَافِقٌ** [act. part.] gushing forth, jetting out, spurting (86:6) خَلَقَ مِنْ مَاءٍ دَافِقٍ He is created from gushing fluid.
iddakara (see  "dh–k–r").

muddakir (see  "dh–k–r").

d–k–k to pull down, to level up, level sand dunes, low banks of mud, short stout horses, humpless camel, to be stout and well built; to fill in a pit with dirt; to weaken, to humiliate. Of this root, four forms occur seven times:  "duka" twice;  "dak" three times;  "dakkatan" once and  "dakk" once.

"duka" [pass. of v.  "dak", trans.] to be crushed, to be flattened out and the earth and the mountains are lifted up and crushed in a single crush.

"dak" [v. n.] 1 (act of) crushing, levelling up, flattening out, pounded, pounding  "no indeed!", when the earth is pounded, pounded and [again] pounded 2 [functioning as n.] an even or a level place; land, or ground, broken, and made even, flattened earth and when his Lord revealed Himself to the mountain, He made it flattened earth.

"dakkatan" [n. of unit] a crushing (69:14) and the earth and the mountains are lifted up and crushed in a single crushing.

"dakk" [quasi-pass. fem. part.] flattened out, levelled if  "if a people are lifted up [ground]."

d–l–k to rub; to try, to gain experience, a well-travelled camel, to be hard up; (of the sun) to pass the meridian, to set, to rise. Of this root,  "duluk" occurs once in the Qur'an.

"duluk" [v. n.n.] (of the sun) interpreted as: setting, inclining over the meridian, or rising to establish the prayer at the going down of the sun (or, at its crossing the zenith) until the darkness of the night.

d–l–l guide, to guide, to seek guidance; proof, to seek proof, to
enquire; to be at ease; to be coy, to be coquettish; to act brazenly; a middleman. Of this root, two forms occur seven times in the Qur’an: دَلَّةً dalla six times and دَلِيلٌ dalil once.

دَلَّةٍ [v. trans.] 1 to give a clue to, to indicate مَا (34:14) nothing indicated his death to them but the creature of the earth [said to be ‘the termite’] gnawing his staff 2 to point someone to, to show, to lead to يَأَيُّذُمُهُ هَلْ أَنْتَ لَعَلَّكَ عَلَى شَجْرَةِ الخَلْدِ وَمَلَكُكُ لا يَبْقَي (20:120) Adam, shall I show you the tree of immortality and a kingdom that never wanes?

دَلِيلٌ [n.] marker, pointer, indicator, proof, guide what have you not considered how your Lord lengthens the shadow?, if He had willed, He could have made it still— then We would have made the sun its indicator.

d–l–w/y bucket, pail, to let down a bucket into a well; to hang down, to come near; to lead on, to tempt, to deceive; to submit a proof, to offer money as a bribe; to use one’s good offices. Of this root, four forms occur five times in the Qur’an: دَلَّةً dalla once; دَلِيلٍ dalil twice; دَلَلْتُي tadallā once and دَلَّوْنَ dalw once.

دَلَلْتُ [v. II, trans.] to lead someone on, to lure فَدَا أَلْهَمُهُمْ (7:22) so, he lured them with guile, and when they tasted the tree their shameful parts became manifest to them.

دَلْتُ [v. IV, trans.] 1 to let down وَجَاجَتْ سَيَّارَةٌ فَأَرَسلُوا (12:19) and they sent their water fetcher, and he let down his bucket 2 [with prep. ٌ] to offer or present [money] to [someone in authority as a bribe] وَلَا (2:188) do not appropriate each other’s property in dealing together in a corrupt way, nor use your property to bribe judges/ rulers, intending sinfully and knowingly to appropriate [even] a part of other people’s property.

تَدَلَّى tasallā [v. V, intrans.] to hang down, to approach closely, to draw near ٌثُمَّ دَنَا فَتَتَلَّى فَكَانَ قَابَ قُوَّسِينَ أَوْ أَنْتَيْ (53:7–8) and then he
approached—coming down until he was two bow-lengths away or even closer.

\[ \text{dalw} \text{ [n.] bucket, pail, (12:19)} \]

then came travellers, and they sent their water fetcher, and he let down his bucket.

\( d\text{–}m\text{–}d\text{–}m \) anger, to shake up violently; to inflict great punishment; to bury; to smother. Of this root, 
\[ \text{damdama} \text{ occurs once in the Qur\’an.} \]

\[ \text{damdama} \text{ [quadrilateral v., intrans. with prep. \text{على} to crush, to destroy, to visit with great punishment (91:14) but they called him a liar and hamstrung her, so their Lord crushed them for their sin and flattened it [their town].} \]

\( d\text{–}m\text{–}r \) to destroy, to obliterate, to attack; a useless, good-for-nothing person; to enter without permission. Of this root, two forms occur 10 times in the Qur\’an: 
\[ \text{dammara eight times and \text{تدمیر} twice.} \]

\[ \text{dammara} \text{ [v. II, trans.] to destroy:} \]
\[ \text{We destroyed them utterly, along with all their people.} \]

\[ \text{تدمیر} \text{ [v. n. used adverbially for emphasis] (act of) destroying} \]
\[ \text{and then We destroyed them utterly.} \]

\( d\text{–}m\text{–}c \) tears, to shed tears; to rain, to fill up a cupful of water. Of this root, 
\[ \text{damc occurs twice in the Qur\’an.} \]

\[ \text{damc} \text{ [coll. n.] tears (5:83) you will see their eyes overflowing with tears.} \]

\( d\text{–}m\text{–}gh \) brain, a concussion, to fracture a skull, to kill by a blow to the head; sunstroke; to vanquish, to destroy. Of this root, 
\[ \text{yadmagh occurs once in the Qur\’an.} \]

\[ \text{yadmagh [imperf. of v. \text{دماغ, trans.}] to break the head of, to cause great damage, to annihilate; to vanquish (21:18)} \]
Blow the truth against falsehood, so it crushes it [falsehood] [lit. smashed its [falsehood's] head] and it [falsehood] becomes vanquished!

Of this root, two forms occur 10 times in the Qur'an: 

\[ \text{dam} \] seven times and \[ \text{dimâ'} \] three times.

\[ \text{dam} \] [coll. n., pl. \text{dimâ'}] blood. We give you some of that which is inside them next to dung and blood [lit. in their bellies], pure [clean] milk sweet to those who would drink; \( \text{he spills blood; commits murder; do not shed one another's blood, or, do not commit what causes you to be killed [lit. do not spill your own blood].} \)

\[ \text{dinâr} \] (see alphabetically).

\[ \text{danâ} \] to be near, to come close, to approach, to bring close; to approximate; this life (as opposed to the next); the world, the earth; to become bare, to behave despicably, a vile person. Of this root, six forms occur 133 times in the Qur'an: 

\[ \text{danâ} \text{ once; } \text{yudnî once; } \text{dânî once; } \text{dâniyatun three times; } \text{adnâ 12 times; } \text{al-dunyâ 115 times.} \]

\[ \text{danâ} \] u [v. intrans.] to come near, to draw close, to approach and then he approached—and came down.

\[ \text{yudnî} \] [imperf. of v. IV \[ \text{adnâ}, \text{trans.} \] to cause to come near, to lower, to cause to hang over the Prophet, tell your wives, your daughters and women of the believers to draw their garments over them.

\[ \text{dânî} \] [act. part., fem. \[ \text{dâniyatun} \] near, within easy reach of the fruits of both gardens are near \[\text{at hand}\] hanging down, hanging low and from the date palm, from its pollen, [spring] clusters
of low-hanging dates.

أَنْتِ 'adnā [elat.] 1 nearer/nearest, close/closest, less in distance 
*فَكَانَ قَابِلًا فَوْسِينَ أَوْ أَنْتَيْ (53:9)* until he became two
bow-lengths away or [even] closer, *nearby* أَنْتِ الأَرْضَ (30:3) less in number, fewer 
*ما يَكُونُ مِنْ نَجُوعُ تَلَائِمٍ إِلَّاَّ هُوَ رَابِعُهُمْ (58:7)*
*وَلاً خَصَمَةٌ إِلَّاَّ هُوَ سَابِعَهُمْ* أَوْ أَنْتَيْ من ذلك ولأ أكثر إلا هو معهم أين ما كانوا 
*there is no secret conversation between three people where He is not the fourth, nor between five where He is not the sixth, nor between less or more than that without Him being with them, wherever they may be* (73:20)
*إِنَّ رَبِّكَ يَعْمَلُ أَنْتَيْ نَتْعُمُّ [Prophet] your Lord knows that you
[sometimes] stay up [praying] nearly two thirds of the night, and
[sometimes] half of it, and [sometimes] a third [of it]* 4 worse, 
*قَالَ أَسْتَبْدِلْتَ الْخَيْرَ الَّذِي هُوَ أَنْتُي بِالْخَيْرِ (61:2)* he said, 'Would you exchange that which is lower for that which is better?' 5 more likely [to take place], more probable (5:108)
*أَنْتُي أَنْتَيْ بِالْخَيْرِ الْفَضِّلَةِ عَلَى وَجْهِهَا* أَنْتُي أنّي أَنْتَيْ بالشَهَادَةِ على وَجْهِهَا this way, it is more likely they will give 
the testimony in its proper form.

الدِنيَا 'al-dunyā [fem. elat.] (the nearer/nearest; the 
lower/lowest, in value), this life or this world (as opposed to 
‘the last’ or ‘the next one’ (الآخِرَةِ ‘al-akhirah) ‘for those who do good is a reward in this present world, 
but the abode of the Hereafter is far better.

دَهْرُ د/هـ/ر time, eternity, this life, long time, age, fate; hardship, to 
be afflicted, calamity. Of this root, دَهْرُ dahr occurs twice in the 
Qur’an.

دَهْرُ dahr [n.] time, time from the beginning of the world to its 
end; events, passage of time 
*وَقَالُوا مَا هُيُّ إِلاَّ حَيَاةُ الْأَلْبَأْيَا نَمُوتُ (45:24)* and they say, ‘There is nothing but our present life: we die, and we live; nothing but time destroys us.’
*الْقُرْآنُ الْأَكْبَرْ* name of Sura 98, Medinan sura, so-named because of 
reference in verse 1 to a point in time when humankind were 
nothing worthy of being mentioned. Also called الإنسان (see 
سُرَعْنَاس–ن–س).
Dihāq great pressure, to apply continuous pressure; to empty out, to spill; to fill up, to fill to the brim, to set things tightly close to each other. Of this root, dihāq occurs once in the Qur’an.

Dihāq [v. n. functioning as a quasi-act. part.] full to the brim; constant (78:34) and an overflowing cup.

Dihām blackness, dark green; large numbers of people; attack, to overtake, to overwhelm, calamity. Of this root, mudhāmmatān occurs once in the Qur’an.

Mudhāmmatān [dual of fem. act. part. (of v. IX) Muhammad] blackish green, very dark green. And two of them gardens this two both of deepest green.

Dihān fat, grease, oil, to be oily, to anoint; to act hypocritically, to act insincerely; a sprinkle of rain, to wet, to look sprightly; red leather, affluence; desert. Of this root, four forms occur five times in the Qur’an: tūdhin twice; mudhinūn once; duhn once and dihān once.

Tūdhin [imperf. of v. IV ādhan, intrans.] to sweet-talk, to be sycophantic; to be hypocritical; to compromise, to be reconciliatory; they wish you would talk sweet-talk [to them] and then they will talk sweet-talk [to you] (or, you would compromise in matters of the religion and then they would compromise in matters of the religion).

Mudhinūn [pl. of act. part. muṭhinn] hypocritically; compromising, taking things lightly do you hold this discourse in little esteem? (or, are you being hypocritical in your attitude towards it?, or, how can you scorn this statement?).

Duhūn [n.] oil and relish for the eaters.

Dihān [n./pl. of n. duhn] red-painted leather; fat
d–h–y wisdom, rationality; to be solemn, to be experienced; calamity, to afflict, to come upon by surprise. Of this root, ʿadhā occurs once in the Qurʾān.

ʿadhā [elat.] more/most calamitous (54:46) ʿadhā the Hour is their appointed time, and the Hour is most calamitous and most bitter.

d–w–r a circle, to circle, to go round, to turn; a halo; a frame; a wide open space between mountains; to treat, to manage; a dwelling, a house; to have a setback, to be afflicted; to dispute with, to dissuade. Of this root, seven forms occur 55 times in the Qurʾān: Kendall ʿadār once; ʿadār 32 times; diyar 16 times; ʿadār 7 times; dāʾiratun three times and ʿadār once.

ʿadār [imperf. of v. ʿadār, intrans.] to roll, to turn ʿadār ʿaghūhum ʿalayhi min al-ʿulūd with their eyes rolling, like someone fainting [in the throes] of death.

ʿadār [imperf. of v. IV ʿadāra, trans.] to run, to operate, to transact, to exchange, to hand ʿadāra ʿadāra ʿādārā unless it be ready merchandise which you hand one to the other.

dār [n.] 1 house, home, mansion, abode, dwelling (28:81) ʿadār the home of utter ruin, Hellfire; ʿadār the abode of immortality, Paradise; ʿadār the abode of peace, Paradise; ʿadār the abode of the deviators, Hellfire; ʿadār the abode of settlement, or endurance, the next life; ʿadār the abode of everlasting residence, Paradise; ʿadār the abode of the pious, Paradise 2 town, city, neighbourhood, village ʿadār they harried her
[the she-camel], so he said, ‘Remain in your town for [another] three days’ [with definite article] al-dār ‘the perfect abode’, ‘the Hereafter’ (6:135) you will come to know for whom will be the good end in the Hereafter, *the Last Abode, the Hereafter* 4 Medina and those who had made their dwelling in Medina and in belief before them love those who emigrated to them.

diyār [pl. of n. dār ‘houses, homes, abodes, dwellings: their homes’] those who have been driven out of their homes.

dayyār [intens. act. part.] a dweller, a single person (71:26) and Noah said, ‘Lord, do not leave on the [face of the] earth any of the disbelievers [not a single person].’

dā’iratun [n. pl. daw’ir ‘affliction, a setback, bad turn of fortune and they eagerly await bad turns of fortune to befall you, on them is the bad turn of fortune.

d–w–l to circulate, to go from one situation to its opposite, to be a bone of contention; to work in turns; to exchange opinions; defeat, a great setback, a calamity. Of this root, two forms occur once each in the Qur’an: نَدُؤَلٌ and دُؤَلَةٌ.

نَدُؤَلٌ nudāwil [imperf. of V. III dāwala, trans.] to alternate, to rotate, to cause to succeed by turns (3:140) such days [of victory and defeat] We deal out in turn among people (or, such are the days of victory and defeat, We deal them out in turn among people).

دُؤَلَةٌ dūlātan [v. n./n.] something taken in turns, going from one to the other, circulating among a restricted group [this is ordained] so that it [wealth] may not become [a commodity] circulating just between the rich among you.
dawn

[Arabic] dā‘im [act. part., pl. dā‘imūn] lasting, enduring, constant 

Dā‘ûn (no verbal root, although some philologists derive it from d–w–n, meaning ‘to weaken’ or ‘to be base’. The sense of ‘to write down’ is a borrowing from Persian in the early Islamic period), it occurs 144 times in the Qur’an, and functions both as a nominal, in which case it is preceded by the preposition min, or as an adverbial. I [adverbial, without prep. min] 1 less than (72:11) وَأَنَاَ مَنَّا الصَّالِحُونَ وَمَنَّا دُونَ ذَلِكَ كَأَنَّ مَرَاحِقٍ قَدَّدَ: and among us there are the righteous and there are the less so—we are divergent factions 2 below, beneath (7:205) وَذَكَّرْ رَبُّكَ فِي نَفْسِكَ نَصْرَةً وَخَفْيَةً وَذَوْنَ الْجَهَرِ مِنْ the qurʾān and remember your Lord, inwardly, imploringly and in awe, and without raising your voice [lit. in below audible voice] 3 different from, besides, in addition to (21:82) عَلَى مُنِيبِهِمْ مِنْ يَخْرُجُونَ لَهُمِ الْعَذَابَ الدُّنْيَاءِ ذَوْنُ العَذَابِ الأَكْبَرِ لَعَلَّهُمْ يُبْرِجُونَ We shall certainly make them taste the lesser torment [in this life] prior to the greater torment, that they may return [to the right path] II [nominal, with prep. min] to the exclusion of (2:94) فَلَنُزِيدَنَّكُمُ الْخَالِصَةَ مِنْ دُونِ اللَّهِ فَنَمَّوْا الْمُؤَثَّرَاتِ إِنْ كَانَتُ صَبْرًٌ say, ‘If the Last Abode with God is to be for you to the exclusion of all other people, then long for death if you are truthful’ 2 other than, besides (2:23) كَانُوا فِي زُقُوبٍ مَا نَزَّلَنا عَلَيْهِمْ فَأَثَّارُونَ إِنْ مِثْلَهُمْ وُلَدَتْ أَشْهَادَ كَمْ مِنْ دُونِ اللَّهِ
If you have doubts about what We have sent down to Our servant [the Revelation], then produce a single sura like it and call your witnesses/helpers other than God, if you truly think you are telling the truth before (48:27) so He granted before that a near triumph against, away from فاختطت من دونهم حاجباً (19:17) so, she took, away from them, a [barrier] shelter a distance from, segregated from (28:23) and he found, at distance from them, two women keeping [their flocks] back from it in addition to and من دونهم آمراتين تندوان (55:62) حتي إذا بلغ بين (18:93) the two and من دونهم قوما لا يكادون يفهمون قوله until, when he reached a place between two mountain barriers, he found in their vicinity a people barely able to understand an utterance.

ب*د-ي-ن* judge, ruler, controller; debtor, creditor, to lend, to borrow; punishment, reward; to obey; custom, habit; to worship, religion, creed, conviction; slave, to be enslaved, to be owned; to compel; to submit, to own up, to sin. Of this root, five forms occur 101 times in the Qur’an: يذينٍ once; تذينتٍ 11 times; دينٍ دينٍ 5 times; دينٍ din 92 times and دينٍ madīnūn twice.

يذين [imperf. of v. دان dāna, intrans.] to submit to, to abide by (9:29) who do not abide by the religion of truth.

تذينٍ تذينٍ [v. VI intrans.] to borrow from one another, to lend one another يأتاهُ اللطين عاممٌ (2:282) you who believe, if you contract a debt, one with another, for a stated term, put it down in writing.

دينٍ دينٍ [n.] debt من بعد وصية وصي بها أو دينٍ (4:11) after [payment] of [any] bequest he may make or [any] debt [he may have incurred].

دین [n.] 1 religion, faith (2:256) لا أكره في الدين there [should be] no compulsion in religion 2 true religion, true faith (3:19) الدين الدين عند الله الإسلام True Religion, in God’s eyes, is total surrender
[to Him] 3 the teachings of the religion

today I have perfected [the teachings of] your religion for you 4
worship, obedience, submission

and all worship is devoted to God alone 5 law, custom, code

he would not have been able to take his brother [as a penalty] under the king’s law 6 judgement

woe to us!, this is the Day of Judgement 7
reckoning, counting, calculation

indeed, the number of the months with God is twelve months—
[ordained] in the Book of God, on the Day He created the heavens and earth—of them are four forbidden/sacred months; this is the correct calculation.

مدينون madīnūn [pl. of pass. part. مدين madīn] 1 ones who are
judged

after we die and become dust and bone, will we be brought for judgement? 2 ones who are controlled, under authority, compelled, constrained

why then, if you are not constrained, do you not restore it [his soul] [to his body], if you are telling the truth?

دينار dinār [n. borrowed from Greek or Latin, maybe through Persian, and occurring once in the Qur’an] a gold coin, dinar

but of them is he who, if you trust him with a [single] dinar, will not return it to you.


الذَّالَ /dhāl

"al-dhāl the ninth letter of the alphabet; it stands for a voiced interdental fricative sound.

ذَا dhā masc. sing. demonstrative pronoun (اسم إشارة للمرفوع المذكور القريب) used to indicate someone/something, concrete or abstract, close to the speaker ‘this’, ‘this one (here)’, and occurring some 483 times in the Qur’an. Other demonstratives occurring in the Qur’an are the following: fem. sing. ذَا; masc. dual ذَا; masc. and fem. pl. ذَا; all of which occur some 254 times in the Qur’an. The particle هَا’, designated by grammarians as attention-drawing هَا (هاء التنبيه), is often prefixed to demonstrative pronouns emphasising immediacy or close proximity and, in some contexts, particularising the object pointed out فويل للذين يكتبون الكتاب بآليتهم ثم يقولون هذا من عند الله (2:79) so woe to those who write a text with their own hands and then say, ‘This [very one] is from God’. Also, the particle لـ designated as, لَام of remoteness (لَم الْبَدْعَ), coupled with the كَاف of address (كَاف الحُطَابَ), 2nd person suffix لـ and derivatives, agreeing in case number and gender with the addressee, may also be suffixed to the demonstratives to indicate remoteness, either physical or non-physical, ‘that’, ‘that one (there)’. The attaching of the 2nd person suffixes to the demonstratives has, through directly involving the addressee, the effect of particularising the attention drawing function of the demonstratives e.g. دَلِّكَ َذَا ‘that one you [fem. pl.] see there’. Middle distance (المتوسط), is indicated by the attaching of the 2nd person لَكَ alone to the demonstratives e.g. ذَاكَ. Rhetoricians point out that various distances indicated by the demonstratives may be physical or
non-physical. Depending on the context, short distance may indicate contempt or intimacy, long distance may indicate respect or rejection, whereas middle distance may indicate a mixture of both. Qur’anic commentators and literary scholars generally endeavour to discover the nuances of meaning hinted at by the manipulation of the distance aspect of the various demonstratives. An example may be found in the use of the long-distance indicator قالت فكُلُّنَّ الذي لمْتَنَّى فيه (12:32) in she said, ‘That [the one you see there] is the one you blamed me for.’ Having heard the ladies refer to Joseph with the near-distance ما هذا (12:31) هذا يُشرَّأ this is not a mortal, and wishing to put an end to the rumours circulating among some women in the town accusing her of trying to seduce Joseph, the lady under whose roof he is living parades him before her guests and points to him with the remote demonstrative فكُلُّنَّ, thus hinting at his remoteness and their lack of intimacy although living physically close at hand. On the other hand, the use of the short-distance indicator أهذا الذي (21:36) this يُتَكَّرَ الهمِّكم is this [here] the one who [mentions] runs down your gods? relates the contempt these people were expressing for the prophet and for his campaigning against their gods. The mixture of the opposing feelings of fear and trust felt by Moses when first presented with the two miracles of the serpent and the hand is indicated by the use of the mid-distance فذاك بَرَّهٰنان من رَبِّكَ إلى فَرَعُون وملُه (28:32) these [two miracles here demonstrated] shall be two signs from your Lord to Pharaoh and his chiefs. A revealing example of the way the various types of demonstratives are employed to convey nuances of meaning in the Qur’anic text may be found in two parallel verses (7:20) and (7:22). In pointing to the forbidden tree, there physically close at hand, Satan uses in his tempting of Adam and Eve (7:20) مَا نِبِكَمَا رَيْكَمَا عن هذه الشَّجَرَة إلا أن تَكُونَنَا مَلِكِينَ أو فَكُلُّنَّ من الخَلَائِقَين your Lord only forbade you this tree that you might become angels or of the immortals. But in reminding the couple of His original instruction to them to stay away from the tree, God points to it with the long-distance indicator (7:22) أَلَمۡ نِبِكَمَا عَنِّكَا الشَّجَرَة did I not forbid you from that tree? Thus Satan’s use of the short-distance يُبْرَأ this indicates the alluring nearness of the tree,
and contrasts with God’s use of the long-distance تَلْكَمَا indicating that the tree should have remained unattainable. 

hādhā/hādhīhī (هذَا/هذَا) is often used in Qur’anic context to implicitly indicate comparison, ‘this, but not that’ (39:64) وَمَا هذَا إِلاَّ أنَّ الْحَيَاَةَ الْحَيَاَةَ الْخَيْرَةَ اَلْخَيْرَةَ إِلاَّ لِيُؤْمِنَ مَعَهُ وَتَعَابُ the life of this world [as compared with the life in the Hereafter] is nothing but a diversion and amusement.

Like the rest of the demonstratives أَوْلَاءَ may be attached to one of the 2nd person suffixes, thus indicating longer distance between speaker and the referent of أَوْلَاءَ. Such distance implies, in the views of rhetoricians, respect in some contexts, as in أَوْلَاءَ عَلَى (5:2) هذَا مِنْ رَبِّيُهُمْ وَأَوْلَاءَ هُمْ المُفْلِحُونَ those [exalted people] are following their Lord’s guidance and it is they who will prosper, and contempt in others, as in إِنَّ الْذِّنِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارُ أَوْلَاءَ (2:161) عَلَيْهِمْ لَعْنَةُ اللَّهِ وَالملائِكَةَ وَالنَّاسَ أَجْمَعُينَ as for those who disbelieve and die as disbelievers, upon those [wretched people] is the curse of God, the angels and mankind together. ذَا hāḏā may be prefixed with لَكَ denoting similitude (q.v.), pointing out similarity with a preceding referent, ‘thus’, ‘like so’ كَذَا كُنتُمْ مِنْ قَبْلٍ (4:94) كَذَا كُنتُمْ مِنْ قَبْلٍ so you yourselves were [in a similar situation] before. The similarity indicated by كَذَا may be emphasised, or even dramatised, by the prefixing of attention-drawing هَذَا thus giving أَهْكَمُ عَرَّفْتُكَ is your throne [in any way] like this one?

dhīʾ- b wolf, wolf-like, ruffians; nobility; to act in a devious way; forelock; summit. Of this root, only ذَنْبُ dhiʾb occurs three times in the Qur’an.

ذَنْبُ dhiʾb [n.] wolf (12:17) فَأَكْلَتْهَا الذَّنْبُ and a wolf ate him.

dhūʾ- m to expel, to drive out; to insult, to compel, to humiliate, a fault. Of this root, only مَذْعُومُ madhʾūm occurs once in the Qur’an.

مَذْعُومُ madhʾūm [pass. part.] humiliated and despised (7:18) قَالَ اخْرِجْ مِنْهَا مَذْعُومًا مَدْخَوْرًا He said, ‘Get out!, you are disgraced and banished!’

dhūʾ-b-b flies, bees, ‘fly-whisk’, swatter, to chase away; to
become emaciated; tip or point of a blade. Of this root, only دُبَبَ occurs twice in the Qur’an.

dhubāb [coll. n.] flies, insignificant things (22:73) those upon whom you call, beside God, cannot create [even] a fly—even if they gathered together to do it.

dh–b–h flood channels; a disease in the throat; to cut the throat, to slay, a butchered animal, to sacrifice, an animal fit or prepared for slaughter or sacrifice. Of this root, four forms occur nine times in the Qur’an: دُبِحَ four times; دُبِحَاتُ four times and دُبِحَةُ once; يُدْهَبُ three times and يُدْهِبُ once.

I will punish him severely or slaughter him 2 to ritually sacrifice God commands you to sacrifice a cow. (2:67)

وَمَا دُبِحَ عَلَى (5:3) that which is sacrificed on idolatrous altars.

yudhābi [imperf. of v. II دُبِحَ, trans.] to be in the habit of slaughtering, to slaughter in number (28:4) he deems as weak one group of their sons and sparing their women.

dhibh [n.] an animal earmarked or fit to be sacrificed, a sacrificial animal (37:107) We ransomed him with a momentous sacrifice.

dh–b–dh–b to make something dangle or move to and fro; to perplex; to harm; to be in a state of commotion. Of this root, only مُدْهَبَتُونَ occurs once in the Qur’an.

mudhabdhabina [pl. of pass. part. مُدْهَبَتُ مُدْهَبَتَيْنَ] ones who are pulled from two opposite directions, who keep swinging from one side to the other, waverers (4:143) neither to one side nor the other.
dh–kh–r the lower section of the stomach, stored provisions, treasure, to select, to store up, to treasure. Of this root, only تَذْخَرُونَ taddakhirūn occurs once in the Qur’ān.

تَذَخُّرَ taddakhir [imperf. of v. VIII اذَخَرُ ʾiddakhara, an assimilated form of اذَتخَرُ ʾidhtakhara, trans.] to store up (3:49) وَأَنْبِلْكُمْ بِمَا تَذَخَّرُونَ وَمَا تَذَخَّرُونَ فِي بِيوتَكُمْ ... and I tell you what you eat (or, what you may eat) and what you store (or, what you may store) in your houses ....

dh–r–r ُ first sprouts of a plant; offspring, to create, to cause to increase in number; to spread; to produce. Of this root, only دُراً ذَرَأٌ dharaʾa occurs six times in the Qur’ān.

وَفَعَلَّهُمَا ذَرَأً لَهُمَا ذَرًّا مِنَ الحَرْثِ وَالأَنْفَاعِ نَصِيبًا they apportion to God a share of the land produce and the livestock He created 2 to cause to increase, to cause to procreate جَعَلْ لَكُمْ مِنَ الأَنْفَعَاء أَرْوَاجًا وَمِنَ الأَنْفَعَاء أَرْوَاجًا He made for you of yourselves pairs, and of the cattle pairs [also], so as to multiply you therein.

dh–r–r small ants, specks, motes, powder; offspring; to sprinkle, to scatter, to cause to multiply, to spread creatures over the earth; to sprout. Of this root, three forms occur 38 times in the Qur’ān: ُ دُرْيَةٌ dharratun six times; دُرُيْيَةٌ dhurriyyatun 28 times and دُرُيْيَاتٌ dhurriyyāt four times.

إِنَّ اللَّهَ لَا يُظْمِنُ مِثْقَالَ ذَرَةٍ God does not wrong [anyone] by [as much as] the weight of a speck of dust/an ant.

دُرْيَةٌ دُرُيْيَةٍ دُرُيْيَاتٍ dhurriyyatun [n./coll. n.; pl. دُرُيْيَاتٍ dhurriyyāt] offspring, descendants, progeny and remember when your Lord took from the children of Adam, from their loins, their seed.

dh–r–c arm, front legs of a four-legged animal; dextrous; a cubit, to measure in cubits; power, capability; pretext, means. Of this root, three forms occur five times in the Qur’ān: ُ دَرُّ غَهُ dharg
three times; دُزَّعٌ dhar 3 times. Dhirā’ once and Dhirā‘ayn once.

دُزَّعٌ [n./v. n.] 1 measurement, measurement in cubits (69:32) then tie him up in a chain, the measurement of which is seventy cubits long 2 power, capacity, endurance * (29:33) he was troubled and distressed on their account, he did not know what to do with them, he was exasperated with them [lit. he was too short of space to accommodate them].

دَهْرْأ [n.] a cubit measurement in cubits (69:32) then tie him up in a chain the measurement of which is seventy cubits long.

دَرَّاَهْ [pl. of act. part. fem. دَرَّاً دُهْرَاتٍ] that which scatters, that which blows away (51:1) by those [winds] that scatter far and wide; * name of Sura 51, Meccan sura, so-named because of the reference in verse 1 to ‘the Scattering Winds’ as a sign in nature illustrating the coming of the Day of Resurrection.

دُهْرُ [v. n.] scattering, dispersing, the act of blowing away (50:63) والدَرَّاَتِ دُرَّاوَاتُ by those [winds] that scatter far and wide.

دادِرُ [imperf. of v. دَرْأَ دُرْأُ] to scatter something, to blow away (18:45) and becomes dry stubble that the winds blow away.

دُرْأُ [v. n.] to submit, to give in; to hurry up; to confess. Of this root, only مُدَرَّجُونَ mudh’inūn, occurs once in the Qur’an.
mudh‘īnūn [pl. of act. part. μένον mudh‘īn] one who submits, one who yields only if they have a just claim, they come to him in submission.

dh–q–n chin, beard; to place the hand under the chin, to hit on the chin; to annoy. Of this root, 'adhqān, occurs three times in the Qur’an.

‘adhqān [pl. of n. μένον dhaqn] chins (36:8) Agalāla fehī‘ī ‘ilā al-‘adhqān We have placed fetters on their necks, right up to their chins; *they fall down on their faces, they prostrate themselves [lit. they fall to the chins].

dh–k–r male, male organ, manhood, masculinity; weighty head of the axe; power; honour, renown, good name; to mention, to remember, to recall, to commit to memory, to learn by heart, to study, to investigate; to propose marriage; a record; to praise; to insult, to defame. Of this root, 19 forms occur 292 times in the Qur’an: dhakara 73 times; dhukira 11 times; dhakkara eight times; dhukkira 10 times; dhakār 23 times; dhākira 23 times; dhikhīr 76 times; dhikrā 23 times; dhikhīrīn nine times; tadhkhīr once; madhkūr once; mudhakkar once; dhākūrīn once; dhakārīn twice; dhukūr twice; dhakūrān twice; dhakārān once; and muddakir six times.

dhakara u [v. trans.] 1 to mention (17:46) when you mention your Lord in the Qur’an, and Him alone 2 to remember (3:103) and remember God’s favour to you—you were enemies then He brought your hearts together 3 to recall, to bring to mind (3:135) and keep in mind that which is recited in your houses of God’s revelations and wisdom 5 to meditate, to think over (7:205) and remember your Lord
internally [lit. within your soul], imploringly and in awe 6 to use the example of and use the example of [the story of] Mary in the Book—when she withdrew away from her family to an eastern place 7 to repent, to take heed, to regret 8 to hold fast to what We have given you, and bear its contents in mind [act in accordance with it] that you may be conscious of God 9 to reward 10 to insult, to demean whenever the disbelievers see you, they only make fun of you—Is this the one who demeans your gods? 11 to propose marriage there will be no blame on you if you give a hint that you wish to marry [these] women, or keep it to yourselves—God knows that you will express your wish to marry them—but do not make agreements with them in secrecy.

dhukira [pass. v.] 1 to be mentioned 2 to be glorified, to be venerated yet when a clearly-worded sura is revealed, and fighting is mentioned in it 2 to be raised high and that His name be mentioned in them.

An ëjâl Quarterly, 47:20 dhakkara [v. II, trans.] 1 to remind 2 to admonish, to warn so that if one of the two [women] should make an error the other can remind her 2 to admonish, with the Qur’an, those who fear My warning.

dhakkara [pass. v. II] to be admonished, to be warned 8 to remind 13 to be warned.

tadhakkara [v. V, trans., some instances of the imperfect are assimilated as yadhdhakkar] 1 to remember 35
the Day on which man will remember what he endeavoured [to do] (or, his endeavour) to contemplate, to ponder, to mull over He it is who made night and day replace one another, for those wishing to remember/ponder or wishing to show gratitude to take heed speak gentle words to him, that he may take heed, or fear.

dhikr [v. n.] telling, relating, giving an account (19:2) [this is] an account of your Lord’s grace towards His servant, Zachariah recalling to the mind (2:200) فَذَا (then) when you have completed your rites, remember God as much as you remember your own fathers, or even more meditating, thinking, contemplation, reflection, those who have faith and whose hearts find peace in reflecting on God—truly it is in reflection upon God that hearts find peace (13:28) 1 men and women provided by you who believe, God has sent you a reminder—a messenger reciting to you God’s revelations revelation from God, a message from Him (65:10) أوَحْيَاهُمْ أنَّ جَانَبَكُمْ ذكرها and reciting them to you (7:69) ذكر من الله.أimerselنِفِي رَجُلٍ مَّكَانِكَ ذكرها do you find it so strange that a Reminder should come to you from your Lord—through a man among you—to warn you? information, elucidation, explanation he said, ‘If you follow me, then do not ask me regarding anything till I have made mention of it to you’ past events, history (18:70) or سَأَلْتُكُمْ عَنْ ذَكَّرِي فَأَنْتُمْ عَلَيْكُمْ ذِكْرُكَ they ask you [Prophet] about Dhū’l-Qarnayn, say, ‘I will relate to you from his history’ honour, eminence (83:83) and ذِكْرُكَ اللَّهُ and To you [Islam/the Qur’an] is indeed an honour for you and your people status, position, name, reputation (94:4) وَرَفَعَنَا لَكَ
ذِكْرُكَ and we have raised your name high 7 [with the definite article 'al-dhikr] a) the Qur’an in particular

إِنَّا نَحْنَ نُزَّلْنَا الذِّكْرَ 15:9

it is We who have sent down the Reminder/the Qur’an, and We [Ourselves] are guarding it b) revealed books before the Qur’an

وَمَا أُرْسِلْنَا قَبْلَكَ إِلَّا رَجُلًا نَوْحِي إِلِيْهِمْ فَاسْتَأْلَوْا أَهْلٌ (21:7) the messengers We sent before your time [Prophet] were only men whom We had inspired; if you do not know, ask those acquainted with the Scriptures c) (possibly)

وَلَقَدْ كَتَبْنَا فِي الْزُّوْلْوَرِ مِنْ بَعْضِ الذِّكْرِ أَنَّ الْأَرْضَ يَرُنُّهَا (21:105) We wrote/decreed in the Psalms, in addition to/after the [earlier] Scripture/Reminder/Eternal Record that ‘The Earth shall be the inheritance of My righteous servants.’

dhikrā [v. n/n.] 1 remembering/remembrance, recollection/recollecting (6:68)

إِمَّا نَيْسَسَكَ الشِّيَاطِنُ فَلا تَفَعَّلْ بَعْضُ الذِّكْرِ معَ أُولَّي الْأُمَرَاءِ and if Satan should make you forget then do not sit, after remembering, with the evil-doing people 2 reminding, warning, admonishing (87:9) so remind, if reminding will (or may) help 3 sign, harbinger (in one interpretation of verses 79:42 why should they ask such a question?, you [the Prophet] are [there for them to see as] one of its signs (or, you [Prophet] are one of its harbingers) [in another further and more commonly read interpretation: they ask you [Prophet] about the Hour: ‘When will it arrive?’ [But] what [knowledge] do you have of it that you can tell them?].

تَذَكِّرَانَ لَكُمْ (69:12) لَتَذَكَّرُوا لَكُمْ so as to make it a reminder for you.

تَذَكِّرَ (10:71) إنَّ كَانَ كَبْرٌ عَلَيْكُمْ مقامي وَتَذَكِّرُي بَيْاتَ اللَّهِ if my presence among you and my reminding [you] of God’s signs are abhorrent/too burdensome to you.

madhkūr [pass. part.] mentioned, remembered, being taken note of *he was insignificant [lit. not something remembered/mentioned].

mudhakkir [act. part.] admonisher, reminder, warner
ذَكُّرْ إِمَّا أَنتَ مَذْكُورٌ (88:21) so warn [them], you are only a warner.

ذَكَّرُونَ [pl. of act. part. ذَكَّر] those who are mindful, those who remember, those who recite (33:35) and those men and women who remember God often.

ذَكَّرَ ذَكَّرُنَّ [n., dual ذَكَّرَانَ] ذَكَّرُ and مَذْكُورٌ male (16:97) whosoever does right, whether male or female.

ذَكَّرَ i'ddakara [v. VIII, assimilated form of i'ddakara, intrans.] to remember, to recollect وَقَالَ لَّذِي نَحْوًا مِنْهُمْ وَذَكَّرَ بَعْدَهُ (12:45) and said the one who had gained freedom of the two and remembered [Joseph] after a while.

ذَكُّرَ muddakir [act. part. assimilated form of mun'dakir] one who learns a lesson, one who is admonished, takes heed ولَقَدْ تَرَكَّانَا عَابِيَةً فَهَلْ مِنْ مَذْكُورِ (54:15) We have left it [the ark] as a sign; so, is there anyone who takes heed?

ذَکَّرَ وُذَکَرَ وُذَکَّرَ with reference to (after) the sun, (of fire) to burn strongly; intelligence; to be witty; to slaughter an animal in the ritual approved manner; to purify. Of this root, only ذَکَّاتُ ذَکَّاتُ dhakkaytum occurs once in the Qur’an.

ذَكَّى dhakkā [v. II, trans.] [jur.] to slaughter in accordance with the teachings [..] وَمَا أَكْلُ السُّبْعَ إِلَّا مَا ذَكَّاتُ (5:3) forbidden to you [for food] un-slaughtered [lit. dead] animals [...] and what has been savaged by a beast of prey, save that which you [yourselves] have [managed to] slaughter [while it was still alive].

ذَلَّلَdh–l–l mercy, kindness; to become humbled, to become humiliated; to be tamed, to become docile; to be within easy reach. Of this root, 12 forms occur 24 times in the Qur’an: ذَلَّلَ nadhil once; ذَلَّلَ dhillala once; ذَلَّلَ dhillila once; ذَلَّلُ tudhill once; ذَلَّلّيَّةَ tadhilil once; ذَلَّلَ dhill three times; ذَلَّلَ dhillatun seven times; ذَلَّلُ adhillatun four times; ذَلَّلُ adhalla once; ذَلَّلْ adhallūn once; ذَلَّلَ dhalīl twice and ذَلَّلْ dhihlul once.
nadhill [imperf. ofِ دَهْلَلَى دَهَّلْ] to be humiliated, to be abject, to become humbled (20:134)

ربّنا لو ارسلت لينبّي رسلك وتقضي وذكرى. Lord, if only You had sent us a messenger we could have followed Your revelations before we suffered humiliation and disgrace!

dhallala [v. II, trans.] to tame, to cause to be docile, to cause to be manageable (36:72)

and We have made [livestock] manageable for them, so that some [can be used] for riding and some they [can] eat.

dhullila [pass. of v. II] to be positioned within easy reach, to be made accessible (76:14)

وَذَلِكَ قَطْفُهَا ذَلِيلًا and its fruit-clusters are made to hang low within easy reach.

tudhil [imperf. of v. IV ′adhallla, trans.] to humiliate, to humble, to abase (3:26)

And You elevate whomsoever You will and humble whomsoever You will.

tadhil [v. n.] the act of facilitating, placing within easy reach (76:14)

وَذَلِكَ قَطْفُهَا ذَلِيلًا and its fruit-clusters are made to hang low within easy reach.

1 humility, humblishness (17:24)

وَأَخْفِصْ لَهُمْ جَناحُ الْذِّلْلَى مِنِ الرَّحْمَةَ and humble yourself, be tender to them [lit. lower for them, the wing of humblness], out of mercy

2 abasement, humiliation (45:42)

وَتَرَاهُمْ يَعْرَضُونَ عَلَيْهِمْ خَاشِعِينَ مِنَ الْذِّلْلَى you will see them exposed to it, [made] humble by humiliation.

dhillatum [n.] humiliation, disgrace, shame, abasement (10:26)

وَلا يَهْرُقَ وَجُوُهُمْ فَقُرْ وَلَا ذَلَّةٌ and neither darkness nor humiliation shall cover their faces.

1 weak (3:123)

وَلْقَدْ نَصْرَكَ اللَّهُ بَيْنَ يَدَّهُ وَأَنَّى أَذْلَةً and God indeed helped you at Badr when you were weak

2 humble (5:54)

فَسَوَفْ يَأْتِي الْلَّهُ بِحَبْطَةٍ God will assuredly bring forth a people who love Him, humble towards the believers

3 abased, humiliated (27:37)

فَذَا أَذْلَتِ اللَّهُ بِجِنْدٍ لاً قِيلَ لَهُمْ بَيْنَ يَدَّهُ وَلَنْخَرِجِهِمْ مِنْهَا أَذْلَةٌ وَلَهُمْ صَاغِرُونَ we will certainly come upon them with forces they have no power to face and we will drive them out of it, abased and
humbled 4 subjeguated, demoted

قالت إن الأمم إذا دخلوا قريه (27:34) افندوها وجلعوا أعرة أهلها أتنة she said, 'Whenever kings/wealthy people go into a city, they corrupt it and make the notables of its inhabitants lowly.'

'adhall [elat., pl. 'adhlu:na) weaker, more/most debased, humiliated, humble, contemptible

اثرجهن الأعر منها (63:8) the mighty will drive the contemptible out of it [the town].

dhalul [quasi-act. part., pl. دلال دلالَ] 1 broken in, trained, docile, domesticated

إنه يهرؤ لا دلال تثير الأرض ولا تسبح الحرت (2:71) it is a cow, not broken to plough the earth or water the tillage/fields 2 accessible, stable, manageable

it is He who has made the earth accessible/ manageable for you; so, travel its regions.

dh–m–m pact, pledge, guarantee, protection; dirt, to revile, to abuse. Of this root, two forms occur five times in the Qur'an: دمّة dhimmatu: twice and مدموم madhmu: three times.

dhimmatu [n.] a pledge of protection, a covenant of mutual protection, personal undertaking, good faith

لا يرقعون (10:9) they respect, with regard to a believer, no tie of kinship or treaty.

madhmu [pass. part.] discredited, blamed, reviled

لا تجعل مع الله إلها آخرن فتقعد مدموما مدموما لا (17:22) do not set besides God another deity, lest you end up reproved and forsaken.

dh–n–b tail, tail end, consequence; guilt, crime, sin, to sin; the end of the valley, the place where floodwater gathers, a great bucket; share, portion. Of this root, three forms appear 39 times in the Qur'an: ذنب dhanb 11 times; ذنوب dhunub 26 times; and ذنوب dhanub twice.

dhanb [n., pl. ذنوب dhunub] 1 sin

إن الله يغفر الذنوب (39:53) وليهم (26:14) جميعا God forgives all sins 2 a charge, an accusation

علي ذنب أخف فيهم أن ينفون they have a charge against me, and I fear that they may kill me 3 crime

وإذا المومئودة سنتلب بأتي ذنب قلتني (81:9) when the baby girl buried alive is asked for what crime she was
killed.

dhanūb [n.] share, portion, lot (59:51) those who are unjust will have a share [of punishment] like/equal to the share of their comrades.

dh–h–b golden; to go, to go away, to set out; to take away; creed, faction, sect, to adopt as a conviction. Of this root, five forms occur 56 times in the Qur’an: dhahaba 35 times; adhaba 11 times; dhāhib once; dhahāb once and dhahab eight times.

dhahaba a [v. intrans.] 1 to go قال فاذْهَبْ (20:97) he said ‘Go!’ 2 to go off وَذَا اللَّهُ إِذْ ذَهَبَ مَعَاهُ (21:87) and [remember] Dhu’l-Nūn [Jonah] when he went off angrily 3 to disappear, to clear off, to vanish ifādā dhā’ib al-khawāf mulkum bi-asbīn ḫaydā (33:19) but when fear has passed, they lash out with sharp tongues 4 [with prep. ʿa] to go from, to depart from, to leave ḥaṣibu ‘alā bi-yiṣṣārūn he is sure to say, ‘Misfortune has gone away from me’ 5 [with prep. ʿa] to go away with (2:17) ʿa dhā’ibullāh bānorūn wa-turākum fi ʿilmāmā lā yīṣṣārūn God took away their light, leaving them in utter darkness, unable to see; b) to claim, to appropriate for oneself nor is there any God with Him—if there were, each god would have claimed his creation, and some of them would have tried to overcome the others.

adhaba [v. IV, trans.] 1 to remove وَيَذَهِبُ عِينُ ʿaʿlākum (9:15) and remove the rage from their hearts 2 to cause to disappear, to cause to vanish ʾinna yīṣṣārūn ʿāla tālākum bakhārin (4:133) if He so willed, He could make you, mankind, vanish and replace you with others.

dhāhib [act. part.] one going (37:99) I am going to my Lord: He will surely guide me.

dhahāb [v. n., with prep. ʿa] the act of taking away, abolishing ʾinna ʿa dhā’ibu ʿāla aṣṭaʿārūn (23:18) and for taking it all away We are able.

dhahab [coll. n.] gold ʿalāzānūn dhā’ib waqtanna (34:9) those
who hoard gold and silver.

\( \text{dh–h–l} \) part of the night; to become distracted, to be bewildered, to forget. Of this root, only \text{tadhhal} \ occurs once in the Qur’an.

\text{tadhhal} [imperf. of v. \( \text{dhahala, intrans.} \) to be distracted, to be oblivious] you will see that woman will be oblivious to that which she suckles.

\text{dhū} [nom. case of masc. sing. possessive n., always in construct (إضافة) with a following noun, meaning ‘owner’, ‘possessor’, ‘one who has’ لينفق ذو سعة من سعةه] and let a person of means spend according to his wealth; accusative case ذا (dhā) (5:106) if it concerned a person of [one’s] kinship [lit. possessor of kinship]; genitive case ذي (dhī) (14:37) in an uncultivated valley [lit. possessing no vegetation]. These occur in the Qur’an some 81 times. The rest of the paradigm are: nom. masc. dual ذو (dhawā) two persons of good standing [lit. possessors of good standing] arbitrate concerning it; acc. masc. dual ذو (dhaway) and make two persons of good standing bear witness, both occurring three times; acc. masc. pl. ذو (dhawī), occurring once, in ذو وعائتي المال على جبة ذوى الفريري (2:177) and [those who] give away some of their wealth, for His love (or, in spite of their love for the money), to their kin; fem. sing. ذو ذات الegment (89:7) the one with the lofty pillars; nom. fem. dual ذو (dhawātā), occurring twice ذو ذات أفستان (55:48) the two with hanging branches; acc. fem. dual ذو (dhawātay), occurring once, in ذو ذاتي ذو نَيْسَة (34:16) two fruit-bearing [gardens]. These nouns convey a sense of belonging with varying degrees of closeness and also with different aspects of possessing, as may be determined from wider contexts such as the following: 1 possessor of, in possession of (2:105) God is [the possessor] of great bounty 2 endowed with (28:79) he has great fortune/luck 3 having, provided with (55:12) and grain in dry ears (or, which has husks),
and fragrant plants 4 owner of, lord of, sovereign over (something) (40:15) the Exalted in rank, Lord of the Throne 5 given to, adherent to (41:51) عَرَض but if evil touches him, he is full of prolonged prayer 6 a member of a class or a group (6:15) even if [it concerns] a person of [one’s] kinship 7 ascribed to, known by (21:87) and [remember] Dhūl-Nūn [i.e. Jonah] 8 the essence, the inside, the innermost, the depth (3:119) إن الله علم بذات الصدْرُ God knows exactly what is in the innermost part of all hearts 9 with, bearing (34:16) جَنَّتَيْنِ ذَوْاتِيَ أَكْلَ حِضْتُ and this is the garden that is left for you 10 to be inclined to, to be oriented towards (18:18) وَنَظَلِّهِمْ ذَاتِ الْيَمِينِ وذَاتِ الشَّمَالِ while We turned them over, to the right and to the left.

dh–w–d horns; tongue; to keep off, to drive off, to keep away, defender; a small herd of camels (between two and nine). Of this root, only اذْتَوْدُ تُذْوَدُ tadhīdū [imperf. of v. ذَاذّث، trans.] to keep back, to drive off (28:23) and he found, at a distance from them, two women keeping back [their herd].

dh–w–q to taste, to cause to taste, to experience, experiences, learning. Of this root, four forms occur 63 times in the Qur’an: ذَاقَ 36 times; أدَاقَ 22 times; دَهَّقَ three times; and ذَاقْتُنَّ 22 times.

ذَاقَ فَلَمَّا ذَاقَا الشَّجَرَةُ بَدَتْ لَهُمَا (7:22) but when they tasted the tree, their shameful parts become manifest to them 2 to suffer, to experience (51:14) ذَوَقُوا فَتَنَكَّرُوا هَذَا الْذُّيُ كَنِّيَتُم بِهِ تَسَعَجَلُون. suffer your punishment, this is what you wished to hasten 3 to feel (78:24) لَا يَذْوَقُونَ فيها بَرِدًا ولَا شَرًا there they will feel no coolness nor will they have any drink.

أَذَحَّاقَ [v. IV, trans.] 1 to cause to savour, to give a taste of (30:36) and if they give people a taste of mercy, they rejoice in it 2 to cause to suffer (17:75) فِي هِيَا لَذَقْتُكَ then We would have made you suffer double [the punishment] of [this] life and double [the

ذَٰلِقُونَ [pl. of act. part. ذَٰلِقٌ ذَٰلِقَ] dhāʾiq; fem. ذَٰلِقَةٌ ذَٰلِقَةَ dhāʾiqatun] ones tasting, savouring; ones suffering (21:35) كلُّ نَفْسٍ كلُّ نَفْسٍ ذَٰلِقَةَ المَوْتِ every soul suffers death.

ذَٰيَعٍ dh–y–c to declare, to announce, to divulge, a telltale; to take away. Of this root, only ذَٰعَ adhāʾa occurs once in the Qurʾān.

adhāʾa [v. IV, trans., with prep. بـ for emphasis] to spread around, to broadcast (4:83) وإذا جاءتهم أمرٌ من الأمن أو الخوف أذاعوا به whenever there comes to them [news of any] matter concerning safety or peril, they spread it around.
رَأَى / rāʾ

رَأَى the tenth letter of the alphabet; it represents a voiced alveolar rolled sound.

رُؤُوسُ / ruʿūs 1 head, top part, uppermost section; first day of the month or the year; leader, chief; a leading horse, a domestic animal. Of this root, two forms occur 18 times in the Qur'an: رَأْسُ raʾs seven times and رُؤُوسُ ruʿūs 11 times.

I see myself carrying on my head bread 2 scalp (2:196) so if anyone of you is ill, or has an ailment of the scalp, he should compensate 3 capital, principal.

وَجَعَلْنَا في قُلُوبِ (57:27) النَّذِينَ اتَّبَعُوهُ رَأْفَةً وَرَحْمَةً and We put into the hearts of those who followed him compassion and mercy.

رُؤُوفُ raʿūf [intens. act. part.] [an attribute of God] Compassionate, Most Kind (9:117) then He turned to them; He is to them Most Kind and Merciful.

رَأَى / rāʾ 2 to see, to behold, to sight, in full view; spectator; mirror; to show vanity; to cause to see, to make a show before others, to
act hypocritically, to demonstrate, to come into view; to conceive, to consider, to deem, an opinion; a dream, a vision, outer appearance. Of this root, 10 forms appear 327 times in the Qur’an: raʿā 265 times; ʿarā 43 times; yurā (1) twice; ʿarā 43 times; yurā (2) once; yurāʾun twice; tarāʾā twice; ʿrāʾ three times; raʾy twice; ʿrāʾy once and ʿrūʾyā seven times.

when the night grew dark over him he saw a star 2 to see as, to consider, to take something to be (35:8) as for the person the evil of whose deeds is made alluring to him so that he sees it as good; *... (frequently used in the Qur’an drawing attention to signs of God’s creation and calling for reflection upon them) do they not consider the birds, sustained [lit. enabled, subjected] in the air of the sky, nothing holding them up except God? 3 to realise (7:149) but when they became remorseful [lit. came to wring their hands] and realised they had gone astray 4 to see, perceive (8:48) I see what you do not see 5 to dream, to see in a dream the king said, ‘I see [in my dream] seven fat cows’ 6 to judge, to examine, to evaluate seven fat cows’ 6 to judge, to examine, to evaluate and said, ‘Act!, God will judge your actions’ 7 to behold, to observe, to reflect upon (25:45) have you not considered the way of your Lord, how He lengthens the shadows? 8 to remember (18:63) remember when we were resting by the rock?, I forgot the fish.

so they entered the morning time with nothing to be seen except their [ruined] dwellings 2 to be examined, to be judged, to be scrutinised that his labour will be scrutinised.

We shall show them Our signs all around [lit. in the horizons] and in themselves 2 to
advise someone about something, to instruct someone about something  {
قال فرعون ما أريك إلا ما أرى  (40:29) Pharaoh said, ‘I only show [advise] you [in accordance with] what I see’  

3 to teach someone something  {
إِنَّا أَعَلَنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ لِتُحْكُمَ بَيْنَ النَّاسِ بِمَا أَرَّى اللَّهُ We have sent down the Book to you with the truth so that you can judge between people in accordance with what God has taught you.

yūrā (2) [pass. of doubly trans. v. IV] to be made to see something, to be shown something  {
يُمَنَّدُ بِصِيَانِدٍ النَّاسِ أَسْتَنَاتاً لِّيُرُوا (99:6) on that Day, people will issue forth [out of their graves] in separate groups to be shown their deeds.

tarā‘a [v. VI, intrans.] to come in sight of one another  {
فَلَمَّا تَرَاهَا الرَّجُلَا (26:61) and when the two hosts came in sight of one another.

yurā‘ī [imperf. of v. III رآى, trans.] to act hypocritically before others, to act in a certain manner in order to be seen by others  {
وإِذَا قَامُوا إِلَى الصَّلَاةَ قَامُوا كَسَالًا يُرُآءُونَ النَّاسَ (4:142) when they stand up to pray, they do so sluggishly, showing off in front of people.

رَأَا [n.; v. n. adverbially used] hypocrisy, acting hypocritically, in order to be seen, to show off  {
وَالذِّينَ يُنَفِّقُونَ (4:38) those who spend their wealth hypocritically, to show off before others.

rā‘y [n.; v. n.] 1 vision, sight; seeing, sighting  {
رَأْيُ العَيْنِ (3:13) *with the very eye [lit. with the sighting of the eye] 2 opinion 
بَادِيُ الرَّأْيِ (11:27) *without thinking, on the spur of the moment, without reflection [lit. the beginning of the opinion].

rī‘y [v. n., n.] show; appearance; splendour  {
وَكَمْ أَظُنْتُ (19:74) how many a generation before them 
قَبِلهِمْ مِنْ قُرُونٍ هُمْ أَحْسَنُ أَنْتَا وَرُبُعًا We have destroyed who surpassed them in riches and outward splendour!

ro’ūyā [n.] dream;  {
لَا تَقُصُّصُ رُوْيَاكَ عَلَى إخوِتَكَ (12:5) do not relate your dream to your brothers.
rabbīyūn and rabbānīyyūn are considered borrowings from Hebrew or Syriac. Of this root, five forms appear 969 times in the Qur’an: rabb 960 times; 'arbāb four times; rabbīyūn; rabbānīyyūn three times and rabā‘ib once.

rabb I [n., pl. rabbānīyyūn] master, lord, owner, guardian, to have possessions; to be characteristic of; to pamper, to raise, to educate; a word; an adopted person; animal kept for milk; a woman newly delivered of a baby; to do well; mesh, thickened juice; a group of people; a rabbi, a person learned in divine law; early youth, to approximate.

The words صاحب (n., pl. أرنب) 1 master, lord, my two fellow prisoners, for one of you, he will serve his master with wine 2 deity, god (12:39) يسبح صاحب السجن أرنب متفرغون خداً مَلِكَتِ الْعَرَبِ، my two fellow prisoners, are divergent deities better or God, the One, the Almighty? II [no pl.] 1 the Lord, God (7:29) my Lord commands justice; *رب العالمين (1:2) Lord of All [lit. Lord of the worlds] 2 in contrast to/combination with the use of لله caring Lord قلما أتلقئت دعا الله ربيما للنبي عائثين صالحا لكون من الشاكرين (7:189) then when she grows heavy [with child] they both pray to God, their Lord, ‘If you give us a good child we shall certainly be among the grateful’; بل ربكُم ربي السماوات والأرض الذي فطرهنَ (21:56) no indeed, your Lord is the Lord of the heavens and the earth who created them.

رَبِيبَةُ ribiyyūn [pl. of n. بei ribbiyy] interpreted as either groups of large numbers of people or worshippers of God, people of God وكائن من نبي فائتل ممه ريبون كثير (3:146) how many a prophet with whom fought many devout men.

رَبَبَيْئَيْنَ rabbāniyyūn [pl. of n. بei rabbāniyy] either men of God, worshippers or learned people conversant in the teachings of religion كونوا راببيين بما كنتُم تعلمون الكتاب (3:79) be devoted to God, by means of your teaching the Scripture.

رَبَبَيْبَةُ rabā‘ib [pl. of n. بei rabībatun] a step-daughter جرمت عليكم أمهكم ... وربابية اللائي في حجوكم من نساءكم التي دخلتم (4:23) forbidden to you are your mothers ... and your step-daughters
[who are] in your care—[those born] of your women with whom you have consummated marriage [lit. whom you have gone into].

رَبَّاهَا رَبُّمَا rubamā/rubbamā [composite particle, occurring once in the Qur’an, consisting of prep. rubba (رَبّ) (described by grammarians as indicating high or low frequency) plus linking particle مَا] ‘many a time’, ‘frequently’, ‘often’; ‘perchance’, ‘perhaps’, ‘maybe’, ‘may well’ مُسْلِمِين those who disbelieve may well come to wish they had submitted to God.

رَبِيْحَة rābihah growth, gain, to profit, to earn, to win; trade, goods kept for trading; young sheep and camels. Of this root, رَبيْح rābiḥ occurs once in the Qur’an.

فَمَا (2:16) رَبيْحَة so their trade brings no gain.

تَرَابِضُ tarabīṣu r–b–ṣ to sit in waiting, to bide one’s time, to be on the look-out; to lurk, to waylay, to ambush, to wait for something to befall someone, to await a chance to act. Of this root, four forms occur 17 times in the Qur’an: تَرَابِضُ tarabīṣa 13 times; مُتْرَابِضُ mutarabīṣ once and مُتْرَابِضُ mutarabīṣūn twice.

تَرَابِضُ tarabīṣa [v. V] I [intrans.] 1 to await, to be on the look-out فَتَرَابِضُوا حتَّى يُبَيِّن الله بَاعِرَهُ (9:24) so be on the look-out till God brings about His command 2 to play for time, to sit on the fence وَلَكُمْ فِئَتَمُّمْ أَفْسَكُمْ وَتَرَابِضُتُمْ وَأَرِتِمْمْ وَعَرَتْكُمْ الأَمَاتِي (57:14) but you allowed yourselves to be tempted, you played for time, you doubted and were lulled by [false] hopes 3 [with prep. لِ] to bear with, to give time for a possible outcome إِنَّ هُوَ إِلَّا رَجُلٌ بِجَنَّةٍ (23:25) he is merely a man with a touch of madness in him, so bear with him for a while [he might sober up] 4 [with prep. لِ] [jur.] (of women whose marriage becomes terminated either by divorce or death of husbands) to refrain from marrying for a prescribed period while looking out for signs of pregnancy والمَطْلَقاتُ تَرَابِضُ نَبَيْسِنُ بَنَفْسِيَنَّ ثَلَاثَة فَرَوْمُ (2:228) divorced women [must]
keep an eye on themselves [and look out for any sign of pregnancy] for three monthly periods [before remarrying] II [trans. with prep. ] to lie in wait for, to sit in ambush, to await evil happening to others 

تَرَبَّصَ [v. n.] refraining from certain actions for a prescribed period

مُتَرَبَّصُونٌ [pl. of act. part. مَتَرَبِّصَ مَتَرَبِّصَ] one who sits in wait, one who sits back expecting something, usually bad, to happen to others

قلَّ تَرَبَّصْوا فَإِنْ مَعَكُمْ مَتَرَبَّصٌ أَربَعَة أَشْهرٌ (2:226) for those who vow not to have sexual relations with their wives, there is a waiting period of four months [before a final decision is made].

Say, 'Wait [if you must], I too am, along with you, one of those waiting.'

رَبَّطُ [v. III, intrans.] to be constant, to be steadfast, to participate in the defence of the land, to man the garrisons (3:200)

يَأَلِيَّا الَّذِينَ عَامِلَوْا وَرَأَبُّوا رَبَّطًا رَبَّطًا. (3:200) you who believe, become steadfast and remain steadfast, be on call [to defend] [also interpreted as: fortify yourselves].

رَبَّطُ [v. n.; n.] tethering, tying up; stationing, keeping ready * رَبَّطُ المِلْكِ (8:60) tethered horses, horse enclosures] horses specifically kept for defence, warhorses.
**r–b–c** four, fourth, to happen each fourth day, foursome; square, quarter; living quarters, neighbourhood; a well-built, medium-height person; spring, to become fertile, spring rains, to be in one’s prime, lushness. Of this root, six forms occur 22 times in the Qur’an: ْربَع rub’ four times; ْربَعُ rubā‘ four times; ْأَربَعُ Arba‘ four times and Arba‘atun nine times; **arba‘un** four times and ṭab‘um twice.

ٌربَع rub’ [n.] one quarter, fourth part then to you is one quarter of what they leave.

ٌربَع rubā‘ [n. used adverbially] four, in fours ُربَعُ rubā‘ four times; ُربَعُ أَرْبَعَينَ لَيْلَةَ (35:1) who appoints angels as messengers with wings, in twos, threes and fours.

ٌأَربَع Arba‘ [card. no.] four (24:45) and some of them walk on four [legs].

ٌأَربَع Arba‘ājn [card. no.] forty (7:142) the term of his Lord reached completion—forty nights.

ٌرَابِث rābi‘ [ord. no., quasi-act. part.] fourth, one completing a foursome ُمَا يَكُونُ مِنْ نُحْوٍ ثَلَاثَةٍ إِلَّا هُوَ رَابِثًا (58:7) there is no secret conference of three but He is their fourth.

**r–b–w** hill, elevated part of the land, to go on the top of a hill; growth, to increase; usury; to be out of breath, to have asthma; to raise, to grow under someone’s care, to educate, to cultivate; a group of ten thousand people. Of this root, eight forms occur 20 times in the Qur’an: ُرَبَّانُ rabā‘ four times; ُرَبَّانِ رَابِيَّةُ rabbiyatahun once; ُرَبَّانِ َارْبَاهُ (1) once; ُرَبَّانِ َرَابِيَّةُ rābiyatuhan once; ُرَبَّانِ َارْبَاهُ (2) once; ُرَبَّانِ ُرِبْبٌ eight times and ṭab‘umtwice.

ٌرَبَّانُ rabā‘ū [v. intrans.] ٔلَوْرَبَّانُ مَنْ (39:39) what ever you give out in usury to increase in value through [other] people’s wealth will not increase with God. ُوُرَبَّى الأَرْضُ (22:5) to swell up, to come to life ُوُرَبَّى الأَرْضُ you perceive the earth lifeless, yet when We send down upon it water, it stirs and swells.

ٔرَبَّى rabbā [v. II, trans.] to bring up, to raise, to rear (17:24)
Lord, have mercy on them both, just as they reared me when I was little.'

\( \text{yurbi} \) [imperf. of v. IV \( \text{’arbi} \), trans.] to cause to increase, to cause to grow God blights usury, but blesses charitable deeds with multiple increase.

\( \text{rabi} \) [quasi-act. part., fem. رابية rābiyatun] 1 high, mounting up, swelling, increasing the flood carries with it a swelling froth 2 severe, harsh, ever-tightening but they disobeyed the messenger of their Lord, so He seized them with an ever-tightening grip.

\( \text{’arb} \) [elat.] more, higher, greater just because one party may be more numerous than another.

\( \text{rib} \) [n.] usury those who consume usury will not rise [up on the Day of Resurrection] except like someone confounded by Satan's touch.

\( \text{ربّتون} \) [n.] hill, elevated land, height like a garden on a hill.

\( \text{رّتّة} \) to pasture in lush grass, to be in fertile land, to have plenty to eat and drink, to live in great affluence; to lark about in a carefree manner. Of this root, \( \text{یرتّة} \) occurs once in the Qur’an.

\( \text{یرتّة} \) [imperf. of v. رتّة, intrans.] to enjoy oneself playing in the open, to run about enjoying oneself send him with us tomorrow to run about and play.

\( \text{رّتّة} \) space between any two fingers; a closed up mass, darkness; to mend, to join together, to repair, to patch up; sticking together. Of this root, \( \text{رّتّة} \) occurs once in the Qur’an.

\( \text{رّتّة} \) [n.; v. n.] layers pressed together into one mass, closed up mass
have those who disbelieve not considered that the heavens and the earth were a multi-layered mass and We split them?

r–t–l to have well-formed and neatly spaced teeth; to be symmetrical, to be neatly arranged; to enunciate clearly and deliberately; the good of everything. Of this root, two forms occur twice each in the Qur’an: رتل rattala and رتيل tartil.

rattala [v. II, trans.] 1 to arrange neatly, to give in successively distinct parts (25:32) وقال الذين كفروا لولا نزل عليه القرآن those who disbelieve say, ‘If only the Qur’an was sent down to him in one body!’ , thus [We sent it] to strengthen your heart, and We have given it in successive, distinct parts 2 to enunciate clearly, deliberately and distinctly (73:4) ورتيل the Qur’an رتيل and recite the Qur’an distinctly.

tartil [v. n. used adverbially] 1 in a neat and orderly arrangement, distinct (25:32) and We have given it in successive, distinct parts 2 reciting distinctly (73:4) ورتيل the Qur’an رتيل and recite the Qur’an slowly and distinctly.

r–j–=- to postpone, to delay, to cause to wait. Of this root, مرجن turji (variant reading: ترجي) occurs twice and مرجون murjawn once.

turji (variant reading: ترجي) [imperf. of v. IV أرجح] أرجح to put off, to delay, to postpone (7:111) قالوا أرجح وأخاه they said, ‘Delay him and his brother [for a while]’ (أرجح). مرجون murjawn [pl. of pass. part. مرجه] one who is put off, postponed (9:106) and others deferred to God’s decree.

r–j–=- the dregs of society, the dregs in a drinking trough; to shake, to agitate, to rouse, (of the sea) to become tumultuous, turmoil, commotion, excitement, the sound of thunder. Of this root, two forms occur once each in the Qur’an: رج رأ and رج rajj.
R|ج/ز

رَجَعْ رُجَعَة [pass. of v. رَجَعَ رَجُعَ] to be shaken, to be caused to quake (56:4) when the earth is shaken violently.

رَجَعَ رُجَعَة [v. n. used adverbially] the act of shaking, the act of quaking (56:4) when the earth is shaken violently.

R|ج/ز ballast used to steady a camel’s hawdaj/litter, weakness; plague, filth, abomination, guilt, devil’s insinuation, the worshipping of idols. Of this root, two forms occur 10 times in the Qur’an: رَجَزُ رُجَزْ رُجُز رُجِز nine times and رُجُزُ رُجْزِ once.

رُجَزُ رُجُز [n.] punishment, affliction (7:162) so We sent them a punishment from heaven for their wrongdoing; رَجَزُ الشَّيْطَانِ (8:11) Satan’s insinuation [lit. Satan’s affliction].

وَالرُّجَزُ (74:5) فَاهْجَرْ and shun all abominations.

R|س ج/س dirt, filth, punishment, abomination, misbehaviour, doubt; the roar of camels, thunders, to gauge the level of water in a well. Of this root, رَجَسُ رُجَسْ رِجَس occurs 10 times in the Qur’an.

رِجَسُ رُجَسْ [n.] 1 dirt, filth, abomination (5:90) والأنْصابُ والأَلَامُ رَجَسُ من عُمل الشَّيْطَان intoxicants, gambling, idols and divining arrows are an abomination of the work of Satan 2 punishment, affliction (7:71) قد وقَعَ علَيْكُم مِّن رَكَمَ رَجَسْ وَغَضِبْ punishment and wrath have already [been decided] to fall upon you from your Lord 3 doubt, mistrust (9:125) آَمَّا الَّذِينَ فِي قُلُوبِهِم مَّرَضٌ as for those who are sick at heart, it added doubt to their doubt.

R|ج/ع to return, to turn back, to recur, to revert; to take back, to claim back; to back down, to reply, to give back, to resume an activity; to become emaciated. Of this root, eight forms occur 107 times in the Qur’an: رَجَعِ رُجُع 35 times; رَجَعُ رُجَع 35 times; رُجِعْ رُجِعٌ رُجِع 11 times; رَجَعِ رُجِعٌ رُجِع 36 times; يَلِتْ رُجِعٌ رُجِعٌ رُجِع 11 times; yatarāja’ 11 times; رَجَعِ رُجِعٌ رُجِع 36 times; رَجِع 11 times;
رُجَعُonce; رَجَعُونَfour times and مِرْجَعٌc16 times.

۱َ۱۱ رَجَعَ [v. intrans.] to return, to go back (9:94) they will excuse themselves to you, when you return to them; *۱۳۹۴۱۱۱۱۰۱۱۱۱ ۱۱۸۷۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱ ۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱
have died and become dust?; such a return is too far-fetched a recurring action, echo (86:11) by the sky with its recurring [rain].

رَجُعَ [n./v. n.] return, returning, to your Lord is the [final] return.

رَجَعُونَ [pl. of act. part. رَجَعَ رَجَعَ] those who return, go back (2:46) those who know [also interpreted as: who expect] that they will meet their Lord and that it is to Him they are returning.

مَرْجَعَ [v. n.] going back, returning (11:4) to God is your return.

رُجَعَ [r–j–f] to quake, earthquake, tremor, to tremble, to agitate, to shiver, to shudder; to spread lies, to spread false rumours; to thunder, to prepare for war. Of this root, four forms occur eight times in the Qur’an: تَرَجَعَ تَرَجَعَ تَرَجَعَ تَرَجَعَ تَرَجَعَ تَرَجَعَ تَرَجَعَ تَرَجَعَ تَرَجَعَ to quake, to shake (73:14) on the Day when the earth and the mountains will shake.

رَجَعَ [unit n.] a tremor, an earthquake, a blast فَأَخَذُوهُ الرَّجَعَة (7:78) an earthquake seized them.

رَجَعَتِ [fem. act. part.] one that shakes up *(79:6) the shaker (epithet for the first blast of the Trumpet calling for the rising of the dead).

مَرْجَعُونَ [pl. of act. part. مَرْجَعُ] spreaders of false rumours, agitators, provocators (33:60) if the hypocrites do not desist, and the ones in whose hearts is sickness, and those who cause civil unrest in the city, We will rouse you against them.

رُجَلَ [r–j–l] a man, manhood, manliness; a foot, a leg, to go on foot, to dismount; to comb one’s hair; to improvise, to talk or give an improvised speech; rocky land difficult to walk upon; (of locusts)
to swarm; poverty, lazy person. Of this root, seven forms occur
73 times in the Qur’an: رجل ṭajul 24 times; رجلان rajulān five
times; ريجل ṭijāl 28 times; ريجل ṭijil once; ريجلان ṭijilān once; رجل ṭarjul 13 times and رجل ṭajil once.

rajug [n., dual رجلان rajulān, pl. ريجلان ṭijāl] 1 a man (2:282)
waṣṣaṣna ʿāšidin min ṭajilam fīna lā mā ṭajilīn ṭajilān ṭajilān and have as
witnesses two of your men, if two men are not available, then
have one man and two women 2 human being (6:9)
waṭū ṭijālna ṭajla if We had made him [the Messenger] an angel, We
would still have made him [in the shape of a] human being 3 person (33:4)
ma jallu ʿallā lṭajil min ṭajilīn fī jawhara God does not give a
person two hearts within his breast 4 [in the pl. ريجل ṭijāl] folk,
people (33:40) مُحَمَّدٌ is not the father of any of your people 5 male member of the jinn race
μα ἐνας καὶ ἄνδρα ἐκ τῶν ἰδίων Roman: and that there have
been [certain] men of the human-kind seeking protection with [certain] men of the jinn-kind.

ريجمل [pl. of quasi-act. part. راجل ṭajil on foot (2:239)
خَفَتْنَا فِرِجَالاً أَوْ رَكَبَانَا but if you are in a state of fear [from an enemy],
than [pray] on foot or while riding.

تقيما ʿarjul [n., dual رجلان rajulān, pl. رجلان ṭijāl] 1 foot (5:6)
waṣṣaṣna ṭarjulān ṭarjulān ṭarjulān heraus ῃ milliseconds ṭarjulān ṭarjulān ṭarjulān and so wipe your heads and your feet
up to the ankles 2 leg (24:24) on the Day when their own tongues, hands and legs (or, feet) will testify against them; * لا يَأْتِينَ بِبَعْتَانِ يَقَرُّفَهُما بِبَعْنَ أَيْدِيهِمْ وَأَرْجُلُهُمْ (60:12)
they do not falsely attribute children to their husbands, they do
not commit adultery [lit. nor do they produce any falsehood, they
fabricate between their hands and legs]

راجل ṭarjul [coll. n.] men, foot-soldiers (17:64)
وَرَجْلَكَ and assail them with [the noise of] your cavalry and
infantry.

رجل ṭajil, ṭijil r–j–m stones, to stone, to kill by stoning, to heap up stones (on
a grave), to heap abuse (on); to curse, to drive out, to expel;
doubt, conjecture; boycotting; shooting stars; to gauge the level of
water in a well. Of this root, five forms occur 14 times in the Qur'an: rajama five times; rajm once; rujum once; rajim six times and marjümün once.

رَجُم rajima u [v. trans.] to stone (18:20) if they should discover you, they will stone you.

رَجُم rajm [v. n.] the act of stoning conjecturing, guessing in the dark, guessing at what is being kept hidden, shooting in the dark [lit. throwing stones without seeing, blindly].

رَجُوم rujum [pl. of n. رَجُم rajm] materials for stoning, rocks, projectiles, missiles, and We have made them [the stars] rocks for stoning the devils.

وَحَفَظْنَاهَا مِنَ الرَّجُمَ们َ (15:17) and guarded it from every outcast devil; * (16:98) epithet of Satan the outcast, the stoned.

مَرْجُومَون marjümün [pl. of pass. part. مَرْجَعُونَ marjūww] stoned, castaway, outcast you will be among those stoned.

رُجُوَّاتِ ۛوَرُجُوَّاتِ r–j–w hope, to hope, to look forward to, to anticipate, to expect; to fear, to be apprehensive about; areas covered by (e.g. a room, a house, a town), directions, sides. Of this root, three forms occur 24 times in the Qur'an: tarjū 22 times; مَرْجُوَّاتِ marjūww once and ۛوَأَرْجُوَّاتِ ۛوَأَرْجُوَّاتِ "arjāa" once.

تَرْجُوَّاتِ tarjū [imperf. of v. رَجُوَّاتِ rajā, trans.] 1 to hope, to hope for ۛوَمَا كَتَبَ إِلَّا أَنْ يَلْقَى إِلَّا إِلَّهَ التَّأْوِيْلَ (28:86) you could not have hoped that the Book be sent to you; * (24:60) old women [the women who have no expectations of marriage] 2 to fear ۛوَمَا كَتَبَ إِلَّا أَنْ يَلْقَى إِلَّا إِلَّهَ التَّأْوِيْلَ (71:13) what is it with you that you do not fear God's majesty? 3 to be concerned with ۛوَمَا كَتَبَ إِلَّا أَنْ يَلْقَى إِلَّا إِلَّهَ التَّأْوِيْلَ (10:7) those who are not concerned with meeting Us and are satisfied with the life of this world 4 to believe in, to expect ۛوَمَا كَتَبَ إِلَّا أَنْ يَلْقَى إِلَّا إِلَّهَ التَّأْوِيْلَ (45:14) tell those who believe to forgive those who do not expect/believe
in God’s days [of punishment].

مرجٌو marjuww [pass. part.] one who is the object of hope, one who has great hopes placed in him (11:62) مَرْجَوٌّ يَسِلِّيحَةُ قَدْ كَانَتُ فِيَّ مِرْجَوٌّ قَالَ Sālih, you have been a person amongst us in whom great hopes had been placed, before this.

أرجاعُ arjāʾ [pl. of n. رجاء rajā] sides, areas covered by e.g. a town, a country, a house and the like, quarters and the kingdom upon (69:17) أرجاعُ أرجاعُ the angels will be at its sides.

turjiʿ (variant reading تُرْجِي turjī), أرجح arjih (variant reading أرجح مرجحون murjawn (see رجح r-j-ʿ).

r/h-b to be wide, to be spacious, to be ample; to welcome; courtyard, flood channels in a valley, spacious fertile lands. Of this root, two forms occur twice each in the Qur’an: رحب rahuba and مرحبا marhaban.

رحى rahubi [v. intrans.] to be wide, to be spacious (9:25) وضاقت الأردن بما رحبت and the earth, vast as it is, [despite what it encompassed] was straitened for you.

مرحبًا marhaban [v. n. used interjectionally] welcome (38:59) لا مرحبًا بكم no welcome to them!

رحيق rahiq [no known verbal root, occurs once in the Qur’an] wine, the most exquisite pure mature wine (83:25) يَسْقُونَ مِنْ رَحِيقَ مَخْتَمٍ they are given to drink of the best of wines, sealed.

r/h/l to travel, to set out, to go away; travel gear, travel bags, saddles; to take as a mount; (of a camel) a strong traveller; journey. Of this root, three forms occur four times in the Qur’an: رحل rahl twice; رحل رحله rihāl once and رحله rihlatun once.

rahāl [n., pl. رحال] travel gear, luggage, saddle bag, pack جعل السفاح في رحل أخيه (12:70) he placed the drinking-cup in his brother’s pack.

رحلة rihlatun [n.] a journey, trip, tour * (2:106) the journey of the winter and [the journey of] the summer
(reference here is to the two annual trade caravans, in winter to the Yemen and in summer to Syria, upon which the survival of the Quraysh (q.v.) depended).

رُحِمَ the womb, blood relatives; mercy, kindness, compassion, pity, sympathy, to show mercy, to show compassion, to let off, to be kind, forgiveness, bounty, good fortune, blessing. Of this root, 11 forms occur 342 times in the Qurʾan: رُحِمًّا رُحَمَتُونَ (rahima) 20 times; رُحْمَةٌ رُحَمَتَانِ (rahmatan) 117 times; رُحُمَيْنِ (rāhīmīn) six times; رُحَمَانِ (rāhmān) 57 times (and 113 times in the basmallah); رُحِّمَ (rūham) 115 times (and 113 times in the basmallah); رُحَامًّا (rūham) once; رُحَام (rāham) four times; رُحْمَةٌ مُّرَحْمَةٌ (marhamatun) once; رُحَام (rāham) 12 times and رُحْمَ (rūhm) once.

رُحِمَ a [v. trans.] 1 to show mercy, to have mercy upon someone (11:47) if you do not forgive me and have mercy on me, I shall be one of the losers 2 to guide and they will continue to be at odds with one another except for those whom your Lord has guided 3 to forgive (29:21) He chastises whom He pleases and shows mercy to/forgives whom He pleases 4 to spare, to rescue, to rest, to keep, to preserve, to save, to protect, there is no protection today from God’s command except for whom He spares.

رُحِمَ [imperf. pass. v.] to be shown mercy, to be treated with mercy (7:204) that you might be shown mercy.

رُحَمَتُ [n.] mercy, grace (28:73) and the day, that out of His mercy He has made for you the night and the day, that you may rest therein and that you may seek of His bounty.

رُحِمَيْنِ [pl. of act. part. رَحِم] showing mercy, merciful (12:64) God is the best guardian and the Most Merciful of the merciful.

رُحَمَّنَ [quasi-act. part., always in definite form] [attribute of God] the Most Merciful, the Beneficent, the Lord of
Mercy

none holds them up save the Lord of Mercy; * name of Sura 55, Medinan sura, so-named because of the reference in verse 1 to ‘the Lord of Mercy’ and His attributes in following verses.

rahim [intens. quasi-act. part., pl. ruhamā’] 1 one endowed with mercy, compassion, and those with him are hard against the disbelievers, and merciful among themselves 2 [attribute of God] the Most Compassionate and ask forgiveness of God: He is Most Forgiving and Most Compassionate.

You are the Most Merciful of the merciful.

marhamatun [n.] mercy, compassion and [be of those who] enjoin upon one another steadfastness and enjoin upon one another compassion.

rahām [pl. of n. rahm] womb, uterus it is He who shapes you in the womb(s) as He wills; * first kindred; and break, or cut off, your [ties of] kinship.

ruhm [n.] mercy, kindness, compassion so we wished that their Lord should change him for them, [for one] better in purity and more inclined to show mercy [lit. nearer in mercy].

rākha’ to relax, to slacken, to ease up; affluence, to live in comfort; gentle breeze; to travel at a good easy pace, to be infrequent. Of this root, rūkha occurs once in the Qur’an.

rākha’ [quasi-act. part., used adverbially] fair, gently, easily subjected to him the wind, running gently at his behest wheresoever he willed.

rid’ support, help, backing, to bolster, to back up; to become bad, to spoil; mean, vile, base; to go beyond. Of this root, rādā’
occurs once in the Qur’ān.

رَدَّ [v. n.; n.] supporting, helping, backing; support, help; supporter, helper, backer (28:34) and my brother Aaron is far better than me in speech—send him with me, as a backer to confirm my words.

رَدَّةُ to turn back, to cause to go back, to give back, to stand back; to avert, to reject, to dissuade; to refer to, to submit a matter (to someone); to have an exchange of words, a dialogue; retreat, reneging; point of reference, judgement; reputation. Of this root, eight forms occur 45 times in the Qur’ān: رَدَّ 15 times; رَدَّةُ 22 times; رَدَّةُ 15 times; رَدَّةُ 8 times; رَدَّةُ 4 times; رَدَّةُ 6 times; رَدَّةُ once and رَدَّةُ once.

فَرَنَّدَاهُ إِلَيْهِ (28:13) and We restored him to his mother to repulse, to repel, to send back (33:25) God repulsed the disbelievers [still] with their rage—they gained no benefit to avert (21:40) but it will come upon them suddenly, and it will stupefy them—so they will have no power to avert it to cause to turn away, to dissuade (2:217) وَلَا يَزَالُونَ يُقَاتِلُونَكُم مُّحَتَّمًا يُرَدُّوكُم عَن دِينِكُمْ إِن استطاعوا they will not stop fighting you [believers] until they make you turn away from your faith, if they can to bring back (38:33) رَدُّوهَا عَلَى فُطَاقٍ مَّسْنَّةَ بالسُّوقَ والاعتق ‘bring them back to me!’ [he said] and started stroking their legs and necks (or, in another interpretation: started to smite them, necks and legs, with the sword) to give in return, to reciprocate, to respond (4:86) when you are offered a greeting, respond [lit. greet] with a better one, or [at least] reciprocate the like of it to reverse something, to return it to a previous state, to reduce (95:5) then We reduced (or, restored) him to the lowest of the low to refer something (to someone or something) (4:83) whenever there comes to them [news of any] matter concerning safety or peril, they spread it around, but had
they referred it to the Messenger and those in authority among them, those able to think it out would have correctly evaluated it [lit. known it].

**Rudda** [pass. v.] 1 to be returned, to be given back (12:65) وَلَمّا رَنَدُوا لَا يَقْضُونَ وَلَذَّ أَذَّنَهُمْ 2 to be brought back, to be caused to return even if they were brought back, they would only return to the very thing that was forbidden to them 3 to be turned away, to be dissuaded أَنْذَرْهُمْ مِنْ ذُنْوِ اللّهِ مَا لَّا يَقْضُونَ وَلَذَّ أَذَّنَهُمْ 4 are we to call, aside from God, that which neither profits nor harms us?—and be turned on our heels after God has guided us? 5 to be averted, to be repulsed, to be repelled (12:110) وَلَا يَرْتَدُّ مِنْهُمْ عَنِ الْقَوْمِ 6 to be refuted, to be rejected (5:108) أَنْذَرْهُمْ مِنْ ذُنْوِهِمْ عَلَى وجْهِهِمْ أَوْ يَقْضُونَ أَذَّنَهُمْ this way, it is more likely that they will give the testimony in its proper form, for fear that all oaths [including theirs] would be refuted [even after] [they have given] theirs 6 to be reversed, to be reduced to an abject state Wَلَا يَرْتَدُّ مِنْهُمْ فَمَّا يَنفُذُوكُمْ وَمِنكُمْ مَنْ يَرْتَدْ إِلَى أَرْيَامَهُ G*od created you, and will cause you to die, and some of you will be reduced to a most abject stage of [old] age.

**Yataraddad** [imperf. of v. V intrans.] to move from one side to the other, to oscillate, to waver (9:45) وَأَرْتَادْتُ قَلْبَهُمْ فِي رَيْبِهِمْ يَرْتَدُونَ and their hearts feel doubt, so in their doubt they waver.

**Irtadda** [v. VIII, intrans.] 1 to turn back (18:64) فَأَرْتُدْ أَنْذَرْهُمْ مِنْ ذُنْوِهِمْ so the two turned back, retraced their footsteps; *وَلَا يَرْتَدُوْنَ عَلَى أَذَّارَكُمْ (5:21)* do not run away [lit. do not turn on your backs]; *فَإِنَّ أَنْذَرْتَ إِلَّهَكَ طَرَافَكَ (27:40)* in the twinkling of an eye, before you blink [lit. before your glance comes back to you]; *فَإِنَّ أَنْذَرْتَ إِلَّهَكَ طَرَافَكَ (14:43)* not blinking, utterly stupefied [lit. their glance does not return to them] 2 to renge on, to revoke (2:217) وَمَنْ يَرْتَدْ إِلَّهَكَ مَنْ كُفَّرْنَاهُ and whoever of you revokes his faith 3 to return (to a previous condition) أَنْذَرْهُمْ مِنْ ذُنْوِهِمْ فَأَرْتَدْتُ بَصِيرًا (12:96) he placed it onto his face—thereupon he became able to see again.
radd [v. n.] 1 the act of repelling, repulsing, averting (21:40) but it will come upon them suddenly, and it will stupefy them—so they will have no power to avert it 2 the act of taking back (2:228) and their husbands are [more] entitled to take them back during this period, provided they wish to put things right.

رَدَّ [عِضْلَة] 1 one who prevents, turns away, stops (10:107) and if He intends good for you, there is no one who can turn away His bounty 2 one who restores, (28:7) We will be restoring him to you 3 one who causes to come back, one who causes to return (28:85) إنَّ الَّذِي فَرَضْنَ ِلَّهُ عَلَيْكُمُ الْفَرْصَ مَرْدَاً إلى معاراَ God has given some of you more provision than others—those who have been given more are unwilling to pass on their provision to those in their possession [the slaves], so that they might become equal therein.

مَرَدَّ [عِضْلَة] 1 going back (44:44) is there any way of going back? 2 repelling, forcing back, warding off (13:11) and if God wills harm on a people, there is no turning it back 3 benefitting, giving returns, rewarding (19:76) but the good lasting deeds are best for reward with your Lord, and best in yielding returns.

مَرْدُودُ [عِضْلَة] 1 repelled, turned back, averted (11:76) and there is coming to them a chastisement that cannot be turned back 2 returned, restored (79:10) they say, ‘What?!, shall we be restored to life?’

رَدَّ–ذَا–فُ [ضَمْدُوْنِ] backside, posterior, rump; to come after, to follow, to come from the back, to come in succession, to ride behind someone; to stand in for, a ruler’s substitute; entourage. Of this
root, three forms occur once each in the Qur’an: رَذِيفَةٌ ra’difa; رَذِيفَةٌ murriformin.

**ra’difa**/ra’dafa a [v. intrans.] to come behind, to draw near, to be near at hand (27:72) تَسْتَعْجِلُونَ maybe some of what you seek to hasten is near at hand.

**ra’difatun** [act. part. fem.] that which follows يومٍ (7-6:9) تَرْجَعُ الرَّاجِحَةُ ثَنَىٰهَا الرَّذِيفَةَ on the Day when the blast of the Trumpet reverberates and the second blast follows it.

**مَرْدِفَين** murriformin [pl. of act. part. murrif] coming one after the other, in succession; causing others to come one after the other, or in succession (8:9) I will reinforce you with a thousand angels, coming in succession.

**رَدُّم** r–d–m to fill (a hole in the ground) with earth, to fill gaps in a wall; to mend, to patch a tattered garment; to live off the good of the land; to remain, to be constant; dam, big heap of earth. Of this root, رَنَّمْ radm occurs once in the Qur’an.

**رَنَّم** [n.; v. n.] dam, barrier made of earth and other materials فَأَعِينُونِي بِقُوَّةٍ أَحْجِلْ بِيْنَكُمْ وَبِيْنِيْمْ رَنَّمْا (18:95) so lend me [your] strength and I will erect a barrier between you and them.

**رَدُّهُم** r–d–y death, destruction, demise, to perish, to kill, to cause death, to die by falling, animal killed by falling, to bring to the ground, to ruin; garment, cloak, to wear; to increase. Of this root, four forms occur six times in the Qur’an: أَرْدُذَيْ تَرَذَّدَيْ taraddā once; أَرْدُذَيْ تَرَذَّدَيْ ْتَرَذَّدَيْ ْتَرَذَّدَيْ muturaraddiyyatun once.

**تَرَذَّدَيْ** [imperf. of v. رَذَّدَيْ taradd, intrans.] to perish, meet with ruin فلاً يَصْبِّرُكُمْ عَنْهَا مِنْ َلَا يَوْمَ يَهْوَى فَرُذُّدَيْ (20:16) do not let anyone who does not believe in it and who follows his own whimsical desires distract you from it, for you will come to ruin.

**أَرْدَذَيْ** [v. IV, trans.] to cause the demise of, to ruin فَأَنَّ اللَّهَ إِنَّ كَانَ أَرْدَذَيْ (37:56) by God, you almost brought me to ruin!

**تَرَذَّدَيْ** [v. V, intrans.] to come to ruin, to meet with
 destruction, to fall to one’s death (92:11) and what use to him would be his wealth if he falls [into Hell]?

mutaraddiyatūn [act. part. fem.] animal killed by falling forbidden to you [for food] are dead un-slaughtered animals; ... animals killed by falling ....

رُذَاقْ r–dh–l to be base, uncouth, vile, low, despicable; dregs of society, rejects, dirt, vice. Of this root, three forms occur four times in the Qur’an: رَذَاقُّ Arḍāl; رَذَاقْنَ رَذَاقْنَ once and رَذَاقْنْلُ Arḍāhil once.

رَذَاقَ [elat.] worse/worst, more/most abject, more/most forlorn ومنْكِمْ مِنْ يَرَى إِلَى أَرْذَاقِ النَّعْمَ (16:70) and some of you will be reduced to the most abject state of [old] age.

رَذَاقْنَ [nominalised pl. of رَذَاقَ Arḍāl] lower stratum of society, lower caste, the dregs of the society, the most abject of people أَنْوَمُنَّ للَّهِ وَاتْبَعَكَ الأرْذَاقُنُ (26:111) how can we be convinced by you when the lowest of people follow you?

رَذَاقْنْلُ Arḍāhil [nominalised pl. of رَذَاقَ Arḍāl] lower stratum of society, lower caste, the dregs of society, the most abject of people وما نَرَذَاقْنَ اتْبَعَكَ إِلَّا الدِّينُ هُمُ أَرْذَاقْنُلُ (11:27) and we do not see [anyone] following you but the lowest among us.

رَذَاقٌ r–z–q provision, livelihood, earnings, means of living, subsistence, income, bounty, (of God) to provide with means of living, to seek to earn a living, (of God) to bestow with bounties or to favour with bounties, to grant as means of sustenance. Of this root, five forms occur 123 times in the Qur’an: رِزْقٌ razzāq 56 times; رِزْقَ رَازِقٌ razzāq five times; رِزْقٌ rizzq 55 times; رَازِقٌ رَازِقُونَ rāziqūn six times and رِزْقَ رَازَقَ razzāq once.

razzaq u 1 [v. trans., pass. v. رِزْقٌ razzāq] 1 (of God) to sustain اللَّهُ الَّذِي خَلَقَكُمْ ثُمَّ رَزَّقَكُمْ ثُمَّ يَمِيزَكُمْ ثُمَّ يَحْيِيُكُمْ (30:40) God it is who creates you then sustains you, then causes you to die, then gives you life again 2 (of God) to provide something for someone 3 (fig.) كلُّوا مِنْ طَبِيَّاتِهِ مَا رَازَقَكُمْ (2:172) eat of the good things We have provided for you 3 to make provisions for, to give maintenance to
ولا تؤذوا السفهاء أموالكم التي جعل الله لكم قيمة وازعقة فيه وما كسوةهم (4:5) and do not give to the feeble-minded the property which God has assigned [as if it were your own] to manage; make provision for them from it and clothe them 4 to give something as charity and if some non-inheriting relatives, orphans and the poor attend the distribution of the inheritance, give them something of it [as charity] 5 to reward and someone We have endowed with good provision from Us, so he spends from it secretly and openly.

رِزْقٍ rizq [n.; v. n.] 1 fortunes, bounty from God, livelihood; providing for in heavens is [the deciding of] your fortunes [also interpreted as: in the sky is [the source of] your sustenance [the clouds]] and all that you are promised 2 provision, sustenance 3 have you considered what provision God has sent down for you, of which you have made some unlawful and some lawful? 4 maintenance, to maintain and the maintaing and clothing of them is incumbent upon the father [lit. the one for whom the child has been begotten].

رَازِيقُون rāziqūn [pl. of act. part. رَازِقٍ rāziq] (particularly of God) bounty-giver, sustainer, provider and جعلنا لكم فيها معيش (15:20) We have provided sustenance in it [the earth] for you and for those [creatures] for whom you are not providers.

الرُّزَاقِ al-razzāq [intens. act. part., appears in Qur’an only in definite form], [attribute of God] the Supreme Provider إن الله هو الرزاق ذو القواهم المتين God is the Supreme Provider, the Lord of Power, the Ever-Mighty.

رِسْ-كُح r–s–kh to be firmly fixed, to be deeply rooted, to be strongly established, to stand firm, to be completely absorbed into the soil,
to be thoroughly informed. Of this root, راسمخون rāsikhūn occurs twice in the Qur’an.

راسمخون rāsikhūn [pl. of act. part. راسمخ rāsikh] those who are very sure, very deeply rooted, well entrenched لْكِن الراسمخون (4:162) في العلم منهم والمؤمنون يؤمنون بما أنزل إليك وما أنزل من قبلك but those of them who are well grounded in learning and those who have faith do believe in what has been revealed to you [Muḥammad], and in what was revealed before you.

ر-س-س to bring about reconciliation, to mend; the onset of fever; to be firmly fixed, to be well established, to take root firmly; a sign; a wise person; an old well, to dig a well; to spread rumours. Of this root, الرس al-rass occurs once in the Qur’an.

الرس al-rass [n.] الرسن al-rasān al-rass is said to be an ancient well, or a particular dwelling in Arabia or Antioch among other things; according to Asad, however, a town of that name survives to this day in the central Arabian province of برقم (القصيم) (50:12) كسبب جازة نجح وأصحاب الرسن ونفود the people of Noah denied [the Truth] long before them, as did the people of Rass and Thamīd.

ر-س-ل flock, camels, a series of flocks, to drive groups of camels to the water in succession; ease, gentleness, slow pace, clear enunciation, to be lucid, to travel at an easy pace; message, messenger, to send a message, to dispatch, to exchange messages, an errand; to let go, to neglect; wind. Of this root, 11 forms occur 524 times in the Qur’an: أرسل Arsala 114; أرسل Ursila 16 times; رسول Rasul 237 times; رسال رسالة Risālatun three times; مرسل Mursal four times; mursilatun once; مرسل Mursal 33 times and مرسلات Mursalāt once.

أرسل Arsala [v. IV, trans., pass. v. Ursila] 1 to send وأرسلنا الرياح نافقห (15:22) and We send the wind as pollinators 2 to dispatch فأرسل فرعون فتُمادان حاشرين (26:53) so Pharaoh dispatched summoners to the cities 3 (of God) to send as a messenger هو الذي أرسل رسوله بالهدى (33:33) It is He who has sent His Messenger with guidance 4 to send for ْفَلَمَّا سَمِعَ بِمَكَّهِ (12:31) ف.
when she heard their gossip she sent for them 5 to let loose
and We let the sky loose on them in a torrential [rain] 6 to set upon
the disbelievers to forcefully incite them [into sinning]? 7 to allow to go, to permit to go
so allow the Children of Israel to go with us 8 to let off,
to release
so He keeps hold of those whose death He has ordained and releases the others until [their] appointed time.

وَرَسُولُ 郓ılm (12:50) ناطقٌ بِهِ فَلَمَا جَاهَةَ الرَّسُولُ فَأَرْجَعَ إلى رَبِّهِ and the king said, ‘Bring him to me’; when the messenger came to him he said, ‘Go back to your master’ 2 messenger from God to call to Him, usually with a Book
*使者 the Messenger, Prophet Muhammad
وإِذَا سَمَعُوْنَ ۖ فَأَنْزُلْ إِلَيْهِمْ تَزَىٰ أَعْيَنَهُمْ تَقْبِلَ مِنَ الْمَلَعْ ۖ and when they hear what has been sent down to the Messenger, you will see their eyes overflowing with tears because of the truth they recognise [in it] 3 an emissary, an angel entrusted with a certain errand
when Our emissaries come to them to recall them II [used collectively] deputation (26:16) so go, both of you, to Pharaoh and say, ‘We are a deputation from the Lord of the Worlds.’

رسالةً risālatan [n., pl. رسالتا risālāt] 1 a message, a revelation
 قال يَأْمُوسِى إِلَيْهِ اسْتَفْتَقِكُ ۚ عَلَى الْمَلَائِكَةِ وِبِكَلاَمِي (7:144) He said, ‘Moses, I have chosen you from among others by [relating to you]
My messages and by my speaking to you’ 2 teachings, instructions
الذُّينِ يَلُغُونُ رِسَائِلَ اللَّهِ وَيَبْحَثُونَ (33:39) those who deliver God’s teachings and fear Him 3 God’s Message in its totality
بِأَيْبِهَا الرَّسُولُ ۖ بَلَّغْ مَا نُزِّلَ إِلَيْكَ وَإِنَّ لَمْ تَفَعَّلْ فَما بَلَغْتُ رِسَالتِه (5:67) Messenger, proclaim what has been sent down to you from your Lord—if you do not, then you will not have communicated His Message 4 Prophethood, the Call
وإِذَا حَاجُّهُمْ عَلَيْهِ قَالُوا لَنْ نَؤُمَنُ (124:4) when a

"رسا"/ل
revelation/sign comes to them, they say, ‘We shall not believe until we ourselves are given a [revelation] like that given to God’s messengers’, but God knows best where to place His Prophethood/Message.

مُرسِل [act. part., fem. مُرسِلة мурсил] 1 one who sends, dispatches وكان مُرسِلاً إِلَيْهِم بَهْدَى (27:35) but I am sending them a gift 2 setting up, assigning We are assigning the she-camel as a test for them 3 conveying messages for We have always sent messages [to humankind] 4 one who lets go, one who allows something to take its course whatsoever mercy God releases for humankind, none can withhold and whatsoever He withholds, none can release after Him.

مُرسَل [pass. part., pl. مُرسَلْون mursalūn; fem. pl. mursalāt] 1 one who is sent, one who is delegated who disbelieve say, ‘You are not sent [by God]’; *God’s Messengers, the Prophets 2 variously interpreted as the angels, the prophets, the winds, the verses of the Qur’an or the souls by the winds (or, prophets/angels etc.) sent in swift succession; *name of Sura 77, Meccan sura, so-named because of the reference in verse 1 to the ‘Winds Sent Forth’ to effect changes all around.

rَ–sَ–w to come to stand firm, to dock, to anchor; to sink (e.g. a peg) firmly into the ground; to mend, to effect a reconciliation; (of clouds) to break into a downpour. Of this root, four forms occur 14 times in the Qur’an: أَرْسَى once; روْسِي rawāṣī nine times; رَاسيāt rāsiyāt once and مُرسَى mursā three times.

أَرْسَى [v. IV, trans.] to cause to settle, to fix firmly and the mountains He set firm.

روْسِي [pl. of nominalised act. part. رَاسِي rāsī] mountains, ballasts, and the April 31:10 (31:10) and He
cast in the earth firm mountains—lest it should sway with you II [fem. act. part. pl. رَأْسَاتُ rāsāyat] immovable, firmly standing, large * (34:13) and gigantic cauldrons [lit. firmly fixed; or, hardly movable].

مَرْسَىٰ I [v. n.] docking, anchoring, coming to rest وَقَالَ أَرْكِبْنَا فِيهَا بِسَمِّ اللَّهِ مَجْرَاهًا وَمُرْسَاهَا (11:41) board it [the ark]. In the name of God will be its sailing and anchoring II [adv. of time] due time يَسْأَلُونَكُمْ عَنِ السَّاعَةِ أَيُّانَ مُرْسَاهَا (79:42) they ask you [Prophet] about the Hour, ‘Whenever is its arrival [lit. coming to port]?’

رُشُدَ r–sh–d guidance, reason, good sense, correctness, to be rightly guided, to lead to the correct path, to seek guidance, directions, landmark, guide. Of this root, seven forms occur 19 times in the Qur’an: يَرْشُدُ zarashd once; رَشُدَ rashd six times; رَشَدَا rashdā five times; رَشَدَانَ rəsədān once; رَاشِدُ rəshid three times and مَرْشَدَ مَرْشَدَ مَرْشَدَ murshad once.

يَرْشُدَ zarashd [imperf. of v. رَشَد, rashada, intrans.] to follow the correct path فَلِيَسْتَجِبُوا لِي وَنَلْوَمُوا بِي لَعْبُهُمْ يَرْشُدُونَ (2:186) so let them respond to Me, and believe in Me, so that they may follow the right path.

رُشُدَ rashd [n.] I good sense, good judgement وَإِنَّا لِلَّهِ وَإِنَّ الْيَتَامِىٰ (4:6) test the orphans until they reach marriageable age, then, if you have sound judgement, hand over their property to them 2 the right path, guidance إِذَا سَمَعْتُمْ قَرَأْنَا عَجِيِّا يَهْدِي إِلَى الْرُّشُدِ (72:1) we have heard a wondrous recital that gives guidance to the right path 3 learning, knowledge هَلْ أَتَبْعَكَ عَلَى أَنْ يَعْلَمُنَّ مَا عَلَمْنَى رُشُدًا (18:66) I follow you so that you can teach me (or, for guidance) some of the learning you have been taught?

رُشَدَ rashad [n.] I guidance, enlightenment, correct judgement رَبَّنَا أَتَنَا مِنْ ذَلِكَ رَحْمَةً وَفَيّْى لَنَا مِنْ أُمُورِنَا رُشَدًا (18:10) our Lord, grant us from You mercy, and furnish for us, out of our situation, guidance 2 well-being, goodness وَايَنَّا لَا نَذْرُ نِشْرًا أَرْبِدُ بِمَنِّي الْأَرْضَ أَمْ (72:10) and so we do not know whether evil is intended for those who are on the earth, or whether their Lord intends for
them goodness 3 benefit I have no control over any harm or benefit that may come to you.

رَاشِدُ [n.] guidance, enlightenment

My people, follow me! I will guide you to the path of enlightenment.

رَاشِدُونَ [pl. of act. part. رَاشِد] one who follows the correct path; one who is sensible

but God has endeared to you belief and made it beautiful in your hearts and He has made hateful to you disbelief, mischief and disobedience, those are the rightly guided.

رَاشِدٍ [intens. act. part.] 1 sensible, right-minded, endowed with good judgement

so have some fear of God and do not disgrace me before my guests; is there not a single right-minded man among you? 2 one who leads to the right way

but they followed Pharaoh’s orders, and Pharaoh’s orders were not rightly-guiding.

مُرْشِدٌ [act. part.] one who leads to the right way, a guide

he whom God guides is the guided one, and he whom He leads astray—for him you will find no guiding protector.

رَّاجِدُ to be on watch, to observe, to sit in waiting, to watch out for something, a watching post; to prepare, to designate; highway; downpour of rain. Of this root, four forms occur six times in the Qur’an: رَاجَدَ رَسُولَ اللَّهِ 402 once; إِرجَادَ مَرْسَادًا; مَرْسَادٌ; مُرْسَادُ رَسُولَ اللَّهِ 402 once and مَرْسَادُ رَسُولَ اللَّهِ 402 once.

Rasād I [v. n., used adjectively] lying in wait, in ambush

and that we used to sit [in parts] of it for listening, but the one who listens nowadays will find for him a meteor lying in wait II [n.] watch, guard

then He sends watchers to be in front of him and behind.
رضا [v. n.] (act of) preparing, facilitating, sheltering and [as for] those who built a mosque in an attempt to cause harm, disbelief and disunity among the believers, providing an outpost for those who fought God and His Messenger before.

марض [n. of place] a watching post, a place of ambush, highway and ambush them at every vantage point.

مرض [n. of place/v. n.] a place of ambush, a watching post, highway Hell is ever a place of ambush, a home for transgressors; *لَيْلَةَ المَرْض [Your Lord is always on the watch.

مرض [pass. part.] tightly fitted, well lined up (61:4) إنَّ اللهَ يَحْبُبُ الْذِّينَ يَقَاتِلُونَ فِي سَبِيلِهِ صَفًا كَأَنَّهُمْ بَنِيَانٌ مَرْض [God truly loves those who fight in close ranks for His cause, like a well-compacted wall.

رض [v. IV, trans.] 1 to suck, to breast-feed (2:233) وأَرْضِعَّتْهُمْ مُثَرِّبُهَا وَلُوَّاهِلَةَا يُرْضِعُونَ أَوَلَادَهُمْ حَوَّالِيَ كَامِلِيَّ لَمْ يَأْذَى أَنْ يُرْضِعُ الرَّضَا [mothers shall suckle their children for two whole years, for those who wish to complete the period of nursing 2 to nurse, to take care of a(one’s) charge يَتَمْ تَرَانَا تُذِهُ كَلْ مَرْض [on the Day you see it, every nursing suckling/woman will be oblivious to whom she suckles/nurses.

تسترِضع [imperf. of v. X استرضع استرضع ارضعَة] to seek to
suckle, (of a child) to seek breast-feeding (2:233)

وَإِنْ أَرْضَمْتُ ٌنَ أُرُزَعْتُ فَلا جَنَاحٌ عَلَيْكُمْ إِذَا سَلَّمْتُم مَا عَلِمْتُبِ الْبَعْرَافِ nor will there be any blame if you seek to breast-feed [engage a wet nurse for] your children, provided you pay as agreed, in a fair manner.

رضاعةَ radāʿatun [v. n.; n.] breast-feeding, suckling (4:23)

وَحُرُمْتُ عَلَيْكُمْ أُمَّاهَاتُكُمْ ... وأَخواتُكُمْ مِنَ الرَّضَاةَ ... forbidden to you are your mothers ... and your sisters [by breast-feeding].

مرضاةَ murdiʿatun [act. part. fem.] one who is breast-feeding or nursing a baby (22:2)

يَوْمَ تُرْوِئُهَا تَذَهِّبُ كُلُّ مَرْضَاةَ عَنْهَا أُرْضَعَتْ on the Day you see it, every suckling/nursing woman will be oblivious to whom she suckles/nurses.

مرضاة marāḍiʿ [pl. of fem. n. مرضا عليه the feast of the breast-feeding; (act of) feeding through breasts/teats; (act of) nurture] breast-feeder, foster mother; (act of)

We had previously made wet nurses unacceptable to him.

مرضاةَ marḍiyya (fem. إِنْ لَدَى نَّازِلَةٍ مَا يُرَزُّوْنَ لَهَا تَرَضِي ْتَرَضَيْعَتْ (28:12) and r—d—w/y to accept, to agree, to consent, to be pleased, to be satisfied, approval, contentment, acceptance; favour, grace. Of this root, 11 forms occur 73 times in the Qurʾan: رضيُّ radiya 38 times; رضي يررضي yurdi three times; رضي taradā twice; رضي irtadā three times; رضي taradī twice; رضي marḍiyyatun four times; رضيُّ radiiya once; رضوْنَ رضوْنَ riḍwān 13 times; مرضي marḍiyya once; مرضاَة marḍiyyatun once and مرضاَات marḍāt five times.

مرضيِّ radiya a [v. intrans.] 1 to attain inner peace, to attain contentment (20:130) and at the beginning and end of the day celebrate His praise that you may attain contentment 2 to accept [without condition] (5:119) إنَّ َذَينِ لا يُرَزُّوْنُ لَهَا تَرَضِي يَررضيَّ عَنْهَا God accepts them and they accept Him 3 to be satisfied with, to be content with those who are not concerned to meet Us and are satisfied with the life of this world 4 to approve of (39:7) ولَأَرْضَيَّ عَنْهُمْ لَا يَررضوْنَ and He does not approve of ingratitude/disbelief in His servants 5 to forgive, pardon (96:9) يَحْلُوْنَ لَكُمْ لَكُمْ لَكُمْ لَكُمْ لَكُمْ لَكُمْ لَكُمْ لَكُمْ لَكُمْ لَكُمْ لَكُمْ لَكُمْ لَكُمْ لَكُمْ لَكُمْ لَكُمْ Lahuwa laka wa yuridnu laka la yuradnu laka and they will swear to you in order to make you forgive them, but even if you do so, God will not forgive
those who rebel [against Him].

أرضيَّ [imperf. of v. IV  أرضي، trans.] to satisfy, to seek approval, to flatter *they give you satisfaction with their mouths, but their hearts refuse.\footnote{9:8}

tَرَاضٍ [v. VI, intrans.] to come to a mutual agreement  
فَلا تَعْمَلُوهُنَّ فَأَنَّ يَتَكْحَلُّ أَرْوَاحُهُنَّ إِذَا تَرَاضَوا بَيْنَهُمْ بالِمَعْرُوف \footnote{2:232} do not prevent them from remarrying their husbands if they agree mutually to do so in a fair manner.

أَرْضَيَّ [v. VIII, trans.] to accept as fitting, to approve of something as suitable, to select, to choose  
وَلَا يَمْكُنُ لَهُمَّ دِينِهِمْ (24:55) and He will surely establish for them their religion which He had approved for them.

تَرَاضٍ [v. n.] mutual agreement  
فَإِنَّ أُرَادَة فَصَالَا عَنَّا تَرَاضَ مِنْهُمَا وَتَشَافُوْ فَلَا جَنَاحٌ عَلَيْهِمَا but if, by mutual consent and consultation, the couple wish to wean [the child], they will not be blamed.

راضٍّ [act. part. fem.] 1 approving, liking, content, satisfied, well-pleased, return to your Lord, content and well approved of 2 [in the sense of the pass. part] approved of, accepted and so he will be in agreeable [lit. approved of] life.

راضٍ [quasi-pass. part.] agreeable, acceptable, being approved of  
يرتَّنِئ ثَمَّ يَقُبُّ وَإِجْعَالِ رَبِّ رَضِيَّةٌ (19:6) who shall inherit me and inherit the family of Jacob; Lord, and make him acceptable [to You].

رضوانُ [v. n./n.] 1 God’s favour, pleasure, favour  
وترَضوَانِ مِنَ اللَّهِ أَكْثَرُ ذَلِكَ فَوْرَاءِ العَظَيم١ and, greater still, acceptance from God, that is the supreme triumph 2 God’s acceptance  
أَفْنَ أُمِّيَّةٌ بَيْنَاهُ عَلَى تَفْوَى مِنَ اللَّهِ وَرَضوَانٍ خَيْرٍ (9:109) is he who founds his building on consciousness of God and desire for His acceptance better?

راضٍّ [pass. part., fem. مُرضِيَّة مَرْضِيَّاتِ] acceptable, well-received \footnote{19:55} and he was well-received by his Lord.
r–f–b moisture, to be moist, to be wet, to be soft, to be ripe, to be succulent; ripened, fresh dates, to ripen dates, palm trees, green verdant pasture. Of this root, two words occur once each in the Qur’an: ratb and رطبٌ.

ratb [quasi-act. part.] soft, wet, green (6:59) ياسب إلا في كتاب مبين and not a thing, fresh or withered, but is in a clear Record.

روطب [coll. n.] fresh, soft, ripe date (19:25) والنخلة تساياق علىك رطبًا جنبيًا and shake the trunk of the palm tree towards you; it will shower you with fresh, ripe dates.

r–f–b fear, terror, fright, to frighten; to fill up a drinking trough; to be fat and flabby; to be sliced; a tall, slim, beautiful woman. Of this root, رُغَبْ occurs five times in the Qur’an.

روغَبْ [v. n.; n.] terror, fear (18:18) لو أطالت علىهم لوليت منهم فرارا وتلتلت منهم رغبا had you seen them, you would have turned from them and run away, and would have been filled with terror of them.

r–f–d thunder, tremor, shiver, shudder, to agitate; to take fright, to threaten, faint-hearted; to be flabby. Of this root, رعد ra’d occurs twice in the Qur’an.

رعد [n.] thunder (2:19) أو كصيَب من السماء فيه ظلَمَات ورعد وبرق or like a cloudburst from the sky in which there is darkness, thunder and lightning; * the الرعد name of Sura 13, Medinan sura, so-named because of the reference in verse 13 to ‘the Thunder’ that sings the praise of God.
- pasture, grazing land, to graze, shepherd, to shepherd; to guard, to watch over, to observe, guardianship, to manage; to abide, to heed advice, to mend one’s ways. The word راعِنا, راغون, راُن, رِّيَاعَتُون, رِّيَاهُم, classified under this root, is considered to be homophonous with a Hebrew word, meaning ‘evil’, but not a borrowing from it. Of this root, six forms occur 10 times in the Qur’an: راغون, راُن, راُن, رِّيَاهُم, رِّيَاهُم, رِّيَاهُم, رِّيَاهُم, رِّيَاهُم, رِّيَاهُم, رِّيَاهُم.

raʿā [v. trans.] I observe, to give something its rightful dues, to regard in the right spirits, to see something in the right light وَرَعَاهُمْ أَن يَتَبَيَّسُوا مَا كَتَبَهُمْ إِلَّا إِنْ تَبَيَّسُوا رَضُوًانَ اللَّهَ فَما رَعَوهُمْ (57:27) and monasticism they have invented—which We did not ordain for them, [they did that] only seeking God’s pleasure—but they did not observe it with the observance due to it 2 to graze, to pasture, to feed كلَّواْ وَزَارُوْاْ أَنْعَمَكُمْ (20:54) so eat, and pasture your cattle.

raʿīnā I [a phrase, consisting of imper. v. راعِنا, راغون, ‘regard’ or the n. راعِنا, راغون, ‘shepherd’ + the pronom. suffix نَا, ‘us’ or ‘our’] (a form of address coined by the Companions of the Prophet which they used in addressing him and which happened to be somewhat homophonous with a Hebrew word meaning ‘evil’; the Muslims therefore were cautioned against using the expression) ‘regard us’, ‘look at us’, ‘listen to us’, ‘have care for us’; our shepherd يَأْتِيَهُمَا اللَّدُنَّينَ عُمِّيْتُوْاْ لَا تَفْوَىْوَا رَاعِنا وَفَوْنَا لَنَرَبْنَا believe, do not say [to the Prophet] ‘رَايْنَا’, but say ‘أَنْزَعْنَا’ II [either an act. part. from v. رَعَانَا, to be foolish, to be unsteady; or an utterance somewhat homophonous with the Arabic phrase راعِنا, راغون, raʿīnā and also a Hebrew word derived from the root meaning ‘evil’] (taking advantage of the Muslims’ use of راعِنا, راغون, raʿīnā in addressing the Prophet (sense I, above), certain members of the Jewish community at the time saw an opportunity to mock the Prophet, by using this homophonous Hebrew word in addressing him themselves) ‘you foolish one!’; ‘you evil one!’ من الَّذِينَ هَلَوْا يَحْرُقُونَ الْكَلِمَ عَنِ مَواضِعِهِ وَيَقُولُونَ سَمَعُنا وَعَصِينَا وَأَسْمَعُ (4:46) of some of those who are Jews distort words from their contexts: they say, ‘We hear and
disobey’, and ‘Listen’ [adding the insult] ‘may you not hear’, and [they say] ‘rā‘īnā’ (originally meaning ‘look after us’, or ‘our Shepherd’), twisting it abusively with their tongues [so as to mean: ‘you foolish one!’ or ‘you evil one’] so as to disparage the religion.

راغون rā‘ūn [pl. of act. part. راغعي rā‘ī shepherdd; one who observes, fulfils, honours those who are faithful to their trusts and pledges.

رعاية ri‘āyatun [v. n.; n.] caring, observing, honouring, fulfilling and monasticism they have invented–We did not ordain it for them, only seeking God’s pleasure–but they did not observe it with the observance due to it.

رعاة ri‘ā[ pl. of n. راغه rā‘ī] specifically signifying herds or flocks of sheep; shepherds, those grazing animals on open land (28:23) قالتا لا نسقِي حتى يصدر الرعاه they said, ‘We do not water [our flock] until the shepherds drive [their flocks] away.’

مراعى mar‘ā [pass. part.; n.; n. of place] pasture; pasturage; place of pasture (87:4) and who brought out the green pasture.

راغب r–gh–b desire, wish, to ask for something, to covet, a request; gluttony, a heavy load; a soft load. Of this root, four forms occur eight times in the Qur’ān: يرغب يرغب yarghab four times; رغب rághab once; راغب rághib once and راغبون rághibūn twice.

yarghab [imperf. of v. رغب rághab] I [intrans.] 1 [with prep. إلئ رغب إلئ rághab] to ask humbly, to implore, to petition and turn humbly to your Lord with your requests 2 [with prep. عن] to reject, to disdain, to shun (2:130) ومن يرغب عن نفسه إلئ إبراهيم إلا من سفه نفسه who but someone fooling himself, would shun the religion of Abraham? 3 [with prep. ~] to consider oneself too good for (9:120) ولا يرغبوا بأنفسهم عن نفسه they should not consider themselves too good for him, or, they should not put themselves before or above him II [trans.] to wish, to desire (4:127) وترغبون أن تكنو هن and you wish to marry them.
raghab [v. n.] coveting, desire, wish, longing (21:90) and they called upon Us out of longing and awe.

rāghib [act. part., pl. rāghībūn] hoping, desiring, wishing for, eager to إِنَّا إِلَى اللَّهِ رَاغِبُونَ (9:59) to God alone we turn in hope, towards God [we look] desiring Him.

r/gh/d meadow, garden; easy living, affluence, to live in comfort, to be pleasant and carefree (of living); to be weak, to be strained. Of this root, رَغَّد rughad occurs three times in the Qur’an.

r/ghd quasi-act. part., used adverbially] abundantly, plentifully, وكِلٌّ مِّنْهَا رَغِّدًا حَيْثُ شَدَّتْهُمَا (2:35) and both of you eat freely therein as you will.

r/gh/m nose, pride; to be angry, to reject, to dispute, aversion; to compel, compulsion; dust, soil; humiliation; escape, refuge, places of refuge. Of this verb, مَرَاغَمَ murāgham occurs once in the Qur’an.

مَرَاغَمَ murāgham [n. of place] places of escape, places of refuge, alternative places to one’s homes (4:100) وَمَنْ يَهْجُرْ فِي سَبِيلِ اللَّهِ يَجِدُ فِي الأَرْضِ مَرَاغَمَ كَثِيرًا وَسَعَةً whosoever emigrates in the cause of God will find in the land many alternative places in which to settle, and plenty.

r/f/t remnants, rejects, to break into small pieces, to disintegrate, human remains, to decay, small pieces, dry broken grass. Of this root, رَفَاتُ rafāt occurs twice in the Qur’an.

رَفَاتٍ rafāt [v. n./n.] decayed remnants, dust عَظَمًا وَرَفَاتَ أَنْثى لَمْ بَعُوْنَ حَلَقًا جَدِيدًا they also say, ‘What? When we are turned to bones and dust, shall we really be raised a new creation?’

r/f/th obscenity, indecency, indecent action or speech, to behave in an obscene manner, sexual intercourse. Of this root, رَفَثٍ rafath occurs twice in the Qur’an.
rafath [v. n.; n.] 1 sexual intercourse (2:187) it is permitted to you to lie with your wives during the night of the fast 2 foul or indecent speech (in an interpretation of 2:197) there should be abstaining from indecent speech/sexual relations, misbehaviour or quarrelling during the time of the pilgrimage.

ṛ-f̣-d augmentation, addition; help, support, assistance; to deputise, a king’s deputy; to choose as a leader; share, portion, tributary. Of this root, two words occur once each in the Qur’an: ṛf̣d and marfūḍ.

ṛf̣d [v. n.; n.] addition, support, gift, a load 1 they were pursued in this [life] by a curse and on the Day of Resurrection, too; what a foul gift to be given!

marfūḍ [pass. part.] added on, loaded on, attached, given 1 they were pursued in this [life] by a curse and on the Day of Resurrection, too; what a foul gift to be given!

ṛ-f̣-f̣ to flutter, to flap wings, to shiver; flaps, frills, sheer material; tent, the flaps of a tent, pillows, carpets, fine furnishings; to glitter; to favour with gifts, provisions, a flock of sheep. Of this root, ṛf̣raf occurs once in the Qur’an.

rafraf [pl. of n. رفحات] variously interpreted as meadows, soft furnishings or cushions (55:76) they will be reclining on green cushions and fine carpets.

ṛ-f̣-ʿ 1 to raise, to lift up, to hoist, to elevate, to erect; to submit; to rise; to glorify, to exalt, to honour; to eliminate, to remove; to cease, dry up. Of this root, eight forms occur 29 times in the Qur’an: 20 times; rafʿa twice; rafʿa once; rafʿa once; marfūʿ once and marfūʿatun three times.
rafā' a [v. trans., pass. v. rufīʼa] 1 to place high, to raise rafūg 1 and he raised his parents on to the throne 2 to raise/increase the volume بَلِّيْتَهَا الَّذِينَ عَمِنَّا لَ (12:100) والسماء 3 to raise, to lift ترفعُوا أصواتكُم وَقَلَبَت الصووت النبويّ 2 you who believe, do not raise your voices above that of the Prophet 3 to raise up, to lift remember when We took your pledge, and made Mount Sinai tower above you 5 to exalt, to elevate وَرَفَعُهُمَا مِكَانًا عَلَى ْنَبِيّ (19:57) and We elevated him to an exalted position.

rafīʻ [act. part., fem. رافعة rafīʻatun] one who raises up, one who exalts إِذْ قَالَ اللَّهُ يَا عَاصِمٍ إِلَيْ مُتَوَفِّيكَ وَرَفَعْكَ إِلَى (3:55) and when God said, ‘Jesus, I am causing you to die and raising you up to Me’ خاضعة رافعة (3:56) bringing about [lit. lowering [some], raising [others]] final Judgement.

رفيع 1 [quasi-act. part.] high, exalted, sublime الدُّرَجَاتُ ذُو الْعَرْشُ the Exalted in rank, Lord of the Throne.

مرفوع 1 [pass. part., fem. مرفوعة marfūʻatun] 1 raised مرفوعة 2 and raised couches [also: honoured wives] exalted, elevated, honoured مرفوعة مُطَهِّرَة (80:14) exalted, purified.

رفّق r–f–q elbow, to lean on, to seek support, to support oneself; companion, husband, wife, to accompany; utilities, victuals; kind, to be kind, to be gentle and compassionate. Of this root, four forms occur five times in the Qur’an: مرافق rafiq once; مرفاق mirfaq once; مرافق marāfīq once and مرفاق murtafaq twice.

رفقيق rafiq [quasi-act. part./pass. part., also coll. n.] companion وحَصُنَ أُلُوكُ رفِيقٌ (4:69) what excellent companions these are!

مرافق mirfaq 1 [v. n.; n. of place] assistance, aid, solution; way out فَأَوْا إِلَى الْكِهْفِ يُنْصِرُ لَكُم رَبُّكُم مِنْ رَحْمَتِهِ وَبِبَيْنِ لَكُم مِّنْ أَمَرَّكُم مُرْفَقًا (18:16) take refuge in the cave. God will unfold of His mercy to you, and furnish for you, out of your situation, a solution (or, a way out) II [pl. n. مرافق marāfīq] elbows (5:6) wash your faces and hands up to [also interpreted as: including]
the elbows.

مَرْتَفِقٌ murtafaq [n. of place] something upon which one leans, such as a couch, an armchair, or a cushion, a comfortable place therein they will recline on couches; what a blessed reward!, what a pleasant resting place!

رَقَبُ r–q–b neck, responsibility; slave, war prisoner; an elevated place, a watching post, to watch, to observe, to guard, to regard; to stand in awe of, to show deference, to pay attention to someone. Of this root, seven forms occur 24 times in the Qur’an: يَرْقَبُ yarqub three times; یرَتَقَبُّ یرتاقب four times; مِرْتَقِبُونَ murtaqibûn once; رَقِبُ raqib five times; رَقَبَاتُ raqabatun six times and رِقَبَبُ riqâb four times.

یَرْقَبُ yarqub [imperf. of v. رَقَبُ raqaba, trans.] 1 to wait for I feared you would say, ‘You have caused dissent among the children of Israel, and would not have waited for what I [might] have said’ 2 [with prep. وَإِنْطُلُّوْ عَلَيْكَ] to have regard for, to respect if they were to get the upper hand over you, they would not respect in [dealing with] you any tie, either of kinship or treaty.

یَرَتَقَبُُ yatarraqqab [imperf. of v. V, trans.] to be on the look-out for something Fَخَرَجَ مِنْهَا خَائِفًا يَرَتَقَبُ (28:21) so he left the city, fearful and on the look-out.

یَرَتَقَبُُ یرتاقب [imper. of v. VIII, trans.] 1 watch out for (44:10) فَرَتَقَبْتُمْ يوْمًا تَأْنِي السَّمَاءَ بِذَخَانِ مَهِينٍ watch out for the Day when the sky brings forth visible smoke 2 observe, watch Fِنَّاهَا مَرْسَلٌ لِّلنَّافِئَةِ (54:27) we are assigning the she-camel as a test for them; so watch them [Ṣāliḥ] and be patient.

مِرْتَقِبُونَ murtaqibûn [pl. of act. part. murtaqib] (those who are) watching or waiting for something (44:59) so wait; they [the disbelievers] too are waiting.

راَقِبُ raqib [intens. act. part.] keen watcher, keen observer,
keeper  
ما ينطق من قول إلا إذا رقبة عينه (50:18) he does not utter a word except [that] there is a keen observer beside him, at the ready.

رقبة  
راقبة [n., pl. رقبة] 1 neck
فضرب الرقاب (47:4)  
فتحرر رقبة (58:3)  
the freeing of a slave;  
في الرقاب (77:21) [those who spend their money] in the cause of liberating slaves [lit. in the necks].

رـٰقـٰد  
رُقَّد  [v. n.; pl. of quasi-act. part. رَقَد] sleeping; asleep
وتخصَّصُوا أيَّاقًا وهُمُ رُقُّدَ  
(18:18) you would have thought they were awake, though they were asleep.

مرقَد  
مَرَقَد  [v. n.; n. of place] sleeping; place of sleep (36:52)
بأي مكان من بَعْثَنا  
alas for us!, who has raised us up from our sleeping places?

رـٰقـٰق  
رَقَّق  [n.] vellum, parchment, scroll
في رقّ منشور (3:52)  
on a wide-open parchment.

رـٰقـٰم  
رَقَّم  [n.]; quasi-pass. part.] variously interpreted as the name of the town from which the Men of the Cave came; a plate of lead or stone upon which the name of those men were
recalled, or the name of their dog did you find the Companions in the Cave and 'al-Raqîm, among all Our other signs, so wondrous?

مرقمٌ [pass. part.] inscribed, written (83:9) a clearly inscribed record.

رَقَىـْهُمْ r–q–w/y sand dune, ladder, to climb, to ascend, ascension, to advance; a charm, a spell, incantation. Of this root, four forms occur once each in the Qur’an: ترقى tarqâ; رقى yartaqû; راقٌ raqi and راقٌ tærqî.

تَرَقَىٰ [imperf. of v. رقى raqiya, trans. with prep. في] to ascend through, to climb or ترقى في السماء (17:93) or you ascend into the sky.

يَرْتَقَىٰ yartaqî [imperf. of v. VIII إرتقى tærqî, intrans.] to gradually and deliberately ascend (38:10) أم لم تُذَكَّرُ ملك السموات والأرض or is the kingdom of the heavens and the Earth and all that is between them theirs?, then let them ascend to the knowledge/power [commensurate with that].

وَلَنْ نُؤْمَنَ لَتُرقِيكَ حَتَّىٰ (17:93) تترقى عليّا كتابًا نقروه [even then], we will not believe in your ascension until you bring down on us a book that we would read.

رَقَىٰ raqi [act. part.] one who ascends; one who treats the sick by reciting certain utterances (75:27) and it is said ‘Who is [the/a] faith-healer?’

الترقىٰ t–r–q.

رَكِبَّا rakiba [v., trans.] 1 to mount, to ride, to board, a travelling group, caravan, boat; to accumulate, to stack up; complex; to commit; knee, to injure one’s knee. Of this root, seven forms occur 15 times in the Qur’an: ركّب rakiba nine times; ركّب rakka once; متركّب mutarākib once; ركّب rakb once; ركّب rakb once and ركّب rakb once.

الله الذي جعل 40:79) لعلكم الأعمام لمتركّبوا منها ومنها تأكلون God it is who provides livestock for
you, that you might aquire riding mounts from them, and you might—from them—obtain food 2 to board (18:71) فَأَطَلَقَهَا حَتَّى إِذَا رَكَبَتِ فِي السَّفنَةَ خَرَقَهَا so they proceeded until they boarded the boat, and he made a hole in it 3 to progress, to move on/upward (84:19) لَتَرْكِبْنَ طَابٍ عَنْ طَبِقْ you will progress, one stage after another.

ربَّ رَكُبَة [v. II, trans.] to compose, to put together (82:8) في أي صورةً ما شاء رَكُبَة in whatever form He chooses. He composes you.

مُتَرَكِبٍ mutarākib [act. part. of v. VI جَرَأَبَ tarākaba] to stack up on top of one another, to cluster, to be in rows (6:99) فَأَخَرَجْنَاهُ بِهِ نَبِيَاتٍ كُلْ شَيْءٍ فَأَخَرَجْنَاهُ مَنْهُ ثُلُجًا خَرَجْنَاهُ مَنْهُ مَتَرَكِبًا then with it We produce the shoots of everything [every plant], then from it We bring forth vegetation, from which We produce grains in close-stacked rows.

ركَبَة rakb [coll. n.] travelling party, group of travelling camel-riders, caravan (8:42) إِذَا أَنْتُم بِالْجَموَّةِ الدَّلُّي وَهُمْ بِالْجَموَّةِ الفَصْصُوٰى وَالرَّكَبَةِ [remember] when you were on the near side [of the valley], and they were on the far side, and the caravan was below you.

رُكْبَانَ pl. of coll. n. رَكِبَة rakb/pl. of quasi-act. part. راكب rākib) riders, riding, being on a camel or horseback (2:239) إِنَّ خَفَقَتِ فِي رُكْبَانِ أُوْلَئِكَ أَوْ رُكْبَانَا if you are in a state of fear [from an enemy], then [pray] on foot or while riding.

ركابة rikāb [coll. n.] mounts, particularly camels (59:6) وَمَا أَفْلَى إِلَيْهِ اللَّهُ عَلَى رُسُوَّاهُ مَنْهُ فَأَوَجَفَتُ عَلَيْهِ مِنْ خَيْلٍ وَلَا رَكَابٍ what God gave as spoils to His Messenger from them [his opponents], [are those for which] you did not have [in the course of capturing them] to spur on [also: you did not have to fight] horses or [other] mounts.

ركوب rakūb [quasi-pass. part. used collectively] riding animals (36:72) وَنَطَلْنَاهَا لِهِمْ مَنْهُ رُكْبَانٍ وَمِنْهَا يَأْكُلُونَ and We made them [the animals] manageable for them [humankind], so that from them they might [obtain] riding mounts, and from them they might obtain food.

رُكِّد r–k–d to abate, to stagnate, to become still, to become sluggish,

*rawākid* [pl. of fem. act. part. *rākidatun*] still, stagnant, motionless, if He wills, He stills the wind, so that they [the ships] would lie motionless on its [the sea's] back.

*rīkz* [n.] whisper, whimper, weak indistinct sound (19:98) how many a generation We have destroyed before them!, do you perceive a single one of them [now], or hear from them so much as a whisper?

*arkasa* and *urkisa.*

*arkasa* [v. IV, trans., pass.* urkisa*] to cast back, to cause someone to relapse or go back into the bad state they were in, to reject how is it with you, that you are two parties regarding the hypocrites, when God has made them relapse [into their unbelief] for what they have committed?

*yarkud* [imperf. of v. *rakda*, intrans.] 1 to beat with one’s feet, to kick, to stamp on the ground (38:42)
stamp with your foot!; this is cool [water] for bathing and drinking 2 to run away, to escape, to take flight when they felt Our might [coming upon them], how they ran away from it!

r–k–c to bow, to kneel; to submit, to surrender, to yield; to regress, to deteriorate in health, to fall on hard times, to become poor. Of this root, four forms occur 13 times in the Qur’an: ُيركعُ ُركعَ five times; ُراكعَ ُراكعُ once; ُراَكَعُ ُراَكَعْنَ four times and ُركعَ ُركَعُ three times.

ُركعَ [imperf. of v. ُرَكَعَ, intrans.] 1 to obey, to submit [to God] if it is said to them, ‘Submit [to God]’, they do not submit 2 to worship (3:43) and if it is said to them, ‘Submit [to God]’, they do not submit 2 to worship (3:43) prostrate yourself and bow down in worship with those who worship 3 [jur.] to perform the daily prayers in the prescribed manner you who believe, perform the daily prayers [lit. bow down and prostrate yourselves] and worship your Lord.

ُراَكَعُ [act. part., pl. ُراَكَعَنَّ] 1 one falling to his knees or prostrating himself so he asked his Lord for forgiveness, falling down on his knees, and repented 2 one who worships maintain the prayer, pay the prescribed alms, and worship with the worshippers.

ُركَعُ [intens. pl.] ones who are constant at their bowing constant worshippers [lit. those who are constantly bowing and prostrating themselves].

r–k–m heap, to heap up, to gather, to hoard, to pile up; large herd; middle of the road. Of this root, three forms occur once each in the Qur’an: ُيركَعُ ُركَعَ markūm and ُركَعَ yarkum; ُركَعَ yarkum [imperf. of v. ُرَكَعَ, trans.] to pile up, to heap up, to gather together and He places the bad on top of one another—heaps them all up together—and puts them in Hell.
Markūm [pass. part.] heaped up, piled up, stacked up

and [even] if they were to see a piece of heaven falling down, they would say, ‘[Just] stacked-up layers of clouds.’

Rukām [quasi-act./pass. part.] something in piles or in layers; heaped

do you not see that God drives the clouds, then gathers them together, then makes them into a heap …?

Rūkān and Rukān

Tarkān [imperf. of v. Rūkān, intrans, with prep. لِ] to incline towards, to seek support in

إِلَيْهِمْ شَبَابًا فَلِيلا had We not made you stand firm, you would almost have inclined towards them a little.

 قال لَوْ أنِّي بِكُمْ قُوَّةٌ أَوْ (11:80) he said, ‘If only I had power against you, or could rely on a strong support [lit. take refuge in a fortified corner]’;

Rūkān [n.] corner; support; might

فَوَتَلَّى بِرُكْنَهُ (39:51) but he relied on his support [lit. turned away with his power].

Rūmah

Rūmah [pl. of n. Rūmah] spears, lances

لَبَنَتُوْنِكَمْ لِلَّهِ (9:54) God is sure to test you with some game [that] your hands and spears [can] take.

Rūmād

Rūmād [coll. n.] dust, ashes

أَعْمَالَهُمْ كُرَمَادٌ اسْتَكْتَبَهُ بِهِ الْرِّيحُ (14:18) their deeds are like ashes that the wind blows
furiously on a stormy day.

Ramz sign, signal, nod, wink, gesture, motion, to signal, to gesticulate, to move lips or eyes without uttering a sound; to move, to quiver. Of this root, Ramz, occurs once in the Qur’an.

Ramz [v. n.; n.] signal, sign, making a sign, gesturing

Ramadan [proper n.] the ninth month of the Islamic year during which the annual obligatory fast takes place (2:185)
Ramadan the Disbelievers have cast from your face such a sight as the folk cast from a far-off place. It is the month of Ramadan in which the Qur’an was revealed as a guidance for mankind, clear proof of that guidance and as a standard for distinguishing between right and wrong; so any one of you who is present that month should fast.

Ramūn to mend, to patch up; animal halter; to decay, decayed remnants, rotten and decayed bones; the word Ramūn is classified by the philologists under this root and also under root Ramūm. Of this root, Ramūm occurs twice in the Qur’an.

Ramūm [quasi-act. part.] rotten, decayed remnants who can give life back to bones when they are decayed?

Ramūn [coll. n. of foreign origin occurring three times in the Qur’an] pomegranates in them there are fruits—date palms and pomegranate trees.

Ramūn (see Ramūn).
r–m–y to throw, to cast, to cast away, to throw off; to shoot at, to hunt, target, aim, projectiles; to come in succession; to accuse, to defame; share, usury. Of this root, رَمَى ramā occurs nine times in the Qur’an.

i  ramā [v. trans.] 1 to throw out, to hurl (77:32) بَشَرُوهُ كَالْقَصْرِ it hurls sparks as large as tree trunks 2 to pelt (105:4) تُرْمِيَهُم بِبِجَارَةٍ مِن سَجِيلَ 3 to throw [a spear], to shoot [an arrow] (in an interpretation of 8:17 and when you threw [pebbles/a spear] (or, aimed [an arrow or a spear]) it was not you who threw, but God 4 to accuse whoever commits a fault or a sin then accuses an innocent [person] of it 5 [jur.] to defame, to accuse of adultery, in particular the ones who accuse chaste women [of adultery], and then fail to provide four witnesses—give them eighty lashes, and reject their testimony ever after.

r–h–b emaciated or fatigued she-camel; to fear, to dread, to frighten, to threaten; monk, the state of being a monk, monasticism; small bone in the breast opposite the arm (the ensiform cartilage); sleeve. Of this root, eight forms occur 13 times in the Qur’an: يَرْحَبُ yarhab three times; تُرْهَبُ turhibūn once; ىَسْتَرْهَبُ ʾistarhaba once; رَهْبَة rahb once; ىَرْحَبُ rahbatun once; رَهْبَة rahab once; رُهْبَان ruhbān three times and rahbāniyyatun twice.

yarhab [imperf. of v. رَهْبَة rahiba, trans.] to fear, to stand in awe of [7:154] أَخَذَ الْأَلْوَاحَ ۖ وَقَبِدَ فِي نَسْخَةِهَا هَذِئَ ۚ وَرَحَمَهُ عَلَى الْذِّينَ هُمْ لَتَرْهَبُونَ he picked up the Tablets, in whose inscription were guidance and mercy for those who stood in awe of their Lord.

turhib [imperf. of v. IV ʿارْحَبَ aṣrhaba, trans.] to deter, to frighten off and prepare against them whatever forces you can muster, including warhorses, by which you frighten off the enemies of God and your own.
Istarhaba [v. X, trans.] to seek to frighten, to strike with awe they cast a spell on the eyes of the crowd and endeavoured to frighten them, and brought about work of great sorcery.

Rahb [n.] awe, fear; sleeve; bone in the breast opposite the arm put your hand inside your shirt and it will come out white without a blemish, and hold your arm close to your side, [to free yourself] from fear (or, tightly against the bones of your chest).

Rahbatun [n.] fear, awe indeed, you are [an object] of more fear in their hearts than God is.

Rahb [v. n./n.] fear, awe they called upon Us out of longing and awe.

Rahban [pl. of n. رُهْبَان] monk, ascetic and you are sure to find that the closest of them in affection towards those who believe are those who say, ‘We are Christians,’ for some of them are priests and monks and they are not given to arrogance.

Rahbaniyyatun [v. n.; n.] excessive fear (of God); monasticism they have invented—We did not ordain it for them, only seeking God’s pleasure.

R–H–T group of people, particularly men, under ten in number; a person’s family or tribe; mound covering one of the entrances to the jerboa’s tunnels; to take large mouthfuls. Of this root, رَهْطُ rahṭ occurs three times in the Qur’an.

Rahṭ [n.] 1 a group of people between three and ten in number, all related by family or loyalty there was a band of nine men in the city who spread corruption in the land and did nothing that was good 2 family, tribe, clan and we find you very weak in our midst, but for your tribe,
we would have stoned you.

r–h–q lying, weak-mindedness; to approach, to cover, to overshadow, to eclipse, to catch up with; to reach adolescence; to be impetuous, to be peevish; to distress, to oppress, to humiliate. Of this root, three forms occur 10 times in the Qur’an: يَرْهَقُ yarhaq five times; يَرْهِقُ yurhiq three times and rahaq twice.

yarhaq [imperf. of v. رَهَق rahiqa, trans.] to overshadow, to engulf, to stifle (10:26) and neither darkness nor abasement shall overshadow their faces.

yurhiq [imperf. of v. IV رَهِقٌ 'arhaqa, trans.] to overtake, to treat harshly, to make heavy or excessive demands (18:73) لاَ يُؤْمِنُنَّ بِهِ وَلَا يَرْهِقُونَ وَلَا يَرْهَقُونَ وَلَا يَرْهِقُونَ وَلَا يَرْهَقُونَ and neither darkness nor abasement shall overshadow their faces. do not take me to task for forgetting and do not make excessive demands on me.

rahaq [v. n./n.] oppression, humiliation, weakness, damnation; demand (72:6) وَأَنَّهُ كَانَ رَجُلًا مِّنَ الْإِنسِ يَغْوَدُونَ بِرَجَالٍ مِّنَ الْجِنِّ فَزَادُوهُمْ رَهَقًا and that there have been [certain] men from humankind seeking protection with [certain] men of the jinn, so they increased the demands made upon them (or, they incited them to do more evil things).

r–h–n pledge, security, pawn, to place as security; hostage, to give as hostage; to venture, to risk, to wager; binding, to be subject to; to make constant. Of this root, three words occur once each in the Qur’an: رَهْنِين rahin; رَهْنِتٌ rahinatun and رَهْنَان rihan.

rahin [quasi-pass. part., fem. رَهْنَتٌ rahinatun] bound, pledged (74:38) كلُّ نَفْسٍ بِما كَسَبَتْ رَهْنَةُ every soul is held in pledge for what it does.

rihan [v. n., pl. of n. رَهْن rahn] security, surety; pledges (2:283) وَإِمَّا كَتَبْنَ مَعَ سَكَرَيْنَ وَلَا تَجْذَبَا كَابِئَيْنَ فِرْهَانٍ مَفْتَضَوْنَهُ but if you are on a journey, and cannot find a scribe, then [the method should be that] securities are handed over.

r–h–w to be still, to be calm, peaceful, tranquillity; to be wide, to be ample; to go in succession; to enable; a ditch. Some
philologists consider رُوحُ rahw of Syrian or Nabatean origin. Of this root, رُوحُ rahw occurs once in the Qur’an.

رُوحُ rahw [v. n.; quasi-act. part.] variously interpreted as still, opened up, parted, dry, furrowed and leave the sea parted; they are a drowned host.

رَوَاحُ r–w–h wind, to blow, to fan; smell, scent, fragrant shrubs to sniff; to decay, to smell rotten; soul, spirit, the jinn, the angels; the evening, to go home, to return after the day’s toil, to bring livestock home, to rest; great herds of animals, to pasture, grazing place; to depart, to walk away, to commence travelling; might, power, victory; mercy, bounty, pleasure, children; to do intermittently, to interchange. Of this root, seven forms occur 57 times in the Qur’an: تُرِخُ turiḥ once; رَوَاحَ rawāḥ three times; رُوحَ rūḥ 21 times; ريَخَ riḥ 19 times; رُيَحُ ṭiḥ 10 times and رَيْحَانُ rayḥān twice.

تُرِخُ turiḥ [imperf. of v. IV, trans.] to drive home (domestic animals) in the evening, to return such animals home at the end of the day in them there is for you beauty when you bring them home [to rest] and when you drive them out [to pasture].

رَوَاحَ rawāḥ [v. n.; n.] returning home, going back; the return trip, the evening trip, the annual return, the pilgrimage and the pilgrimage to Solomon [We subjected] the wind; its outward journey [took] a month, and its return journey [took] a month.

رُوحُ rūḥ [n. 1] mercy, grace, spirit, my sons, go and seek news of Joseph and his brother and do not despair of God’s mercy 2 joy, happiness, tranquillity If he [the dying person] is of those brought near [to God], there shall be [for him] joy, ease and a Garden of Delight.

Imran; she guarded her chastity—so We breathed from Our spirit into her; *you breathed with the Holy Spirit* revelation, divine inspiration like this. Likewise We have revealed to you a revelation by Our command; you had not known [before this] what the Book was or what the Faith was the Archangel Gabriel. so We sent to her Our spirit, and he took before her the form of a typical human being; *the Trustworthy Spirit, Archangel Gabriel.*

ρη (n., pl. ρειχαρίᾳ) 1 wind 2 power, strength, spirit 46) and do not dispute among yourselves, lest you fail and your spirit desert you smell, scent (1194) their father said, ‘I perceive Joseph’s scent.’

ραγχαν [coll. n.] fragrant shrubbery, sweet-smelling plants and grain in dry blades, and fragrant plants (in verse 56:88–9) variously interpreted as bounty, ease of living, immortality or fragrant herbs if he [the dying person] is of those brought near [to God], there shall be [for him] joy, ease and a Garden of Delight.

ρωάδι scout, person scouting for pasture land, to scout, to reconnoitre, to search, to seek; will, to want, to covet; to soften up, to dissuade, to entice, to tempt; handle, applicator. Of this root, four forms occur 148 times in the Qur’an: أرادة 137 times; أريد urđa twice; رواة rāwada eight times and ruwaydan once.

أرادة [v. IV, trans., pass. v. أريد urđa] 1 to want (9:46) had they wanted to go forth, they would have made preparations for it 2 to seek, to want to possess and your eyes should not turn away from them, seeking the adornment of this life 3 to will, to decide who ever God wills to test, you will not be able to avail him in anything against God 4 to attempt, to try
said, ‘What is [befitting] as a punishment for someone who attempted evil on your folk?’ to intend 5 then they come to you, swearing by God, ‘We only intended to do good and [bring about] reconciliation.’ to desire, to like to do I wish to marry you to one of these two daughters of mine; * يَرْبَىُّ أنْ يَبْقِيَ َتَوْفِيقًا نَفْسُهُمْ رُوْدًا َفَلَمْ أَرَادُ أَنْ أَكْبَحْكُ إِحْدَى ابْنَيتِي ُهُائِينُ (28:27) جَدارًا (18:77)* يَرْبَىُّ أَنْ يَبْقِيَ َتَوْفِيقًا نَفْسُهُمْ، َروْدًا َفَلَمْ أَرَادُ أَنْ أَكْبَحْكُ إِحْدَى ابْنَيتِي ُهُائِينُ (2:233) mothers shall suckle their children for two whole years, for those who wish to complete the period of nursing to seek * and whatsoever charity you give, seeking the Face of God.

رَوْدًا رَوْدَا [v. III, trans.] to solicit, to seek to persuade, to endeavour to turn قالوا سَرَّأوْدُ عَنْهَا أَبَاهُ وَإِنَّا لْفَاعِلُونَ (12:61) they said, ‘We will do all that we can to persuade his father [by artifice] to [yield him to us], indeed we will’; * she tried to seduce me [lit. she coaxed me of my soul].

رُوْدًا رُوْدَة [dimin. of v. n. رُوْدُ رَوْدَة ‘gentleness’ used adverbially] respite, a while * فَمَا لَهُمُ الْكَافِرِينَ مَأْتِهِمْ رُوْدَا (86:17) so grant the disbelievers a respite, let them be for a while.

رَوْضُ رَوْضَةَ رَوْضٍ رَوْضٌ رَوْضًا رُوْضَةَ رُوْضَةَ رُوْضَةَ r–w–d greenery with waters and foliage, meadows, gardens, wide open places with water and vegetation, bottom of the valley covered with plants and drinkable water; to tame, to train; to exercise, to practise. Of this root, two words occur each in the Qur’an: رُوْضَاتُ رُوْضَةَ and رَوْضَةٌ رُوْضَةَ.

فَلَمْ أَرَادُ أَنْ أَكْبَحْكُ إِحْدَى ابْنَيتِي ُهُائِينُ (28:27) جَدارًا (18:77)* يَرْبَىُّ أَنْ يَبْقِيَ َتَوْفِيقًا نَفْسُهُمْ رُوْدًا (2:233) mothers shall suckle their children for two whole years, for those who wish to complete the period of nursing to seek * and whatsoever charity you give, seeking the Face of God.

رَوْضَا رُوْضَةَ رُوْضَةَ رُوْضَةَ رُوْضَةَ رِوْضَةَ رُوْضَةَ رُوْضَةَ R–w–d garden with waters and foliage, meadows, gardens, wide open places with water and vegetation, bottom of the valley covered with plants and drinkable water; to tame, to train; to exercise, to practise. Of this root, two words occur each in the Qur’an: رُوْضَةٌ رُوْضَةَ and رُوْضَةٌ رُوْضَةَ.

فَمَا لَهُمُ الْكَافِرِينَ مَأْتِهِمْ رُوْضَا (86:17) so grant the disbelievers a respite, let them be for a while.

رَوَعُ رَوْعَةُ رَوْعَةُ رَوْعَةُ رَوْعَةُ رَوْعَةُ R–w–c fright, to frighten, to take fright; to scare, to alarm, to surprise; to impress with beauty, to fire the imagination, to be inspired; to be extreme (in beauty); heart/soul/mind. Of this root, رُوْعَةُ رُوْعَا occurs once in the Qur’an.
rūgh [n.] dread, awe, apprehension, fear

فلما دُأب عنٍ (11:74) إبراهيمُ الرُّوحُ وَجَاهدَةَ النَّشْرّ فِي قُوْمٍ لَّوْتَ

then, when the fear left Abraham and the good news came to him, he began to plead with Us for Lot’s people.

رَاغِحٌ [v. intrans.] 1 to deviate, to swerve, to dodge, to go by a side road, to trick, a fox, to fox; to want; to approach, to come over; to hide. Of this root, رَاغِح occurs three times in the Qur’an.

rāgha u [v. intrans.] 1 to turn to, to make for, to approach فَرَاغَ إِلَى أَهْلِهِ فَجَاءَ بِعَجْلٍ سَمِينٍ (51:26) فَرَاغَ إِلَى (37:91) فَرَاغَ إِلَى أَهْلِهِمْ فَقَالَ أَلَا تَكُونُونَ ‘Won’t you eat?’

رُوم [proper name of Roman origin, used collectively, occurring once in the Qur’an] Byzantine Romans, citizens of the Eastern Roman Empire غَلِبَتُ الرُّومُ فِي أَلْتَى الأَرْضِ (30:2-3) the Byzantines have been defeated in a nearby land; * name of Sura 30, Meccan sura, so named because of the reference in verses 2–6 to the defeat of ‘the Byzantine Romans’, at the hands of the Persians (613 A.D.).

رُيَّب [n.] calamities; doubts, to suspect, to entertain; to accuse, to alarm. Of this root, five forms occur 36 times in the Qur’an: ارتُب ارتاباً لَّوْبِن ١٨٠٠٠ nine times; رَيْبَةٌ ribāt once; مُرَيْبُ murīb seven times and ارتابب murtāb once.

אירتابא [v. VIII, intrans.] 1 to be in doubt إِمَّا (15:49) الْمُؤْمِنُونَ الْدِّينِ عَامَّلُوا بِاللَّهِ وَرِسَالَتِهِ ثُمَّ لَمْ يَرْتَبُوا the true believers are the ones who came to believe in God and His Messenger and then had no doubt 2 to doubt, to cast doubt, to show doubt (5:106) فَقَامُونَ بِاللَّهِ إِنْ ارتاببَ لَا تَشْرَّوا بِهَا وَلَوْ كَانَ ذَٰلِكَ ذِيِّرَا so they sway by God, if you have doubt over [their testimony], ‘We would not barter [the truth] for any price even if he [the benefactor] is of [our] kin.’

رَيْب [n.] doubt, uncertainty وَإِنْ كَانَ فِي رَيْبِ مَمَّا نَزَكَّا (2:23) على عَيْبَة أَفَأْتُوهَا بِسَوْرَةٍ مِّن مَّثَلِهِ if you have doubts about the revelation
We have sent down to Our servant, then produce a sura of its like 2
crue, misfortune, fate, mishap (52:30)  
and we are in disquietude concerning that to which you call us II [quasi-pass.  
part.] dubious, suspicious, guilty (50:25) a  
 Mt t a  l h  6 x  M  ū r i b (14:9)  
and is one who is doubting, doubter (40:34)  
and the doubter to stray.

Sh feathers, plumage, to fix feathers to (e.g. arrows); to  
be affluent, fine clothes and furnishings; to be hospitable; to  
bribe. Of this root, ريش rish occurs once in the Qur’an.

Rish [coll. n.] fine clothing, adornment, ornamental  
garments children of Adam, We have given you garments to cover your shameful  
parts—and as adornment [for you].

G mountain, heights, roads; growth, to give a great yield;  
to return, to recur; to run, to spread; early stages (e.g. of youth).  
Of this root, رٝ رٝ رٝ رٝ رٝ رٝ رٝ رٝ رٝ رٝ رٝ رٝ رٝ رٝ رٝ رٝ رٝ رٝ رٝ رٝ رٝ رٝ رٝ R an occurs once in the Qur’an.

R [n.] height, suitable location, vantage point (26:128)  
[how come] you, in your folly, erect  
idolatrous altars [lit. landmarks] on every vantage point?

R fracture, rust; to cover, to engulf, to seal, to overwhelm, to  
overpower, to prevail. Of this root, را ن r ana occurs once in the  
Qur’an.

R [v. intrans.] to encrust, to rust, to engulf, to corrode,
to stifle ِنَأَبِلُ ِرَأىَ عَلَى ِقُلُوبِهِمْ مَا كَانُوا ِيُكْسِيُونَ (14:83) no indeed!, but what they have committed has corroded their hearts.
زّای / zāy

اذى ‘al-zāy the eleventh letter of the alphabet; it represents a voiced dento-alveolar fricative sound.

زّباد / zabād

زّباد zabād [n.] foam, scum, froth (13:17) فَامّا الْزِّبَادْ فَيُذَهِبْ جَفَا وَأَنَّا مَآَ for the froth it vanishes with no consequence, but that which benefits humankind remains in the earth.

زّبّر / zabūr

زّبّر zubūr, meaning Psalter, which is conveniently classified under this root, is a borrowing either from Syriac or Hebrew. Of this root, three forms occur 11 times in the Qur’ān: زّبّر zabūr three times; زّبّر zabūr seven times and زّبّر zabūr once.

زّبّر / zabūr

زّبّر zabūr [n. pl. زّبّر zubur (1)] Book of Psalms (الزّبّر 1) ولِقَادْ كَتَبُنا فِي الزّبّر مِنْ بَعْدِ الذِّكْرِ أَنُّ الْأَرْضَ يَرْتِبْهَا عِبَادِيُّ We wrote/decree in the Psalms, in addition to/after the [earlier] Scripture/Remembrance that, ‘The earth shall be the inheritance of My righteous servants’ 2 generic name for all revealed books, revealed book of divine wisdom, scripture if فَإِنَّ كَذَٰلِكَ كَذَا كَتَبَ رَسُلُ مِنْ فِرَقَتِهِ جَاءَهُمْ بالْبَيِّنَاتِ والْزِّبَارِ والْكِتَابِ المُبَيِّنِ (184:3) they reject you, so have other messengers been rejected before you, even though they came with clear evidence, revealed written texts, and the enlightening Scripture 3 divine record وكِلُّ (52) شَيْءٍ فَعَلَّهُ فِي الْزِّبَارِ all that they do is [noted] in the divine record.
Zubur (2) [pl. of n. زِبُر زِبَرَةَ zubratun] lumps, large pieces, fractions (23:53) but they split their community (or, teachings) [lit. affair] into sects, each faction rejoicing in what they have.

Zubar [pl. of n. زِبُر زِبَرَةَ zubratun] lump, large piece

زلب (صلاة) زيناد زجر ١٨:٩٦ bring me lumps of iron!

زِبْنِيَّةٌ زِبَنِيَّة زابانياتَن is considered by some as a borrowing from either Akkadian or Syriac. Of this root, only زابانياتَن occurs once in the Qurʾan.

Zabaniyatun [pl. of n. possibly زِبَنِيَّة زبانيين; زابنياتَن zabaniyatun; زبانيي zabin; or coll. n. without sing.] guardians of Hell (96:17) اللَّهُدَّاء سَنَدَعُ الزَّبَنِيَّة زابانياتَن let him summon his comrades; We shall summon the guardians of Hell.

Zabur (see زَبُر زابور z–b–r).

زَبْج جز Z–j–j iron base of a spoon; arrow head; arching eyebrow; glass. زجاج الزجاج is regarded by some as a borrowing from Syriac. Of this root, only زجاج zujajatun occurs twice in the Qurʾan.

زجاج zujajatun [n.] glass container في زجاجةٍ the lamp is in a glass container, and the glass is like a shimmering star.

زَجْر ر زج Z–j–r to scold, to rebuke; to forbid, to restrain, to prohibit; to drive away. Of this root, five forms occur six times in the Qurʾan: إزْجَر izdijir once; مزَدَج مزدجر muzdajar once; زجَر zajr once; زجَرَة زجراج zajratun twice and زَجْرَاتَ زجراجات zājirāt once.

إزْجَر izdijir [pass. of v. VIII] to be rebuked, to be repulsed, to be driven away فَكَتَبُوا عَيْبًا وَقَالُوا مَجْنُونَ وَازْجَرُ They rejected Our servant, saying, ‘He is possessed!’ and he was repulsed.

مَزَدَج مزدجر muzdajar [v. n.; n. of place] deterring, restraining; lesson
to be learned and there have come to them some tidings [of past generations] in which [they should find] a deterrent.

زجر zajr [v. n.] scolding, reproaching, repelling (37:1–2) and the slanders of the rows by those ranged in rows, who rebuke reproachfully.

زهرة zajratun [unit. n.] a chasing away; a scolding; a cry if they do, behold!—they will be [alive] looking around.

زهرات zājirāt [pl. of act. part. fem. zājiratun] admonisher, one who rebukes, one who repels by those ranged in rows, who rebuke reproachfully.

زُجِّيّ z/j–w to urge gently, to assist along, to drive forward, to propel. Of this root, two forms occur three times in the Qur’ān: مَرْجَاة muzjījī twice and muzjātun once.

يُزْجِيّ yuzjī [imperf. of v. زجّا zajā, trans.] to drive gently, to herd along, to gather together (24:43) do you not see that God drives the clouds, then gathers them together?!

مرجة muzjātun [pass. part.] pushed, offered with reserve, poor, inferior, below standard (12:88) فَأَوْفِ لَنَا الْكِيلَ وَتَصْنَعْ عَلَيْنَا misfortune has touched us and our folk and we bring [only] poor merchandise, so fill the measure for us and be charitable to us.

زُجُّحُ z–h–z–h to budge, to dislodge, to shift, to push away. This root can be regarded as a further derivative of the root زْحُحُ z–h. Of this root, مَزْحَحَّه muzāhzih and مَزْحَحَّه zuhziha occur once each in the Qur’ān.

زُحْيَة zuhziha [pass. v.] moved away, shifted away (3:185) whoever is shifted away from the Fire and admitted to the Garden will have triumphed.
muzahżih [act. part.] one who causes something or someone to be shifted or removed: يُؤَذَّحُ أَحْذُهُمْ لَوْ يَعْمَرُ أَلْفَ سَنَةٍ وَمَا (2:96) هُوَ يُؤَذَّحُهُمْ مِنُ النَّفَاسِ: أَنْ يُعْمَرُ any of them would long to be granted longevity for ever [lit. a thousand years], even though being granted longevity would not shift them from the torment.

z–h–f to crawl, to creep, to drag oneself along, (of an army) to advance en masse, to advance steadily and slowly, to march. Of this root, only زَحَفْ zahf occurs once in the Qur’an.

إِذَا (8:15) لِقِيَامِ الْذِّنِينَ كَفَرُوا زَحَفًا فَلَا تُوْلِهِمْ الأُنْبَاتَ when you meet the disbelievers marching to battle, never turn your backs on them.

z–kh–r–f gold, ornamentation, decoration, flowery talk, land covered with flowers. It has been suggested that the entire root is a borrowing from Syriac. Of this root, only زُخْرُفْ zukhruf occurs four times in the Qur’an.

أَوْ (17:93) يَكُونَ لَكَ بَيْتٌ مِّنْ زُخْرُفٍ or you have a house made of gold; زُخْرُفُ القُوْلِ (12:112) alluring or deceitful words [lit. ornamented words]; زُخْرُفُ the name of Sura 43, Meccan sura, so-named because of the reference in verses 35 and 53 to ‘the Gold Ornaments’.

z–r–b wooden sheep enclosure; entrance; lion’s den; waterfall course; carpet, field full of flowers. زَرَابِيَّ zarābīyy, meaning carpets, is considered by some as a borrowing from Persian, Syriac or Ethiopic. Of this root, only زَرَابِيَّ zarābīyy occurs once in the Qur’an.

زَرَابِيَّ zarābīyy [pl. of n. زَرَابِيَّة zarābīyyatun] luxurious carpets زَرَابِيَّةَ مَبِثَوْنَةٍ (88:16) and luxurious carpets outspread.

z–r–c to sow, to plant, to cultivate, to grow plants. Of this root, four forms occur in 14 places in the Qur’an: زَرَعَ غَنْوَنَ tazraʿ ʿūn three times; زَرَعَ زَرِعَ once; زَرَعَ زَرُعَ زَرُعَ eight times and زَرُعَ Zurūʿ twice.
Tazra‘īn [imperf. v., trans.] 1 to plant, to sow, to till
he said, ‘You should sow for seven consecutive years as usual’
2 to cause to grow, to cause to germinate, to give the power of growth
is it you who make it germinate or are We the grower[s]?

Zurrā [pl. of n. Zurrā‘, pl. Zurrā‘] planters, sowers, tillers of the land
as seeds that put forth their shoots, strengthen them, and they grow thick, and rise straight upon their stalks, delighting the sowers.

Zar [coll. n., pl. Zuru‘] plants, grain-producing plants, herbage (as opposed to trees)
with it He grows for you plants, olives, palms, vines and all kinds of produce.

Zurū‘ [pl. n.] plants, plantations and noble buildings!

Zurq [pl. n. Zurq] blue, grey, green, white-eyed (with terror); sightless
the day the Trumpet will be sounded and We gather the sinful, sightless.

Tazdarī [imperf. of v. VIII. Tazdarā‘, trans.] to despise, to show contempt
nor do I say concerning those you [lit. your eyes] despise,
‘God will not grant them goodness.’
زاء m to claim, to allege; to undertake, to be leader, to lead, leadership. Of this root, three forms occur in 17 places in the Qur’an: زاء زَعَمْ زَعَمْ زَعَمْ za‘ama 13 times; زاء زَعَمْ زَعَمْ za‘m twice and زاء زَعَمْ za‘im twice.

_coupon تَوَلَّى إِلَى الْذِّنِينَ (4:60) يُزَعَّمُونَ أنَّهُمْ حَامِنُوا بَعْضًا أَنْذَرْتُ إِلَيْكَ وَمَا أَنْذَرْتُ مِنْ فَتَّا لِيُرِيدُونَ أَنْ يَحْمَكُوا إِلَى الطَّارِفِاتِ have you not considered those who claim (or, allege) to believe in what has been sent down to you, and in what has been sent down before you, desiring to turn for judgement to idols? زاء زَعَمْ قَلُّ إِذَا الْذِّينَ زَعَمْتُمْ مِنْ ذُنُوبِهِنَّ (17:56) say, ‘Call upon those you invent [as deities] instead of Him.’

زاء زَعَمْ زَعَمْ za‘m [v. n.], leader, one who is responsible, one in charge, guarantor زاء زَعَمْ زَعَمْ za‘im [act. part.] they [also] say, ‘These are sacrosanct cattle and tillage [crops]; none but those we wish may eat them’—so they claim!

زاء زَعَمْ زَعَمْ za‘im [act. part.] leader, one who is responsible, one in charge, guarantor زاء زَعَمْ زَعَمْ za‘m [v. n.], leader, one who is responsible, one in charge, guarantor زاء زَعَمْ زَعَمْ za‘im [act. part.] leader, one who is responsible, one in charge, guarantor

زاء f–r to carry a heavy load; onset of a donkey’s bray, to groan, to exhale, to pant. Of this root, only زاء زَفِي رُ بِرَ عَ f‘er occurs three times in the Qur’an.

with dates; plague; a certain foul-tasting, stinking tree said to grow in the Arabian region of Tihāmah. Of this root, only ُزَقَّمُ occurs three times in the Qur’an.

ُزَقَّمُ ُزَقَّمُ [proper n.] Zaqqūm, a certain foul tree growing in the bottom of Hell with fruits like the heads of devils or of terrible serpents (44:43). the tree of Zaqqūm will be food for the sinners.

زَكَرِیَّا زَكَرِیَّا The philologists classify this word under the root ُذَکَرُ ‘to fill up a vessel’, while at the same time recognising it as of foreign origin; it occurs seven times in the Qur’an.

زَکَرِیَّا زَکَرِیَّا [proper name] Zachariah (cf. Luk. 1:20–2) her Lord received her [the child] with gracious favour, and provided for her a goodly upbringing, and made Zachariah her guardian.

The Qur’an (21:89) mentions that Zachariah pleads with God to provide him with an heir. While in prayer, he is given news of his son John, who will confirm the word of God and will be noble, chaste and one of the ‘righteous prophets’ (3:39).

ُذَکَرُ ُذَکَرُ to grow, to flourish; to reach, to attain; to purify, to be purified. Of this root, seven forms occur 59 times in the Qur’an: زَکَا, زَکَكَ, تَزَکَکَ, اُذَاذُکَا, زَکِیَّ, زَکِیَّا and زَکَکَتُن (Qur’anic spelling زَکُرُ) 35 times.

ُذَکَا زَکَا [v. intrans.] to reach a level of acceptability (by God), to attain enough purity; to increase in purity (24:21) and mercy towards you, not a single one of you would ever have attained [enough] purity [to be acceptable to God].

وَتَوَلَّا فِضْلُ اللَّهِ عَلیکُمْ وَرِحْمَتُهُ مَا زَکَا مِنْهُمْ مِنْ أَحُدِ أُبَّادَّا were it not for God’s grace and mercy towards you, not a single one of you would ever have attained [enough] purity [to be acceptable to God].

ُذَکَا زَکَا [v. II. trans.] 1 to increase something (91:9) he is indeed successful who causes it [his soul] to increase [in purity/piety] 2 to purify, to cause to grow in purity (9:103) take from their possessions alms
with which you cleanse them and purify them/cause them to grow
in purity 3 to vouch for, to praise, to justify, to vindicate (53:32)
فَلا تَرَكُوا أَنْفُسَكُمُ َّهُوَ أَعْلَمُ بِمَا أُنْقِي
so do not praise yourselves—He knows
best who is mindful [of Him].

تَزاَكَّيْنَ [v. V, intrans.] to seek purity, to strive for God’s
grace (35:18) whosoever purifies himself,
does so only for [the good of] his own soul.

ًازكَّى [elat.] 1 purer/purest, more/most godly or virtuous
ذَلِكَ أَزَكَّى لَكُمْ وَأَطِهْرُ (2:232) that is more virtuous/righteous and
purer for you 2 better/best in quality
فَلِينَظِرُ آيَتَيْنَا أَزَكَّى طَعَامًا (18:19) let him look which is the best quality food, and bring
you some of it.

زَكْيَيْنَ [quasi-act. part.; fem. زَكْيَيْنَةٌ zakiyyatun] 1 pure, pious
ذَلِكَ أَزَكَّيْنَا لَكُمْ عَلَى أَنْ يُزَكِّي طَعَامًا رَبُّكُمْ بِرَزْقٍ مِّنَهُ (19:19) He said, ‘I am only a
messenger from your Lord, [come] to grant you a pure boy’ 2 innocent
آتِتْ نَفْسًا زَكْيَيْنَةٍ بِغَيْرِ نَفْسٍ (18:74) how could you kill an
innocent person without [it being in exchange for his killing of]
another?

الْزَكَّةٌ zakātun I [n., with the definite article, الزَكَّةُ 'al-zakāt] [jur.] one of the Five Pillars of Islam: the specified portion of
certain types of one’s possessions annually given/exacted as
obligatory duty to God in order that the givers may purify their
wealth and themselves; prescribed alms (cf. صدقة sadaqatun)
أَخْبَاءُ الْخَيْرَة وَأَلْبَابُ الْزَكَاةَ وَفَرْضُوا الْهَالِكَةَ حَسُنًا (73:20) keep up the
prayer, pay the alms, and make God a goodly loan II [v. n.] 1
purifying of the soul
الذُّلِينَ هُمُ الْزَكَاةُ فَأُلْقُونَ (23:4) and who do
[whatever they do] for the purification [of themselves] 2
[adverbially] in piety, in purity
فَأَرَبِّنَا أَنْ يُذَلِّلُهُمْ رَبُّهُمْ خَيْرًا مِّنَهُ (18:81) زَكَاةٌ وَأَنْقِيرِ رَحْمَةٌ
so we wished that their Lord should exchange him
for them, [for one] better than him in piety and more inclined [lit. nearer] to mercy.

زَلَزَلُونَ زلزلةٌ zulzila three times; زلزال zalzalatun
once.

زِلَزَلُهُ ِزِلْزَالٌ [pass. v.] 1 to be shaken by an earthquake (99:1–2) 
إِذَا زِلَزَالَ ِالْأرْضُ ِزِلْزَالُهَا 
when the Earth is shaken with its quaking 2 to be disturbed, agitated, 
وَزِلَزَلُوا ِزِلْزَالًا ِشَدِيدًا (33:11) 
there the believers were sorely tested and deeply shaken.

زِلَزَالٍ ِزِلْزَالٌ [n.] earthquake, earth tremor, 
إِذَا زِلَزَالَ (99:2–1) 
when the Earth is shaken with its quaking II [v. n. 
الأرض ِزِلْزَالُهَا ِشَدِيدًا (33:11) 
used adverbially] agitation, disturbance, 
وَزِلَزَلُوا ِزِلْزَالًا ِشَدِيدًا there the believers were sorely tested and deeply shaken.

زاَلْتُهُ ِزَالْتَة [v. n.] shaking, shockwave, trauma (99:1) 
إِنَّ ِزاَلْتَةٍ ِسَاعَةٌ شَيَاءً ِعَظِيمَ ِالْزَالْتَةُ the trauma of the [coming of the] Hour will 
will be a mighty thing; * name of Sura 99, Meccan sura, 
so-named because of the reference in verse 1 to ‘the Earthquake’ 
that will herald the coming of the Hour.

زَلِّفُ ِزَلْفَةَ [v.-l-f] to approach, to draw near, to advance; to crawl; to 
وَزَلْفَةٌ ِزَلْفَةَ ِشَدِيدًا (33:11) 
ingratiate oneself, to seek God’s pleasure; time span. Of this root, 
زَلْفَةٍ ِزَلْفَةَ four times.

زاَلْفَةٍ ِزاَلْفَةَ [v. IV, trans.; pass. ِزاَلْفَةٍ ِزاَلْفَة] 1 to bring near, to 
وَزَلْفَةٌ ِزَلْفَةٌ ِشَدِيدًا (33:11) 
cause to be near, to be made approachable, to be made accessible 
وَزَلْفَا ِثُمَّ ِالأَخَرَىْنَ (26:64) and We 
and Paradise is brought close to the 
made the others approach the place.

زَلِفَةٌ ِزَلْفَةٍ [v. n.] 1 nearness (in respect to physical station, 
وَزَلْفَةٌ ِزَلْفَةٌ ِشَدِيدًا (33:11) 
rank or degree), approaching, being close at hand (67:27) 
زَلِفَةٍ ِزَلْفَةٍ ِشَدِيدًا (33:11) 
when they see it there, close at hand, the 
(digits’ faces will be grieved [n.; pl. ِزَلْفَة ِزَلْفَة] span of 
disbelievers’ faces will be grieved 2 [n.; pl. ِزَلْفَة ِزَلْفَة] span of 
time (in particular the first hours of the night) (11:14) 
وَزَلْفَا ِشَدِيدًا (33:11) 
طُرُقِ الْيَمِينِ وَزَلْفَا ِشَدِيدًا (33:11) 
undertake the prayer at both ends of the 
day, and during parts of the night.

زَلْفٌ ِزَلْفَةٌ [n./an irregular v. n. implying intensity] close 
زَلْفَةٌ ِزَلْفَةٌ ِشَدِيدًا (33:11) 
proximity, closeness; a good deed sent in advance, an offering [to
God [38:25] We forgave him that, his reward with Us is closeness to Us, and a good place to return to (or, for indeed he has offered a good deed that brings him near to Us) II [v. n. used adverbially] bringing near; as a good deed neither your wealth nor your children to bring you nearer to Us.

z–l–q to slip, to slide, to be slippery, to be smooth. Of this root, two forms occur once each in the Qur’an: žâlqoûn and zâlaq.

yuzliq [imperf. of v. IV, trans.] to cause to slip, to dislodge, to strike down, the disbelievers almost strike you down with their looks when they hear the Qur’an.

zalaq [v. n. used adjectively] slippery; barren Lord may well give me [something] better than your garden, and send down upon it a well-aimed thunderbolt from the sky, so that it becomes [nothing but] smooth [barren] earth.

z–l–l to trip over, to slip, to cause to slip; to remove. Of this root, three forms occur four times in the Qur’an: žâlla twice; ʿazalla once and ʿistazalla 11 times.

azalla i [v. intrans.] to trip, to slip, do not use your oaths as a means of deceit between you, lest you lose your good standing within the community/with God [lit. a foot should slip after being firmly placed].

azalla [v. IV, trans.] to cause to slip (off), to cause to fall, but Satan dislodged them from it [the Garden] and removed from them what they were in.

ʿistazalla [v. X, trans.] to cause to slip, to lead into temptation in fact, Satan made them slip by means of some of what they [themselves] had
[previously] committed.

زـٰلـمٰٰ l–m to cut the loop of the ear; to emaciate through hunger; arrows, arrows used in divination in pre-Islamic Arabia. Of this root. Only *al-ْازلِم occurs twice in the Qur’an.

زـٰلـمٰٰ [pl. of n. زُلـمٰٰ zulum or زـلام zulam] divining arrows THEIR أَذْنَةَ الطَّيِّبَاتِ وَالِمَنْسَبٌ وَالْأَنَّاسِ وَالْأَزْلِمَ رَجُحْ (5:90) intoxicants, gambling, idols and divining arrows are an abomination.

زـمارٰٰ r–w–r windpipe, playing a flute; base people; group of people. Of this root, only زمَرَ زـمار occurs twice in the Qur’an.

زـمارٰٰ [pl. of n. زَمَرَةَ zumratun] groups of people, congregated bodies of people, patches, clusters وَسَبِيقَ الدُّنِيَا (39:71) كَفَرُوا إِلَى جَهْرِيْمَ زَمَرَ and those who disbelieve are driven to Hell in groups; * زمُرَ the name of Sura 39, Meccan sura, so-named because of the reference in verses 71–5 to sorting out people into ‘Groups’ on the Day of Judgement.

زـلـِمٰٰ l–l to run fast while veering to one side, to limp; to ride behind another person, a companion; to hide, to wrap oneself. Of this root, *الْمُزَلِمِلْ occurs once in the Qur’an.

الْمُزَلِمِلْ [an assimilated form of act. part. مُزِلَمَل mutazammil] the wrapped-up one يَا أَلِيِّمَا الْمُزَلِمِلْ (73:1) you [Prophet], enfolded in your cloak!; * المَزَلِمِلْ the name of Sura 73, Meccan sura, so-named because of the reference in verse 1 to ‘the One Enfolded in his Cloak’, denoting the Prophet.

زـمِهَرٰٰ r–h–r (possibly an extension of root زـمٰلٰ h زـ–m–w h) to be angry, to be red in the face and eyes with rage; to glitter; to be gleeful; to be freezing cold. Of this root, only زمِهَرِيْرُ zamharir occurs once in the Qur’an.

زمِهَرٰٰ [n.] extreme coldness لاَ يَرْبَوْنَ فِيهَا شَمْسا (76:13) ولا زمِهَرٰٰ [not seeing there neither sun [scorching heat] nor biting cold.
زَنِيَلَ zanjabil [n., a loan word, from either Persian or Syriac, occurring once in the Qur’an] ginger

مَزَجَّهَا زَنِيَلًا and they will be given a drink infused with ginger.

زَنَمَةُ زُنَـنَمٍ م z–n–m derivatives of this root are taken from the noun zanamatu, the lowest edge of the earlobe. It was customary in pre-Islamic Arabia to slit the lower earlobe of certain pedigree animals at one end and leave it hanging as a mark of their value. Metaphorically, زَنَمَةٌ زَنِيَلَ زَنِيم zanāmu came to convey the concept of attachment. زَنَمَةُ زَنَم zanim said of animals means pedigree, but of humans it is associated with servant, person of uncertain parentage and scoundrel. Of this root, زَنِيم zanim occurs only once in the Qur’an.

زَنِيمَ زَنِيم [quasi-act. part.] useless, ill-bred, ignoble, wicked, evil, عَلَىٰ تَجَزَّى« ذلكَ زَنِيَلٌ coarse, and on top of all that, ill-bred.

زَنَـيَلَةٌ زَنَـيَـنَيَلَةٌ زَنَـيَـنَيَلَةٌ z–n–y to fornicate, to commit adultery, fornication, adultery; to be in a tight place, (of something) to be narrow. Of this root, four forms occur nine times in the Qur’an: زَنَأْ زَنَأْ زَنَأْ زَنَأْ yaznīn twice; زَنَأْ زَنَأْ زَنَأْ زَنَأْ زَنَأْ زَنَأْ زَنَأْ زَنَأْ زَنَأْ three times and زَنَأْ زَنَأْ زَنَأْ زَنَأْ زَنَأْ زَنَأْ Zaniyatu three times.

يَزَنَعِي yaznī [imperf. of v. زَنَعُ, intrans.] to commit adultery, to fornicate يَزَنُّوُهَا النِّسَاءُ إِذَا جَاهَرَتْ النِّسَاءُ بِبَيْعَتِهَا عَلَىٰ أَنَّهَا لَا يُمَرَّكْنَ (60:12) بِبَيْعَتِهَا وَلَأْ يُسَرِّقُنَ وَلَا يُزَنَّيَنَ ... Prophet, when believing women come to pledge to you that they will not ascribe God any partner, nor steal, nor commit adultery ...

زَنَأْ زَنَأْ زَنَأْ زَنَأْ Zina , [n.] adultery, fornication زَنَأْ زَنَأْ Zina and do not go near fornication—it is an abomination, and an evil path [to take].

زَنَيْكَ زَنَيْكَ Zani [n./act. part.; fem. زَنَيْكَ زَنَيْكَ Zaniyatu] fornicator (outside wedlock), adulterer زَنَيْكَ لَا يَنْتَخِبُ إِلَّا زَنَيْكَ زَنَيْكَ زَنَيْكَ زَنَيْكَ Zanīkī la yinnakī elā zanīkī a mursakha (24:3) the fornicating male/adulterer is only [fit to] marry [also: only fornicates with] a fornicating female/adulteress or an idolatress.

زَأَهَدِنَ زَأَهَدِنَ Zāhidīn [n. act. part.; masc. زَأَهَدِنَ Zāhiḍur] to abstain, to renounce, to abandon, to forsake (pleasures and wealth), to withdraw. Of this root, زَأَهَدِنَ Zāhidīn occurs once
in the Qur’an.

زاهدین [pl. of n./act. part. زاهد zāhid] abstemious, abstinent, one who has no interest in worldly pleasures, one who has little or no interest in something (12:20) من همّ الزاهدین and they sold him for a lowly price, a few dirhams, and they were not interested in him.

زهرة z–h–r to flower, blossom; to be bright, to shine, to be radiant. Of this root, only زهرة زاهراً zahratun occurs once in the Qur’an.

زهرة zahratun [n.] flower, blossom; finest part of a thing, goodness; splendour, finery, beauty (20:131) ولا تِدْرِّجْ عَيْنِكَ إِلَى مَا مَتَّعَأَا بِهِ أَزْهَارًا مِّنْ زَهْرَةِ الحَيَاةِ الْخَلْيَةِ and do not gaze longingly at what We have given some of them to enjoy [of the finery (or, abundance of good things) of this present life.

زهرة z–h–q to expire, to run out, to pass away; to be fat; to be emaciated. Of this root, three forms occur five times in the Qur’an: زهره زاهقه zahqa three times; زاهق zāhiq once and زهوق zahūq once.

زهره zahqa a [v. intrans.] 1 to pass away, to die, to expire وَنَزَهَقَ أَفْسَهُمْ وَهُمْ كَافِروُنَّ (9:85) وَقَالُوا أَنَامُ إِنَّ الْحَقَّ وَرَزَهَقَ الْبَاطِلُ and say, ‘The truth has come, and falsehood has vanished.’

زهره zāhiq [act. part.] one who vanishes, dies, expires (21:18) زَاهِقٌ نَفْتَفْ بِالْحَقِّ عَلَى الْبَاطِلَ فَيُنَفِّسْهُ إِلَّا هُوَ زَاهِقٌ no! We hurl the truth against falsehood, and it triumphs [lit. breaks its head] and—lo, and behold—it [falsehood] expires!

زهره zahūq [intens. act. part.] one who is given, or much susceptible to vanishing وَقَالُوا أَنَامُ إِنَّ الْحَقَّ وَرَزَهَقَ الْبَاطِلُ إِنَّ الْبَاطِلَ كَانَ (17:81) زَهْوًا and say, ‘The truth has come, and falsehood has vanished—falsehood is bound to vanish.’

زوج z–w–j even number, pair, double, two things which are connected in some way; spouse, one of a pair; a species, type; to
cause trouble. Of this root, five forms occur 82 times in the Qur’an: زوج زوج زوج زوج زوج زوج زوج زوج زوج زوج زوج زوج زوج زوج زوج زوج زوج زوج زوج زوج زوج زوج زوج زوج زوج زوج زوج زوج زوج زوج زوج زوج زوج زوج زوج زوج زوج زوج زوج زوج زوج زوج زوج زوج زوج زوج زوج زوج زوج.Zawwjaja four times; زوج زوج.Zuwwajja 11 times; زوج.Zawj 17 times; زوج.Zawjan seven times and زوج.Esawaj 53 times.

زوج Zawwjaja I [v. II. trans.] 1 to make or give a mixture of two things (42:50) or He gives them [the parents] an assortment of [offspring] males and females and causes to become barren whomever He will 2 to couple with, to pair with; to marry to (44:54) moreover We will pair them with/marry them to wide-eyed hours II [doubly trans.] to give someone in marriage to (33:37) فلمن قدسه زوجناها and when Zayd had formally ended his marriage to her [lit. completed a purpose from her], We gave her to you in marriage.

زوج Zuwwijja [pass. of v. II] to be paired up, to be coupled or if the nerves زوجت 7:81 when souls are paired [with their fellows].

زوج Zawj [n.; dual زوجان Zawjan; pl. زوج.Zawjāj] 1 wife, husband, spouse (2:102) هما منهما ما يفرقون بين المرأة وزوجها from them [lit. these two], they learned that by which they could cause discord between man and wife 2 companion, mate (39:6) خلقكم من نفس واحدة ثم جعل من نياها زوجيًا He created you from a single soul, then from it He made its mate 3 two, one of a pair, a pairable individual (6:143) ثمما زوج من الصنان انثان ومن المعر انثان eight members of pairs [pairable animals]: two of the sheep and two of the goats 4 type, kind, variety (22:5) وترى الأرض هامدة فإذا أنتزلا عليها you perceive the earth lifeless, yet when We send down upon it water, it stirs and swells and puts forth [vegetation] of every joyous kind.

ز و د ز–w–d provisions, to take provisions for a journey, food. Of this root, two forms occur once each in the Qur’an: زودوا tazawwadd and زاد زاد.Zadd.
being mindful of God.

زاء [coll. n.] food provisions (in particular for a journey) furnish yourselves with [the necessary] provisions—indeed, the best provision [to take with you in your journey to the Hereafter] is being mindful of God.

زاء–ر whole, centre or upper part of the chest, cleavage; twist; leaning towards; paying a visit, visitor; perjuring oneself. Of this root, three forms occur six times in the Qur’an: زرتُم zurtum once; زرَوا tazawwar once and زور zûr four times.

أُلَّهَ أَكَمْتَ التَّكَاتِرُ (2-1:102) struggling for more distracts you until you die [lit. visit the graves].

تَزَّاوْرُ tazawwar [imperf. of v. VI with pref. ت elided, تزؤرُ tatazawwar, intrans. with prep. عن] to swerve away from, to bypass, to steer clear of, to veer away from (18:17) فَطَلَّعَتْ تَزَّاوْرُ عَنَّكَ كَيِّفِهِمْ ذَاتُ الْيَمِين you could see the sun, as it rose, veering away from their cave towards the right.

زور zûr [n.] falsehood, perjury, false testimony لیقْوَّانَ مَنْ کَرَّا مِنْ الْقُولِ وَزُوْروا indeed they utter abominable (or, blameworthy) words and falsehood.

ز–ل to disappear, to go away, to cease, to vanish; to abate, to calm down; to practise. Of this root, two forms occur four times in the Qur’an: زَلا zala three times and زُولان zawal once.

زَلا u [v. intrans.] to disappear, to vanish, to collapse إنَّ اللَّهَ يَمْسِكُ السَّمَوَاتِ والأَرْضَ أَنْ تَزُولَا وَلَنْ تَقْبَلَنَا إِنْ أَمسَكَا هُمْ مِنْ أَحَدِ مِنْ (35:41) بعده God keeps/holds the heavens and earth lest they vanish; if they did vanish, no one else thereafter could keep/hold them.

أُؤُنَ زِوال انکَوْنَا أُقْسَمْتُمْ مِنْ قَلْبِ مَآ لَّکُمْ مِنْ زِوال did you not swear before that there would be no ending for you?

ز–ت oil, particularly olive oil, to oil, to anoint; olives, olive tree. Of this root, three forms occur seven times in the Qur’an:
zayt once; zaytūn once and zaytūn five times.

Its oil almost glows even when no fire touches it.

by the figs and the olives 2 olive trees... with He grows for you plants, olives, palms, vines...

zaytūn [n.] an olive tree fuelled from a blessed olive tree.

زائد زائد to increase, to grow, to multiply, increase, growth. Of this root, five forms occur 62 times in the Qur’ān: زائد زائد 49 times; زائد زائد eight times; زائد زائد twice; زائد زائد twice and زائد زائد زائد once.

We sent him to a hundred thousand people or more II [v. trans.] to cause to increase, to strengthen as for those who believe, it has strengthened them in faith.

He it is who sent down tranquillity into the hearts of the believers, that they might increase in faith in addition to the faith they already possessed.

زائد زائد an increase, an addition, an excess; increasing, adding, إما النسيء زائدة في الكفر postponement of sacred months is indeed an excess in unbelief.

مزيّد مزيّد augmenting, increasing, being more, being extra upon the day We shall say to Hell, ‘Have you become full?’ and it will say, ‘Are there any more?’

زید Zayd [proper name] Zayd ʿibn Ḥārithah, the Prophet’s freed slave, one of the scribes who made written records of the Revelation. The Prophet married Zayd, his adopted son, to
Zaynab, his own cousin, but Zayd later divorced her and the Prophet took her as his own wife. These verses show the marriage to have been lawful since adoption does not create blood relations that preclude marriage (33:37) when Zayd had formally ended his marriage to her [lit. completed a purpose from her]. We gave her to you in marriage—so that there might be no fault in believers marrying the ex-wives of their adopted sons after they no longer wanted them.

زَاغَ [v. intr.] 1 to deviate, to turn aside, to swerve, to turn away. Of this root, three forms occur nine times in the Qur’an: زَاغَ زَاغَ زَاغَ six times and زَيْغَ zaygh once.

when they went astray, God led their hearts astray (61:5) رَبّنَا لَا تَزَاغُ قلوبُنا بعَدَّ إِذ هُدِيتِنَا when the eyes strayed [with fear], and hearts rose into the throats. (33:10)

زَاغَ [v. IV, trans.] to cause to deviate, to cause to turn away رَبّنَا لَا تَزَاغُ قلوبُنا بعَدَّ إِذ هُدِيتِنَا our Lord, cause not our hearts to swerve after You have guided us.

زَيْغَ deviation, perversity (3:7) فَأَمَّا الْذِّينَ فِي قلُوبِهِمْ زَيْغَ as for those in whose hearts is perversity, they, desiring dissension, pursue the ambiguous in it [the Book].

زَيْغَ zaygh [n.] separation, sorting out, distinguishing between; disappearance. Two different verbs are classified under this root: زَالَ [imperf. زَالْ yazâlu which, with preceding negative particles مَا or لَا, means ‘still’ or ‘continuing to be’] and زَالَا زَالَا Yazâlu which means ‘to sort out’ [Zâlâ/زَالَ زَالَ/زَالُ] occurs eight times in the Qur’an (six of which are with لَا) and two derivatives of the other form of the verb occur once each: زَيْطُنَّا zayyalana and زَيْطُنُوْا رَزَيْطُنُوْا tazayyalâ.

مَا زَالَ لَا يُزَالُ mā zâlallâ yazâlu [sister of q.v.] it does not
cease to, it is still, it remains, it continues had your Lord willed, He would have made humankind one nation, but they continue to be different; if, so, that did not cease to be their cry, until We made them like a mown field, silent.

زَيَّةٌ (zayyala) [v. II, intras. with adverb زَيْنٌ (zayn) *bayna] to separate one from the other, to sort out, to make distinct on the Day We gather them all together, We will say to those who associate partners with God, ‘[Stay in] your place, you and your partner–gods!’ Then We will separate them, the one from the other.

تَزَيَّدَ (tazayyala) [v. V, intrans.] to become separated, to be sorted out, to become distinct had they been clearly separated, We would have chastised the disbelievers among them with a painful chastisement.

زَيْنٌ (zayn) زً-يً-نٌ to decorate, to ornament, to adorn. Of this root, four forms occur 46 times in the Qur’an: زَيْنٌ (zayn) zayyana 16 times; زَيْنٌ (zayn) zuyyina 10 times; ازْيَّنَتْ (azyyint) 'izzayyanat once and زَيْنَتْ (zayn) zinatun 19 times.

إِنَّ زَيْنٌ (zayn) zayyana [v. II, trans.] 1 to adorn, to decorate We have adorned the nearer sky with an adornment, the planets 2 to make seemingly fair, to make alluring and Satan made their [bad] deeds alluring to them.

إِنَّ زَيْنٌ (zayn) ازْيَّنَتْ (azyyint) 'izzayyan [an assimilated form of v. V tazayyana, intrans.] to adorn oneself, make oneself alluring, until the earth has taken on her ornaments and adorned herself.

زَيْنَةٌ (zayn) زَيْنَةٌ (zayn) zinatun [n.] 1 adornment We have made all that is on the earth as an adornment for it; *يومَ الزَّيَّةُ (yom zayn) the feast day [lit. the day of decoration] 2 treasure, valuables, jewellery but we were laden with loads of the people’s jewellery 3 luxury and pomp 4 زَيْنَةٌ (zayn) زَيْنَةٌ (zayn) zayyana 16 times; زَيْنَةٌ (zayn) zuyyina 10 times; ازْيَّنَتْ (azyyint) 'izzayyanat once and زَيْنَتْ (zayn) zinatun 19 times.
Our Lord, You have given Pharaoh and his chiefs splendour and wealth in this worldly life.
س

س

الس

al-sin the twelfth letter of the alphabet; it represents a voiceless dento-alveolar fricative sound.

س

sa- a particle prefixed to the imperfect, occurring 112 times in the Qur’an. It denotes the near future, as opposed to the distant future which is signified by particle سوف sawfa. Some grammarians assert that particle س (sa-) denotes continuance in the future, rather than mere futurity, as can be deduced from verses like س يقظون السَّكَهاء من الناس ما ولاهم عن قبليهم الذين كانوا عليها (2:142) the weak-minded people will [continuously] say, ‘What has turned them away from the prayer direction they used to face?’

س

al-Samiriyy (see س–م–ر).

س

س–ل asking, inquiring, requesting, quest. Of this root, nine forms occur 127 times in the Qur’an: سأل 85 times; سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأل سأتل سأتل سأتل سأتل سأتل سأتل سأتل سأتل سأتل سأتل سأتل سأتل سأتل سأتل سأتل سأتل سأتل سأتل سأتل سأتل سأتل سأتل سأتل سأتل سأتل سأتل سأتل سأتل سأتل سأتل سأتل سأتل سأتل سأتل سأتل سأتل سأتل سأتل سأتل سأتل سأتل سأتل سأتل سأتل سأتل سأتل سأتل سأتل سأتل سأتل سأتل سأتل سأتل سأتل سأتل سأتل سأتل سأتل سأتل سأتل سأتل سأتل سأتل سأتل سأتل سأتل سأتل سأتل سأتل سأتل سأتي a to ask (29:63) and if you ask them, ‘Who sends water down from the sky’ 2 to question, to interrogate (21:63) he said, ‘No, it was this great one of them that did it–question them, if they can talk’ 3 [with prep. a] to inquire after, to seek information of seeking news of you b to query, to seek clarification he said, ‘If I query anything after it [this], do not keep
company with me’ c) to seek advice, to seek guidance (2:219)

بِتَأْلَوْنَكَ عَنْ الْخَمْرِ وَالمَيْسِر they ask you [Prophet] about intoxicants and gambling d) to be taken to task, to be called to account (16:93)

وَتَسَاءَلُنَّ عَمَّا كَتَبَ اللَّهُ تَعالَى *you will certainly be called to account for your deeds;* (21:23) He is His own master [lit. He is not called to account for what He does]; *2:119* 

لاقَ تَسَاءَل عنُ أصْحَاب الْجِحَم [Prophet] You will not be responsible for [lit. questioned about] the inhabitants of the Blaze; *28:78*

ولا تَسَاءَل عنُ ذُنُوبهمُ المُحِرَّمُون it is of no avail to question the sinners about their sins [lit. the sinners will not be questioned about their sins] 4 [with prep. ـ] to demand, to urge (70:1) a man [mockingly] demanded the coming of [the threatened] punishment II [doubly trans.] to ask someone for something, to beg (20:132) We do not ask of you any provision; We provide for you.

يتَسَأَلُون yatašālūn [imperf. of v. VI; intrans.] 1 to question one another (18:19) and thus We woke them, so that they question one another 2 to request things from one another (4:1) be mindful of God, in whose name you make requests of one another.

سُؤِل su‘l [n./v. n.] request (36:36) He said, ‘You have been granted your request, Moses.’

لَقَد طَلَّمْكَ بِسَوَال (38:24) he has wronged you by demanding your ewe [to be added] to his ewes.

سَائِل sā‘il [n./act. part.] 1 beggar for the beggar and the deprived 2 one who asks, one who seeks information or knowledge (70:25) لَقَد كَانَ فِي يُوسُفَ وَإِخْوَاهُ غَيْبَاتِ لِلسَّائِلِينَ (12:7) in Joseph and his brothers, there are lessons for those who seek them 3 one who demands or requests (70:1) a man [mockingly] demanded the coming of [the threatened] punishment.

مَسْتَوْلَ mas‘ūl [pass. part.] 1 one who is questioned, interrogated (37:24) and halt them, for they are to be questioned 2 [something] exacted, honoured; to be
accounted for, to be answered for (33:15) yet they had previously made an agreement with God that they would not turn tail and flee, and an agreement with God shall be exacted.

یاسمُ yas’am to be averse, to be weary, bored, to be fed up, to be disdainful; to tire. Of this root, only yas’am occurs three times in the Qur’an.

یاسمُ yas’am [imperf. of v. ستَمْ sa’ima, intrans.] 1 to become weary, to tire (41:49) man never tires of praying for good things 2 to disdain, to be averse to; to neglect, to be lazy (2:282) do not disdain to write it [the debt] down, be it small or large.

سَبَا saba’ [n. occurring twice in the Qur’an] The Qur’an speaks of Sheba as an affluent community blessed with gardens rich with fruits of all kinds and extending all over their land, bearing witness to God’s abundant grace to them, but instead of thanking Him, as they had been commanded, they turned away from Him. In retribution He unleashed upon them the great inundation, destroying their dam, withdrawing His grace and turning their land into one producing only stunted thorny trees. Sheba (34:15) there was for [the people of] Sheba, in their dwelling place, a sign—two gardens extending to the right and to the left. The Qur’an also speaks of the Queen of Sheba, describing in 24 verses (27:20–44) her encounter with Solomon and showing her as a ruler of great wisdom, absolutely trusted by the male chieftains and warriors of her own people, who deferred to her ability to make decisions for the community at times of peril … The correspondence with Solomon, which the Qur’an details, shows the Queen of Sheba as a diplomat of great skill and foresight; * سَبَا name of Sura 34, Meccan sura, so-named because of the mention in verses 15–21 of the story of the people of ‘Sheba’.

سب/ب/ب s–b–b reason; ladder, connection, rope; to revile; severance.
Of this root, three forms occur 11 times in the Qur’an: سبب sabba twice, سباب sabab five times and سبب abab four times.

وَلَا تَسْتَوَّوا الْدِّينِ do not revile the [deities] they [the disbelievers] call on beside God, lest they in hostility/revenge revile God without knowledge.

سِبْب [n.; pl. سباب sabāb] 1 rope, ladder من كان 22:15 (18) يظن أن لن ينصره الله في الدنيا والآخرة فليتى ثُمَّ ليقطع لي㗣ير هل يذهبن كيده ما يغيب whoever thinks that God will not grant him assistance/aid/victory in this world and the next, let him stretch a rope/ladder up to the sky, [then climb all the way up] then let him sever [it], then let him see whether his guile does away with what enrages [him] 2 means by which things may be accomplished, a way إنما كان له في الأرض وما آتٍ به من كل شيء سببًا We established him in the land, and gave him of everything a way/some means [to achieve them]; and toppled them with his sabab all bonds between them became severed (or, they became completely lost).

سَبَحُوا s–b–t resting, keeping the Sabbath. Of this root, three forms occur nine times in the Qur’an: يسبحون once; السبت sabt six times and سبتSabat subāt twice.

يسبحون [imperf. of v. سبب sabata., intrans.] to come into the Sabbath day, to keep the Sabbath إذْ تأتيهم حينأتيهم يوم 7:163 (18) السبتهم شرعاً ويومن لا يسبحون لا يأتيهم how their fish came visibly to them on their Sabbath day, but on the day when they did not have the Sabbath they did not come.

السبت sabt [n.] the Sabbath لا لا تَصَلوا في السبت 4:154 (25) do not break the Sabbath.

وهو الذي جعل لكم الليل لِيَنسَأَ والْيَومَ 25:47 (25) سباتاً He it is who made the night a covering for you, and sleep as rest.

سَبَحَ s–b–h to swim, to cover a long distance; to spread or disperse in the land, to dig or burrow in the earth; to be active, to toil; to be free, to declare as free from impurity. Of this root, five forms
occur 89 times in the Qur’an: يسبحُ يسَبِحُ two; يسبح sabha four; يسَبِحُ subḥān 41 times; يسْبِيحُ tāsīḥ two and musabbiḥūn two.

يسبحُ yasbahu [imperf. of v. سُبِحَ sabha, intrans.] to trail or pass along, to trail in space (36:40) it is not for the sun to overtake the moon, nor can the night outrun the day—each passes along in an orbit.

سُبِحَ sabha [v. II, trans.] 1 to declare to be free of every imperfection, impurity, or of everything derogatory; to glorify, to exalt God alone above whatever is imparted to Him, to glorify Him إنَّ الدَّنَّٰنِّيَنَّ عِنْدَ رَبِّكَ لَا يَسْتَكِبِّرُونَ عَنِ عِبَادَتِهِ وَيَسْبِحُونَ وَهُوَ سَبِحُونَ (7:206) those who are with your Lord do not disdain Him—they glorify Him and to Him they prostrate themselves 2 [also with no obj.] to sing the praise of, or to worship [God] فَخَرَجَ عَلَى قُوَّمَهُ مِنْ (19:1) he came out of the sanctuary to his people, and signalled to them—Worship [God] morning and evening’; قال أُوْسَطْهُمْ أَلَّا كُمْ لَوْلَا يسِبِحُونَ (68:28) the wisest of them said, ‘Did I not say to you, ‘Will you not glorify God?’’ [in other interpretations: will you not submit [the affair] to the will of God?, or, will you not section off [a share for the poor]?!] 3 [with so-called ‘redundant’ prep. لَ (حرف الْجُرَّ الزائد)] to be constant at glorifying God, to wholly submit to His command يسِبِحُ لَهُمْ مَا فِي السَّمُوَاتِ وَمَا فِي الْأَرْضِ (64:1) everything that is in the heavens and Earth glorifies God, [stands as signs of His glory] 4 [with prep. لِ] to be constant in the praise of يسِبِحُوْنَ بِحَمَّادَ رَبِّهِمْ (39:75) they are constant in the praise of their Lord 4 to serve/glory You much.

سِبْحٌ sabha [n./v. n.] range, scope; opportunity for action; toiling, work إنَّ لَكَ فِي النَّهَارِ سِبْحًا طَوِيلاً (73:7) in the day-time, you have an opportunity for toiling 5 [v. n.] (act of) swimming; floating; sailing; gliding; fast running, sweeping ahead and the ones sweeping ahead at full speed.

سابِحاتَ sabihat [pl. of fem. act. part. سَابِحَة sābīhatun] ones who swim, swimmers; floaters; gliders; fast running horses (79:3)
والسبحات سبحة

**سبحان** [v. n., always in construct (اضفاعة), with a nominal item denoting God, used interjectionally] 1 praise and glory be to 2 [interjection with prep. عَنّ (in contexts where unfitting attributes are associated with God)] may He be exalted above [such a thing] and they attribute/invent sons and daughters to Him without any true knowledge–far and exalted is He above that by which they describe [Him]!

**tasbih** I [n./v. n.] praising, exalting, worship though you do not understand their [all beings] praise/praising/worship II [n.] supererogatory prayer [of] each He knows its prayer and glorification [also interpreted as: every creature knows their own prayer and glorification].

**المسبحين** [pl. of act. part. musabbih] those who praise God, the pious had he not been one of those who glorified God.

**أسباط** [borrowing from Hebrew occurring five times in the Qur’an] tribes of the children of Israel and We cut them up into twelve tribes, [distinct] communities.

**سبعون** s–b–ّc number seven, to make up a group of seven, to be the seventh; animals and birds of prey (this meaning is said to be derived from seven, which is considered a perfect and powerful number). Of this root, three forms occur 28 times in the Qur’an:

سبع sab 24 times; سبُع sabū three times and سُبُع sabū once.

عسَرْهَا علَيْهِم سبَع ليالٍ (7:7) He mustered it against them for seven nights.

سبعون sabūn [card. no.] 1 seventy

(69:32)
and roll him in a chain [the measurement of which is] seventy cubits 2 countless times, innumerable times (9:80) even if you ask forgiveness for them seventy times, God will not forgive them [no matter how many times you may ask].

'Al-sabu' [coll. n.] wild beasts, animals and birds of prey forbidden to you [for food] are dead un-slaughtered animals [...] and what has been savaged by a beast of prey, save that which you [yourselves] have managed to slaughter while it was still alive.

S–b–gh to be ample, complete, abundant; (of garments and attire) to be long and overflowing; ease of living. Of this root, two forms occur once each in the Qur'an: سِبْغة سَبِيْحَة and سَبِيحَة.

Sibaghah [v. IV, trans.] to bestow generously and abundantly, to lavish and He has lavished on you His bounties, apparent and hidden.

Sabihtaghath [pl. of fem. n. سَبِيْحَتٰنِ] full-length coat of mail [saying, to him] ‘Make full-length coats of mail, and measure well the links.’

S–b–q being ahead, in front, outpacing, outstripping. Of this root, six forms occur 37 times in the Qur’an: سِبْقُ سَبَقُ four times; سِبْقُ ستَبَقُ five times; سِبْقُ سِبْقُ سَبَقُ once; سِبْقُ سِبْقُ سَبَقُ eight times and مِسْبُوقُ سِبْقُ مِسْبُوقُ twice.

Sabqa i 1 [v. intrans.] 1 to go past, to go before (20:99) in this way We relate to you [Prophet] stories of what went on before; *لَوْلَا كَتَابَ مِنْ اللَّهِ (8:68) had it not been for a decree from God that had already been issued; *إِلَّا مِنْ سِبْقٍ عَلَيْهِ القُوْلُ (11:40) except those against whom the sentence has already been passed [lit. the word has passed against them] II [v. trans.] 1 to do something before others أَتَأْتَونَ الفَاحْشَاءَ مَا سَيْبَقُ مِنْ أَحَدٍ مِنَ الْعَالَمِينَ how can you practise the obscenity which not one community before you has
ever committed? to outrace, to outstrip, to beat someone to
and those who disbelieve say, concerning the believers, ‘If it [the new faith]
were good, they [the believers] would not have beaten us to
[embracing] it’ [with no obj.] to go beyond reach, to be ahead,
to outrace, to outstrip, to win the disbelievers
should not think they have won.

سابقوا [imper. v. III, intrans.] to vie or race with one
other [v. I, intrans.] to go beyond, to overtake, to win vie for forgiveness from your
Lord.

استباقَ [v. VIII, trans.] to race for, to compete for
and they raced for the door.

سبق sabq [v. n., used adverbially for intensification] getting
ahead of others, outracing, overtaking overtaking swiftly.

سباق sabiq [act. part.] one who precedes or gets ahead of others
in a race, outstripping and of them some are outstripping [others] in good deeds, by God’s
leave.

مسبوق masbūq [pass. part.] one who is outstripped, overtaken,
outdone, outrun; one who is stopped, prevented We ordained death among you, and we
are not to be outrun [also: stopped].

s–b–l road, highway; cause; (of rain) to fall down in heavy
showers, (of clothes) to be down to the ankles; (of wheat) to put
forth its ears. Of this root, two forms occur 170 times in the
Qur’an: سبيل sabīl 160 times and subul 10 times.

سبيل sabīl [n., pl. subul] 1 highway, road,
and indeed they [the towns of the people of Lot and Midian] are
on a highway remaining [till now]; *the
traveller/wayfarer, *set them free [lit. release
their way]; *then do not act against them in any way; *you will never find for him a
way out; *you waylay travellers [lit. you cut
off the highway]; *40:11* God gives them another way out 2 cause (61:11) and you struggle for His cause with your possessions and your persons; *42:42* there is cause to act only against those who oppress people 3 [with the definite article] the right path, the power of reasoning, the ability to discriminate between good and evil, the way to God (76:3) إِنَّا هَدَيْنَاهُ 4 We guided him to the [right] way; then he is either thankful or ungrateful 4 way of this life (80:20) مَثْمُ الْسَّبِيلِ when He [God] enabled him to find a way.

**سَبِيلُ**\(\text{سِبِيلٍ}\) [stem] 
\[\text{s–t–t}\] as a result of a regressive assimilation between the sounds \(\text{d} / \text{l} / \text{ll}\) and \(\text{s} / \text{l} / \text{s}\) the cardinal number ست (sitt) (six) and its derivatives are traditionally classified under root س–ت–ت instead of root س–د–س. Of this root, two forms occur eight times in the Qur’an: ست sitt seven times and ستين sittîn once.

ولَقَدْ خَلَفْنَا السَّمَوَاتَ والأَرْضَ وَمَا بِيْنَهُمَا We created the heavens, and the earth, and that in between them in six Days, and no weariness touched Us.

فَمَنْ لَمْ يَسْتَطِعْ فِإِبْطَاعَ سَبِيلِ ستِين مسِكِينَا (4:58) and anyone unable to do this should feed sixty needy persons.

**سَبِيلُ**\(\text{سِبِيلٌ}\) [stem] 
\[\text{s–t–r}\] to cover, to conceal, to hide; to take cover; veil, covering. Of this root, three forms occur once each in the Qur’an: تَسْتَطِيرُون تَسْتَطِيرْ; ست sibr and مُسْتَطِيرُون mastūr.

تَسْتَطِيرُون [imperf. of v. VIII] to cover oneself, to hide oneself وما كُنْتُمْ تَسْتَطِيرُونَ ۛ أَنْ يَشْهَدَ عَلَيْكُمْ سَمَعَكُمْ وَلاَ أَصْنَارَكُمْ وَلاَ جُلُوكُمْ (22:41) yet you did not try to hide [your bad actions] lest your ears, your eyes and your skin testify against you.

سَبِيلُ [stem] 
\[\text{s–t–r}\] [n./n.] covering, veiling, sheltering; veil, shelter حتى إِذَا بَلَغَ مَعْطَفُ الصَّمْسَ وَجَذَا تَطَيَّرَ ۛ عَلَى قَوْمٍ لَمْ نَجِلَ لَهُمْ مَنْ دُونَهُ سِبِيرًا (90:18) until he reached [the time/place of] sunrise, he found that it rises on a people for whom We had not provided shelter from it.

**مُسْتَطِيرُون** [pass. part.] hidden, invisible (some
grammatically-orientated commentators consider the passive participle here in this context to convey the meaning of the active one. سَاَئِر (sātīr) (17:45) \(\text{when you recite the Qur'an, We place between you and those who do not believe in the life to come a hidden barrier (or, a covering).}\)

سُجُود \(s–j–d\) prostrating with the forehead touching the ground; submission; adoration; worship. Of this root, eight forms occur 90 times in the Qur'an: سُجُود \(sajada\) 35 times; سُجُود four times; ساجِد ساجِدونٰ ساجِدّ once; ساجِدونٰ ساجِد 11 times; ساجِد ساجِد 11 times; ساجِد ساجِد 22 times and ساجِد masjid six times.

سَاجِد \(sajada\) u [v. intrans] 1 to prostrate oneself or bow down in humility وَإِذَا قَبَلَ مِنَ السَّجَدَةِ سِجَدْنَا لَهُمْ (17:61) \(\text{when We said to the angels, 'Bow down before Adam.'}\) 2 [jur.] to prostrate oneself as part of the prescribed prayers فَإِذَا سِجَدُوا فَلَيْكُونَ وَرَأَكُمْ (4:102) and when they have completed their prostration, let them fall to the rear behind you 3 to submit and accept the Faith 4 and إِلَّاَّ الَّذِينَ اسْتَكْبَرُونَ عَنْ عِيَادَتِهِ (7:206) those who are with your Lord do not disdain from worshipping Him—they glorify Him and to Him they prostrate themselves 5 to follow the order set by God for the Universe والْجَمْهُورُ وَالشَّجَرُ سِجَدُانُ (55:6) the plants and the trees prostrate (or, fall into the Grand Design).

سِجُود (1) sujud [v. n./n.] prostrating, prostration \(\text{their mark is on their faces from the traces of prostration/prostrating}.\)

سَاجِد [act. part./n.; pl. ساجِدٰ ساجِدٰ ساجِدّ] 1 one who prostrates himself and ساجِدّ one who prostrates not one of those who prostrated; *\(\text{the angels, and those who never fail to perform the prayers [lit. in bowing, prostrating themselves] and those who}\)
enjoin goodness and forbid evil; *Am mīn hū wiqānta ʿa‘ana al-lillāl sājadā (9:39)*
[just consider] the one who spends the night in devotion,
[prostrating himself and standing] in constant prayer 2 one
humble himself, one submitting (7:120)  

والْقَائِمُ السَّحْرُ السَّاجِدُينَ َوَاِلْقَائِمُ السَّحْرُ السَّاجِدُينَ
so the sorcerers fell down in complete submission.

سُجَدَ [intens. act. part.; pl. of ساجد sājid] prostrating in
worship, humility or out of respect (7:161) and
enter the gate humbly; *سُجَدَ َوَلَا يَخْلُو الْبَابُ سَجِدًا* (26:22)
constant worshippers [lit. those who bow and prostrate themselves].

مَسْجِد [n. of place.; pl. مساجد masājid] 1 mosque (9:108)
لاَ تَنْتَمَوْا فِيهِ أُمَّةً فِي نَفْسِ أَمْسِكٍ أَسْتَنْعَلَ النَّقُوَدُ مِنْ أَوْلِي الْبَيْنِ أَحْقَ أَنْ تَقْبَأَ فِيهِ never stand
in it; a mosque founded on consciousness of God from the first
day is more fitting a place for you to worship in [it]; *(17:1) the
masjid al-aqṣā (17:1) the
masjid al-haram
the Sacred Mosque in Mecca; *(18:21)
قالَ الَّذِينَ ُغُلِّبُوا عَلَى أَمْرِهِمْ لَنَتَخَدَّنَّ عَلَيْهِمْ مَسْجِدًا
said those who had control
over their affairs, ‘We shall build over them a place of worship.’

* name of Sura 32, Meccan sura, so-named because of
the reference in verse 15 to the believers’ ‘falling down’ in
worship when the Divine messages are recited to them. This sura
should be distinguished from Sura 41 which is called
حم المسجدة or
فَمَا صَلَّتُ حم
(see حم hā mīm and
فَمَا صَلَّتُ حم
f–s–l).

سُجَرْ [s–j–r to fill, to flow, to overflow; to stretch, to
elongate; to set on fire, fuel. Of this root, three forms occur once each in the
Qur’an: يُسَجَّرُونَ yusjarūn; سُجِّرُونَ sujjirat and
مسجور masjūr.

سُجِّرُونَ yusjarūn [imperf. of pass. v. سجر sujira] to be stuffed,
to be packed in, to be thrust (40:72)
في الحَمِيمٍ ثُمَّ فِي النَّارِ يُسَجَّرُونَ into
scalding water, and then into the Fire, they are thrust.

سُجَرْ sujīr [pass. of v. II] to be filled to the point
of overflowing; to be set on fire (81:6)
وإِذَا الْبَحْرُ سُجَّرَتُ when
the seas boil over (or, when they are set on fire, or, when they are joined
together in one overflowing mass).

مسجور masjūr [pass. part.] the one which is filled, the one
which is set on fire and by the ocean ever-filled.

s–j–l the commentators and philologists who derive the two words سَجِيلٌ سَجِيلٌ سِجِيلٌ سِجِيلٌ سِجِيلٌ سِجِيلٌ سِجِيلٌ سِجِيلٌ سِجِيلٌ سِجِيلٌ سِجِيلٌ سِجِيلٌ سِجِيلٌ سِجِيلٌ سِجِيلٌ سِجِيلٌ سِجِيلٌ سِجِيلٌ سِجِيلٌ سِجِيلٌ سِجِيلٌ سِجِيلٌ سِجِيلٌ سِجِيلٌ سِجِيلٌ سِجِيلٌ سِجِيلٌ سِجِيلٌ Sijil and Sijil from this root base their judgement on the semantic connection they see between these two words and the basic concepts associated with this root. These include: great buckets full to the brim with water, the amount of water contained in large buckets, large buckets at the mouth of a well; turn-taking in a duet and handling, in a relay (hence the meaning of dialogue, record, recording etc.). Others consider these two words as borrowings into pre-Islamic Arab times: سَجِيلٌ سَجِيلٌ Sijil from Ethiopic and سَجِيلٌ Sijil from Persian. Recent scholarship, however, suggests a Greek origin, through Syriac, for سَجِيلٌ Sijil. In the Quran سَجِيلٌ Sijil occurs once while سَجِيلٌ Sijil occurs three times.

سَجِيلٌ [n.] scribe, overseer of records; written scroll يَوْمَ نَطَوَّي السِّمَاةَ كَطْيَ السِّجِيلِ لِلْكُتُبِ (104:21) on the Day, We roll up the skies the way a scribe rolls up scrolls (or, the way a folded up scroll rolls up/enfolds [its] writings).

سَجِيلٌ [n.] baked clay وَأَمْطَرْنَا عَلَيْهِمْ حَجَّارَةً مِن سَجِيلٍ (4:74) and We rained on them stones of baked clay.

s–j–n prison, imprisonment, confinement, detention. Philologists who derive the Qur’anic word سَجِينٌ Sijin from this root suggest ‘containment’ as the semantic link between the two, but it has also been suggested that it could be a borrowing from Latin ‘insignia’, the Roman emperor’s stamp which used to be affixed to important records. Also it has been suggested that this root was borrowed from Persian or Ethiopic. Of this root, five forms occur 12 times in the Qur’an: يَسْجَن يَسْجَن يَسْجَن يَسْجَن يَسْجَن يَسْجَن يَسْجَن يَسْجَن يَسْجَن يَسْجَن يَسْجَن يَسْجَن يَسْجَن

سَجِينٌ سَجِينٌ Sijin six times and سَجِينٌ Sijin twice.

يَسْجَن [imperf. of v. trans.; pass. v. يُسْجَن yusjan] to imprison, to detain

ثَمَّ بَدَا لَهُمْ مَنْ بَعْدَ مَا رَآهَا الآيَاتُ لِيْسَ جَنَّةٌ حَتَّى حَينٍ (12:35) but it occurred to them, [even] after seeing the evidence [for his
innocence], that they should imprison him for a while.

مسجونين masjūnīn [pl. of pas. part. masjūn] one imprisoned

if you take any god other than me, I will make you among the prisoners.

سجين sijīn [n.] a written record enumerating the bad deeds of the wicked

the list of the wicked is in Sijīn, what will explain to you what Sijīn is?—a clearly numbered list.

ساج s-j-y (of the night) to become silent, quiet or still, to calm down, to become tranquil, placid. Of this root, only ساج sajā occurs once in the Qur’an.

ساج sajā u [v. intrans.] to be quiet, to be still, to be tranquil, to be serene (93:2) and by the night, when it grows still.

سجح s-h-b to drag, to pull along the ground, to trail; cloud, cover, film. Of this root, two forms occur 11 times in the Qur’an: يُسحَب yushabūn twice and سحاب saḥāb nine times.

سحاب yushabūn [pass. imperf. of v. trans. سحب sahaba] to be pulled, to be dragged on the Day when they are dragged through Hell on their faces.

سحاب saḥāb [collec. n.] clouds

حَتَّى إِذَا أُلْتَتْ سَحَابٌ تَقَالُوا سَفَناً until when they [the winds] bear heavy clouds, We drive them to a dead land, and send down water.

سجح s-h-t to eradicate, to scrape off; unlawful gain, illicit earning. Of this root, two forms occur four times in the Qur’an: يُسحَب yushāt once and سحث suḥt three times.

سحث yushāt [imperf. of v. IV, trans.] to eradicate, to destroy completely do not invent lies against God, lest He obliterate you with punishment.

سحث suḥt [n.] illicitly gained money, ill-gotten property (5:42) eagerly listening to falsehood and greedily consuming ill-gotten gains.
s-h-r to be turned from one’s course of action; to fascinate, to enchant, magic, sorcery, conjuring, works of magic; the last third of the night, time just before the breaking of dawn; lungs, stomach, food and drink; nourishment. سحر sihr, magic, is considered by some scholars to be a borrowing from either Akkadian or Aramaic. Of this root, 14 forms occur 63 times in the Qur’an: سحر sahara twice; سحر tusharūn once; سحر sihr 27 times; سحر sahir 12 times; سحر ساحران sāhirān once; سحر ساحرون sāhirūn once; سحر saharatun eight times; سحار mashūr three times; سحار musahharīn twice; سحار sahar once and سحار ashār twice.

سحر sahara u [v. trans., pass. v, سحر tushar] 1 to enchant, to bewitch

ومهما تأتنا به من عابية سحرنا به فما تحن ناك بمؤمنين (7:132) whatever spell you bring to us to bewitch us with, we will not believe in you 2 to be deceived, deluded (23:89) then how can you be so deluded?!

سحر sihr [n./v. n.] 1 sorcery, witchcraft, magic

ولكن (2:102) ولكن the devils who disobeyed, teaching people witchcraft 2 work of sorcery or magic, spells

سحروا أعين الناس واسترهوهم وجاجوا بسحر عظيم (7:116) they cast a spell on the eyes of the people and endeavoured to frighten them and brought about a great work of sorcery 3 enchanting, bewitching

فإذا حيالهم وعصيهم يختبئ إله من سحرهم فإنها تسمعى (20:66) and lo and behold, through their sorcery their ropes and staffs were made to appear to him to be moving.

ساحر sāhir [act. part./n.; dual ساحران sāhirān; pl. سحرة saharatun] 1 sorcerer, magician, enchanter

إني هذا ساحران (20:63) إن هذان ساحران these two are sorcerers who desire to drive you out of your land with their sorcery 2 learned person (in an interpretation of verse 43:49) يأْيَلِيْهَا السَّاهِرَ اذْأَفَنَة رَبَّكَ بِهَا taught a learned man/sorcerer, call on your Lord for us, according to His covenant—we will certainly accept guidance.

سحاح saḥhār [intens. act. part.] master sorcerer

يأْوُلِينَ يَكُلُّ (26:37) يأْوُلِينَ يَكُلُّ to summon every accomplished sorcerer to you.

مسحور mashūr [pass. part.] bewitched

إني تتبعون إلا رجالاً (17:47) إني تتبعون إلا رجالاً
You are only following a man who is bewitched.

\textit{musahharin} [pl. of pass. part. \textit{musahhar}] completely bewitched; one who created with a stomach and lungs in order to eat, drink and breathe, i.e. a mere human being 
*يَأْتِي مَنْ مِنَ السُّحْرِينَ (26:185) but they replied, ‘You are bewitched’ (or, only a human being) [lit. you are one created with stomach and other organs for eating and drinking].

\textit{sahar} [n.; pl. *'ashār] dawn, the time just before dawn, the small hours of the night \textit{وَالْمُسْتَغْفِرُينَ بالْسَحْرِ} (3:17 and those praying for forgiveness before dawn).

\textit{s–h–q} to grind into fine dust; to be far off, to go very deeply. Of this root, two words occur each in the Qur’an: سِحْقًا and سَحِيقَةَ.

\textit{suhqan} [v. n. used interjectionally] away with! (67:11) فَسِحْقًا لأِنْحَابِ السَّمِير away with the inhabitants of the blazing Fire.

\textit{sahiq} [quasi-act. part.] distant; faraway, very deep أوُ دُرِّي بهَ الرَّيْحُ في مِكَانِ سِحْقَى or the wind flings him in a faraway place.

\textit{ishaq} (see alphabetically).

\textit{s–h–l} to scrape off, to strip off, to slice; to strike; shore of a sea or a great river. Of this root, only \textit{sahil} occurs once in the Qur’an.

\textit{sahil} [n.] shore, riverbank (20:39 \textit{فَلِبَلَّبَهُ الْيَمُّ بِالسَّاحِل} let the river/sea [the great waters] cast it on the bank.

\textit{s–kh–r} to force, to constrain, to be made subservient, to use as a subject of forced labour; to ridicule. Of this root, seven forms occur 42 times in the Qur’an: سَخْرُ 11 times; سَخْرُ sakhira 22 times; يَسْتَخْرُونَ yastashkhrūn once; سَخْرِينِ sākhirīn once; سِخْرِيَّاً sikhriyyan once; سُخْرِيَّةً sukhriyyan once and مُسْخَرُ musakhkhar four times.
sakhira a [v. intrans. with prep. من] to scorn, to ridicule (49:11)
لَا يَسْخَرُ قُوُّمٌ مِّنْ قُوُّمٍ عَسَى أَنْ يَكُونَواْ خَيْرًا مِّنْهُمْ
no people should jeer at others, lest they be better than them.

Sakhkhara [v. II, trans.] 1 to cause to be subservient
ثُمَّ تَذَكَّرُواْ نَعَمَهُ رَبُّكَ إِذَا سَتَوَتَّمْ عَلَيْهِ تَقُولُواْ سَبِيعُ الْيَوْمِ سَخْرٌ لَّنَا هَذَا (43:13)
so that you may remember the favour of your Lord when you are seated on them and say, ‘Glory be to Him who has subjected this to us’ 2 to make something of use to another وَسَخْرَى لَّكُمْ الْلَّيْلُ (14:33)
and the night and day useful to you.

Yastaskhirūn [imperf. of v. X, intrans.] to encourage one another to ridicule, to scorn, to act in a scornful way (37:14)
وَإِذَا رَوَأُواْ عَالِيَةً يُسَتَّسَخْرُونَ and resort to ridicule when they see a sign.

Sikhibiya [nominalised v. n.] object of ridicule, laughing-stock
وَقَالُواْ مَا لَنَا لَنَا لَبِنَاءٌ كَنَّا نُذُرُهُمْ مِّنْ الْأَشَرٍ (3:62)
and they will say, ‘Why do we not see those we thought were bad and took as a laughing-stock?, could it be that our eyes have missed them?’

Sukhibiya [nominalised v. n.] forced labour; servitude; labour force
وَرَفَعَنَا بِعَضُهُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِّتَبْنُدَ بِعَضُهُمْ بِعَضًا (43:32)
and We raised some of them above others in rank, so that some of them may take others in servitude.

Musakkhari [pass. part.] 1 subjected, made subservient, compelled to work or serve
وَالشَّمْسُ وَالْقَمَرُ وَالْكُوْمُ مَسْخَرْتَانِ بِأَمْرِهِ (7:54)
the sun, the moon and the stars, all of which are made subservient by His order 2 sustained by His order (16:79)
أَلَمْ يَرْوَى إِلَى الْطَّيْرِ مَسْخَرَتَانِ فِي جَوَّ السَّمَاءِ مَا يُسَبِّكُنَّ إِلَّا اللَّهُ do they not look at the birds, sustained in the air of the sky, nothing holding them up except God?

s–kh–t wrath, anger, displeasure. Of this root, three forms occur four times in the Qur’an: سَخَطْ سَخَطَتاْ sakhiṭa twice; سَخَطْيَا askhaṭa once and سَخَطْ سَخَخَات sakhaṭ once.

Sakhiṭa a [v. intrans.] 1 to become angry, to condemn, to become wrathful (5:80)
لِيَسْخَرُواْ لَهُمْ أَفْسَحُهُمْ أَنْ سَخَطَ اللَّهُ عَلَيْهِمْ so vile is what their souls have put forward for them that God has condemned them 2 to be dissatisfied, to grumble (9:58)
وَإِنْ لَمْ يُعْطِواْ
but if they are not given [a share] of it, they become angry.

askhaṭa [v. IV, intrans.] to cause to be angry, to incur wrath, to cause displeasure, (47:28) they practised things that incurred God’s wrath, and disdained to please Him.

sakhaṭ [n./v. n.] anger, wrath, rage, condemnation (3:162) is the one who pursues God’s good pleasure like the one who has incurred God’s wrath?

s–d–d blocking, closing, plugging; to direct, to be to the point, to be correct. Of this root, three forms occur six times in the Qur’an: Sadd three times; al-saddayn once and sadid twice.

sadd [n./v. n.] blockage, dam, barrier; blocking you set up a barrier between us and them.

al-saddayn [dual of n. Sadd] the two dams, the two barriers (18:93) until when he reached a place between two [mountain] barriers...

sadid [quasi-act. part.] apt, correct, straight, pertinent, to the point (33:70) be mindful of God, speak in a direct fashion and to good purpose.

s–d–r flowing down, continuing without interruption; lote tree. Of this root, only sidra occurs twice each in the Qur’an.

sidraṭun [n.; collect n. Sidr] lote tree and We replaced for them their two gardens with two others that yielded bitter fruit, tamarisk bushes and a few lote trees; * sidr the Lote tree marking the end of the road, the pinnacle Lote tree, the Lote tree of maximum limit, the Lote tree beyond which neither angel nor prophet may pass and which casts its shade over Paradise, this tree, said to be located either in the sixth or seventh Heaven, marks the point
beyond which progression, physical or abstract, cannot be made. At this tree the Prophet experienced, during his night ascension through the Heavens, visions beyond human comprehension.

سنس سداس s–d–s (see ساتس s–t–t) the number six is the basic concept associated with this root. Of this root, two forms occur five times in the Qur’an: سدس sudus four times and سداس sādis twice.

سنس sudus [n.] one sixth and to his parents, to each one of the two, the sixth [part].

سنس sādis [ord. no./act. part.] a sixth one; the one that makes five into six ولا خمسة إلا هو سادسهم (58:7) nor are there five but He is their sixth (or, He makes them into six).

سندر سدی s–d–w/y to stretch the hands forward, to elongate, to stride, to do a favour to; to neglect, to cast something away. Of this root, only سندر sudā occurs once in the Qur’an.

سندر sudā [v. n. used adverbially] in vain, aimlessly, alone, neglected does man think he will be left alone [to his own devices, or, not taken to account]?

سندر s–r–b to seep in, to leak out, to flow out; an underground passage; to flock, a flock; to be blurred. Of this root, three forms occur four times in the Qur’an: سندر saraban once; سندر sarāb twice and سندر sārib once.

سندر saraban [v. n. used adverbially] by stealth, furtively; tunnel-like نسي هو هما فاتخذ سبيلها في البحر سندر (18:61) they forgot their fish, which made its way into the sea furtively (or, dipping in the water).

سندر sarāb I [n.] mirage but the deeds of those who disbelieve are like a mirage in a desert سندر II [v. n. used as quasi-act. part/n.] moving, travelling (78:20) وسدرت الجبال فكانت سندرًا when the mountains are set in motion and become a moving object (or, and become like a mirage).

سندر sārib [act. part.] moving about openly; sallying; moving about in stealth; skulking سواء منكم من سندر القول ومن جهر به (13:10)
s–r–b–l wrapping, garment, a coat of mail; to crumble sarābīl is considered as an early borrowing from Persian. Of this root, only sarābil occurs three times in the Qur’an.

s–r–j saddle, saddle making; lantern, to light up a lantern. Sirāj is considered by some philologists to be a borrowing from Persian. Of this root, only Sirāj occurs four times in the Qur’an.

s–r–h to go to pasture, to set free. Of this root, four forms occur seven times in the Qur’an: tasrāhūn once; tasrāhū an once; tasriḥ three times; sarāhan twice and sarāha tasriḥ once.

tasrāhūn [imperf. of v. intrans.] to go out to pasture and in them there is beauty for you when you bring them home [to rest] and when you drive them out [to pasture].

A’sārīh [imperf. of v. II. trans.] to set free, to release, to grant a divorce to if you desire the present life and its finery, then come, I will make provision for you and release you [from the
bondage of marriage] in an amicable way.

سراناُ [v. n.] releasing, setting free

make provision for them and release them in an amicable way.

تسرِيح [v. n. of v. II] setting free, releasing
divorce is [revocable only] twice, [after which husbands are] either to keep [their wives] in an acceptable manner or release [them] graciously.

سّ-رّ-د to put things in a consecutive manner, relating in a sequence; to interweave; coat of mail, to make a coat of mail. It has been suggested, however, that the sense of ‘coat of mail’ is a borrowing from Persian. Of this root, only سّ-رّ sard occurs once in the Qur’an.

سرد sard [n.; v. n.] links in a coat of mail; making links in a coat of mail: saying to him, ‘Make full-length coats of mail, and measure well the links.’

سّ-رّ-د-ق tent and awning. It has been suggested that this root is a borrowing from Persian. Of this root, only سّراديق surādiq occurs once in the Qur’an.

سراديق surādiq [n.] awning, tent, pavilion, a cover of smoke, dust or fire in the shape of a tent

We have prepared for the wrongdoers Fire whose pavilion will surround them from all sides.

سّ-رّ-ر the inside, base (e.g. of the head or the navel), innermost part of an object; secrecy, secrets; seat, bed; pleasure, to please, to delight. Of this root, nine forms occur 44 times in the Qur’an: سّ-رّ-ر tasurr once; سّ-رّ-ر اسّرَra 18 times; سّ-رّ-ر اسّرِرَr twice; سّ-رّ-ر اسّرَرَir 11 times; سّ-رّ-ر سَرّرَrur once; سّ-رّ-ر مسّرَrur twice; سّ-رّ-ر سرّاَr twice; سّ-رّ-ر سرّرَrur five times and سّ-رّ-ر سرّر* rur six times.

tasurr [imperf. of v. II, trans.] to delight, to please, to make happy

it should be a bright yellow cow, that delights the onlookers.
اسرار [v. IV, trans.] 1 to conceal, to keep as a secret but Joseph kept it [secret] to himself and did not reveal it to them 2 to convey in secrecy, to tell in confidence and when the Prophet told something in confidence to one of his wives; so they conferred secretly 3 to treasure, to hide. ‘Good news! Here is a boy!’ and they treasured him as merchandise 4 (possibly, according to an opposite meaning of اسرى) to reveal, to declare, to manifest and they will be openly remorseful when they see the chastisement (or, according to the more popular interpretation, secretly).

إسرار [v. n.] 1 concealing, conning, scheming that was so because they said to those who hate what God has sent down, ‘We will obey you in some matters’, but God knows their secret scheming 2 [adverbially] confidentially, secretly, privately then I have tried preaching to them in public and speaking to them in private.

سراً 1 secret 2 do they think We cannot hear their secret talk and their private counsel? 3 mystery that was sent down by Him who knows the secrets/mystery of the heavens and earth 4 [adverb.] in private, secretly, furtively, but do not make agreements with them secretly.

سرور [n.] pleasure, happiness and He accorded them radiance and gladness.

مسرور [pass. part.] well-pleased, rejoicing to His people well-pleased.

السراً [n. (in opposition to الضراء) happy state of life, freedom from adversity, happiness 3:134 who give both in prosperity and adversity and they said, ‘Hardship and affluence befell our forefathers’ (or, they had a
mixture of good and bad—they led a normal life).

سَرَعُ [pl. of n. سَرْعٍ] couch, throne (43:34) and [would have made] for their houses gates [of silver], and couches upon which they recline.

s–r–c speed, to hasten, fast, quick. Of this root, four forms occur 23 times in the Qur’an: يُسَارِعُ nine times; سَرِيٰعُ 10 times; سِرَاعًا سِرَاعًا twice and أَسْرَعُ أَسْرَعُ ‘asra’ twice.

يُسَارِعُ [imperf. of v. III, intrans. with prep. في] to hasten, to speed up (23:56) We hasten to them the good things.

سَرِيٰعُ [quasi-act. part.] swift, prompt and He is swift at reckoning.

سِرَاعًا سِرَاعًا [pl. of quasi-act. part. سَرَعُ, used adverbially] in haste (70:43) on the Day they emerge from the graves in haste.

وَهُوُ أَسْرَعُ الْخَاسِبِينَ (6:62) and He is the swiftest of all reckoners.

s–r–f to be heedless or negligent, to pass by or leave behind, to exceed all bounds, to be extravagant or immoderate. Of this root, three forms occur 23 times in the Qur’an: أَسْرَافًا أَسْرَافًا six times; أَسْرَفْ أَسْرَفْ ‘isra’f twice and أَسْرَفْ أَسْرَفْ ‘asrafa six times.

أَسْرَافًا أَسْرَافًا [v. IV, intrans.] to be extravagant, to go beyond the limit, to be wasteful and those who, when they spend, are neither wasteful nor stingy, but keep between these to a just balance; *وَمَنْ (17:33) of those who, when they spend, are neither wasteful nor stingy, but keep between these to a just balance; and whosoever is slain unjustly—We have given a mandate to the custodian of his rights, so let him not be excessive in slaughtering, let him stay within the boundaries of the law.

أَسْرَافًا أَسْرَافًا [v. n.] exceeding the bounds, extravagance, lack of moderation ربَّنَا اغْفِرْ لَنَا ذَنُوبٍ وأَسْرَافًا فِي أَمَرَنا (3:147) our Lord, forgive us our sins and extravagance in [conducting] [all of] our
affairs.

مَسْرِفٌ musrifūn [pl. of act. part. مُسْرِف musrif] extravagant person, one who exceeds the limits in his actions (7:31) and eat and drink [as We have permitted]—do not be excessive—God does not like excessive people.

s-r-q to steal, pilfer and to take away by stealth. Of this root, four forms occur nine times in the Qur’an: سَرَقَ sarqa four times; أَسْتَرَقَ istaraqa once; سَارَقَهُ sāriq twice and سَارَقُونَ sāriqūn twice.

قَالُوا إِنْ يُسْرَقَ فَقَدَ (12:77) they said, ‘If he steals, [there should be no surprise], for a brother of his stole before [him] [lit. they said, ‘If he steals, then a brother of his stole before [him]].’

أَسْتَرَقَ أَبُو مَهْمَانَ (15:8) he who eavesdrops [lit. steals the hearing].

sāriq I [n.] thief, burglar, filcher II [act. part.; pl. سَارَقُونَ sāriqūn] thieving, burglars أَنْ قَطِعُوا أَيْنُهُمَا then a crier called, ‘People of the caravan! You are a thieving people.’

s-r-m-d to be continuous, to be incessant. Philologists consider this root a further derivation from root سَرَمَدُ sarmad (q.v.), but Penrice suggests that سَرَمَدًا sarmadā is ‘apparently of mixed Persian and Arab origin.’ Of this root, only سَرَمَدًا sarmadan occurs twice the Qur’an.

سَرَمَدَا sarmadan [adjectively used.] continuing endlessly, perpetual فَلَبِئَسْتُمْ إِنْ جَعَلَ الْهَيَاتَ سَرَمَدًا إِلَى يَوْمِ الْقِيَامَةِ مِنْ (28:72) say, ‘Have you considered if God were to make daylight perpetual over you until the Day of Resurrection, who is the deity besides God that could bring you a night in which you rest?’
s–r–y to seep, (of liquids) to spread unobtrusively; to remove; to travel by night. Of this root, three forms occur eight times in the Qur’an: ِyasarî once; ُasrâ six times and sariyyan once.

ِyasarî [imperf. of v. intrans.] to seep, to spread, to travel by night and the night if it passes through/runs its course.

ُasrâ [v. IV, intrans.] to travel by night; [with prep. ِ] to cause or enable to travel by night, to transport someone by night سبكان الذي أَسَرى بعده ليلا (89:4) Glory be to Him who made His servant travel by night.

ساريَّان [n./act. part.] running stream of water, rivulet (or person of note and importance [from the root سَرَى و، as suggested by some commentators]) ففداها من تُحَتِّها ألا تحزن قد (24:19) جعل رَبِّك تَحْتَ سَرِيَّا but a voice cried to her from below, ‘Do not sorrow (or, do not fret), your Lord has provided a stream (or, a person of consequence, that is the infant Jesus) under you.’

الإسراء * name of Sura 17, Meccan sura, so-named because of the mention in verse 1 of the ‘night journey’ of the Prophet. Also called إسرائيل (bani Israel) بني إسرائيل.

s–f–h to be flat, flattened, to spread out, upper side. Of this root, only سُطحَت occurs once in the Qur’an.

سُطح[sutih] [pass. v.] to be made flat, to be flattened, to be spread out وَإِلَى الأَرْض كَيْفَ سُطحَت and [don’t they see] how the earth has been spread out?

s–a–r row of trees, palm trees, objects arranged in a sequence; written words in rows; falsehood; stories with no foundations. It has, however, been suggested that the root originated from a borrowing either from Greek or Persian. Of this root, five forms occur 16 times in the Qur’an: ُيَضَطُرُون once; مُسْطُور three times; مُسْطَر mustaṭar once; ُأَسَاطِر nine times and مُسْطِير músaytir twice.

ُيَضَطُرُون yaṣṭurūn [imperf. v., trans.] to write, inscribe (68:1)
by the pen!, and by what they [the scribes] write!

masṭār [pass. part.] 1 written, inscribed 2 recorded, laid down, detailed (33:6)
was written or inscribed, “all that is in the Book, detailed.”

mustaṭar [pass. part. of v. VIII] carefully recorded in writing
and recorded, “every action, great or small, is recorded in writing.

'asṭāfīr [pl. of either n. 'asṭūratun or of pl. 'asṭār] fables (16:24)
when they are asked, ‘What has your Lord sent down?’ they say,
‘Fables of the ancients.’

mustaytir (also mustaṭir musaytir) [act. part., spelled with a
 منصِّر (s) but pronounced as a س (s)] one in control ص
of you are not in control over them.

s-t-w to assail, to assault, to pounce upon, to attack violently.
Of this root, only yastūn occurs once in the Qur’an.

yastūn [imperf. of v. سطأ, intrans. with preps ٍهث and
يكسوون سطأن بالذين يثلُون (22:72)
they almost attack those who recite to them Our revelations.

sa'atun (see رغ–ة–ي–ث).

s-d happiness, fortune; assistance; arm, power. Of this root, two forms occur once each in the Qur’an: سعيد
su’idū and سعيد
sa’id.

Su’id [pass. v. IV, with the initial omitted = سودأ us’idū
or in another reading سودأ, v. intrans.] to be made fortunate, to be blessed, to be made happy; to become fortunate, to become happy (11:108) as for those who were blessed with happiness (or, good fortune), they will be in Paradise.

Sa’id [quasi-act. part.] fortunate, blessed, happy (11:105)
s –– r intense burning of fire, to kindle a fire, intensity of thirst; to fix a price to; fatigue, distress. Of this root, three forms occur 20 times in the Qur’an: سعَرَتْ суәәirat once; سعَر سعәir 17 times and سعَرُ suәur twice.

суәәir [pass. of v. II] to be inflamed, to be set alight and واَعَدُّنا لِمَن كَذَّبَ بِالسَّاعَةِ (25:11) when Hell is set alight.

سعَر saәir I [n.] blazing intense fire and We have prepared for him who denies the Hour, a blazing fire; فريقُ (42:7) the السعِيرُ [with the definite article] Hellfire a group shall be in the Garden and a group in Hellfire II [v. n., also used adverbially] flaming, burning, firing مَأْوَاهُ جَهَنَّ كُلُّا حَتَّى زِدَانَا هُمُ السعِيرُ (17:97) Hell is their home, whenever it abates, we increase them in burning.

سعَر suәur [either v. n. of v. سعِر suәira; or pl. of سعَر saәir] madness; ranks of fire فقالوا أَبَّارَى مَنْ وَاحِدًا نَتَبَغَّةُ إِنَّآ إِذَا لَفِي ضَلالٍ وسعَرُ they said, ‘What? a mortal, from amongst ourselves, a single person, we should follow?, then we would be in error and madness.’

s –– y time span; strife, work, effort, to go about (one’s livelihood), to go to; a portion. Of this root, two forms occur 30 times in the Qur’an: سعَى سعَى saәy 20 times and سعى saәy 10 times.

سعَى saәy I [n.] endevour, strife, effort, to strive, to strive, and املَّفَ مُنَّ أَنْ يَذَّكَّرَ فِيهَا أسمٌ سعَى سعَى في (114:2) who could be more inequitable than those who prohibit the mention of God’s name in His places of worship and strive to have them destroyed/deserted? 2 move, walk, move about, run, hasten فقالَة فِهِ فَإِذَا هِيَ حُبَّة سعَى (20:20) he threw it down and–lo and behold!—it was a moving snake 3 to do purposefully, to act, to work for, to carry on one’s business (53:39) that man will only have what he has worked towards.

لى وَلِلإِنسانِ إِلَّا مَا سعَى (18:104) those whose efforts in this world go astray;
when he [the boy] reached the age of working with him [his father] (or when he reached the age of maturity) II [v. n. used adverbially] moving energetically (2:260)

then summon them, and they will come rushing to you.

*s–gh–b* debilitating hunger, fatigue, famine; thirst. Of this root, only مسغبَت‎ occurs once in the Qur‘an.

Masgabatun [n.] debilitating hunger, severe hunger or fasting, on a day of extreme hunger, an orphan of the kinsfolk.

*S–f–h* base, bottom or lower part of a mountain; side of a mountain along which rain water pours down unchecked; pouring down of water, spilling of blood; fornication. Of this root, three forms occur four times in the Qur‘an: مسفحان once; مسافحين مسافات once.

Masfihan [pass. part.] spilt, shed, poured forth (6:145)

أَجِدُ فِي مَا أُحْيِي إِلَّا مَحْرَةً عَلَى طَاعَمٍ يُطْعَمُهُ إِلَّا أَنْ يُكَوَّنَ مَيْتَةً أَوْ نَمَى مُسْفُحًا ... say, ‘I do not find, in what has been revealed to me any that is forbidden to anyone [an eater] to eat, unless it be an unslaughtered dead animal, or spilt blood ...’

Masafihin [pl. of act. part. مسفح, fem. pl. مُسَفَّحات مسافات] ones who commit acts of fornication, adulterers فانكرُوهُنْ يَليِدُنَّ أُهلُهُنَّ وَءَاتُوهُنْ أَجْوَرَهُنْ بِالمَعْزُوف مَخْصُصًا (4:25)

غير مسافات so marry them with the consent of their people and give them their dowries in accordance with the norms [taking them] in wedlock, not as adulteresses.

*S–f–r* to reveal; to sweep away; to travel; (of daylight) to come or break. Philologists classify books and scribes under this root on the strength of shared radical consonants. The latter two concepts are, in fact, borrowings from Aramaic and/or Syriac. Of this root, six forms occur 12 times in the Qur‘an: اَسْفَأَتْ once; سفر musfīratun once; سفر safaratun once, سفر safar seven times; أَسْفَأَتْ 1 اَسْفَأَتْ once and 2 اَسْفَأَتْ.
tasfār [v. IV, intrans.] to shine through, to reveal itself and the dawn if it shines (74:34) by the dawn when it brightens [lit. uncovers its face].

musfīratun [act. part. fem.] bright, shining, radiant face in Sūrat al-Sāfār (80:38) on that Day some faces will be beaming.

djaratun [pl. of n. سَافِر] scribes [written] on honoured, exalted, pure pages, by the hands of scribes.

safar [n. pl. سَافِر (1) ُاسْفَر journey, trip if it had been a gain near at hand and a short journey, they would have followed you; *إِن كُنتَ عَلَى (2:283) if you are on a journey.

مَلْكُ الْذَّيْنِ (5:62) ُسَفْرَ book, tome those who have been charged with obedience to the Torah, but have failed to carry it out, are like asses carrying books.

s–f–c to taint black with other colours (in particular white), to slap with the open hand or (of a bird) with a wing; to drag along. Of this root, only nasfa occurs once in the Qur‘an.

nasfa [imperf. of v. سُفِّع] to drag, to seize, to grab (96:15) no indeed!, if he does not desist. We shall seize [him] by the forelock (or, smack him on the forehead).

s–f–k to shed tears or blood, to cause to flow. Of this root, only yasfik occurs twice in the Qur‘an.

yasfik [imperf. of v. سَفِك] to shed, to spill Aَتَجْعَلُ فِيُهَا مَّن يَصَعِّد فِيهَا وَسَفِكُ الدَّمَاء (2:30) do You place on it [the Earth] someone who will sow corruption in it and commit murder [lit. shed blood]?

s–f–l to be low, to go low; to be base, to be vile. Of this root, five forms occur 10 times in the Qur‘an: safal twice; safalin once; asfal four times; safaln twice and safalun once.
suflā once.

sāfil [act. part.; pl. sāfilīn sāfilīn] 1 lower part of an object, low positions
قَلِمًا جَاءَ أَمَّرَةٌ جَعَلَنَا عَالِمِيَّابَا سَافِلِيَّنَا (11:82) and so when Our command came, We turned it [the town] upside down 2 base, abject; dilapidated, shrivelled

 números ٌ ٍ أَسْفِلُ سَافِلِيَّنٍ (95:5) then We reduce (or, restore, return) him to the lowest of the low.

_asfal [elat; fem. سفلٍ suflā] 1 lower/lowest position, part, level
إِنَّ الْمُنْفِقِينَ فِي الْذَّرْكِ الأسفل من النَّارٍ (4:145) the hypocrites will be in the lowest depths of Hell 2 more debased, more degraded, more vanquished
 وقالُ الْذِّينَ كَفَرُوا رَبَّنَا أَرْنَا الْذِّينَ أُسْفَلُوا من الْجَنَّةِ وَالْإِنسَ (41:29) said the disbelievers will say, ‘Our Lord, show us those of the jinn and the humans who led us astray, that we may put them under our feet, and they be among the lowest of the low.

s–f–n to peel off, to bare; ship, ark, boat. Of this root, only سفينة safīnatun occurs four times in the Qur’an.

سفينة safīnatun [n.; pl. سفن safun] ship, boat, ark, and أصحاب السفينة so We saved him and those [with him] on the Ark.

s–f–h to be ignorant, foolish, impulsive, weak in the mind; to be base. Of this root, five forms occur 11 times in the Qur’an: سفنة safiha once; سفة safah once; سفانة safāhatan twice; safih twice and سفوه safahā five times.

سفنة safiha a [v. trans.] to be ignorant, to commit degrading acts, to degrade, to be unwise, to lack good judgement, to act foolishly

وَمَنْ يَزَغَّ عَنْ مَّلَةٍ إِذَا هُمْ أَكْثَرُهُمْ سَافِحُ إِلَّا مِنْ سَفِهَةٍ نَفْسِهِ (2:130) who would forsake the faith of Abraham but the one who fools himself?

سفها safahan [v. n. adverbially used] out of folly, foolishly

قد خَسَرَ الْذِّينَ قَتَلُوا أَوْلَادَهُمْ سَفَحُهُمْ يَغْفِرُ غَفْرَٰنَمُّ (6:140) they have lost indeed, those who kill their own children, foolishly, without knowledge.

سفاحه safāhatun [n./v. n.] folly, weak mindedness

إِنَّا نَزَارُكَ (7:66) we certainly consider you as being foolish [lit. see you are in foolishness].
saffū [n.; pl. saffā‘īn weak, or feeble-minded person, dim-witted person (2:282) if he is feeble-minded, weak or unable to dictate, then let his guardian dictate justly.

**s–q–r** heat of the sun, sunburn, sunstroke. Of this root, only سقر saqar occurs four times in the Qur’an.

سقر saqar [proper name] epithet of Hell يُومَ يُسْحِبُونَ فِيهِ the Day when they are dragged into Hell, on their faces, [they will be told], ‘Taste the touch of Hell.’

**s–q–f** falling, falling down, falling off; to stumble upon; to deviate from; the low, base, reject. Of this root, five forms occur eight times in the Qur’an: ساقط saqata twice; ساقط saqita once; ساقط tusāqīt once; ساقط tusqīt three times and ساقط saqīt once.

ساقط saqata u [v. intrans.; pass. v. ساقط saqīta] to fall, to fall down وما ساقط من ورقة إلا يعلمها and not a leaf falls, but He knows it; ساقط في أيديهم they came to wring their hands in remorse, became regretful, or, confounded [lit. it was made to fall into their hands, a reference, perhaps, to the striking of hands together as a sign of helplessness].

ساقط tusāqīt [imperf. of v. III, trans.] to drop in a sequence, one after another, to cause to trail, to shower وهزّي إليك بجذع and shake the trunk of the palm tree towards you, it will shower upon you ripe dates.

ساقط tusqīt [imperf. of v. IV, trans.] to cause to fall down, to drop or ساقط على يديك كسبًا من السماء they came to wring their hands in remorse, became regretful, or, confounded [lit. it was made to fall into their hands, a reference, perhaps, to the striking of hands together as a sign of helplessness].

ساقط saqīt [act. part.] falling down وإن يروا كسبًا من السماء and [even] if they were to see a piece of heaven falling down, they would say, ‘[A mere] heap of clouds.’

**s–q–f** roof, ceiling, covering, roofing, thatching; (of a man) to be tall and bent. Of this root, two forms occur four times in the Qur’an: سقف saqf three times and سقف suquf once.
saqf [n.; pl. सुक्फ suqaf and सक्फ suqīf] roof, canopy, and We made the sky a well-secured canopy.

s–q–m sickness, to be sick, to be ill-disposed, to be troubled. Of this root, only سقيم saqīm occurs once in the Qur’an.

قِيلَ أَيْ (37:89) فقال: 'I am ill, or, sick at heart' (or, 'I am troubled because of your worshipping of idols').

s–q–y to give to drink, to water (animals, plants or land), to make drink. Of this root, six forms occur 25 times in the Qur’an: سقي saqā eight times; أسقى asqā six times; استسقي estasqā twice; ستسبع sīqāyatun twice and سقي saqyā once.

saqā i [v. trans.; pass. v. سقي suqiyā] 1 to give to drink, to serve a drink to fellow prisoners, one of you will serve his master with wine [to drink]; والذِّي هُوَ يُطَعُّمُنِي ويَسْقُونَ (26:79)* which is also the one who takes responsibility for me [lit. and He who gives me to eat and drink] (or, takes care of me) 2 to irrigate, not broken to plough the earth or water the tillage 3 [elliptically, with no obj.] to perform the daily act/ritual of watering [animals or land] ولمَّا وَرَّدَ مَاءً مَنْتَنًَّ وَجَدْنَ عَلَيْهِ أَمْثَلَ مِنْ (28:23) and when he arrived at the water of Midian, he found a crowd of people watering [their flocks].

اتسقى 4asqā [v. IV, doubly trans.] to make available for drinking, to provide for drinking ولأَنَّ لَوْ أَسْتَقَامَوا عَلَى الْطَرِيقَةِ (72:16) if they went straight on the path, We would give them abundant water to drink.

إِسْتَسَقَى 5istasqā [v. X. trans.] 1 to ask someone for water, to seek water, and We inspired Moses, when his people asked him for water 2 [with no obj.] to seek sources for drinking or irrigating, to pray for water (2:60) and [remember] when Moses prayed for water for his people and We said, ‘Strike with
your staff the rock.'

 века

 سقية

 سقية

 Suqayatun I [v. n.] making water available for drinking, providing water for drinking (9:19) جعلتم سقية للحاج وعمرة المسجد.do you equate giving water to pilgrims and tending the Sacred Mosque with [the deeds of] those who believe in God and the Last Day ...? II [n.] a drinking cup فلما جهزهم بِجهازهم جعل السقية في رحل أخيه (12:70) and when he provided them with their provisions, he placed the drinking cup in the pack of his brother.

 س–ك–ب

 س–ك–ب

 سقية

 Suqay [v. n.] giving to drink, watering, irrigating (91:13) فقال لِنِسْرِوُنَ رَسْوُلُ اللَّهِ دَافَأَ اللَّهُ وسقياها the messenger of God said to them, [have regard for] God’s camel and for her drinking.

 س–ك–ت

 س–ك–ت

 مسكون

 Maskûb [pass. part.] poured out, made to flow وُمَاء مسكون (56:31) and water made to flow.

 س–ك–ر

 س–ك–ر

 مسكون

 Maskûb [pass. part.] poured out, made to flow وُمَاء مسكون (56:31) and water made to flow.

 س–ك–ت

 س–ك–ت

 سكت

 Sakat occurs once in the Qur’an.

 س–ك–ت

 س–ك–ت

 سكتا

 Sakata u [v. intrans. with prep. عَن to let go of, to calm down, to abate ولما سكّت عن موسي الغضينة أخذ الألواح (7:154) then when anger let go of Moses, he picked up the Tablets.

 س–ك–ر

 س–ك–ر

 مسكون

 Sukkira [pass. of v. II] to be blocked up; to be intoxicated وَلَوْ فتَحَتَّا عَلَيْهِمَ بَعْداً مِن السَّمَاوَاتَ فظَلُوا فِيهِ يَعْرَجُونَ لقَالُوا إِنَّمَا سكّرتا (15:14) and even if We opened a gateway into Heaven for them and they rose through it, higher and higher, they would still say, ‘Our
eyes are hallucinating/our sight is blurred.’

سكَر sakar [n.] intoxicating drink, alcoholic drink; sweet juice from the fruits of date palms and grapes you take intoxicants and wholesome provisions.

سُكَرَة sakratun [v. n.; n.] delirium, intoxication, tipsiness by your life, they are wandering on in their wild delirium; [lit. the intoxication/confusion of death].

سُكّارٍ sukārā [pl. of n. and quasi-act. part سكراً sakrān] one who is drunk or intoxicated and you will see people as if they are drunken—though they are not drunk.

سَكَنَ s–k–n to be quiet, to be still, to be tranquil, to inhabit, to dwell; to be poor; knife. It is possible that سَكَنْ sikkīn is a borrowing from Syriac or Aramaic and سكينة sakīnatun from Hebrew. Of this root, 13 forms occur 69 times in the Qur’an: سكَن sakana 14 times; سكَنْ askin five times; سكَن sakān three times; سكَنْ sakin once; سكينة sakīnatun six times; سكَنْ maskan once; سكَنْ masākīn 12 times; سكينة maskanatun twice; سكين miskīn 11 times; سكَنْ masākīn 12 times and سكَن sakīn sikkīn once.

سَكَنَ sakana u [v. intrans. pass. v. سكن] 1 to inhabit, to dwell in, to live in you lived in the dwellings of those who wronged themselves before 2 to rest do they not see that We made the night for them to rest in, and the day for sight/to see?; *لِسَكَنْ إلَيْهَا (6:13) the creation, collectively, or all created beings belong to Him [lit. all that rest by night and rest by day belong to Him]; *(7:189) so that he might find peace and tranquillity in her company.

اسكنَ askin [imper. of v. IV, trans.] 1 to house (without rent) أَسَكُنْهُمْ من حيْثُ سَكَنْتُمْ من وَجُدْكُمْ (65:6) house them [the wives you are divorcing] in the same way you house yourselves, according to
your means 2 to establish in, to settle someone in. We sent water down from the sky in due measure and settled it into the earth 4 to quieten, to bring to a standstill if He wills, He stills the wind, so that they [boats/ships] lie motionless on its [the Sea’s] back.

١ السكن، sakan [v. n.n.] 1 dwelling, a place of rest (16:80) and God has appointed for you, of your houses, and He is the one who calmed the sea. You have not considered the way of your Lord, how He lengthens the shadow?—had He willed, He could have made it still.

٢ السكنة sakīnatun [n.] 1 peace and tranquillity (26:9) then God sent His calm onto His Messenger and the believers 2 good tidings (in an interpretation of verse 2:248) the proof of his sovereignty will be that the Ark [of the Covenant] will come to you, containing [the gift of] tranquillity from your Lord.

٣ المسكن miskan [n.; pl. miskān masākin] 1 a dwelling place (34:15) there was for the people of Sheba, in their dwelling place a sign, two gardens.

٤ المسكنة maskānātun [pass. part.] inhabited, lived in by people, used as a house * نِبْوَاتٌ عِنْدَ مِسْكَنَةٍ you will not be blamed for entering vacant/public buildings [lit. uninhabited houses] in which there is some errand/business for you.
and went away, wasting their lives and theirs (2:61) humiliation and wretchedness were stamped upon them.

مَسَاكِنٍ miskín [n.; pl. مَسَاكِنْ masákín] 1 poor, humble, weak person أمَّا السَّقِينَة فَكَأْتُ لِمَسَاكِن يَعْمَلُونَ في البَحْر (18:79) as for the boat, it belonged to some poor people working on the sea 2 [jur.] a person qualifying for alms on the grounds of owning far less than his daily needs but, because he begs, is considered to be in a better situation than the فَقِيرُ (faqīr) (q.v.) إِنَّمَا الصَّدَقات لِلْفَقِيرِ (9:60) and they give food, for the love of Him [also interpreted as: even though they long for it themselves], to a [begging] poor person, an orphan and a captive.

سِكْين sikín [n.] knife وَأَغْلَتْ كُلٌّ واحِدة مِنْهُ سِكَّيْنًا (12:31) and gave each one of them a knife.

سَلَبُ يَسْلِبُ yaslub [imperf. of v. سَلَبَ salaba, doubly trans.] to plunder, to snatch away, to rob, to carry off (22:73) and if the flies rob them of something, they can not rescue it from them.

سَلَّمُ yaslubh سَلَبَ salaba, doubly trans. to strip, to peel off; to plunder, to carry off by force; a row of palm trees, road. Of this root, only يَسْلِبُهم yaslubh occurs once in the Qur’an.

سَلاَحُ ُسَلِحُ aslıhatun [pl. of n. سَلَحُ سِلَاح silāḥ] arms, weapons (4:102) and let them be on their guard and [be armed with] their weapons.

نُسْلَحُ naslakh سَلَحَ silāḥ to strip off the hide, or skin, of an animal, to pull off; to bone, to extricate; (of months) to pass away, to depart. Of this root, two forms occur three times in the Qur’an: نُسْلَحُ naslakh once and نُسْلَحَ insalakha twice.
naslakh [imperf. of v. سَلَخَ, trans.] to extricate, to peel off, to strip away, and a sign for them is the night, from which We strip the daylight, and--to and behold!--they are in darkness.

insalaka [v. VII, intrans.] 1 to pass away, to become detached فَإِذَا أَسْلَخَ الْأَشْهُرُ الْحَرَّمُ (9:5) when the [four] forbidden months have passed 2 to cast off, to abandon, to forsake وَاتَّلَّعُ عَلَيْهِمْ نَبِيُّ الَّذِي أُتْنِيَهُ مَايَتَأَا فَأَسْلَخَ مِنْهَا (7:175) and recite to them the story of the one We gave Our messages, yet he tore himself away from them.

salsabil, a quintuple word, occurring once in the Qur’an. It is also classified under various other roots: سَلَصَبِي س–س–ل–س (to be smooth, easy flowing, soft, easy of manner); سَلَصَبِي س–س–ل–س–ل (to be sweet and thirst quenching); and سَلَصَبِي س–ل–س (to extract gently and unobtrusively). Also said to be a borrowing.

salsabil [quasi-act. part.; n.] palatable and easy on the gullet; choicest of wine: proper name for a spring in Paradise ويَسَقُونَ فِيهَا كَأَمَا كَانَ مِزَاجُهَا زَجَابِيًا غَيْبًا فِيهَا تَسَسَّمَ سَلَصَبِيًا (76:17) and they will be given a drink infused with ginger from a spring called Salsabil.

s–ل–س–ل the word سَلِسَلَّاتِن is classified by the philologists either under سَلِسَلَّاتِن س–س–ل–س, (to be smooth, easy flowing, soft, easy of manner); and under سَلِسَلَّاتِن س–س–ل–س–ل, (of water) to be sweet, palatable or easy flowing. It is not difficult to see the semantic connection between these and the derivatives meaning ‘chain’ and ‘sequence’. However, a foreign origin has been suggested for سَلِسَلَّاتِن either from Syriac or Aramaic. Of this root, two words occur three times in the Qur’an: سَلِسَلَّاتِن once and سَلِسَلَّاتِن سَلَصَبِيَّة twice.

silsilatun [n.; pl. سَلَصَبِيَّة] chain سَلَصَبِيَّة ذَرَاعُهَا سَبْعَونَ ذَرَاعَةٍ فَأَسْلَخَوْهُ and roll him up in a chain the length of which is seventy cubits.

s–ل–ت power, authority, mastery; to prevail, to predominate;
being hard; argument. A foreign origin for the word سلطان sulṭān has been suggested, either through Syriac or Aramaic. Of this root, two forms occur 39 times in the Qur’an: سلطة sallaṭa twice and سلطان sulṭān 37 times.

슬레타 [v. II, trans.] to give power or authority over others to a person, to set someone upon someone else if God had willed it He could have set them upon you, and they would have fought you.

سلطان sulṭān [nominalised v. n.] 1 power, control. لَيُعْلِكُمُ مِن سلطان إلا أن دعوتيكَ فاستجبن لي for I [Satan] had no power over you, but that I called you, and you answered me 2 status what’s my status has vanished away from me 3 proof, supporting evidence أم لَعَمَّ سلطانَم بِفَتْنَاتِهمْ فاستجبنهم 52:38 أم لم يعلم سلطانهم فلتين فاستجبنهم or do they have a ladder to eavesdrop on?, then let their eavesdropper produce a clear proof 4 mandate (17:33) ومن قتل مطلوبا فقد جعلنا لولبه سلطانًا فلا يسرف في القتل and whoever has been slain unjustly—We have given mandate to the custodian of his rights, so let him not be excessive in slaying 5 permission, authorisation بِمَنْ خَلَقَ الْجَنَّ وَالْإِنس إن استطعتم أن تندفعوا من أطراف السماوات والأرض فاندفعوا لا تندفعون إلا بسلطان assembly of jinn and humankind, if you can pass through the regions of heaven and earth, then pass—you will not pass except with an authorisation (‘scientific’ interpreters of the Qur’an see in this verse a prophecy foretelling space travel) 6 convincing explanation (العذبة (27:21) عذابا شديدا أو لأُذْنَة أَو لبيتكم سلطان مبين I will punish him severely, or kill him, unless he brings me a convincing reason for his absence.

سُلْف s–l–f to go past, to precede, to come to an end; to go over; to level up; to give an advance, previous generations. Of this root, three forms occur eight times in the Qur’an: سلف salafa five times; سلفا aslafa twice and سلفان salafan once.

سلف salafa u [v. intrans.] to go past, to happen in the past...
asaf [v. IV, intrans.] to have previously acted, committed, achieved, done (10:30) then and there every soul will experience what it did in the past.

salaf an [v. n.; n.] a thing of the past, precedent (43:56) We made them a thing of the past and an example for later people.

s-l-q to throw on the back, to flay with a whip; to insult; to scald; to lacerate the skin; boiling, cooking lightly by boiling; intrinsic nature. Of this root, only سلقوم salaqūkum occurs once in the Qur’an.

Salq aga u [v. trans.] to hurt, to insult, to lacerate (33:19) but when fear has passed, they lash at you with sharp tongues.

s-l-k to go along, to pursue a course of action; to enter into, to infiltrate, to insinuate, to cause to be absorbed; to thread a needle; thread; passage. Of this root, only سلك salaqa occurs 15 times in the Qur’an.

Salak u [v. trans.] 1 to open up (a road), to pave (20:53) He who spread out for you the earth, and opened up for you in it ways 2 to cause to enter, to squeeze in, to cram in, to shove in (74:42) what drove you into the Scorching Fire? 3 to infiltrate, to insinuate and thus We insinuate it straight through the hearts of the guilty 4 to roll up, to truss and roll him up in a chain the length of which is seventy cubits 5 to follow an appointed path then eat of all kinds of fruits and follow the paths of your Lord, [made] accessible [for you].

s-l-l to extract gently and unobtrusively, to pull out strands of wool; pedigree, breed; to move about stealthily. Of this root, two forms occur three times in the Qur’an: يُسللون yatasallalūn once and سلالتان sulalatun twice.
yatasallālin [imperf. of v. V, intrans.] to steal away, to move about stealthily God is well aware of those of you who steal away surreptitiously.

salālatun [n.] extract, essence, strain, stock indeed, We created man from a stock of clay.

s–l–m peace, safety, tranquillity; completeness; being free from obstacles; to submit to, to become resigned to; to hand over; ladder, staircase; to receive, to stroke, finger bones. Of this root, 18 forms occur 140 times in the Qur’an: سلم six times; استلم 22 times; سلمٌ salm one; سلمٌ salm twice; سلمٌ salm five times; سالمون salamun once; سلام salam four times; استلم salim twice; استلمٌ slām eight times; المسلمين muslim three times; المسلمينٌ muslim three times; المسلمينٌ muslim three times; المسلمينٌ muslim three times; المسلماتٌ muslimat three times; taslim three times; المسلمينٌ muslim slaves once and سلام salam twice.

سلم salama I [v. II, intrans.] I to submit to a verdict, to give in Thُمَّ لا يِجْتَنُونَ فِي أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَانُوْنَ وَسُلِمُوْنَ تسليماً (4:65) and then they will find no constraint in their hearts regarding your judgement, and yield completely 2 [with prep. على] to greet, to salute صُلُّوا على أهلِي(4:27) and greet their inhabitants; bless him [the Prophet] and salute him with greetings of peace (or, surrender yourselves completely to his guidance) 3 [with no notion of an obj.] to spare [from a bad outcome], to bail out, to save the day ولَّوْ أَرَانُ تَسْلَمُوا أَوْلَادُكُمْ كَثِيرًا لَفَلَتْنَ لَّهُمْ (8:43) and had He shown them to you as many, you would certainly have lost heart and disputed about the matter, but God saved the day II [v. II, trans.] to hand over فَلَا جَنَّاحٌ عَلَيْكُمْ إِذَا سُلِمُوْنَ مَا أَقْتُلُوْنَ (2:233) and if you wish to have your children suckled [by someone other than the mother] there will be no blame attached to you, provided you pay an agreed amount in a fair manner.

اسلم aslama I [v. IV, intrans.] I to surrender, to submit, to devote oneself أَفْغَيْرُ دِينَ اللَّهِ يَتَّعُونَ وَلَهُ أَسْلَمُ مِّنْ فِي السَّمَوَاتِ والأَرْضِ (3:83) do they seek anything other than submission to God?,
Everyone in the heavens and earth submits to Him willingly or unwillingly to resign oneself, to come to accept so when they came to accept and he laid him upon his forehead to profess the religion of Islam, to become a Muslim they count it as a favour to you [Prophet], that they have become Muslims II [v. IV, trans.] he who submits his whole being to God [lit. face].

سلم silm [n.] peace; self-surrender (a large number of commentators, however, interpret this word as meaning ‘the religion of Islam’ in spite of contextual incompatibility) you who believe, enter wholeheartedly into complete submission to God.

 وسلم salm [n.] peace but if they lean towards peace, then lean towards it [as well].

فإن اعترَلوكُم فلم (4:90) يقاتلونكم وألقوا إليكم السلام فما جعل الله لكم عليهم سبيلًا so if they leave you alone and do not fight you, and offer you peace, then God gives you no way against them II [quasi-pass. part.] wholly devoted to, wholly belonging to God sets forth a parable–of a man belonging to partners who are at odds with one another, and a man belonging wholly to one man.

سلمون sālimūn [pl. of act. part. سالم sālim] safe and sound, not threatened they were invited to prostrate themselves when they were safe [but refused].

إسلام يُهدِي به الله من أتِّبِعَ رضواني مثل السلام (16:5) With which God guides those who follow what pleases Him to the paths of peace; *المَلَكُ الْأَقْدَاسُ السَّلامَ (59:23) the King, the Holy One, the Source of Peace; *دار السلام (6:127) Paradise [lit. the house of peace] 2 safety, security, peace, security on إبراهيم (21:69) [but] We said, ‘Fire, be coolness and safety for Abraham’ greeting of peace فسلام لكل من أصحابليمين (56:91) and so ‘Peace be on you’ [will be said to you] by the companions on the Right; *سلام علَيكم (54:6) ‘Peace be upon you’ II [adverbially] 1 greeting
of peace to you, and said, ‘greetings of peace’; *only agreeable speech [will they hear in Paradise] [lit. but a saying of ‘Peace, peace’]* 2 being clear, or quit, of and when the ignorant speak to them, they say: ‘We have nothing to do with you [lit. are quit of you]’ (or, they say ‘in Peace’).

سلم salīm [quasi-act. part.] 1 pure, wholesome, sound, free of evil except for the one who comes before God with a pure heart 2 sick, heavy, troubled (in one interpretation of when he came to his Lord with a troubled (or, a pure) heart.

إسلام islām 1 [n.] total surrender [to Him] 2 [with the definite article אל-’islām] the religion of Islam (5:3) أكتُبتم كُلِّكم دينكم وأتممت عليكم نعمتى ورضيت لكم الإسلام دينًا today I have perfected your religion for you, completed My blessing upon you, and sanctioned for you Islam [the total submission to God] as religion II [v. n.] (act of) surrendering, submitting, putting forward, putting out, expelling, driving out, expelling, driving out a thing, putting an end to a thing, abrogating a thing, announcing the abrogation of a thing, extirping a thing; to be disbelieved, to be disbelieved in, to be averse to, to be anathema to, to be execrated. klubtaُ كلمة الله كفر وكفروا بعد الإسلام but they certainly did speak the word of disbelief and became disbelievers after having submitted.

مسلم muslīm [act. part.] 1 one who submits [to God] 2 (2:133) نعِينَ إلينا وإلهك وإلهاتك إبراهيم وإسماعيل وتساقط إلينا وأيدها وأفنى و من مسلمون we will worship your God and the God of your fathers, Abraham, Ishmael and Isaac, one single God—we submit ourselves to Him 2 one who professes the faith of Islam هوُ مسلمُ المسلمين من قبلي وفي هذا (22:78) He has called you Muslims—both in the past and in this [Book] 3 one showing obedience أَلَّمْ يأتيني بعرضها قبل أن يأتوني مسلمين (27:38) which of you can bring me her throne before they come to me in obedience [to my bidding]?

مسلمة musallamatun [pass. part.] 1 free of faults, free of blemishes إنما بقرة لا فصل تتير الأرض ولا تستسيح الحروث مسلمة لا شيبة (2:71) it is a cow, not broken in to plough the earth or water the tillage, perfect and unblemished 2 handed over (4:92) أَلْهَهُ ودوامة مسلمة إلى أُللهِ أَلْهَهُ and compensation/blood money handed to his [the victim’s]
folk.

**taslim** [v. n. of v. II, adverbially used] 1 surrendering, yielding (4:65) and then they will find no constraint in their hearts regarding your judgement, and yield completely 2 greeting with the words ‘peace’ bless him [the Prophet] and salute him with greetings of peace (or, surrender yourselves completely to his guidance).

**mustaslimûn** [pl. of **mustaslim**; act. part.] those submitting, surrendering (37:26) no indeed!, they will be in complete submission on this Day.

**sullam** [n.] ladder (52:38) or do they have a ladder from which they [are able to] eavesdrop?

**Sulaymân** (see alphabetically).

سلیمان

salwā, quail, from this root, but it has also been suggested that the word is a borrowing from Aramaic. Of this root, only salwā occurs three times in the Qur’an.

والزُّلَاء علیهم آمن والسلوئى (7:160) and We sent down upon them manna and quails; eat of the good things We have provided you.

**Sulaymân** [proper name, of Hebrew origin, occurring 17 times in the Qur’an] the Prophet Solomon (1 Kings XI.1–10) and Solomon succeeded David.

The Qur’an relates how Solomon was endowed with wise judgement (21:78); how God gave him command of the wind and the jinn (21:81) and enabled him to understand the speech of birds and insects (27:16); and how God tested him by placing a body on his throne and how he repented as a result (38:34). His death was noted only as a result of his body collapsing after the insects of the earth had gnawed the staff upon which he had been leaning (34:14). Stories about Solomon appear in Suras 27 and 34.
s–m–d to be elevated, to raise the head and thrust out the chest in pride; to be heedless; to be playful; to be careless. Of this root, only सामदून sāmidun occurs once in the Qur’an.

सामद sāmid [act. part.] (one who is) proud; playful; rejoicing; heedless أَفْنِ فَّا حُطَّلَكَ بِسَامِدٍ? (53:59–61) do you marvel at this statement, laughing heedlessly instead of weeping, and playfully amusing yourselves?

s–m–r the colour brown, colour of dusk; moonlight, nightly chats (i.e. chats conducted in the moonlight), socialising by night. The philologists derive सामरीय sāmirīyy from السامرة ‘al-sāmiratu, a tribe of the Children of Israel, which in turn they regard as a derivative of this root. Of this root, two forms occur four times in the Qur’an: सामरा sāmirān once and ‘al-Sāmirīyy three times.

सामर sāmir [act. part; coll. n.; n. of place] one who participates in a night-time chat; a group of such people; a place where people gather at night for conversation فَكَانَتْ أَيْامُي نَتَّقَلُ عَلَيْكُمْ فَكَانْتُمْ عَلَى أَعْقَابِكُمْ تَتَكَوَّلُونَ مُسْتَكْبِرِينَ بِهِ سَامِرًا تَهْجُرُونَ time and time again My messages were recited to you, but you turned arrogantly on your heels, and spent the evenings making fun of it [the Qur’an] in your place of gathering.

السامري ‘al-Sāmirīyy [n.] someone from the tribe of Samaria, a Samaritan مَعْلَمًا فَمَا حُطَّلَكَ بِسَامِريٌّ (20:95) Moses said, ‘And what was the matter with you, Samaritan?’

The Qur’an states how this man took advantage of Moses’ absence and corrupted the faith of his people by turning the gold they had been carrying into an effigy of a calf and then convincing them that it was their god. Moses declared him untouchable and banished him after making him witness the filing away of the effigy of the calf and scattering it in the sea. Asad puts forward an interesting theory describing the man as an Egyptian schemer, a ‘stranger, foreigner’ convert who joined the Exodus but was still adhering to the cult of Apis (see note 70 on 20:85).
s – m – c to hear, to listen; fame. Of this root, 11 forms occur 185 times in the Qur’an: سَمْعَ sam‘a 78 times; استَنْعَ استنعا‘ 11 times; سماع‘ asma‘ 11 times; سمَاعَونَ yassamma‘ūn once; سماع‘ asma‘ twice; سماع‘ asma‘ 22 times; سماع‘ sam‘i 47 times; سماع‘ samma‘ūn four times; سماع‘ musma‘ once; سماع‘ mutsama‘ once and سماع‘ mustama‘ twice.

وَإِنَّا إِذًا سَمَعْتُمْ فَلَتَّمُوهُ مَا لَمْ يَسْمَعُ ِلَّذَاعَهُ وَنَتَبأَ (2:171) *a dumb animal [lit. one who hears nothing but a shout and a cry]* 2 to hear of فَلَمْا سمَعْتُ بِمَكْرِهِنَّ أَرْسِلْتُ إِلَيْهِنَّ (12:31) so when she heard of their malicious talk, she sent for them 3 to have the faculty of hearing لَمْ يَنْتَفِعُ مَا لَمْ يَسْمَعَ وَلَا يَبْصِرَ (19:42) why do you worship something that can neither hear nor see?! 4 to listen وقالُ الَّذِينَ كَفَرُوا لَا يَسْمَعُونَ لِهذَا الْقُرْآنَ (41:26) the disbelievers say, ‘Do not listen to this Qur’an’ 5 to obey, to listen to إنِّي عَامِنتُ (36:25) I believe in your Lord, so listen to me/obey me 6 to know, to acknowledge فَقَامَ سَمَعَ اللَّهُ فَوَلَّلَ أَنْ تَجَادَكُنَّ فِي زُوْجَاهَا وَتَشْكَكُ (58:1) God has heard the words of the one who disputes with you [Prophet] concerning her husband and complains to God.

اسْمَعَi a [v. IV, trans.] 1 to cause someone to hear, to reach the hearing of Aَقَائَتْ تَسْمَعُ الصُّمَّ أَنَّ اللَّهَ يَهْدِيْنَ اْسْمَعَ يَمَٰهُمْ وَيَبْصِرُهُمْ (43:40) can you [Prophet] make the deaf hear? 2 to give the ability of hearing to ولَوْ (8:23) علم الله فَهُمْ يَبْصُرُونَ لَأَسْمَعَهُمْ if God had known there was any good in them, He would have made them able to hear.

اسْمَعَ بِذِي اسْمَعَ bi [exclamation (also possibly the imperative of اسْمَعَi)] ‘How sharp of hearing!’ 38:38 how sharp of hearing, how sharp of sight [they are]!

يَسْمَعُونَ yassamma‘ūn [an assimilated form of yatassamma‘ūn, imperf. of v. V, intrans.] to eavesdrop, to endeavour to hear لَا يَسْمَعُونَ إِلَى الْمَلَّاتِ الأُلْفِى وَيَقَلُّونَ مِنْ كُلِّ جَانِبٍ (37:8) they cannot eavesdrop on the Supreme Assembly/Heavenly Host, and they are pelted from every side.

اِلْوَلَّى أَلِيَّ أَنْتَ أَسْمَعْتَ نَفَرًا مِنَ الْجَنّ it has been revealed to me that a company of
the jinn listened in [on a recitation of the Qur’an] to listen to, to accept and obey I have chosen you, so listen to what is being revealed II [v. VIII, trans.] to hear whatever new revelation comes to them from their Lord, they but hear it while they are playing.

سمٌٰعَ (n.v. n.) 1 the sense of hearing (32:9) سَمِعَتْها السِّماعَاءَ 2 (act of) hearing 18:101 those whose eyes were blind to My signs, those who were unable to hear 3 overhearing (26:212) إنهمُ عن السِّماعَ مُغَرَّضُونَ indeed they are barred from [over] hearing; * المقاعِدَ السِّماعِ (9:72) listening posts [lit. seats for listening]; * he who eavesdrops; * they readily lend an ear to, they listen in.

إِنَّا خَلَقْنَا (76:2) الإنسانَ من نُفْخ فَجُلِّيَهُ فِينَا سِمَاعًا We create man from a drop of mingled sperm-fluid, putting him to the test; so We made him sharp of hearing, sharp of seeing; * السِّماعِ العلِيمُ (2:127) [an attribute of God] the All-Hearing, the Giver of Hearing.

سَمَّعَ (intens. act. part.) 1 one given to listening (5:42) للذين سُمِّعُونَ on the kinsfolk of those who willingly listen to/obey them.* سَمَّعَتْهُمُ (9:47) and in your midst are some who willingly listen to/obey them.

سُمِّعَ (act. part.) one who causes others to hear (35:22) وما أنت بسُمِّعٍ من في الطور you cannot make those in the graves hear.

وَاسْمَعْ غَيْرَ سُمِّعٍ (4:46) listen, you may never be made to hear! (or, may you not hear!, you may become deaf).

سُمِّعَ (pass. part.) made to hear 46:47: made to hear, 26:223 they readily lend an ear to, they listen in.

سُمِّعَ (intens. act. part.) one who is listening 52:38 or do they have a ladder to eavesdrop from [lit. on]? then let their eavesdropper produce a clear proof.
s–m–k height, loftiness; building, support, roofing; fish. Of this root, only سَمَكْ occurs once in the Qur'an.

�� sـmـk [n.] elevation, height raising it high and perfecting it.

sـm~m–m poison, venom; pore of the body, very small hole, eye of a needle; hot, dust-carrying wind; people close to the self. Of this root, two forms occur four times in the Qur'an: سمَّ sـm~m once and سمَوم sـm~m three times.

�� sـm~m [n.] a very small hole * the eye of a needle.

�� سمَوم sـm~m [n.] scorching wind (also said to be cold wind) والجَانُ حَلَفَنَا مِنْ قَبْلِ مِنْ نَارِ السَّمَومَ (15:27) the jinn We created before, from the fire of scorching wind.

sـm~n–n to be fat, to fatten; melted purified butter. Of this root, three forms occur four times in the Qur'an: سمَنَ يُسمَن once سمَٰن sـm~n once and سمَان sـm~n twice.

�� يُسمَن yusmin [imperf. of v. IV سمَّنا, trans.] to fatten, to benefit, to nourish ليس لِهَمْ طَعَامًا إِلَّا مِنْ ضَرْعَٰب لا يُسَمِّن ولا يَغْنِي مِنْ جُوُعٍ with no food for them except bitter dry thorns that neither nourish nor satisfy hunger.

�� سمَٰن sـm~n [quasi-act. part.; pl. سمَان sـm~n] fat, well-fed إيَّي أَرْى سَمَٰن بِقَرَائِ سَمَٰن يَأْكُلُهُنَّ سَمَٰن عَجُافٍ (12:43) I see [in my dreams] seven fat cows being eaten by seven lean ones.

sـm~w loftiness, height; skies; high station, nobility, honour; mark; to name; name, naming. Of this root, nine forms occur 381 times in the Qur'an: سمَّى sـm~m seven times; تُسْمَى tusm~m once; تَسْمِي tasmiyatun once; مُسمَى musm~m 21 times; سمَّى sـm~m مِنْ iسمِيّة samiyya twice; اسمَ iسم 27 times; أسماء asm~a 12 times; السموات asm~a 120 times and السماءات asm~a 190 times.

�� سمَّى sـm~m [v. II, trans.] 1 to name وإِيَّي سمِّيْتُها مَرَيْمَ (3:36) and I have named her Mary 2 to contrive, to invent ما تَعْيَدُونَ مِنْ ذَوْنِهِ إِلَّا أَسْمَاءً سمَيْتَهَا أَلْتَمَّ عَهْدَكُمُّ مَا أَنْزَلَ الَّهُ بِهَا مِنْ سَلْطَانٍ those whom
you worship, apart from Him, are but [mere] names you and your forefathers have contrived; God has sent down no sanction for them.

تُسمَى tusammā [pass. imperf. v.] to be called, to be named, to be addressed as عُنيََّا فيها تُسمَى سِلسَلُّا (76:18) [from] a spring in it called Salsabil.

ليسُنُون الملائكة تُسمَى الأندَّة (53:27) they name the angels with female designations.

تُسمَى musammā [pass. part.] named, specified, appointed, determined إذا تدانتم بدين إلى أجل تُسمَى فاكتثيوه (2:282) when you contract a debt, one from another, for a specified term, put it down in writing.

اسمٌ يَحتَى لم ۖ (19:7) whose name [will] be John–We gave his name to no one before ۖ (19:65) equal, similar Lord of the heavens and earth and what is in between, worship Him and be steadfast in worshipping Him–do you know any equal to Him?

تُبارك اسم رَبِّكَ ذِي (55:78) blessed is the name of your Lord, the Lord of Majesty and Honour-giving ۖ (49:11) and do not revile one another with nicknames; how evil an attribute is ungodliness after belief.

اسم ism [n.; pl. اسماء asmā'] ۖ (55:8) name المَجْلَّاَلُ والإِكْرَامُ blessed is the name of your Lord, the Lord of Majesty and Honour-giving ۖ (49:11) and do not revile one another with nicknames; how evil an attribute is ungodliness after belief.

السماء al-sama' [n.; pl. السماوات al-samāwāt] ۖ (2:22) sky, space above ۖ (17:95) say, ‘If there are angels walking about on earth, feeling at ease, We would have sent them an angel from Heaven as a messenger’ ۖ (41:12) one of the seven entities above ۖ (41:12) so He ordained them seven heavens in two days, and assigned in each heaven its order, and We adorned the nearest heaven with lanterns [for light] and security (or, made them secure).
some philologists derive the word *sunbulatūn*, ear of corn, from *s-b-l* (to elongate, to lengthen), but others derive it from *s-n-b-l* which is also associated with lengthening and elongating. A foreign origin has also been suggested for it, possibly Aramaic. Of this root, four forms occur five times in the Qur’an: *sunbulatūn* once; *s-n-b-l* once; *sunbul* once and *sunbulat* twice.

*sunbulatūn* [n.; pl. *s-n-b-l* *sanābil* and *sunbulāt*; coll. *sunbul*] an ear of cereal, a spike of grain the likeness of those who spend their wealth in God’s cause is as the likeness of a grain that produces seven ears, each bearing a hundred grains.

*sinatun* (see *s-w-s-n*).

*musannadatūn* occurs once in the Qur’an.

*musannadatūn* [pass. part. fem. of v. II *sannad*] propped up, supported when you see them, their outward appearance pleases you—when they speak, you listen to what they say—but they might as well be propped-up timbers.

*sundus*, an early borrowing from Persian occurring three times in the Qur’an, meaning fine silk they will be wearing garments of fine green silk.

*tasnīm* occurs once in the Qur’an.

*tasnīm* [n./v. n.] as a noun, it is said to be a name for a water spring in Paradise; as a verbal noun, it is said to mean being high or in a high place and mixed with the water of *Tasnīm* [also: it is composed of all that is most exalting].

*s-n-n* tooth, teething; age, year; blade, sharpening; handsome
face; legislating; method of doing things; precedent. There is a degree of overlapping between this root and roots سـنـ/هـ s–n–h and سـنـ/وـ s–n–w. Of this root, four forms occur 21 times in the Qur’an: سنن sinn twice; سنة sunnatun 14 times; سنن sunan twice and مسنون masnūn three times.

سنن سنن [n.] tooth and a tooth for a tooth.

سنن sunan [n.; pl. سنن sunan] 1 modes or manners or customs of life and living, norms, established practices (3:137) قَدْ خَلَتْ مِنْ قَبْلِكُمْ سنن فَسَيِّرُوا فِي الْأَرْضِ فَانْظُرُوا كَيْفَ كَانَ عَادِيَةُ المُكَذِّبِينَ ways of life have been established before your time–travel through the land and see how those who disbelieved ended up; *سننَ (35:43) the ways or the practices (or, the norms governing the life) of previous cultures 2 practice, law, way سنة الله في الذين خلوا (33:62) من قبل ولن نجد سنة الله وديلاً this has been God’s way with those who went before; you will find no change in God’s way.

مسنون masnūn [pass. part.] honed, formed, shaped, cast (15:26) ولقد خلقنا الإنسان من صُنُصُال من حَمَّة مسنون We created man out of dried clay taken from shaped dark mud.

سـنـ/هـ s–n–h year, season, passing of time; to remain, (of food and drink) to alter in quality. There is a degree of overlapping between this root and roots سـنـ/وـ s–n–w and سـنـ/هـ s–n–h. Of this root, only يَتَاسَنَّ يَتَاسَنَن yatasannah [imperf. of v. V, intrans.] to change in quality with the passing of time, to rot, to become putrid (2:259) فَانْظُرُ إِلَى طَعَامَكَ وْشَرِابِكَ لَمْ يَتَاسَنَّ يَتَاسَنَن so look at your food and drink: it has not changed with the passage of the years.

سـنـ/وـ s–n–w shining, glittering, lightning; high rank, climbing; irrigation, watering. سنة sanatun, year, may be a derivative of this root if its third radical is considered to be وـ (w). There is a degree of uncertainty about and overlapping between the roots سـنـ/وـ s–n–n and سـنـ/هـ s–n–h. Of this root, three forms occur 20 times in the Qur’an: سنن sanā once; سنة sanatun seven times; and سنين sinīn 12 times.
سناء sanā [n.] flashing, radiance, gleam the flash of its lightning almost snatches away [eye] sights.

سنات sanatun [n., pl. سنين sinīn] year (46:15) and reached forty years; *any of them would long to be granted longevity forever [lit. a thousand years]; *We tried Pharaoh’s people with the passage of time [lit. the years]; *have you considered, if we let them enjoy this life for a while [lit. some years]; *a great number of years [lit. years by counting].

سناء s–h–r staying up at night, insomnia; the earth’s surface, the Earth, desert. Of this root, only الساهرة sāhiratun occurs once in the Qur’an.

ساهرةُ al-sāhiratu [n.] flat, featureless earth (suggested also to mean Hell or the place of Judgement) (79:13) all it will take is a single blast, and they will be on the flat plain.

سهل s–h–l to be level, smooth, easy, convenient; amiable. Of this root, only سهول suhūl occurs once in the Qur’an.

سهلُ suhūl [pl. of n. سهيل sahl plains, flat earth the earth tessellated with plains and [We] established you in the land, that you take for yourselves palaces on its plains.

سهام s–h–m share, luck; arrow; area of land, drawing lots, haggardness of face. Of this root, only الساهم sāhama occurs once in the Qur’an.

إذ ألقَ إلى إ*sahāma [v. III, intrans.] to draw lots (37:140) the flocks the shepherds dispersed, he fled to the overloaded ship, cast lots, and suffered defeat.

ساهون s–h–w to be inattentive, absent-minded, distracted; well-disposed. Of this root, only الساهون sāhūn occurs twice in the
Qur’an.

سُهَوٌ [pl. of act. part. ساه sāhin] inattentive, heedless, forgetful, neglectful (107:5) those who are heedless of their prayer.

سَاهٍ to be or become bad, evil, wicked; to deteriorate; to afflict, to hurt, to vex, to torment, to trouble, to make sorry. Of this root, 12 forms occur 167 times in the Qur’an: ساه 27 times; سَاه three times; سوء saw nine times; سَوء once; سَيء sayy four times; سَيء sayy’atun 22 times; سوء saw’at 36 times; سوء saw’at five times; سوء saw’at twice; سوء saw’at once.

ساه sā’a u I [v. intrans.] this particular form of the verb occurs only in the perfect and is always used interjectionally in the sense of ‘How very bad!’ ‘How ill-advised!’ ‘How abominable!’ he hides away from the people because of the evil of what he has been told; should he keep it [the newly born baby girl] in humiliation (or, and suffer humiliation himself) or bury it in the dust?, how evil is their judgement! II [v. trans.; pass. سيء sī’a] to afflict, to displease, to grieve, to cause agony, to injure إن تمسك حسنة تسوء (3:120) if any goodness comes to you it grieves them.

اساء asā’a I [v. IV, intrans.] to act badly, to act abominably لبَجرَنَّ الْذِّينَ أَسَاءُوا بِمَا عَمِلُوا (53:31) He will repay those who act badly according to their deeds II [v. trans.] to hurt, to harm, to offend ثم كان عاقبة الذين أساؤوا السوءا أن كُتَبوا بابات الله (30:10) then the end of those who committed the worst abomination was that they denied God’s revelations.

سوء saw’ [n./ v. n.] I evil, corruption, torment لِذَٰلِكْ أَتَاكَ عَلَى الْقَرْبَى الْمَيْدَانِ (25:40) and for those who do not believe in the Hereafter are evil attributes and for God are the sublime ones (16:60) harm, injury, damage, destruction وَلَا يَعْمَلُونَ بِالآخِرَةِ مِثلَ السَّوء وَلَّهُ الْمَثْلُ الأَعْلَى (3:10) indeed they pass by the town on which destruction was rained; * (48:6) upon them is defeat in battle
[lit. the injurious turn of fortune].

**سُوء** [n.] ١ evil **سَوِى١** [quasi-act. part.] bad, malevolent ١٠:١٠ then the end of those who committed the worst abomination was that they denied God’s revelations.

**عَلَى١** [nominalised fem. elat.] the worst there is, the most abominable thing ٣٥:٤٣ acting arrogantly in the land, and devising evil—the devising of evil rebounds only on its own people.

**سَيَّٓى٢** [quasi-act. part.] bad, malevolent ٣٨:٤٣ and whatever affliction befalls you is from your own self ٣٦:٣٦ but when punishment befalls them, because of what their hands have previously committed, they utterly despair ٨٥:٤٥ and whoever makes an intercession [for a bad cause] will have a share of it.

**سَوُى١** [quasi-act. part.] bad, malevolent ١٦:٣٤ so the evil [consequence] of what they had done hit them **سَوَى١** [quasi-act. part.] bad outcome, harm, bad result ٤:٨٥ and whoever makes an intercession [for a bad cause] will have a share of it.
shameful parts; *5:31 his brother’s exposed dead body.

أُسَّواً "aswa" [elat.] worse, worst (39:35) عُلِّمُوا that God might absorb them [even] of their worst deeds.

مُسِّيءُ musi' [act. part.] one who commits bad deeds, evil doer (40:58) the blind and the sighted are not equal, any more than those who believe and do good works and those who do evil.

س/و/ح s–w–h courtyard, open square. Of this root, ساحة sāhatun occurs once in the Qur’an.

ساحة sāhatun [n.; pl. ساحات sāḥāt] open square, courtyard, open space for gatherings and social functions (37:177) فإذا نزل بساحتهمِ فَسَاءَ صَبَاحُ الْمَنْتَزِرِينَ, how evil will be the morning of those who have been warned [themselves]!

س/و/د s–w–d blackness, black, to blacken; dark, darkness; master/lady, being a master/lady. Of this root, six forms occur 10 times in the Qur’an: إِسْوَدُ iswadda three times; أسود aswad once; أسَّوَدُ isswađa twice; سَوَد sud once; مَسِّوَدّ muswadd three times; سُيَّد sayyid twice and سادَة sādatun once.

إِسْوَدّa [v. IX, intrans.] to become black, to become dark يومُ بِتَيْبِينَ وَجُوهُ ثَوْبَةٌ وَتَمْشِيَةٌ on the day when some faces become white and others become black [some will be delighted and others will be grieved].

أُسَّوَدُ aswad [n.; pl. سُوَد sud] black, dark *2:187 حتى يَتَيَّبَنَ لَكُمْ the white thread of dawn breaks [lit. the dawn breaks] until the dawn breaks [lit. the white thread of dawn becomes distinct for you from the black].

مَسِّوَدّ muswadd [pass./act. part.] blackened, darkened; acquiring black or dark colour (16:58) when one of them is given the ‘good’ news of [the birth of] a baby girl, his face remains darkened and he is filled with gloom.

سُيَّد sayyid [n.; pl. سَادَة sādatun] master, notable person, leader
Lord! we obeyed our leaders.

... 8-s-w-r circle, fence, fencing; an enclosure; to scale, to go over a fence; to be high in stature or in spirits. 8-aswiratun is a borrowing from Persian. Of this root, six forms occur 17 times in the Qur‘an: 8-tasawwar once; سورة التاسوعا 8-sur once; 8-asāwir four times; سورة اسحاق 8-aswiratun once; سورة السوارة 8-suwar nine times and سورة السور one. 

8-tasawwar [v. V., trans.] to scale up, to go over a wall and has the story come to you of the litigants, when they climbed into the private quarters? سورة السور 8-n. fence, wall, فَضَرَبَ بِهِمْ سَوْرَتَهُ بَابًا (57:13) so a wall, with a door in it, will be erected between them.

8-asāwir [pl. of n. سوار swār] bracelets, armlets, bangles 8-8-hālūn in it [the Garden] they will be adorned with bracelets of gold.

8-aswiratun [pl. of n. سوار swār] bracelets, armlets, bangles 8-8-bīyāth if only bracelets of gold had been cast upon him.

8-suwar [n.; pl. سوارة suwar] one of the 114 sections into which the Qur‘an is divided, each consisting of a different number of verses (the minimum being three verses and the maximum being 286). Opinions as to the sense from which is derived include: enclosure, eminence, glory, honour, dignity, rank, station, sign, token سورة النذر 8-8-ba‘ithā and فَرَضْنَاهَا فِيهَا بِيَّنَاتُ 8-8-bi‘yāth this/the following is a sura [containing legislation] We have sent down and made binding: We have sent down clear revelations in it, so that you might take heed.

8-7 sawf mixing things together, a mixture, whipping, whisking; punishment; confusion; type, share, portion. Of this root, only سوْفَt occurs once in the Qur‘an.

8-sawt [n.] a whip, scourge; dose, share; an assortment, a mixture. فَصَنَّبَ عَلَيْهِمْ رَبَّكَ سَوْفَتَ عَذَابًا (89:13) your Lord let a scourge of punishment loose on them.
s–w–c to spread out, (of animals) to go grazing; to give room to, to leave alone; a portion, a period or an expanse of time, a time-section of the day. Of this root, two forms occur 49 times in the Qur’an: ساعة sā‘atun 48 times and ساعًا suwā‘ once.

ساعة sā‘atun [n.] 1 time of, point in time of God has turned to the Prophet, and the Emigrants and Helpers who followed him in the hour of adversity 2 a while, a moment вс́لُونَك عن الساعة أين (7:187) لكل أمَّة أهل فإذا (7:34) جاء أجلهم لا يستأخرُون ساعة ولا يستُقيمان there is an appointed time for every people—when their appointed time comes they cannot hasten a single moment nor delay 3 a portion of time, non-distinct period of time كَأْتَهُم يوْم يَرَوْنَ ما يَرَوْنَ لَمْ يَلْبَسُونَ إِلَّا سَاعَةً مِن نِهَارٍ (46:35) on the day they see what they were warned about, it will seem to them as if they have tarried only a single hour of a single day 4 then when death [lit. the hour] suddenly comes to them, they say, ‘Alas for us that we disregarded this!’ 5 [with the definite article, the ساعة al-sā‘at] the Hour of Resurrection مَرَسَاهَا قَلْ إِنَّمَا عَلِمُهَا عَيْنُ رَبِّي they question you [Prophet] about the Hour, ‘When is its arrival?’, say, ‘The knowledge of it is with My Lord alone.’

سواع Suwā‘ [proper name.] an idol, said to have been in the shape of a woman, worshipped in pre-Islamic times by the tribe of Hudhayl or Hamadān or both وقَالُوا لَا تَذَرُنَ عَالِيَتَكَمْ وَلَا تَذَرُنَ (71:22) and they said, ‘Do not abandon your gods, and do not abandon Wadd or Suwā‘.

س–w–gh to swallow easily, to go down the throat pleasantly, to be easy and agreeable to swallow; to travel at large; to follow one another in birth. Of this root, two forms occur three times in the Qur’an: يُسِغ yusīgh once and سانغ sā‘igh twice.

يُسِغ yusīgh [imperf. of v. IV, trans.] to find palatable, to swallow يتْجَرَّعُهُ وَلَا يَكَذَّبُ يُسِغُهُ he gulps it, although scarcely able to swallow (or, palate) it.

سانغ sā‘igh [act. part.] easy and pleasant to swallow, palatable;
permissible this one is palatable, sweet, and pleasant to drink.

سُوقَةُ the act of driving, conveying (75:30) 

عندْ فِرَاتَ سَائِقَةِ شَرَابَةٍ (35:12) 

s–w–f delaying, putting off, retarding, procrastinating. All these meanings and forms seem to have been derived from the form and function of the particle سوق (sawfa). Like the particle س (sa-) [q.v.], particle سوق (occurring 42 times in the Qur’an) denotes the future and precedes the imperfect. They differ, however, in some respects; while س is prefixed to the verb and forms with it a single word، سوق keeps its integrity as an independent word and, unlike س may be prefixed by 

فَ or لَ (la) or (fa). Functionally، سوق signifies distant future (while س signifies the immediate one) and generally adds emphasis to the context in which it appears. Some philologists regard the particle س as a contracted form of سوق忘了 بِعَطِيكَ رَبِّكَ فَتَرَضَى (93:5) سوق your Lord is sure to give you [so much] that you will be well satisfied.

s–w–q to herd, to drive, market place (being the location to which animals and goods are driven), a sequence; leg, tree trunk. Some have suggested a foreign origin for سوق، market. Of this root، eight forms occur 17 times in the Qur’an: ساقُ sāqa four times; سِيقُ sīqa three times; ساهِقُ masāq three times; ساق sāq three times； ساقين sāqayn once； سوق sūq twice and سوق aswāq twice.

ساقُ [v. trans.; pass. v. ساق] 1 to drive، to herd ونسوقُ المجرمين إلى جهنم وردًا (86:19) and We drive the sinful into Hell، a [thirsty] herd 2 to convey، to lead وسِيقُ الذين أَتقُوا رَبِّهِمْ (73:39) وسُوقُ هُمْ إلَى الجَنَّةِ زَمَّرًا and those who are mindful of their Lord are conveyed to the Garden in groups 3 to direct، to channel أوَلَمْ يَروَوا آنَا (32:27) وَسُوقُ الماء إلَى الأرْضِ الجَرَّ do they not consider how We direct water [rain] to the barren land?!

ساهِقُ [n./act. part.] driver، conveyor، a steering person وَجَعَلَتْ كُلّ نَفْس مَعَهَا ساقٍ وَشَهِيدَةٍ (21:50) each person will arrive attended by an [angel] to steer him and another to bear witness.

masāq [v. n.] the act of driving، conveying (75:30) يَوْمَئِذٍ الساقُ the conveying on that day will be towards your Lord.
سَبِيلُ سَاقٍ [n.; dual ساقين] سوق الساق الغربي (27:44) she took it to be a deep pool of water, and bared her legs; on the Day when matters become dire [lit. a leg is made bare] 2 stem, tree trunk كُرِّزَ أُحْزَى شَطَّةٌ فَأَغْلَبَهَا فَأَنْتَظِمْ فَأَنْتُوَّى عَلَى سُوقِهَا (48:29) as seeds that put forth their shoots, and they [the shoots] strengthen it [the plant], and they grow thick, and rise straight upon their stalks.

سَوقٌ ً الأسواق ً aswāq [pl. of n. سوق] markets, market places (25:7) مَالُ هذَا الرَّسُولِ أَكْلَ الْطَّعَامُ وَبَشِّيِّ في الأسواق what is it with the Messenger that he is behaving like a human [lit. eats and walks in marketplaces].

سَوَلُ sawwala [v. II, trans.] to beguile, to talk into bad ideas (always with وَجَاعَوْا عَلَى قَمِيصِهِ يَدَمَ كَذِبَ قَالَ يُبْلِي سَوَلَتَ لَكَمَّ (12:18) نفَسُكُمْ أَمَّأَا and they came with false blood on his shirt. He cried, ‘No!, your souls have beguiled you into [doing] something.'

سَوَمُ s–w–m to offer goods for sale, to estimate the value of goods; to push along; to graze; to hover, to circle around; to brand. The philologist’s deriving of سوم from سَمَأ، mark, from this root in connection with وَسَمُ، to brand, has been contested. Instead a foreign origin, Greek through Persian, has been suggested for it. Of this root, five forms occur 15 times in the Qur’an: يسوم four times; تسومٌ tuṣīmīn once; مسومين musawwimīn once; مسومات musawwamatun three times and سوماهم sīmāhum six times.

يَسَمَّى [imperf. of v. trans.] to torment, to inflict (7:167) لَيْسَ غَنَيْهِمْ إِلَّا يَسَمُّونَهُمْ سُوءَ الْعَذَابِ He would place over them until the Day of Resurrection someone who would inflict on them terrible punishment.

تُسِمْونَ tuṣīmīn [imperf. of v. IV, trans.] to turn out to graze ومنْهُ شُجُرٌ فِيهِ تُسِمْونَ (16:10) and the trees in which you send your
animals to graze.

**musawwim** [act. part. of v. II] (one) marking out (something or someone) for distinction; swooping down (3:125)  
*your Lord will reinforce you with five thousand angels [coming] swooping down.*

**musawwam** [pass. part. of v. II] marked out, specified, singled out (51:34)  
*selected by your Lord for those who exceed all bounds.*

**sīmā** [n.] a distinguishing mark (7:48)  
*and the people of the heights will call out to [certain] men they recognise by their marks.*

**sawwā** [v. II, trans.] 1 to fashion, to form, to shape  
*then shaped you into a man* 2 to flatten, to raze, to level to the ground 3 to make equal, to deem as equal  
*when we put you on a par with the Lord of all beings.*

**tusawwā** [pass. imperf. of v. II with prep. ل] to be flattened over (4:42)  
*that the earth is levelled over them.*

**sāwā** [v. III, intrans.] to make equal, to make level  
*until, having made even the space between the two sides of the mountain, he said, ‘Blow!’*

**`istawā** [v. VIII, intrans.] 1 [with prep. إلى] to turn to, to give attention to 2 to ascend, to mount, to establish oneself  
*then established Himself on the throne*
realise full potential, to become of age (28:14) when he attained full strength and matured. We gave him judgement and learning 4 to set firmly on, to rest upon and the water was made to subside, the command was fulfilled and the ark came to rest on [Mount] Jūdi 5 to be equal (39:9) how can those who know be on a par with those who do not know?

sawā [v. n./n.] central, middle, equal, just (20:58) make an appointment between us which neither of us will break, in a mutually agreeable place.

sawā [v. n.] 1 same, equal (4:89) they would dearly like you to reject faith, as they themselves have done; then you would be the same [as each other] 2 just, equitable, common to all 3:64 ‘People of the Book, come to a word that is equally acceptable to us and to you’; * if you fear treachery on the part of any people [with whom you have a treaty], throw at them [their treaty] equally [just the same as they have done] 3 the middle, midpoint (37:55) he looked down and saw him in the midst of the Fire; ²:108 then he has strayed from the [lit. level part of the road] correct path 4 [ سواء on ³:4] it is one and the same ..., it makes no difference, if X or Y takes place (2:6) as for those who disbelieve, it makes no difference to them whether you warn them or you do not: they will not believe.

sawiyy [quasi-act. part.] 1 straight, right, correct (20:135) you will come to learn who are on the straight path 2 complete, normal, in normal circumstances so he took on, for her, the form of a normal man 3 upright who is better guided: someone who stumbles and falls, or someone who walks upright on a straight path 4 in sound health
you will not [be able to] speak to people for three nights [and days, though being] well  사업 together, in succession (in another interpretation of verse 19:10 your sign is that you will not [be able to] speak to people for three consecutive nights [and days].

s–y–b to flow, to run freely, to be free, to be freed, to set free (of animals); to donate, donation; slaves. Of this root, only one word سائبة sā‘ibatun occurs once in the Qur’an.

sائبة sā‘ibatun [act. part; n.] one who is free to roam: a term denoting a she-camel which, according to pre-Islamic customs in Arabia, would be set free, under certain conditions, and would be accorded pasture and protection until it died of natural causes مَا جَعَلَ اللَّهُ مِنْ بَعِيرٍ وَلَا سائبةً وَلَا وُصَيلةَ وَلَا حَمَ (5:103) God has not ordained [dedicating to idols animals such as the] baḥīratun, sā‘ibatun, wasīlatun or ḥām (q.v.).

s–y–h water flowing above ground, people travelling freely from one place to another; devoting oneself to the worship of God, particularly through fasting. Of this root, three forms occur once each in the Qur’an: سائح siiḥū; سائحون sā‘iḥūn and سائحات sā‘iḥāt.

سائح siiḥū [imper. of v. intrans.] go about in the land, travel about, travel freely خِلَّوا فِي الأَرْضِ أَرْبَعَةَ أَشْهُرٍ (9:2) so you may move freely in the land for four months.

سائحون sā‘iḥūn [pl. of act. part. سائح sā‘iḥ; fem. pl. سائحات sā‘iḥāt] those who travel about, as for reasons of faith, those who fast as a way of purifying themselves, the devout أَزْوَاجًا خَيْرًا (5:66) منْ كُنْتُ مُسْلِمَاتٍ ... سائحات better wives than yourselves, wives who submit themselves to God ... given to fasting .....

s–y–r to march, to walk, to travel, to journey, to sail, caravan; common; manner of ruling other people; biographies; straps. Of this root, six forms occur 27 times in the Qur’an: سار sāra 16 times; يُسَابِيّر يُسَابِيّر yusayyirr twice; سَيْرَ سَيْرَ sayr three times; سَيْرَاتَ سَيْرَاتَ sīratun once and سِيْرَةُ سِيْرَةُ sayyāratun three times.
sāra i [v. intrans.] to travel 

 Spears in the country (6:11) travel throughout the earth. 2 to move along 

 سَنَرَ وَتُسَبِّرُ الجِبَالَ سَنِيرًا (10:52) and the mountains move [with a definite] movement.

 يُسَيَّرُ yusayyir [imperf. of v. II, trans.; pass. suyyira] I to 

 cause to move along, to set in motion (18:47) on the day We set the mountains in motion 2 to enable to travel (10:22) هُوَ الَّذِي يُسَيَّركُمِ فِي الْبَرِّ وَالْبَحْرِ He it is who enables you to travel on land and sea 3 to be set in motion (78:20) when the mountains are set in motion and become like a mirage (or, and become a moving object).

 سَيْرَ sayr I [n.] travel, a distance measured in the time it takes to travel it, a stage (34:18) and we well measured travelling [time/distance] between them [to make travelling convenient between the villages] II [v. n. used adverbially for emphasis] moving (52:10) and the mountains move [with a definite] movement.

 سِيَرَةٌ sīratun [n.] state, condition, way (20:21) We will restore it to its former state.

 سَيْرَةٌ sayyāratun [n.] caravan, company of travellers through the desert (19:12) and went on a journey with their flocks and their men, and they sent their water fetching and he let down his bucket.

s–y–l to flow, torrent, flooding, flowing, inundation, to melt. Of this root, three forms occur four times in the Qur’an: سَالَ sāla once; سَيِلَ sayl twice.

سَالَ sāla i [v. intrans.] (of water) to flow, (of the ground) to run with water. (13:17) He sends from the sky water, so valleys flow, each according to its capacity.

اسْلَ sayl [v. IV, trans.] to cause to flow, to melt down وَأَسْلَىً لَهُ عِينَ النَّفْطِ (12:34) and We caused the spring of brass to run liquid for him.

سَيِلَ sayl [n.] torrent, inundation * an inundation which caused the bursting of the dyke and destruction of the city of Ma’rib, Saba, in the first or second century A.D. (16:34)
but they turned away, so We let loose on them a flooding of the ‘iram dam.

saynā' [n; a borrowing from Nabataean or Syriac occurring once in the Qur’an] kind of stone; Mount Sinai, Sinai and a tree, springing out from Mount Sinai, that produces oil and relish for those who would eat.

sīnīn [n. occurring once in the Qur’an] the commentators differ as to the origin and meaning of this word. The majority consider it a modification of سَيْنِاء saynā’ (q.v.), but some regard it as a borrowing from Ethiopic meaning splendour. Others derive it from the Arabic root سَنَّ-نَ-وَ meaning splendour or blessings, while others regard it as a plural of سَيْنِيَّةٌ sīniyyatun, a type of tree by Mount Sinai.
ش/ shīn

الشين ّal-shīn the thirteenth letter of the alphabet; it represents a voiceless palato-alveolar fricative sound.

ش sh−m the left-hand side, wrong side, bad omen. Of this root، مَشْأَمَة mash’amatun occurs in the Qur’an three times.

مشاءة mash’amatun [v. n.; n. of place] left-hand side, leftward direction; the wrong side, bad omen *(90:19) the condemned [lit. people of the left-hand side].

ش sh−n tear ducts; watercourses branching over the face of a mountain; affair, situation, concern. Of this root، شَلَّان shal`an occurs four times in the Qur’an.

شَلَّان shal`an [n.] an affair, a business, concern *(24:62) if they ask your leave [to attend] to some of their [private] affairs, allow whomsoever of them you wish; *(55:29) constantly at work taking care of all things [lit. every day He is busy doing something] (considered as a rebuttal for the claim that He rests on the Sabbath).

ش/ ه/ h sh–b–h likeness or similarity between two objects, to resemble, to be or become like, to be assimilated, to compare; confusion. Of this root, four forms occur 12 times in the Qur’an: مَشَابِهُونَ mashabiha once; مِثَابَة tashābaha four times; مُشَابِهُونَ mutashabihūn six times and مُشَابِهٍ mushtabihaan 11 times.

مشابه/ ه/ h مشابه shabbiha [pass. v. II] (of an action or object) to be made to look like something else *(4:157) they did not kill him, nor did they crucify him, but it [the crucifixion]
[also interpreted as: he] was made to appear like that to them.

تشابه tashābahā [v. VI. intrans.] 1 to resemble one another, to be alike (2:118) their hearts are all alike 2 [with prep. عَلَى] to appear confusingly as a lookalike, to be confusingly similar 3 فَتُشَابِهُمُ الخَلَقُ عَلَيْهِمْ (13:16) so that [their] creation seems indistinguishable to them [from His]?

مُتَشَابِهٍ mutashābih [act. part./quasi-act. part., fem. pl. mutashābihāt] 1 looking alike, resembling each other, similar وَجَنَّاتٍ مِنْ أَعْنَابٍ وَالْزَيْتُونَ وَالرُّمَّانِ مُتَشَابِهَةٌ وَغَيْرُ مُتَشَابِهَةٍ (6:99) and gardens of grapes, olives and pomegranates, seeming alike and unlike; *اَمْكَانٌ مُتَشَابِهَةٍ (39:23) a Book that is consistent [lit. its parts similar to one another] [in the message it conveys] 2 [as opposed to the المحكَم q.v.] (in reference to verses of the Qur’an) variously interpreted as: allegorical, concerned with the unknown, abrogated, concerned with the single letters occurring in the beginning of certain suras (see الْقُرْآنُ ‘alif–lām–rā), admitting of more than one meaning (6:7) هوَ الَّذِي أَنزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٍ مُحَكَّمَاتٍ it is He who has sent this Book down to you, of which are verses definite in meaning—they are the essence of the Book—and others that are ambiguous/allegorical.

مُشْتَابِهَةٌ mushtabiha [act. part./quasi-act. part.] to be confusingly similar, to seem to look alike (6:99) and gardens of grapes, olives and pomegranates, seeming alike and unlike.

شَتَتَ sh–t–t to disperse, to separate, to scatter; types, sorts, sundry; disunion. Of this root, two forms occur five times in the Qur’an: ُعَشْتَانَا twice and ُشَتَاة three times.

ُعَشْتَانَا ashtātan [pl. of quasi-act. part. shātīn, used adverbially] in different classes, separately, dispersed يُوْمَئِنَّهُمْ (99:6) on that Day, people will issue forth [out of their graves] in separate groups to be shown their deeds.

ُشَتَاة shatta [pl. of quasi-act. part. shātīn] diverse, various, at odds with one another وَأَنزَلْنَاهُمْ مَاءً فَأَخَذَهُمْ بِهِ أَزْوَاجًا (20:53) and He sent down water from the sky, so We brought
forth with it various plants of differing kinds.

Shītā winter, to spend the winter, to enter the winter season, to be or become cold, a place where one spends the winter; to experience drought. Of this root, only شَتَاءُ occurs once in the Qur’an.

الشتاءُ [n.] winter (106:2) the journey of the winter and [the journey of ] the summer (cf. رحلة rihiyatun).

جَرَّ trees, plants in general; stock, origin; to branch off, to intertwine, to become knit together; to raise, to fall into dispute, to contend. Of this root, three forms occur 27 times in the Qur’an: جَرَارا once; جَرَّ shajaratun 19 times and جَرَّ shajar seven times.

شَجَر [v. intrans.] (of disputes) to erupt, to arise, to flare up, to spew forth, to become convoluted until they seek your arbitration in what has arisen between them.

شَجَّرَة shajaratun I [n.; pl./coll. n. shajar] 1 tree

لَفْدُ (48:18) رضي الله عن المؤمنين إذ بنايعونك تحت الشجرة God was well pleased with the believers when they were swearing allegiance to you [Prophet] under the tree I bush (37:146) and We caused a bush of gourd to grow above him II trees, plants in general even if all the trees on earth were pens.

شَح [n./n.] meanness, stinginess; avarice (59:9) شَحُّ نفسه فأولئك هم المفلئون and those who are protected against their own stinginess are truly the successful.

شَحِيحة ً ashihhatun 1 mean, niggardly, stingy; avaricious (33:19) being niggardly [in offering help] to you covetous of, vehemently desirous of
And covetous of the good things.

شـ/ـُحٌم shuhūm [pl. of shahm] fat. Of this root, only shuhūm occurs once in the Qur'an.

We forbade to them [the Jews] the fat of the cattle and sheep.

شـ/ـُحٌن mashḥūn [pass. part.] laden, full, overloaded (37:140). إِذْ أَلَقَ إِلَى الْفَلاَجِ المُشْحُونَ when he fled to the overloaded ship.

شـ/ـُخٌصَ tashkhas [imperf. of v. ṣhakhasa] (of eyes) to be transfixed, to be fixedly open (in terror); to raise; to go forth. Of this root, two forms occur, once each in the Qur'an: tashkhas and šakhiṣatur.

شـ/ـُخِصّا tashkhas [imperf. of v. ṣhakhasa] (of eyes) to be transfixed, glazed, staring in horror (14:42) إِنَّمَا يَؤَخِّرُهُمُ الْيَوْمُ لِيُشْخَصَُّ فِيهِ He is only delaying them for a Day when eyes will stare in stupor [in terror].

شـ/ـُخِصّا tashkhas [imperf. of v. ṣhakhasa] (of eyes) to be transfixed, glazed, staring in horror (21:97) وَإِلَّا الْعَلَّمُ الْحَقَّ إِنَّذَا هِيَ شَخَصَةٌ أدَّى هُزُوْجُكُمْ draw near, and there, staring [in terror], are the eyes of the disbelievers.

شـ/ـُدّ shadda [v. trans; two forms of the imperative occur: šudda and ʿushdud] to strengthen, to bolster (38:20) وَشَدَّنَا ʿاشْدُدْ 31 times and ʿاشْدُد 8 times.

شـ/ـُحٌدّ shadda [v. trans; two forms of the imperative occur: šudda and ʿushdud] to harden, to become tough, strength, vigour; to intensify; to be tenacious. Of this root, seven forms occur 100 times in the Qur'an: shadda four times; ʾishtadda once; ʾashidda three times; ʾashadda once; ʾashudda eight times.

شـ/ـُحٌدّ shadda [v. trans; two forms of the imperative occur: šudda and ʿushdud] 1 to strength, to bolster (38:20) and ʿاشْدُد 31 times and ʿاشْدُد 8 times.
We strengthened his kingdom and We gave him wisdom and [the power] of decisive speech; *(28:35)
*We will give you support [lit. We shall strengthen your upper arm (or, forearm)] 2 to tighten, to tie fast (47:4)
*tie fast the bonds 3 [with prep. (10:88) to harden 2 and harden their hearts [in another interpretation: put a seal on their hearts].

ishṭadda [v. VI, intrans.] to be hard; to be vigorous, to be forceful 2 (14:18) their deeds are like ashes to which the wind forcefully applies itself on a stormy day.

*shidid [quasi-act. part/n.; pl. *shadda and shidā] 1 strong, mighty, powerful (17:5) We sent against you servants of Ours of great might 2 severe, hard, grievous (6:124) and severe torment 3 impregnable, secure (78:12 and We built seven secure [heavens] above you; *(11:80) a strong unfailing support [lit. a fortified corner] 4 stingy, niggardly, mean (100:8) and he, because of his love of wealth, is mean (or, he is truly niggardly in his love of wealth).

*ashadd [elat.] 1 stronger/strongest (2:165) but the believers are stronger in their love for God; *(73:6) night prayers (or, those who perform such prayers) make a stronger impression 2 more/most severe and *punishment of the Hereafter is more severe and more enduring.

ashudd [n. said by some philologists to be plural with no recorded singular or plural of sing. *shadd] state of strength, said to be the period between the age of eighteen and thirty, or from seventeen to forty; puberty, man/womanhood; maturity; soundness of judgement gained by experience; physical strength, firmness, virility (40:67) then He brought you forth as infants, that you [may] attain your maturity.

*sh—r—b to drink, to imbibe, to absorb; to inhale; to irrigate; to
raise the head. Of this root, eight forms occur in 39 places in the Qur'an: شرب 'shariba 15 times; أشرب 'ushriba once; شرب shirb three times; شرب shurb once; شارب shāribān five times; شراب mashrab 11 times; مشرب maskhab twice and مشرب mashrābih once.

أُزْهَرْتُمُ اللَّهُ مَارَايْلاً تَشَرَّبُونَ (56:68) do you see the water that you drink?; *Yaṣḥabu-Mma Tākāuūn Ma'ah (23:33) he eats of what you eat and drinks of what you drink [he is just a human being like yourselves]; *Kulawwawat网购 (2:60) avail yourselves of God's bounty [lit. eat and drink from the sustenance God has provided]; *Wakallawat网购 حنّ (2:187) do not observe the restrictions of the fast [lit. eat and drink] until the white thread of dawn becomes distinct to you from the black thread.

أشرب 'ushriba [pass. v. IV] made to absorb, caused to imbibe; caused to assimilate (2:93) they were made to imbibe [the love of] the calf [deep] into their hearts.

شرب shirb [unit n.] a round or a turn of drinking, a portion of drink هبّة ناقّة لَهَا شربَةَ وَلَكُمْ شربَةَ يوْمٍ مَعْلُومٍ (26:155) here is a she-camel: she has a turn to drink and you [also] have a turn [each] on a specified day.

ضاربون شرب الهيم (55:55) drinking [it] like the drinking of thirst-demented camels.

شاربون shāribūn [pl. of act. part. شرب shārib] one who drinks, performing the act of drinking لَذّ الشَّارَبِينَ (47:15) and أهابز من حَرْب لَذّ الشَّارَبِينَ and rivers of wine, a delight for the drinkers.

شراب sharāb I [n.] drink بِخُرْجٍ مِن بَطُونَهَا شَرَابٍ مَتَّلَفٌ اللَّوْانَ (16:69) from their bellies comes a drink of diverse hues II [v. n.] (the act of) drinking هذَا عَذَّبَ فِرَاتَ سَاعَةً شَرايْةً (35:12) this [body of water] is sweet, agreeable for drinking.

مشرب mashrab [n. of place; pl. مشرب mashārib] 1 a drinking place فقد علم كل الناس مشرِيبهم (7:160) each people knew its own drinking place 2 a source of drinking; drinks وِلَهُمْ فيهَا مِتَافع (36:73) in them there are benefits for them and drinks (or, source of drinking).
sh–r–h to slice, to cut into thin pieces; to dilate; to expound; to manifest, to reveal, to lay open, to display. Of this root, only شُرَحُ occurs five times in the Qur’an.

شَرْحُ شَرَاحًا a [v. trans.] to dilate, to ease up the constriction, to lay open فَمَنْ يُرِدْ اللَّهُ الْأَمْرَ الْمَهْدِيَةَ شُرَحُ صَدرَهُ لِلْإِسْلَامِ (6:125) whomsoever God wishes to guide, He (God) opens his heart to Islam [lit. expands his breast (i.e. the breast of the one He wishes to guide)]

شِرْحُ (also known as الأشراح) names of Sura 94, Meccan sura, so-named because of mention in verse 1 of ‘the Expansion’ of the Prophet’s heart to the Truth.

ش–ر–د to bolt, to break loose; to roam, to go astray; to disperse, to scatter; to be absent-minded. Of this root, only شَرَادُ occurs once in the Qur’an.

شَرَادُ شَرَادِدِ [imper. of v. II] scatter, disperse, put to flight, frighten away فَإِنَّا نَبْتَغُونَ فِي الْحَرْبِ شُرَادًا بِهِمْ مِنْ حَافِئِهِمْ لَعَلَّهُمْ يَتَكُرُّونَ (8:57) if you gain mastery over them in battle, use them to frighten those who [later] follow them, so that they may take heed.

ش–ر–ذ–م (no reported verb in Classical Arabic; in Modern Standard however the quadrilateral تَشَرَّدُ تَشَارَدُ تَشَاهِرُ تَشَارَاهُ تَشَاهِرَ تَشَهَّرُ تَشَوَّرَ تَشَهَّرُ تَشَهَّرَ تَشَهَّرَ تَشَهَّرَ تَشَهَّرَ تَشَهَّرَ تَشَهَّرَ تَشَهَّرَ تَشَهَّرَ تَشَهَّرَ تَشَهَّرَ تَشَهَّرَ تَشَهَّرَ تَشَهَّرَ تَشَهَّرَ تَشَهَّرَ تَشَهَّرَ تَشَهَّرَ Tashardhama ‘to fall into fragments’, is being used) a piece, a fragment; a small group. It occurs once in the Qur’an.

شَرَادَة شَرِّادْهُ small or scantly company of people; portion, piece إنَّ هُؤُلَاءِ شَرِّادَتَمَّ قَلِيلُونَ (26:54) these are but a small group.

ش–ر–ر spark of fire; evil, to be or become evil, to be depraved, to be wicked; to slander; to cleave, to split, to sharpen. Of this root, three forms occur 31 times in the Qur’an: شَرَّ شَرَّ شَرَّ شَرَّ شَرَّ شَرَّ شَرَّ شَرَّ شَرَّ شَرَّ شَرَّ شَرَّ شَرَّ شَرَّ شَرَّ شَرَّ Sharr once and شَرَّ Sharr once.

شَرّ I [elat.] more/most evil, worse, worst (22:72) بَشَرُّ مِنْ ذَلِكَ النَّارَ shall I tell you what is worse than that?, the Fire II يَوْفُونَ بِالْقُدَّاسِ وَيَخَافُونَ نُورًا كَانَ شَرَّهُ مُسْتَطْبِرًا (76:7) they fulfil their vows and fear a day whose evil is spreading wide.
"ashrār [pl. of n. shirrī] evildoer, wicked (38:62) how come we do not see men we used to count among the wicked?

sharār [coll. n.] sparks of fire (77:32) it shoots out sparks as [large as] tree trunks.

š-r-t to slit the ear of a camel; sign, token, mark; condition, to stipulate; to perform well. Of this root, only š-šrāt occurs once in the Qur’ān.

šatr [pl. of n. šarāt] signs, auguries (47:18) for its signs have come.

š-r-ṭ to enter into, to begin to do, (of cattle) to come to water to drink, paths leading to drinking spots, to drink with the hand; (of houses) to have the door open; to make plain or manifest, to strip off; to be similar, to be equal; to reach for; ways; law. Of this root, four forms occur five times in the Qur’ān: šarā‘a twice; šurra‘an once; šir‘atun once and šarī‘atūn once.

šarā‘a a [v. trans.] to legislate, to lay down as part of the faith, to ordain He has ordained for you in matters of faith, what He commanded to Noah.

šurra‘an [pl. of act. part. šārī‘a] visibly, openly for all to see (7:163) when their fish visibly came to them on their Sabbath day.

šir‘atun [n.] a law, legislation from God, divine way of religion for each of you We have assigned a law and a path.

šarī‘atun [n.] clear path, legislation from God (45:18) now We have set you [Muhammad] on a clear path, so follow it.

š-r-q to slit the ear of a goat; sunrise, (of the sun) to rise or
to give light, to take an easterly direction, (of meat) to dry in the sun; to choke. Of this root, eight forms occur 17 times in
the Qur’an: آشراق once; شرقيّة one; شرقيّة once; شرقيّة first; مشرقيّان once; مشراق once; مشرقيّة twice; مشرق mashriq six times; مشرقيّان mashriqayn twice and مشرق mashriq three times.

آشراق [v. IV, intrans] to become bathed in (sun) light;
to become luminous, to shine (39:69) the earth will shine with the light of its Lord.

شرقيّ [quasi-act. part.; fem. شرقيّة sharqiyyatun] eastern, easterly, easternly انتدبت من أهلها مكانا شرقيا (16:19) she withdrew from her family to an eastern place; جَنْبَة مَيْرَة مَرْبَوْتَها لا شرقيّة ولا غربيّة a blessed olive tree not in this [physical] world [lit. neither easterly nor westerly] [but one of the trees of Paradise] (or, not such that it receives light only at sunrise nor only at sunset [but morning and evening]).

مشراق [n./v. n.] time of the sunrise, the rising of the sun إذا سحّرت الجبال معه يصبح بالعشي والإشرق (38:18) We subjugated the mountains along with him [David] to glorify Us at sunset and sunrise.

مشرقيّين [pl. of quasi-act. part.] entering the time of the sunrise, inclined towards the East, getting up in the morning فأخذتهما الصلبة مشرقيّين (15:73) and the blast overtook them at sunrise.

مشرق mashriq [n. of place, dual مشرقيّ mashriqayn, pl. مشرقيّون mashriqyin] 1 the place of the sunrise, the East (2:115) ولله المشرق والمغرب فأليما تولوا فخم وجه الله and to God belong the East and the West; wherever you turn, there is His Face [lit. God’s face]; ليس القدر أن تولوا وجهكم قبل المشرق والمغرب (177:2)* goodness does not [merely] consist of turning your faces this way and that [lit. towards East or West] 2 [al-mashriqayn] interpreted as either the two places where the sun rises at the height of summer and the height of winter, or the two rising places of the sun and the moon رب المشرقيّين ورب المغربين (55:17) Lord of the two risings and Lord of the two settings (or, the two places of rising and two places of setting) 3 [المشرق al-mashariq] the various places
where the sun rises throughout the year, or the rising places of all the stars and planets (70:40)

by the Lord of the rising-places and setting-places [of the sun, or of the planets].

شَرْك sh–r–k snare; thongs of sandals; side road, to branch off; to share, to become a partner, to make as partner, or associate, partnership. Of this root, 11 forms occur 168 times in the Qur’an:

اشْرَك [v. IV, trans. with prep. ﷺ, pass. v. ﷺ] to ascribe partners to you associate with God that for which He has sent you no authority to make as partner, or associate, to let share (20:32) and make him share in my task [v. IV, with no notion of an object, with/without prep. ﷺ] to be a polytheist, to commit an act, or utter words, or hold beliefs, or adopt the attitude of a polytheist (6:64)

God rescues you from it and from every distress; yet you still continue to be polytheists.

شارَك [imper. of v. III, trans.] share with, take a share in and share with them [their] wealth and [their] children.

شَرْك [n.] 1 partnership, part ownership, sharing (35:40) do they own a partnership of the heavens? 2 [al-shirk] polytheism (31:13) do not attribute partners to God: attributing partners [to Him] is a great injustice [to Him and yourself].

شَرْكاءٍ [n., pl. شَرْكاء shurakā’] partner, joint owner (39:29) God strikes a similitude of a man whom [several] partners at odds with each other share [as masters].

مُشْرِك [act. part/quasi-act. part., pl. مُشْرِكُون mushrikūn;
fem. مشتركة mushrikatun, pl. مشتركات mushrikāt] polytheist (42:13) hard for the polytheists is what you [Prophet] call them to.

مشتركون mushtarikūn [pl. of act. part. مشترک mushtarik] one who takes part, or shares in (43:39) and it will not avail you today, having done wrong, that you are sharing in the chastisement.

شیر sh-r-y to sell, to buy, to give for a price, to barter; to speed up; to spread, to creep, to scatter, to increase; arteries. Of this root, two forms occur 25 times in the Qur’an: شرارة sharā four times and ishtarā 21 times.

شرارة i [v. trans.] 1 to sell, to purchase, to acquire and they sold him for a lowly price, a few dirhams; *(2:207) and man who gives his life to seeking God’s approval 2 to purchase, to acquire let those who purchase this world for the Hereafter [change their ways and instead] fight in the way of God.

يشترى 'ishṭarā [v. VIII, trans.] 1 to buy, to purchase, to acquire have you not considered how those who were given a share of the Scripture purchase misguidance and want you [believers], too, to lose the right path? 2 to barter, to exchange (3:187) and they tossed it over their shoulders, and bartered it for a small price.

شطّ sh-t-’ to slice lengthwise; to overfill with water; side or bank of a river; to overburden; to put forth shoots, to sprout, to put out branches. Of this root, two words occur once each in the Qur’an: شطّ وشاطيّ shat’ and شاطئ shāṭi’.

شطّ shat’ [n.] plant shoot like seeds that put forth their shoots.

شاطئ shāṭi’ [n.] bank, ridge, embankment (28:30) he was called from the right side [lit. bank] of the valley.
ش/ط/ن

ش/ط/ر  

\( sh-t-r \) to split or divide in halves, a half; to squint at; (of a house) to be distant, to distance oneself; direction. Of this root, only شطر \( shatr \) occurs five times in the Qur’an.

ش/ط/ر  

شتر [n. used adverbially] in the direction of, towards wherever you may have started out, turn your face in the direction of the Sacred Mosque.

ش/ط/ت  

شتر (2:150) to be remote, far off, or beyond the acceptable limits; to act unjustly; side of a camel’s hump; bank or side of a river. Of this root, two forms occur three times in the Qur’an: تشطط \( tushtît \) once and شتران تاشتان twice.

تشطط  

تشطط [imperf. v., intrans.] to go off the mark, to be far off, to digress, to exceed due bounds فاحكم بيننا بالحق ولا تشطط (38:22) so judge between us fairly, and do not exceed the due bounds.

تشطط  

تشطط [v. n./n.] acting extravagantly or outrageously, deviation لَن ندُعوِّم من دُونِهِ إِلَّا لَفْنِ فَنُّذِهْ إذا شططًا (18:14) We will never call upon any god other than Him, for then we would have uttered an outrageous thing.

ش/ط/ن  

شطان \( sh-\dot{y}-t \) philologists derive the word شیطان \( shaytān \) either from the root ش/ط/ن \( sh-t-n \), associated with the basic concepts of ‘fastening tightly; being exceedingly, or audaciously, proud, corrupt, rebellious or insolent’ or from the root ش/ط/ط \( sh-y-t \), associated with the basic concepts of ‘singeing, scorching, burning’. Because the word شیطان \( shaytān \) existed in Arabic, Syriac, Aramaic and Ethiopic long before the advent of Islam, it has been suggested that it is the source of various other derivations. Of this root, two words occur 88 times in the Qur’an: شیطان \( shaytān \) 70 times and شیطین \( shayātīn \) 18 times.

ش/ط/ن  

شیطان [n., pl. شیطین] 1 devil, demon 1devil, demon (4:117) in His place they invoke only female [deities], and [thus, by invoking such deities] they only invoke a rebellious devil 2 devilot, evil impulse or company

ش/ط/ن  

شیطان (43:36) ومن يَعْشُ عَنْ ذِكرِ الرَّحْمَنِ نَفْعًا مَنْ شَيَطَانًا فَهُوَ لَهُ قَرِينُ
whoever is blind to the remembrance of the Merciful, We assign to him a devil and then he becomes a comrade for him 3 jinn, powerful spirits of the devils some dive for him 4 devils being, fiends, evil forces (6:112) in the same way We assigned to each prophet an enemy, the evil humans and the evil jinn 5 [with the definite article al-shayṭān] the Devil, Satan, iblis) يُأْلِبَتْ لَا تَعْبَدُ الشَّيْطَانُ إِنَّ الشَّيْطَانَ كَأَنَّ لِلرَّحْمَنِ (19:44) (إِبليس) عُصِيًا father, do not worship Satan—Satan is a rebel against the Merciful.

ش/ع/ب shuʿīb to unite, to gather together; to disperse, scatter, separate, divide; to branch out; a mountain road; tribe, race. Of this root, three forms occur 13 times in the Qur’an: Shuʿūb once; Shuʿūb once and Shuʿayb 11 times.

شُعْبَ Shuʿūb [pl. of n. Shuʿāb] tribes, sub-tribe units; races, peoples جَعَلْنَاكُمُ شَعْبًا وَقَبَائِلًا لَتُعَارَفُوا (49:13) and We made you into nations and tribes, that you may know one another.

شُعْبَة Shuʿāb [pl. of n. Shuʿbatun] forked branch (77:30) انطلقوا إلى ظلٍ ذي ثلاث شَعْبَة go to a shadow that branches into three columns.

شُعْبُب Shuʿayb [dimin. of شَعْبَ Shuʿāb; proper noun] the father-in-law of Moses, (suggested as being Jethro in the Bible) وَإِلَى مَتَّٰنِ أَخَاهُ مُهَامَ حُضْرَبًا (7:85) and to [the people of] Midian [We sent] their brother, Shuʿayb.

The Qur’an speaks of Shuʿayb as a prophet sent to the people of Midian to guide them to the worship of the One God and to fair dealing and ethical commercial practice. His message was rejected by many of the inhabitants, who threatened to banish both him and his followers from the town. However, a great tremor overtook and destroyed them, so they became ‘among the losers’. Upon seeing the fate that had befallen them, Shuʿayb is recorded in the Qur’an as saying, ‘My people, I have conveyed to you the Messages of my Lord and gave you advice, but how can I grieve over a people who rejected God?’ (7:85–93).
sh – to know, to be cognisant of, to perceive by means of any of the senses; poetry, to write poetry; hair, wool, fur, to be covered in hair; innermost garment; sign, rites. ُ-al-shiʿrā is said to be a corrupted borrowing from Greek. Of this root, nine forms occur 40 times in the Qur’an: ُ-yeshʿur 25 times; ُ-yushʿir twice; ُ-ashʿār once; ُ-al-shiʿr once; ُ-shāʾir four times; ُ-shuʿārāʾ  once; ُ-al-shiʿrā  once; ُ-shuʿārāʾ the ُ-mushʿar four times and ُ-al-mashʿar once.

ُ-yeshʿur [imperf. v., intrans.] 1 to feel, to perceive (16:26)

ُ-yushʿir [imperf. v. IV, trans.] 1 to cause to know, to cause to become aware, to alert, to draw attention to (18:19) and let him be unobtrusive and not cause anyone to become aware of you 2 to cause to feel, to cause to suppose what makes you suppose that if [a sign from God] came [to them] they still would not believe?

ُ-ashʿār [pl. of coll. n. ُ-ṣhaʿr and ُ-ṣhaʿr shaʿr] hair, bristles (of humans and goats in particular) (16:80) and of their wool, their fur and of their hairs, [He made for you] furnishings and comfort for a while.

ُ-ṣhaʿr [n.] poetry, the art of poetry, poetic skill (36:69) We have not taught him [the Prophet] the art of poetry, nor is it fitting for him (or, nor does it fall within his ability) to be a poet.

ُ-ṣhaʿr [n., pl. ُ-ṣhaʿr shuʿārāʾ] poet (69:41) and it [the Qur’an] is not the words of a poet; * the name of Sura 26, Meccan sura, so-named because of the reference in verses 244 ff. to ‘the Poets’.

ُ-al-shiʿrā [proper n.] Sirius/Dog star, the star widely
worshipped in pre-Islamic Arabia 

 وأنَّهُ هوُ رَبُّ السَّمَّارَى (49:49) that 

He is the Lord of Sirius.

شَعَّانِرَ shaʿāʿir [pl. of n. شُعَيرة shaʿīratun] rituals, particularly those involving the Pilgrimage إنَّ الصَّافَا وَالمَرْوَةَ مِنْ شَعَانِرِ اللَّهِ (2:158) Safa and Marwa are among the rites of God.

مَشْعُر mashʿar [n. of place] a place where a religious ritual may be performed, a holy landmark, a sacred place المُسْتَعْرَ الحَرَام (2:198) the Holy Sacred Place, one of the sites of the pilgrimage between ʿarafat and Mina—a plain called Muzdalifa, or an area on the mountain of Qozah at the extreme end of Muzdalifa فإذا (2:198) فَإذَا فَذَاكُرْوا اللَّهُ عَنِّي المُسْتَعْرِ الحَرَامَ when you surge down from Arafat remember God at the Sacred Place.

ش/ع/l sh–c–l to set on fire, to inflame, to kindle, to blaze, to burn brightly. Of this root، استَهْلِكَ 'ishtaʿala occurs once in the Qur’an.

استَهْلِكَ 'ishtaʿala [v. VIII, intrans.] to catch fire, to blaze, to be aflame وَسَتَهْلِكَ الرَّأسُ شَيْبًا (4:19) and [my] head has become aflame with greyness.

ش/ع/f sh–gh–f the membrane enclosing the heart (the pericardium); the centre; to smite, to pierce; to fatuate, to be smitten with love, ardent love, passion. Of this root, only شمْغُفا occurs once in the Qur’an.

شَمْغُفا shaghafa a [v. trans.] to penetrate the innermost part [of the heart], to smite امْرَأَةُ الْعَرِيرِ تَراوَدْ فَتَاهَا عَنْ نَفْسِهَا قَدْ شَمْغَفَتْ حَبَّا (12:30) the governor’s wife is trying to seduce her slave!, he has smitten her heart with love [lit. penetrated the core of her heart].

ش/ع/l sh–gh–l to occupy, to employ, to make busy, engagement, toil, occupation, concern; to divert; to occupy (a place). Of this root, two forms occur once each in the Qur’an: شَغْلَ shaghala and شَغْلُ shughul

شَغْلَ shaghala [v. trans.] to busy, to engage, to occupy; to preoccupy, to distract أمَلَتْنَا أَمْوَالًا وَأَهْلُونَا (48:11) our property and our families occupied us.
شغول shughul [v. n./n.] occupation, business, employment; preoccupation (36:55) today the people of Paradise are happily occupied.

ش–ق sh–f–q pair, double, two things; to make a single thing into a pair, or one of a pair, to be coupled with; to add a deed to another; to aid another against; to intercede. Of this root, six forms occur 30 times in the Qur’an: يشفع yashfa five times; شافين shafi`in twice; شفع shuf four times; شفعـ shuf~ five times; شفعـات shafatun 13 times and شفع shuf once.

يشفع yashfa [imperf. v., intrans.] to add one deed to another; to intercede or petition on behalf of another, to mediate (4:85) من يشفع شفاعة حسنة يكُن له نصيب من حسنها ومن يشفع شفاعة سيئة يكُن له كافٍ من سجها whoever intercedes in a good cause will have a share of it and whoever intercedes in a bad one will have a share of it.

شافين shafi`in [pl. of act. part. شاف] one who intercedes, intercessor (26:100 and [now] there are no intercessors for us.

شفع shuf [intens. act. part., pl. شفعـ shuf~] intercessor ما لانا من شافين (40:18) there will be for the evil-doers no friends, nor any intercessor who is heeded.

شفاعة shafatun [n.; v. n.] intercession, interceding (20:109) يومئذ لا يشفع شفاعة إلا من أدناه لرحب من ورشبه ولا يشفع on that Day, intercession will only benefit those for whom the Merciful has granted permission and whose words He approves.

شفع shuf [n./v. n.] double, pairing, making of a pair والشفع والوئير (89:3) by the even and by the odd.

ش–ق sh–f–q to be niggardly or covetous; to be afraid, to be concerned, to be worried; to be affectionate, to be tender-hearted; to be weary; kindness; worry; redness on the horizon after sunset. Of this root, three forms occur 11 times in the Qur’an: شفق ashfaq twice; مشفقـ mushfiqin eight times and شفق shfaq once.

شفق ashfaq [v. IV, intrans.] to feel anxiety, to be concerned,
to be afraid mushfiqūn [pl. of act. part. mushfiq] ones who are in fear, those who are anxious تَزَوَّرَ الطَّالِبيِنِينَ مَشْفِقِينَ مِمَّا كَسَبَّوا (42:22) you will see the unjust fearful of that which they have earned.

شَفَا [n.] the afterglow of sunset, twilight فلا أَقْسَمُ (84:16) but no, I swear by the twilight.

شَفَّ فَ [š-f-h] lip; to speak face to face; (of food and water) to be craved; (of property) to be sought after; to consume. Of this root, only شَفَّاتَانِy davidatayn occurs once in the Qur’an.

أَلَمْ نَجِلْ لَهُ عَيْنَيْنِ وَتُسَانَا (90:8-9) did We not give him two eyes, a tongue, and two lips?

شَفَ فَ [š-f-w] to be near, to appear from a distance, to approach; to recover, to restore (to good health); to be on the brink, the extreme edge, the brink, the rim. Of this root, only شَفَاءy shafā occurs twice in the Qur’an.

شَفَاء [n., in construct] brink of, edge of, rim of (3:103) and you were on the brink of a pit of Fire and He saved you from it.

شَفُّ [š-f-y] to restore to good health, to cure; to satisfy one’s curiosity, to reassure oneself. Of this root, two forms occur six times in the Qur’an: يَشْفَىy yashfi twice and شفاء shifā four times.

يَشْفَى [imperf. v., trans.] to heal, to cure a physical or mental illness; to remove rancour or bad feeling from the heart وَإِذَا مَرَّضْتُ فَيُهْوَى يَشْفِينَ (26:80) and if I become sick He heals me.

شَفَاء [n./v. n.] cure, remedy; curing, healing وَنَزَّلَ (17:82)
We send down the Qur’an (or, parts of the Qur’an) as healing and mercy to those who believe.

شاق to split, to cleave, to slit, to rent, to rip; fissure, crack; to come forth; to effect disunion, to act contrarily, dispute; hardship, difficulty, distress, to burden. Of this root, nine forms occur 28 times in the Qur’an: شاق qaqa twice; شاق qaka seven times; يتشقق yatashaqqaq three times; إنشق inshaqqa five times; شاق qaqa once; شق shiqq once; شق qaqa once and شق qaqa seven times.

شاق qaqa u I [v. intrans. with prep. على] to cause hardship to, to place difficulty on (28:27) for I do not wish to place hardship on you II [v. trans.] to split, to cleave (80:26) شق qaqa the earth asunder.

شاق qaqa [v. III, trans.] to dispute rebelliously with, to argue in an antagonistic fashion, to cause/create dispute with (4:115) ومن يشاق الرسول من بعد ما تبين له الدية and whoever creates dispute with the Messenger, after the guidance has become clear to him.

يتشقق yatashaqqaq (also assimilated form ياششاقا qaqaq) [imperf. of v. V, intrans.] to split open, to crack, to cleave asunder (2:74) and some of them split open so that water comes out of them.

إنشق inshaqqa [v. VII, intrans.] to split up, to crack (54:1) the Hour draws near and the moon is split in two.

شاق qaqa [v. n., used emphatically] fissuring, cracking, splitting up, breaking asunder (80:26) شق qaqa the earth asunder.

شاق shiqq [n./v. n.] half; difficulty, hardship, distress with extreme difficulty [lit. with splitting of the souls].

شقة shuqqatun [n.] region, tract, quarter (towards which one travels), difficult journey, distance, trouble, toil (9:42) لكن بعتش قامت بسفة but the distance was too far for them.
ashqq [elat.] harder, more difficult but surely the punishment of the Hereafter is harder.

شقيقَةٌ shiqâq I [n.] schism, contention, heresy, rebellious disputation I those who differ about the Scripture are in deep schism II [v. n.] separating, breaking up II and if you fear a split between the two, appoint one arbiter from his family and one from hers.

* the name of Sura 84, Meccan sura, so-named because of the reference in verse 1 to ‘the Splitting’ of the sky.

شاقٍ–و–يِ sh–q–w/y to be, or become, in a state of distress, adversity, straits, difficulty, misery; to struggle, or labour, alongside; wretchedness, misery. Of this root, four forms occur 12 times in the Qur’an: شقيّاً shaqiyya four times; شقيّة shaqiyya four times; شقِّيّاً ‘ashqā three times and شقِّيّة shiqwatun once.

شقيّة shaqiyya a [v. intrans.] 1 to be, or become, miserable, wretched, distressed, unhappy We have not sent down the Qur’an to you [Prophet] so that you may become unhappy 2 to be condemned, to be out of God’s grace (possibly in 11:106 as for the wretched, they shall be in the Fire).

شقيّة shaqiyy [quasi-act. part./n.] I wretched 1 يومُ يَتَّلَّوْ لَا تَكُنْ تَفْسِرُ إِلَّا بِأَنَّهُ فَمَا شَقِّيّ وَسَعِيَّ and on the day when it [the Day of Resurrection] comes, no soul will speak except by His permission, and some of them will be wretched and [some] happy 2 ويَرُثُ بِأَيْدِي الْمُتَّنَحِي والَّمِّي يَعْلَنُ جَنَّاتِي شَقِّيّاً (32:33) and cherishing my mother–He did not make me an evil tyrant 3 rejected, dismissed, unprosperous (19:4) but never, My Lord, have I, in praying to You, been rejected.

‘ashqā [elat.] more/most wretched, more/most condemned لا يَصِلَّوهَا إِلَّا الأَشْقَاءَ (92:15) in which none but the most wretched will burn.

شقَّةٌ shiqwatun [n.] misfortune, wretchedness, misery,
condemnation, adversity

rebita'a 'ulāna šawqūnā wa-kana Qwama Qsalānīn (23:106)

our Lord, our misfortune has overwhelmed us!, indeed, we were people gone astray.

š–k–r to become bountiful, (of camels) to be fattened on
good pasture; to thank, to praise, to commend, gratitude,
acknowledgement of favours; shoots growing on the base of a
tree, to put forth branches. Of this root, seven forms occur 75
times in the Qur’ān: šākara 46 times; šukr once; šukur twice;
šākir four times; šakirūn 10 times; mashkur 10 times and

šākara u [v. trans., often with preposition ٌ, usually
for emphasis] to offer thanks, to acknowledge favours

We endowed Luqmān with wisdom: ‘Be thankful to God–whoever gives thanks indeed
gives thanks for [the benefit of] his own soul.’

šukr [v. n.; n/pl. šukūr šukūr] act of thanking

work thankfully, family of David.

šukūr [v. n., pl. of šukr] thanksgiving; thanks

إِنْ نَعْمَاءَ اللَّهَ لَنَعْمَاءَ اللَّهِ ۖ لَنَعْمَةَ اللَّهِ لَنَعْمَأَهَا نَعْمَهَا (63)

we feed you only for the sake [lit. face] of God: we seek from you neither
recompense nor thanks.

šākir [act. part., pl. šākirūn] 1 one who gives
thanks, one who expresses or feels gratitude

if He rescues us from this, we will truly be of the
thankful 2 (applied to God) rewarding those who show gratitude
or do good

وَمَنْ نَطَعَ عَنْهَا فَإِنَّ اللَّهَ شَاكِرًا عَلَيْهِمَ (158)

anyone who does
good of his own accord [will be rewarded], for God rewards
good deeds, and is All-knowing.

šukūr [intens. act. part.] 1 one who is most grateful,
frequently offers gratitude, frequently feels grateful

إنَّ فِي ذَلِكَ لَا آتَى كَلَّ صَبَارٍ شُكُورٍ
surely there are signs in this for every
steadfast, thankful [person] 2 (applied to God) He who gives
large reward for small or few works, who multiplies His rewards
to His servants

وَمَنْ يَقْتَرِفْ حَسَنَةَ نَزْدَ لَهُ فِي هَٰذَا حَسَنًا إِنَّ اللَّهَ عَفُوٌّ شَكَرٌ (23:42)
and whoever does good, We shall increase it for him in goodness
God is Most Forgiving, Most Thankful.

مُشكّرًا mashkurān [pass. part.] gratefully accepted, generously
rewarded إن هذا كان لكم جزاءً وكان سعيكم مشكّرًا (76:22) this is your
reward: your endeavours are appreciated.

ش–ك–س sh–k–s to be stubborn in disputing, to be perverse,
ill-natured, cross and quarrelsome. Of this root, ٍ
mutashākisūn occurs once in the Qur’an.

مُتناكسان mutashākisūn [pl. of act. part. mutashākis]
quarrelsome, spitefully at variance with one another, in malicious
disharmony with one another ضرب الله مثلًا رجلاً فيه شركاء (39:29) God
strikes a similitude of a man in whom [several]
partners at odds with each other [as masters].

ش–ك–ك sh–k–k to pierce, to puncture; to limp; to stick out; to doubt,
to be confused, to be dubious, to waver in opinion; to attire
oneself completely with arms and weapons. Of this root, شك
shakk occurs 15 times in the Qur’an.

شكة shak [n.] doubt, misgiving, suspicion فإن كنت في شكة (10:94) so if you [Prophet] are in
doubt about what We have revealed to you, ask those who have
been reading the Book before you.

ش–ك–ل sh–k–l to bind; to shape, to fashion, to sculpt; to be similar, to
be homogeneous, likeness, resemblance, similitude. Of this root,
two words occur once each in the Qur’an: شكل shakl and
shākilatun.

شكل shakl [n.] likeness, like وراءه من شكله أزواجه (38:58) and
another of its types [in] pairs.

شاكلاً shākilatun [n.] a way, manner, peculiarity, attitude,
inclination or disposition of one particular person كل يفعل (17:84)
على شاكليته everyone does things in his own way [lit. everyone does
things in accordance with his disposition].
sh–k–w to grieve, to show, or reveal, one’s grief or sorrow, to complain. Of this root, two forms occur once each in the Qur’an: َتَشْتَكَى ًاشْكُو and َتَشْتَكَى َتَشْتَكَى tashtakī.

َتَشْتَكَى ًاشْكُو [imperf. of v. شَكَا, trans.] to complain, to submit a complaint (12:86) I only make complaint of my anguish and grief to God.

َتَشْتَكَى tashtakī [imperf. of v. VIII, trans. with no object] to complain vigorously (58:1) God has heard the words of she who disputes with you [Prophet] concerning her husband and complains to God.

ٌيَشْمَأْزُ ًيَشْمَأْزُ ًيَشْمَأْزُ ًيَشْمَأْزُ ًيَشْمَأْزُ ًيَشْمَأْزُ ishma’azza (see َش–م–ز sh–m–z).


َتَشْمَتَ tushmit [imperf. of v. IV, trans.] to give someone cause to gloat over the bad lot of another (7:150) إنَّ الْقُومَ أَسْتَضْعَفُونِي وَكَانُوا يَقُولُونَيْ فَلا تَشْمَتَ بِيِّ الأَعْذَابِ the people deemed me weak, and almost killed me!, do not give the enemies a chance to gloat over me!

ش–م–خ َش–م–خ َش–م–خ َش–م–خ َش–م–خ sh–m–kh (of a mountain) to be high; to be lofty, to tower over; to behave proudly. Of this root, only شَامْخَاتَ shāmikhāt occurs once in the Qur’an.

شَامْخَاتَ shāmikhāt [pl. of fem. act. part. شَامْخةَتِ shāmikhātun] lofty, towering, high (77:27) وَجِلَّتْهُمَا فِي هَا رَوْاسِي شَامْخَاتَ and We placed on it firm lofty mountains.

ش–م–ز َش–م–ز َش–م–ز َش–م–ز َش–م–ز sh–m–z to contract and shrink in aversion, to be disdainful, to be disgusted, to abhor. Of this root, only َيُشْمَأْزُ َيُشْمَأْزُ َيُشْمَأْزُ َيُشْمَأْزُ َيُشْمَأْزُ ishma’azza occurs once in the Qur’an.

َيُشْمَأْزُ ishma’azza [v. VIII, intrans.] to be disdainful, to abhor, to find abhorrent (39:45) وإذا ذَكرَ الْلَّهُ وَحْدَهُ اشْمَأْزَتُ قَلُوبُ الَّذِينَ لا يُؤْمِنُونَ بالآخِرَةِ the hearts of those who do not believe in the Hereafter shrink with aversion whenever God is mentioned on His own.
sh–m–s the sun, intense heat, glaring light, to become sunny; (of a horse) to disobey and refuse to be mounted. Of this root, only the الشمس 'al-shams occurs 33 times, one of which is without the definite article, in the Qur’an.

 وجعلَ القمرُ فِيهَا نُورًا وَجعَلَ (71:16) the sun and He set the moon in them for a light and He set the sun for a lamp; * إشتهال the name of Sura 91, Meccan sura, so-named because of the reference in verse 1 to ‘the Sun’ 2 [without the definite article] sun, scorching/intense heat متكَنفَ فيهما ْعَلَى the الأرائك لا يرَونَ فيها شمَّانًا ولا زَمُريًا they will be reclining in it on couches, seeing neither sun [scorching heat] nor biting cold.

ش/م/س sh–m–l the left hand, the left-hand side; bad omens, affliction; to contain, to include, to possess, containment. Of this root, three forms occur 12 times in the Qur’an: إشتهال ishtamala twice; شمال shimāl eight times and شمالي shama’il twice.

 إشتهال [v. VIII, intrans.] to contain, to envelop إشتهال the الذكرُين حرَّمُ أم الأحتقان أمًا إشتهلت علَّيْه أرحام الأمَّين إشتهال is it the two males He has forbidden, or the two females, or what the wombs of the two females contained?

شمال shimāl [n., pl. شمالي shama’il] 1 the left-hand side وأصحاب الشمال (epithet for the lost) evil-doers [lit. people of the left]; * ذات الشمال (18:17) leftward, to the left side [lit. the one with the left]; * عبر الشمال (50:17) on the left, by the left side 2 the left hand وأمَّا من أرمي كاتبه يشمله فيقول بليني لم أرمي (69:25) but he who is given his Record in his left hand will say, ‘If only I had never been given any Record.’

ش/ن/ أ sh–n–a to hate, to abhor, to stay aloof from unclean things; hatred; ugliness; evil-doers; to give someone what is due to him; to disclose. Of this root, two forms occur three times in the Qur’an: شانان shan’ān twice; (also read as شانن shan’ān) and شانن/شاَنْنَ shān’ān/shan’ān [n/quasi-act. part.] hatred, detestation; a person harbouring hatred ولا يخرمكم شانان قومًا علَى ولا يخرمكم شانان قومًا علَى (5:8)
do not let hatred of some people [the idolaters] lead you away from doing justice.

شانيء [act. part.] one who harbours hatred in his heart

إن شاهد هو الأثرُ (108:3) it is the one who hates you who is the one cut off (or, without descendants) [not you].

ش – هب sh–h–b the encroachment of white into black, or light into dark, or vice versa; (of cold) to change the colour of trees; to be of ashen hues; barren land; to be difficult; a shooting star. Of this root, two words occur five times in the Qur’an: شهب shihab four times and شهب shuhub once.

فَمَن يَمْتَعُ (9:72) but the one who now listens finds for himself a meteorite lying in wait

شَهَاب shihab [n., pl. شهاب shuhub] 1 shooting star

أشهد shahida 44 times; استشهد 'ashhada seven times; ishtashhid twice; شهيد shahid 16 times; شهود shuhud three times; اشترش 'ashhād twice; شهيد shahīd 35 times; شهيد shahīdayn once; شهداء shuhāda 20 times; شهادة shahādatun 23 times; شهادت mashhad once and مشهد mashhūd twice.

ش – د landmark; presence, to witness, to testify to what one has witnessed, seen or beheld with one’s own eyes; to be or become a martyr. Of this root, 13 forms occur 158 times in the Qur’an: شهيدة shahida 44 times; شهيد shahid 16 times; شهيد shahīd 35 times; شهيد shahīdayn once; شهداء shuhāda 20 times; شهادة shahādatun 23 times; شهادت mashhad once and مشهد mashhūd twice.

شَهَدَ a [v. trans.] 1 to observe, to witness, to be present at and let a group of believers witness their punishment; *فَمَن شهيد منكمَ شهيرٌ فليصوموا (2:185) jur. to qualify for the fast, to possess all the conditions which make fasting obligatory for individuals [lit. any one of you who is ‘present’ during the month [of Ramadān] should fast]

ليشهدوا منافقين، ويدركوا اسم الله في أيام ملمومات (22:28) to attend to business of theirs and to pronounce God’s name on specified days

بأيَّاناً فَإِنْ أَنتَ سَرَقَ وَمَا شهِدْنَا إِلَّاَّ بَما (12:81) our father, your son stole, and we only testify to what we
know 4 to declare when the hypocrites come to you [Prophet], they say, ‘We declare that you are the Messenger of God’ 5 (applied to God) to know, to say that there is no god but Him 6 to give judgement, to arbitrate, to give an opinion he said, ‘She tried to seduce me’, so an arbitrator from her household arbitrated: ‘If his shirt has been torn at the front, then she has spoken truly and he is one of the liars’ 7 to give counsel, to advise she said, ‘Chieftains, give me your counsel in the matter I am facing: I would never decide on a matter until you advise me’ 8 to swear a solemn oath punishment shall be averted from her if she [in turn] four times swears by God that he is one of the lying people of the Book, why do you deny God’s revelations when you know they are true?

Ashhada [v. IV, doubly trans.] 1 to cause to witness, to cause to see I did not make them witness the creation of the heavens and earth, nor the creation of themselves 2 to make someone testify, to cause to bear witness and He made them bear witness about themselves, [saying], ‘Am I not your Lord?’ 3 to have witness(es) and have witnesses present whenever you trade with one another.

Istashhid [imper. of v. X, trans.] to seek witness(es), to call to witness, from among your men, two witnesses.

Shahid 1 witness 2 witness from the Children of Israel has testified to one like it 2 arbitrator (12:26) an arbitrator from her household arbitrated: ‘If his shirt is torn at the front, then it is she who is telling the truth and he is one of the
liars’ [act. part.] 1 one bearing witness, testifying (9:17) while bearing witness against themselves to the disbelief [in their souls] 2 one watching, witnessing (37:150) or did We indeed create the angels as females while they were watching? 3 present, at home (74:13) and [having] sons by his side.

`ashhād [pl. of paucity of شهيد shāhīd and شهيد shahīd] few witnesses (40:51) We support Our messengers and those who believe in the present life and on the Day when [the chosen] arise.

شهيد [n. dual شهيد shahīdayn/quasi-act. part.] 1 witness and call to witness, from among your men, two witnesses 2 attentive (50:37) or listened in with full attention 3 present (4:72) if a calamity befalls you, he says, ‘God has been gracious to me that I was not there with them.’ 4 watcher over, overseer, caretaker I was a watcher over them as long as I was among them 5 judge, arbitrator Fæk fī bāllīl shahīdā bi’tan wa-bītākum (10:29) God is judge enough between us and you.

شَهِيدٌ [pl. of شهيد shahīd] 1 witnesses (24:4) those who accuse chaste women [of adultery], and then fail to provide four witnesses, give them eighty lashes 2 those who are present (2:133) were you there to bear witness when death came upon Jacob? 3 witnesses/martyrs (3:140) and that God may know those who believe and that He may take martyrs/witnesses from among you 4 pillars of religion, upright ones 5 among those who bear witness for God, even if it is against yourselves.

شهداء shuhadā’ [pl. of شهيد shahīd] 1 witnesses (24:4) يرمون المنصات ثم لم يأتوا بأربعة شهداء فاجلوه مثانيين جندة those who accuse chaste women [of adultery], and then fail to provide four witnesses, give them eighty lashes 2 those who are present (2:133) were you there to bear witness when death came upon Jacob? 3 witnesses/martyrs (3:140) and that God may know those who believe and that He may take martyrs/witnesses from among you 4 pillars of religion, upright ones 5 among those who bear witness for God, even if it is against yourselves.
giving testimony? ’Say, ‘God is witness between you and me!’’

Let the oath of each one be four oaths by God that he is telling the truth.

They consider the angels—who are God’s servants—to be female; did they witness their creation?, their claim will be put on record and they will be questioned [about it]

(59:22) an attribute of God the One who knows what is hidden and what is seen, the One who knows all, the One whose knowledge encompasses all that can or cannot be perceived by beings other than Himself

the testimony that ‘there is no deity but God and Muhammad is His messenger’ according to ‘ibn ‘abbās’ interpretation of verse 70:33: and those who stand by their testimony [that ‘there is no deity but God and Muhammad is His messenger’]

II [v. n.]

[the method of] testifying among you when death approaches any of you and you are making a bequest, is to let two just men act as witnesses.

The act of seeing or witnessing; place, or time, of gathering, a scene, an event

woe to those who disbelieve in the event of an awesome Day.

Observed, noted, attended, witnessed

*an eventful day [lit. a well attended Day] that which is testified for, witnessed

by the witness and that which is witnessed.

New moon, lunar month; to make manifest or public; fame, famous, to make famous; to make notorious. Of this root, four forms occur 21 times in the Qur’an: shahr 12 times; shahrīn twice; shuhūr once and Ashhuur six times.

Shahr [n., pl. Shuhūr, pl. of paucity ‘ashhuur]
[lunar] month (2:197) the pilgrimage takes place during prescribed [lunar] months; *the [four] forbidden months being the last twenty days of Dhū‘l-Hijjāt, the months of Muharram, Safar and Ṭabī‘al-‘awwal and the first ten days of Ṭabī‘al-Thānī, constituting the grace period, given to the idolators after having broken their treaty with the Prophet, after which they would be fought. These months should not be confused with the customary four forbidden months of Rajab, Dhū‘l-Qā‘dātī, Dhū‘l-Hijjāt and Muharram, referred to in (2:217 and 9:36) (see حَرْم hurum).

ش/ه وش–ح–ق final part of braying of a donkey; inhaling, breathing in; (of a mountain) to rise high. Of this root, only شهيق shahīq occurs twice in the Qur’an.

إذا ألقوا فيها سععوا (67:7) if they cast into it, they will hear from it a deep inhaling as it boils up; *there will be great distress in it for them [lit. for them in it there will be exhalation and inhaling].

ش/ه وش–ح–و to desire, to long for, to lust after; to resemble. Of this root, three forms occur 13 times in the Qur’an: *إشهي ishtahā eight times; شهوة shahwatun twice and شهوات shahawāt three times.

إشهي ishtahā [v. VIII, intrans.] to desire, to crave, to covet, to long for (43:71) in it is all that souls desire and eyes delight in.

ش/ه وشهوت shahwatun I [n., pl. شهوت shahawāt] desire, lust, carnal appetite زين للناس حبها الشهوت من النساء والجنين والقناطر المقطورة من (3:14) made fair for humankind is the love of desirable things—women (or, made fair to human beings is the lusting after), children, tons upon tons of gold and silver, horses with fine markings, livestock and farmland II [v. n. used adverbially] lusting after (7:81) أكل لكم لتأتون الرجال شهوة من دون (3:14) you go lusting after men rather than women!
شواب (of drinks) to mix, to mingle, to adulterate; a trace; to avoid, to stay away from; insincerity, guile, deceit. Of this root، شواب shawb occurs once in the Qur’an.

شواب shawb [n.] a mix, something with which another is mixed

ثم إن لهم عليه لشواب من حميم (37:67) then they will have, on top of it, a dose of scalding water.

شوارش sh–w–r to gather, or extract, honey from hives or combs; to exhibit, to expose, to point out, to point to; to gather opinions, to consult, consultation. Of this root, four forms occur once each in the Qur’an: أشار ‘ashara; شاور shawir; شوري shūrā and تشاور tashāwur.

‘ashara [v. IV, intrans.] to make a sign, to point to, to beckon, to indicate (19:29) فنَشَّرَتْ إِلَيْهِ قَالَوا كَيْفَ نَكُلُّم مِنْ كَانَ فِي الْمَهْدِ صَبِيًا she pointed towards him, but they said, ‘How can we converse with one who is [still] in the cradle, a [mere] baby boy?’

شاور shawir [imper. of v. III, trans.] to consult, to take counsel

وشاورُهُمُ في الأمر (3:159) consult with them about matters.

شورى shūrā [n./v. n.] consultation; consulting, advising (42:38) وأَمَرُوهُ شُوْرǐ بِنَبِيِّهم * name of Sura 42, Meccan sura, so-named because of the reference in verse 38 to ‘Consultation’ as the basis of decision-making amongst Muslims.

تشاور tashāwur [v. n.] mutual consultation with one another

فإِن أَرَادَا فِصَالاً عَنْ تَرَاضِي مِنْهُما وَتَشَاورَ فَلا جَنَاحٌ عَلَيْهِما (2:233) if, by mutual consent [between the parents] and consultation [with people of experience], they [the couple] wish to wean [the child], they will not be blamed.

شواظ shuwāz (this word, which occurs once in the Qur’an, has no verbal root) [n.] smokeless fire, a tongue of pure fire

يرسلُ (55:35) عليكمَا شواظ مِنْ نار ونحاس a tongue of fire and copper will be released upon you.

شوارش sh–w–k thorn, spike, point, to pierce, to prick; arms, armoury,
power, force. Of this root, شَوْکَةُ shawkatun occurs once in the Qur’an.

شَوْکَةٌ shawkatun [n.] thorn, spike; power, force, might; weapon, armour *(8:7) the fighting group, the armed detachment [lit. the one with the power]; * غَيْرُ ذَاتِ الشَّوْکَةِ *(8:7) the trading caravan [lit. the one without power (or, the unarmed group)].

شُوَّى sh–w–y to roast, to scald, to fry (meat), to boil water; exterior of the scalp, or of skin in general, limbs, extremities. Of this root, two forms occur once each in the Qur’an: يَشْوَى yashwî and يَشْوَى shawâ.

يَشْوَى yashwî [imperf. v., trans.] to scald, to roast if they call for relief, they will be relieved with water like molten tar [also rendered as: lead, copper, oil dredges] that scalds [their] faces.

شَوَّى shawâ [pl. of n. شَوَّاتٍ shawâtun] scalps, skins, limbs, extremities *(70:16) stripper of scalps (or, limbs).

شَيَّ sh–y–y to will, to wish, to desire, willing, wanting; thing, something, anything. Of this root, three forms occur 517 times in the Qur’an: شَيَّاء shâ’ā 236 times; شَيَّّ shayy 279 times and شَيِّ shayî four times.

شَيَّا a [v. trans.] I to wish, to want if you had wished you could have taken payment for [doing] it; * ما (18:70) [formulaic] God willing; *(18:39) if a blessing from God! [lit. this is what God has willed].

شَيْ يَّ shîy [n., pl. شَيْيَا shiyyâ] something, thing, matter, affair *(6:38) We have not omitted anything from the Book; * نَسْتَمَّ عَلَى شَيْءٍ *(5:68) you have no true basis, you have no standing [lit. you are not upon anything]; *(5:159) نَسْتَمَّنَّ فِي شَيْءٍ you have nothing to do with them, you are not responsible for them [lit. you are not one of them in anything]

وَلَوْلاَ أَنْ تَبْنَاكُ لَفَدْ كَانَتْ مُرَكَّزُ إِلَيْهِمْ شَيْيًا قَلِيلًا *(2:155) a [small] measure of II [used adverbially] slightly, a little if We
had not made you stand firm, you would almost inclined towards them a little.

ش–ي–ب sh–y–b to become white-haired, greyness or whiteness of hair. Of this root, three forms occur once each in the Qur’an: شیبًا shayban; شیبًا shiban and شیبًا shaybatan.

شیبًا shayban [v. n.] greying of hair and [my] head has become afame with greyness.

شیبًا shiban [pl. of n./quasi-act. part. شیب 'ashyab and, perhaps, of act. part. شیب shā‘ib] grey-haired persons. فکفک تَفَقَّنَّ إن شیبًا 73:17 كيف كيف تفقن إن شيبا how can you, if you disbelieve, guard against a Day which will turn children grey-haired?

شیبًا shaybatan [v. n.] being grey-haired, greying of the hair ثم جعل من بعد قوء ضحأ وشیبًا 30:54 then He appoints after strength weakness and greying of hair.

ش–ي–خ sh–y–kh to become old, to advance in years, an old or elderly man. Of this root, two words occur three times in the Qur’an: شیخ shaykh twice and شیوخ shuyūkh once.

شیخ shaykh [n./quasi-act. part., pl. شیوخ shuyūkh] an old man, an ageing man لا نسقي حتی يصوم الروعاء وأيوبنا شیخ كبير 28:23 we do not water [our flocks] until the shepherds take [their sheep] away; our father is a very old man.

ش–د sh–d plaster, gypsum, to plaster (a wall) with gypsum or the like; to erect a building, or raise a building, high, tall constructions; to strengthen, to acclaim, to proclaim. Of this root, two forms occur once each in the Qur’an: مسیّد mashīd and مسیّداً mushayyadatin.

مسیّد mashīd [pass. part. of v. trans. شاد shāda] plastered, loftily erected فکفک من قربة أهلكناها وهم طالبة فهنا حاوية على عروشها وبسر مستطيلة وقصر مسین how many a town We have destroyed, while it is doing wrong, and now it is fallen upon its roofs; and [how many] a deserted well; and [how many] a lofty palace.
mushayyadatin [pass. part. of v. II, trans.] plastered, loftily erected ܐܝܢܐ ܗܵܟܘܢܘܗ̄ ܝܵܛܪܟܟܵܐ ܡܘܛܘ & ܠܘܓ ܟܛܢܐ ܟܝ ܒܪܘܓ ܡܫܝܕܬܐ (78) wherever you may be death will overtake you, even if you were inside lofty towers.

שayette (see Sh/tn sh–f–n).

sh–γ– to spread, to scatter, to disperse; to become widely known; to make one thing follow another, to follow a guest to bid him farewell; to approximate, in number/quantity, to another; to go along with the ideas of another, to be of the same persuasion; bias, partisan, sect, sectarianism. Of this root, four forms occur 12 times in the Qur’an: تشييع tashī` once; شيعة shī`atun four times; شياع shiya` five times and شيعا’ ashya” twice.

تشييع tashī` [imperf. v. intrans.] to become widely spread إنَّ ܚܕܝܢ ܝܚܒܘܢ ܐܬܫܝܚ ܩܢܚܫܐ ܒܝܢ ܚܕܝܢ ܚܒܡܢܘ ܬܠܡ ܥܕܒܐ ܠܝܒܐ (24:19) those who like to see immorality spread amongst the believers will have a painful punishment.

شياعة shī`atun [n., pl. شيع shiya`, pl. of paucity ئشياع ashya”] 1 people of like persuasion, conviction or opinion, sect, party فܘܚܕ ܕܢܵܲܒܚܵܐ ܒܪܚܬܵܢ ܒܝܬܬܵܢ ܫܚannel ܕܢܹܒܚܐ & ܘܚܒܐ ܡܢ ܫܝܚܐ ܘܒܝܬܬܵܢ (28:15) and he found in it two men fighting—one from his own people/conviction, the other from his enemy 2 caste, social class, faction إنَّ فܪܓܘܢ ܐܠܠܵܐ ܒܦܪܓܘܢ (28:4) الأرض وܓܒܐ ܗܾܠܵܐ ܫܝܚܐ Pharaoh has exalted himself in the land and made its people into castes 3 kind, type كما فܢل ܒܟܫܝܚܐ ܡܢ (34:54) ܟܒܠ̄ ܩܒܠ̄ as was done to those of their kind before [them].
ص / șād

الصاد ُال-șād the fourteenth letter of the alphabet; it represents a voiceless dento-alveolar emphatic fricative sound.

ساد Sād the opening verse of Sura 38 (for opinions concerning letters used in similar positions within the Qur’anic text see: الرّ ُalif–lām–rā). The sura derives it name from verse 1 in which șād occurs. (38:1 șād, by the noble Qur’ān.

س–ب–ًا to emerge, to well out, (of the stars) to spring forth, to appear; to renge one’s faith for another faith. Arab philologists derive the form ُال-șābiʿūn (which occurs three times in the Qur’an) from this root or from the root ص/ب/و ُs–ب–w ‘to incline’. Some western scholars attribute it to a borrowing from Aramaic, Ethiopic or South Arabian. Hughes attributes the word to ‘the Hebrew word tsābā “a host” Gen. ii.1, i.e., “Those who worship the hosts of heaven.”’

صاحبون ُال-șābiʿūn [pl. of n. صابی ُşābiʿ] the Sabians, a group of believers who are variously described in the Arabic sources as worshipping the stars secretly but openly professing themselves to belong to the son of Seth (the Christians; followers of the religion of Šorā bī Seth), the son of Adam; followers of the religion of Noah, so-called, son of a brother of Noah (5:69) after سبی the Muslims, those who follow Judaism, the Sabians, and the Christians—those who believe in God and the Last Day and do good deeds—will have nothing to fear or to regret.

There is confusion in the sources as to the beliefs and identity
of these people and also as indicated above, to the root from which the name Şābi (الصابي) is derived. They are variously described as followers of the religion of Noah; of a religion mid-way between Judaism and Christianity; of the religion of Şābi, son of Seth, son of Adam; worshippers of the stars; worshippers of the moon or worshippers of the angels. They are also said to be openly professing to be Christians when in fact secretly worshipping the stars. ٢٤١ibn Ḥazm describes them as those who deny the prophethood of Abraham. Of the identity of these people Asad says, ‘The Sabians seem to be a monotheistic religious group, intermediate between Judaism and Christianity. Their name (probably derived from the Aramaic verb tseeba “he immersed himself [in water]”) would indicate that they were followers of John the Baptist—in which case they could be identified with the Madaean, a community which to this day is to be found in Iraq. They are not to be confused with the so-called “Sabians of Harran”, a gnostic sect which still existed in the early centuries of Islam, and which may have deliberately adopted the name of the true Sabians in order to obtain the advantages accorded by the Muslims to the followers of every monontheistic faith.’ The Qur’an puts the Sabians on a par with the Muslims, the Jews and Christians in that (2:262) whoever of them believe in God and do good work will have their rewards with their Lord; there will be no fear for them, nor will they grieve.

سابعٰ b–b to pour out; remnant; a group; love, to be in love. Of this root, three forms occur five times in the Qur’an: صبِبُ sabba three times; صبَبِّينَ yuṣabb once and صبَبًا sabban once.

Sabba u [v. trans.] to pour out liquid and the like (44:48) صبَبٌ وا فوَّق رأسِه من عذَاب الْحَمِيم then, pour scalding water over his head as punishment.

سابِب sabb [v. n. used adverbially for emphasis] pouring out liquid and the like (80:25) أَنَا صبِيبَنَا آمَأء صبِبًا We pour down water torrentially.

سبح b–h morning, dawn, daylight, to reach morning time, (of
the morning) to arrive; (of a woman) comely: lantern. Of this root, eight forms occur 45 times in the Qur’an: صَبَحَة صَبَح 38:38 and a remaining chastisement came upon them early in the morning.

اصْبَحُ 1 [v. IV, intrans.] to enter the morning timechemdān الله حين تُمسِون وحين تُصَبِّحون (30:17) celebrate God’s glory when you reach the evening and when you reach the morning (i.e. constantly) II [one of the sisters of (q.v.)] 1 to become (5:31) فأصبِح من النّاسِم so he became one of the remorseful 2 to take place in the morning فَطَفَ عَلَيْهِ طَفَافٌ من رِبْكَ وَهُمْ ناَسِمُ فأصبِح (68:20–19) a visitation from your Lord visited it while they were sleeping, and by the morning it was like [a garden] plucked bare.

صَبْحُ [n.] morning, dawn by the dawn when it brightens [lit. uncovers its face]!

صَبَحٍ [n.] morning, dawn when it alights in their courtyard, how evil will be the morning of those who are warned.

فَأَصْبِحَ الإِصْبَاحُ [v.n/n.] day breaking, daybreak He is the revealer of daybreak, and He made the night for resting.

مُصْبِحٌ [act. part.] one entering the morning time (68:21) فَتَنَذَّا مُصَبِّحِينَ so they called each other while entering the morning.

مَصْبَاحٌ [n.; pl. مَصْبَاحُ] lamp, lantern (41:12) وَرِئَتَا السَّمَاءِ النَّمَّىيْ بِمصَبَاحٍ وَحَظَا and We adorned the nearest heaven with lanterns [as] security (or, and made them secure).

صَبُّ 3–b–r confinement, restraint, killing by detention; patience, endurance. Of this root, 10 forms occur 103 times in the Qur’an:
Sabara 57 times; Sabar 15 times; Sabir twice; Sabirin 18 times; Sabirun once; Sabirat once and Sabir four times.

Sabara [v. intrans.] 1 to be patient; 2 to endure, persevere

Sabar 1 [v. intrans.] 1 to be patient until you came out to them— it would have been better for them to endure, persevere or not it is the same for you 3 [with prep. 4] to submit patiently to the judgement of your Lord; do not obey any sinner or disbeliever among them 4 [with prep. 5] to put up with, be content with

Sabir 1 [v. intrans.] to remember when you said, ‘Moses, we cannot endure [eating] only one kind of food’

Sabirin 1 [v. intrans.] to be constant towards, to adhere to the leaders among them went on [saying], ‘Walk away and be steadfast to your gods’ 2 [v. trans.] to confine, restrain

Sabirun 1 [v. intrans.] to confine yourself with (or, be steadfast along with) those who call to their Lord morning and evening

Sabirat 1 [v. intrans.] to be patient, endure, be steadfast, be on the ready [also interpreted as: fortify yourselves] and be mindful of God.

Mā ʾaṣbara [exclamation; ironic] how persevering!

How [inadvertently] daring they are in the face of attaining the Fire!

Iṣṭabar 1 [v. VIII, intrans.] to exercise forbearance in doing, to apply oneself with patience

And 2 [v. VIII, intrans.] and bid your family to prayer and apply yourself diligently in performing it.

Sabr 1 [n./v. n.] patience, endurance, steadfastness; enduring, being patient

Seek help with steadfastness and prayer.
sābir [act. part.; pl. sābīrōn; fem. sābirūn; pl. sābirāt] 1 one who is patient, persevering (18:69) 
God willing, you will find me patient 2 steadfast, constant (8:66) 
if there be of you a steadfast hundred they shall overcome two hundred.

sabbar [intens. act. part. used as n.] one given to being 
firmly constant, patient, persevering (31:31) 
shكور surely, in that, there are signs in this for every steadfast, 
thankful [person].

s–b–c finger; toe; to point to; good influence. Of this root, 
one form, أصابع 'ašābi occurs twice in the Qur’an.

واِئِي كَلَّمَةً دَاوُعُوهُمْ (71:7) 
and every time I call them, so that 
You may forgive them, they put their fingers in their ears.

s–b–gh dye; to colour; to dip one’s hand in water, to dip a bit 
of bread in relish such as oil and the like; relish, a dip such as 
sauce and olive oil; to become oriented towards something. Of 
this root, two forms occur three times in the Qur’an: صبغ sibgh 
once and صبغة sibghatun twice.

وَشَجَرَةٌ تَخْرُجُ مِنْ طُورِ سَيْنَاءٍ تَنبَتُ (23:20) 
and a tree, springing out from Mount Sinai, that 
produces oil and relish for the eaters.

sibghatun [n./v. n.] dye, colouring, hallmark; way, 
orientation صبحة للله و من أحسن من الله صبغة the orientation by 
God [towards Him], and who orient better than God?

s–b–w youth, youthfulness, youthful propensity. Of this root, 
two forms occur three times in the Qur’an: أصبَو 'ašbū once and 
صبِيَان sabiyyan twice.

اصبو 'ašbū [imperf. of v. صبَب sabāb, intrans.] to feel sensual 
desire towards, to yearn for, to incline towards, to lust for (12:33) 
but if you do not avert
from me their guile, I shall incline to them and become one of the ignorant.

sabiyyan [n./quasi-act. part.] 1 a youth; youthful (19:12) يَبْحِيَّيْنِيَّنِ ْخُذِّ الْكِتَابَ ْبَعْدَهُ وَأَتِيَّنَا َالْحَكَمَ ْصٌبِيَّاً ‘John, hold on to the Scripture resolutely’, We granted him wisdom [also interpreted as: good judgement or prophethood] while he was still a youth 2 infant فَأَسْأَلْتُ إِلَيْهِ قَالَوُا كَيْفَ ْنَكُْمُ مِّنْ كَانَ في الْمَهْدِ ْصٌبِيَّاً (19:29) she pointed towards him, but they said, ‘How can we converse with one who is [still] in the cradle, a [mere] baby boy?’

s–h–b to keep company, associate with, consort with, to be a comrade, companion or fellow to; to defend, to guard; companionship, fellowship; belonging, ownership. Of this root, six forms occur 97 times in the Qur’an: تصاحب tuṣḥāhib twice; يُصَحِّحُونَ yuṣḥābūn once; صاحب sāhib 10 times; صاحبٌ صحابٌ sāhibay twice; صحابة sāhibatun four times and أصحاب aṣḥāb 78 times.

tuṣḥāhib [imperf. of v. III, trans.] to keep company with, to associate with, to help, to assist، فَأَسْأَلْتُ إِلَيْهِ قَالَوُا كَيْفَ ْنَكُْمُ مِّنْ كَانَ في الْمَهْدِ ْصٌبِيَّاً (18:76) if I ask you about anything after it [this instance], do not keep company with me.

yuṣḥābūn [pass. imperf. of v. IV] to be guarded, defended, aided (21:43) لا يَسْتَطِيعُونَ نَصَرُ أَقْسِمُهُمْ وَلَا هُمْ مَنَّ يُصَحِّحُونَ they cannot help themselves, nor can they be guarded from Us.

saḥāb [n.; dual صَاحِبِينَ saḥābayn; pl. صَاحِبَانِ saḥābatun] 1 companion, associate, companion صاحبة saḥibatun 1 when he [Muḥammad] said to his companion, ‘Do not grieve, God is with us,’ (9:40) when he [Muḥammad] said to his companion, ‘Do not grieve, God is with us,’ (12:39) my two prisoner companions 2 fellowman 3 ما ضلْ صَاحِبِيْنِ وَمَا غَوَى (53:2) He has taken [for Himself] neither a consort [wife] nor child; (68:48) حَوْت 3 صاحبة the whale (an epithet for Jonah) the fellow of the whale.

aṣḥāb [pl. n.] 1 companions, associates, comrades لِلْيَأْمُ وَلَدًى (67:71) he has friends who call him to guidance 2 [used in construct (إضافة) to denote ‘affinity with’, ‘in
association with’, ‘being worthy of’, ‘that or those of’, ‘deserving’ *(85:4) أصḥابة الأَحْدُود people of the ditch, makers of the trench. Various suggestions are made as to who these trench-makers were, inter alia, that they were commanded to do so by a Jewish ruler of sixth-century Yemen in order to torture Christians; also it could refer to Nimrod’s treatment of Abraham. *ibn *ishāq says that the verse refers to the Jewish convert, King Dhū Nawas, and some people of Najrān who persecuted Christians there by burning them in a trench (q.v. 85:1–10). This provoked the Christian Abyssinians to conquer Southern Arabia, and to attack on the Ka’ba in the ‘Year of the Elephant’ when the Prophet Muḥammad was born (see خ/۸۵:۴kh–d–d); *(7:48 الأَعْرَاف a) [lit. people of the heights] said to be either those whose good deeds are enough for them not to go to Hell, but not great enough for them to go to Paradise and, as such, they would have to stay, on the Day of Judgement, in an area in-between and await God’s ruling for, or against, them; or the prophets who, on the Day of Judgement, will be sitting in the elevated places b) [lit. people of knowledge] a group of people endowed with knowledge and entrusted with the job of spotting and pointing out, for a special mention, certain people, both bad and good; *(15:78 أصِحَابُ الأُكْبَة (an epithet for the people of Midian to whom the prophet Shu’ayb (q.v.) was sent) the dwellers of woods; *(57:19 أصِحَابُ الْجَحِيم those condemned to Hellfire, the inhabitants of Hell; *(2:82 أصِحَابُ السَّبْت those deserving of Paradise, the inhabitants of Paradise; *(15:80 أصِحَابُ الْحَجْر (an epithet for the tribe of Thamūd who lived north of Medina), the people, or the dwellers of the rock, or the stone city of ’al-Hijr; *(25:38 أصِحَابُ الْرَّزَع people of the well (a branch of Thamūd); *(4:47 أصِحَابُ الْغَيْبَة people of the Sabbath, i.e. the Sabbath breakers; *(67:10 أصِحَابُ السَّعْيَة inmates of the blazing fire or, those condemned to Hellfire; *(56:41 أصِحَابُ الْخَيْم (an epithet for ‘the Lost’) the evildoers [lit. people of the left-hand side]; *(20:135 أصِحَابُ الْمُرْضَاتِ الدِّوَّارِيَّة/* the adherents to the even path; *(105:1 أصِحَابُ الْقِيل the People of the Elephant (cf. قِيل) أصِحَابُ الْقُصُور (an epithet for ‘the dead’) people of the graves; *(36:13 أصِحَابُ الْقَرْبَى people of the town; *(18:9 أصِحَابُ الْكَفِيفِ and the rankim people of the Cave and ’al-Raqīm,
Companions in the Cave (‘al-Raqîm is variously interpreted as being the name of the mountain in which the cave was situated, the name of the companions’ dog, or an inscription bearing the companions’ names); *‘Ashâb al-mashâ’alâ (90:19) (an epithet for ‘the condemned’) people of the left-hand side; *‘Ashâb al-mos’îsî (26:61) Moses’ people, the company of Moses; *‘Ashâb al-mimâ’â (56:8) (an epithet for ‘the saved’) people of the right; *‘Ashâb al-nâr [lit. fellows of the Fire] a) (74:31) ‘Ashâb al-nâr angels guarding Hell-fire, stewards of Hellfire b) (2:39) ‘Ashâb al-nâr inmates of the Fire, those destined for Hellfire; *‘Ashâb al-îmâm (56:27) (an epithet for ‘the saved’) the guided ones, the righteous [lit. people of the right-hand side].

\(s-h-f\) flat dish or a like object, such as the side of a scroll. Of this root, two forms occur nine times in the Qur’an: صحاف sihâf once and صحائف suhuf eight times.

صحاف [pl. of n. صحافه sahfatun] dishes, plates, platters يُطَاف علىهم صحاف مَن ذَهَب (43:71) dishes of gold will be passed around for them.

صحائف [pl. of n. صحيفة sahifatun] 1 books, scrolls, scriptures أم لم يَبْنَ إِلَّا فِي صحائف مَوْسِي (53:36) or has he not been informed of what is in the Scrolls of Moses? 2 records (81:10) وإذا صحائف نُمَرَت and when the records [of deeds] are spread open/made known.

\(s-kh-kh\) deafening sound, a cry that deafens by its vehemence; to pierce; calamity. Of this root, one form, صلىخاتان, occurs once in the Qur’an.

 صلىخاتان [act. part./n.] that which deafens by its vehemence; the cry on the occasion of which the Resurrection will take place, the calamity of the Resurrection (80:33 فذَٰلِكَ جَاهِلَةٌ 4–33 the صلىخاتة يوم يَقُرَّ الْمَرْءُ مِنْ أَخِيه when the Deafening Blast comes—the Day when one will flee from one’s own brother.

سَخْرَر sakhr (no verbal root) [generic noun occurring once] rock, rocks وَتَمُّودُ الْذَّينَ جَاهَوْا الصَّخْرَرُ بِالْوَاد (89:9) and [with the tribe of] Thamîd,
who hewed the rocks in the valley.

١٨:٦٣ أرَأَيْتِ إِذْ أُوْتِيْتَ إِلَىِّ الصَّخْرَةِ فَأَيَّنتِ النَّهْوُتُ أَنْتُمْ أَوْمَنُوْتُ إِلَيْهَا وَأَمَّنُوْتُ إِلَيْهَا. ۚ يُتَّبَعُ أَنْ تَعْتَرَضُوا إِلَىِّ الصَّخْرَةِ فَإِنْ خَرِبْتُهُ فَأَنْتُمْ أَوْمَنُوْتُ إِلَيْهَا: I forgot when we were resting by the rock? I forgot the fish.

١٨:٦٣ أرَأَيْتِ إِذْ أُوْتِيْتَ إِلَىِّ الصَّخْرَةِ فَأَيَّنتِ النَّهْوُتُ أَنْتُمْ أَوْمَنُوْتُ إِلَيْهَا وَأَمَّنُوْتُ إِلَيْهَا. ۚ يُتَّبَعُ أَنْ تَعْتَرَضُوا إِلَىِّ الصَّخْرَةِ فَإِنْ خَرِبْتُهُ فَأَنْتُمْ أَوْمَنُوْتُ إِلَيْهَا: I forgot when we were resting by the rock? I forgot the fish.

١٨:٦٣ أرَأَيْتِ إِذْ أُوْتِيْتَ إِلَىِّ الصَّخْرَةِ فَأَيَّنتِ النَّهْوُتُ أَنْتُمْ أَوْمَنُوْتُ إِلَيْهَا وَأَمَّنُوْتُ إِلَيْهَا. ۚ يُتَّبَعُ أَنْ تَعْتَرَضُوا إِلَىِّ الصَّخْرَةِ فَإِنْ خَرِبْتُهُ فَأَنْتُمْ أَوْمَنُوْتُ إِلَيْهَا: I forgot when we were resting by the rock? I forgot the fish.

١٨:٦٣ أرَأَيْتِ إِذْ أُوْتِيْتَ إِلَىِّ الصَّخْرَةِ فَأَيَّنتِ النَّهْوُتُ أَنْتُمْ أَوْمَنُوْتُ إِلَيْهَا وَأَمَّنُوْتُ إِلَيْهَا. ۚ يُتَّبَعُ أَنْ تَعْتَرَضُوا إِلَىِّ الصَّخْرَةِ فَإِنْ خَرِبْتُهُ فَأَنْتُمْ أَوْمَنُوْتُ إِلَيْهَا: I forgot when we were resting by the rock? I forgot the fish.

١٨:٦٣ أرَأَيْتِ إِذْ أُوْتِيْتَ إِلَىِّ الصَّخْرَةِ فَأَيَّنتِ النَّهْوُتُ أَنْتُمْ أَوْمَنُوْتُ إِلَيْهَا وَأَمَّنُوْتُ إِلَيْهَا. ۚ يُتَّبَعُ أَنْ تَعْتَرَضُوا إِلَىِّ الصَّخْرَةِ فَإِنْ خَرِبْتُهُ فَأَنْتُمْ أَوْمَنُوْتُ إِلَيْهَا: I forgot when we were resting by the rock? I forgot the fish.
part; to place in the front or on the highest place; to return, or go back; to issue forth, to proceed. Of this root, four forms occur 46 times in the Qur’an: يُصُدرُ once; يُصُديرُ once; صَدْرُ 10 times and صَدْرُ 34 times.

يُصُديرُ [imperf. v., intrans.] to issue forth, to come forth, to go forward (99:6) on that Day, people will issue forth [out of their graves] in separate groups.

يُصَدِّرُ [imperf. of v. IV, intrans./trans.] to turn back, to make something/someone move (off/away), to drive away/off لا نَسْقَى حَتَّى يُصَدِّرُ الْرَّاعِءَاءِ وَأَيُوْنَا شَيْخٌ كِبَيرٌ (28:23) we do not water [our flock] until the shepherds drive [their herds] away, our father is an old man’.

صدَرُ [n.; pl. صَدْرُ] 1 chest, bosom, heart

صَنَرُ 1 نَذَرَ إِلَيْكَ فَلا يُكَنِّي صَنَرُكَ حَرْجَ مَنَةٍ a book that has been sent down to you [Prophet]–let there be no anxiety in your heart about it;

صَنَرُ 2 نَفَذَّنَ صَنَرُوهُمْ (5:11:5) they conceal their enmity, they hide their thoughts [lit. they fold up their breasts]; *

صدَرُ 3 وَكَانَ مَا فِي الصَّنَرَتِ (90:4:9) when the secrets are brought out [lit. what is in the bosoms is gathered]; *

صدَرُ 4 اَنْبَرَحَ (25:20:25) ease the constriction of my heart, lift up my heart;

صدَرُ 5 لَيْ صَنَرِي شِفَاءً لَّمَا فِي الصَّنَرَ (10:15:57) a healing for what is in the hearts [of humankind]; *

صدَرُ 6 وَيَضَفِّقُ صَدَرِي (26:13:13) my chest becomes constricted, I feel constrained, I become dumb-founded 2 mind, thought, heart

صدَرُ 7 الَّذِي يُوسُّوْسُ فِي صَدَرِ الْنَّاسِ (5:114:5) he who insinuates [his evil suggestions] into the hearts of humankind.

صَدِّرُ 8–d–c to cleave, to split; to cause a headache; to disperse, to scatter; to traverse, to cross from one side to the other, to journey; crack, fissure, cleavage; scattering, standing out; to comply with, to attain to. Of this root, five forms occur each once in the Qur’an: صَدِّرُ 5 ُكُبِّرِ ; صَدِّرُ 6 ُكُبِّرِ ; صَدِّرُ 7 ُكُبِّرِ ; صَدِّرُ 8 ُكُبِّرِ. صَدِّرُ 9–c mutașaddi ț and صَدِّرُ 10–c صَدِّرُ 10–c.

صَدِّرُ 5 ُكُبِّرِ [imper. v. with prep. ـ] attain to, comply with; reveal, distinguish between; disperse (15:94) فَصَدِّرُ 9–d–c ُكُبِّرِ ُو أَعْرَضْ. 9–c ُكُبِّرِ.
so proclaim openly what you have been commanded [to say], and ignore the polytheists.

بَصَادَعُونَ (assimilated form of yataṣadda‘ūn) [imperf. v. VIII, intrans.] to crack up, to scatter away, to separate, to fragment فَأْقِمُ وَجِهَاكَ لِلذِّينَ الْقَمِّمَ مِنْ قَبْلِ أَنْ يَقْدِرَ يَوْمَ الْيَوْمِ الْمَرْدُ لِلْهُمْ [stand firm in your devotion] to the upright religion, before there comes, from God, a day which cannot be averted—on that Day, they [humb...
صَدَقَ $d–q$ to say, tell, utter, speak the truth; to fulfil one’s promise; (of the morning) to shine clearly; to be true to (principles or friends); the truth; steadfastness; to befriend, friendship; charity, alms, to give alms to the poor; dowry. Of this root, 22 forms occur 155 times in the Qur’an: صِدَاقٌ 15

ထုံးစွဲလေး ၏သို့မဟုတ် ထုံးစွဲလေး ကွဲပြားမှု (27:27)

we will ascertain whether you have told the truth, or were one of the liars [v. trans.] to tell someone the truth III [v. doubly trans.] I to fulfil or keep a promise, to honour a pledge to someone, (of a promise) to make good II [trans.] 1 to confirm the truthfulness of 

قلَّتمُ لَهُمْ أَنَّ نَأَذَّكَرُ مَنْ أَتَانَهُمْ (66:12)

she accepted the truth of her Lord’s words and His Scriptures; *he absolutely rejected [lit. he neither believed nor prayed] II [trans.] 1 to confirm the truthfulness of 

فَرَأَهُمْ يَوْمَ الْقِيَاسِ (37:37)

the earlier messengers 2 to realise, to bring into reality II [trans.] 1 to confirm the truthfulness of 

فَرَأَهُمْ يَوْمَ الْقِيَاسِ (37:105)

you have fulfilled the dream 3 to back up 

وَأَخِي هَارُوْنُ هُوَ أَفْصَحُ مِنِّي لَسَأَنَا فَأَرْسِلْنَا مَعِي رَدِّيَّةً يُصَدَّقُنِي إِنَّ أَحَدًا أَيْنَ أَيْنَ وَلَوْ قَدْ صَدَقَ عَلَيْهِمْ (34:20)

and my brother Aaron is more eloquent than me in speech: send him with me, as a backer [to confirm my word]—I fear that they may call me a liar 4 to prove the validity, to verify something
Satan proved right his opinion of them.

taṣaddqa (assimilated form ḥṣaddaqa) [v. V, intrans.] 1 to give alms; 2 to treat charitably and kindly 3 Master, misfortune has touched us and our folk, and we bring poor merchandise, so fill the measure for us, and be charitable to us 4:92

ṣadq I [n.] truthfulness so that God may reward the truthful for their truthfulness; * (10:93)

ṣādiq [act. part.; pl. ṣādiqūn; fem. pl. ṣādiqāt] 1 true 3:15 the words of your Lord have come to pass in truth and justice.

I-Lajjī l-lāh al-ṣādiqūn b-sabāqīm (33:24)

and whoever kills a believer by mistake [then he has the duty of] freeing a believing slave and paying compensation/blood money to the [victim’s] family, unless they [charitably] forgo [ii].

لاً إِنَّ إِنَّا لَمَعَ مَهَيدًا صَدِيقًا a good settlement, a goodly abode; * (17:80)

Muḥājir ṣadq (80) Godly entrance, true ingoing; * (17:80)

Muḥājir ṣadq Godly exit, true outgoing; * (10:2)

Muḥājir ṣadq a secure exalted place [lit. a seat of truth]; * (19:50)

wādāʿ al-ṣādiq ʿalāiha ʾinā yuʿāthūn the true promise which they were promised 2 adverbially in truth 6:115

وَمَنْ أُصَادِقَ مِنْ اللَّهِ قِيلاً who is more truthful than God in speech?!
صدقة 

صدقة sadaqatun [n.; pl. صدقات sadaqāt] 1 alms (obligatory or voluntary) (9:103) 

 Exodus 34:23 take out of their property alms with which you cleanse them and raise their standing 2 [jur.] alms given to the poor to compensate for being unable to fulfil certain rituals (2:196) فَمَنْ كَانَ مَنْكِمْ مَرِيضًا أوْ بَدِينًا مِنْهُ (2:196) if any of you is ill, or has an ailment of the scalp, he should compensate by fasting, or almsgiving, or offering sacrifice.

صدقة 

صدقة sadaqāt [pl. of n. صدقة sadaqatun] [jur.] obligatory 
dowry given by the groom to the bride as a requirement for 
solemnising the marriage contract (4:4) give 
women their dowries as free gifts [upon marriage].

صديق 

صديق sadiq I [n.] a friend (26:101) and [we have] 
ولَأَ صدٍيق حَمِيمُ (26:101) no true friend II [coll. n.] friends (24:61) أَنْ تَأْتِلُوا مِنْ بَيْتِكُمْ ... أَوْ أَنْ تَأْتِلُوا مِنْ بَيْتِكُمْ to eat from your houses ... or [the houses of ] your friends.

صديق siddiq [intens. act. part.; pl. صديقون siddiqūn; fem. صديقة siddiqatun] very truthful, given to always telling the truth, 
righteous, virtuous, (5:75) 
ما المِسْحِرِ الَّذِي رَمِيتْهُ إِلَّا رَسُولُ ٱلنَّارِ (5:75) the Messiah, son of Mary, was only a messenger–other messengers had come and gone before him–his 
mother was a virtuous woman, and the two of them ate food [like 
other mortals].

صديق taṣdīq [v. n.] verification, confirming 
ما كانَ حَبٍّا (12:111) يُقَلُّ وَلَكِنْ صدِيقٌ الَّذِي يُبَيِّنُ يَدِيهِ it [this revelation] is no fabricated tale, 
but a confirmation of that which preceded it.

صديق musaddiq [act. part.; pl. صديقين musaddiqūn] 1 one who 
believes (37:52) يَقُولُ أَلْتَلَّكَ لَنَّمِنَ الصَّدِيقَةِ أَنْذَا مِتْتُنَا وَكَانَ فَرَّاحًا وَعَطَامًا أُنْثَا (3–37:52) 
 libro saying ‘Are you truly one of those who believe that after we 
die and become dust and bone, we shall be brought for 
judgement?’ 2 one confirming, verifying (5:48) وَأَنْزَلْنَا إِلَيْكَ الْكِتَابَ (5:48) We sent to you [Muhammad] the 
Book with the truth, confirming the Scriptures that came before it.

صديق mutaṣṣaddiq (assimilated form مُصَدِيق mutaṣṣaddiq) [pl. of act. part. صديق mutaṣṣaddiq (assimilated form مـصَدِيق mutaṣṣaddiq]
mussaddiq), fem. pl. مَتَسَدَّقَاتُ mutasaddiqāt (assimilated form مَتَسَدَّقَات مَتَسَدَّقَات mutṣaddiqāt) alms-giving person (57:18) and مَتَسَدَّقَات مَتَسَدَّقَات alms-giving men and women who lend God a good loan will have it doubled.

صَلَّى intense thirst, to become thirsty; clapping of the hands, echo; to soothe, to coax; to endeavour; human corpse, skull. Of this root, two forms occur once each in the Qur’an: تَصَلَّى taṣaddā and تَصَدِيَّة tasdiyatun.

تَصَلَّى taṣaddā [imperf. of v. V (with the prefix د elided), intrans.] to accost, to confront, to give full attention (80:5–6) استَعْقَبَ فَالتَّ صَلَّى as for the self-satisfied one (i.e., one who has no need [for God, for you [Prophet] or for the Truth]), you give full attention to him.

تَصَدِيَّة tasdiyatun [v. n.] clapping of the hands. وما كان their prayer at the House is nothing but a whistling and a clapping of hands.

صَرَحُ to be, or become, pure, sheer, clear, unmixed; purity; tower, high building; a court or an open area, in a house. Of this root, one form, صَرَح sarḥ, occurs four times in the Qur’an.

إِنْ لَى (37–38) صَرَحُ صَرَحَ لِأَنْ لَى أَلْفَ الأَسْبَابِ أَمْتَابُ السَّمَوَاتِ build me a tall tower that I may reach the roads to the heavens 2 patio, inner courtyard, glazed flooring 27:44 it was said to her, ‘Enter the palace/palace hall,’ but when she saw it, she took it to be a deep pool of water, and bared her legs.

صَرَحَ to scream, shriek, to call for help, yell, loud cry. Of this root, four forms occur 25 times in the Qur’an: يُصَرَّخُ yastasrīkh once; يُصَرَّخُ彦 yastarikhūn 11 times; صَرَخ sarīkh 11 times and مَصَرَخ muṣrīkh twice.

يُصَرَّخُ yastasrīkh [imperf. of v. X, trans.] to cry to someone for help (28:18) فَإِذَا الَّذِي أَسْتَصَرَخَهُ الْأَنْسُ يُصَرَّخُ and there it was, the one who had sought his help the day before, was [again] crying
out to him for help.

**yastarikhūn** [imper. of v. VIII, intrans.] to yell, to bellow, to scream, to call out in anguish (35:37) and there they will cry out loud, ‘Lord, let us out, and we will do righteous deeds, not what we were doing [before].’

**ṣarīkh** [v. n./act. part.] crying out for help; one who comes to the rescue in response (36:43) and if We will, We will drown them, and there would be no help for them, (or, there will be no [time for them to utter a] cry for help) and they will not be rescued.

**muṣrīkh** [act. part.] one who comes to the rescue in response to a cry of help (14:22) I cannot come to your rescue, nor can you help me.

ṣ–r–r freezing cold, frost; (sound) screeching, grating, creaking; (of a buzzard) to cry; to tie up, to purse, to constrict; to persist. Of this root, three forms occur six times in the Qur’an: *aṣarra* four times; *ṣirr* once and *ṣarrat* once.

**aṣarra** [v. IV, intrans.] to insist, persist who hears God’s revelations being recited to him, yet persists in his arrogance.

**ṣirr** [n.] extreme coldness (also extreme heat) like a wind full of biting cold that strikes and destroys the harvest of a people who have wronged themselves.

**ṣarrat** [v. n.] loud cry, great commotion then his wife entered with a loud cry, struck her [own] face and said, ‘[I am only] a barren old woman!’

ṣ–r–ṣ–r screeching, or creaking, sound of a cricket, cricket; to be vehemently noisy; to be extremely frosty. Of this root, one form, *ṣarṣar*, occurs three times in the Qur’an.
Sarar [quasi-act. part.] (of wind) screaming, wailing, roaring (69:6) \textit{as for [the people of] 'a\d, they were destroyed by a mighty wailing wind.}

Sirat [n., a borrowing from Ancient Greek through Latin, occurring 45 times in the Qur'an] 1 road, highway, pathway \textit{and do not sit in every pathway, threatening [wayfarers];} *\textit{this is [the way of the straight path [also interpreted as: the true religion, the way of the righteous, the religion of Islam] 2 an undertaking, a promise He said, `This is a promise from Me [that will be kept'] 3 [with the definite article}\textit{the} the Path, the bridge spanning Hell which all humankind would have to cross on the Day of Judgement (in one interpretation of 36:66 \textit{and if you were} to \textit{obliterrate their eyes, then they would race to get to the Path, but how could they see [it]?}

Sar'â to knock down, to wrestle; epilepsy. Of this root, one form, \textit{Sar'â}, occurs once in the Qur'an.

\textit{Sar'â} [pl. of quasi-pass. part. Sarib] knocked down, thrown on the ground, knocked down dead \textit{so you could have seen the people there lying dead as if they were hollow palm-tree trunks.}

Saraf to divert the direction, to avert, to repel; to cause to turn, or to shift, from one state to another, to dissuade; to dismiss; to creak, to grate; to exchange. Of this root, eight forms occur 30 times in the Qur'an: \textit{Saraf} nine times; \textit{Suraf} five times; \textit{Sarraf} 10 times; \textit{Insaraf} once; \textit{Insaraf} once; \textit{Masraf} twice; \textit{Masruf} once and \textit{Masruf} once.

\textit{Saraf} i [v. trans.] 1 to turn away, to divert from (9:127) \textit{God turns their hearts} 2 [with prep. \textit{to} to direct towards \textit{and when} We directed a group of jinn to you [Prophet] to listen to the
Qur’an 3 [with prep. عَلَيْهِ] to cause to turn, or divert, away from
ربّنا أُصِرِّفَ عَنْ عَذَابِ جَهَنِّمَ (25:65) our Lord, turn away from us the chastisement of Hell.

صرف sarrafa [v. II, trans.] to expedite, to explain, to arrange
أنظر كَيْفَ نَصِيرَفُ الآيَاتَ ثُمَّ هُمْ يَصِيرُونَ (46:6) see how We explain Our revelations in various ways, yet still they turn away.

إِنْصَرَفَ insarafa [v. VII] to leave, to go away, to depart (9:127) نَظَرُ بَعْضُهُمْ إِلَى بَعْضٍ هَلْ يِرَاكُمْ مِنْ أَحَدٍ ثُمَّ أُصِيرُفُوا they look at one another surreptitiously [as if to say], ‘Does anyone see you?’ then they leave [sneak away].

صرف sarf [v. n. used adverbially] manipulating; averting; taking the matter in hand
فَقَدْ كَتَبْنَّا بِمَا تَعْقُولُونَ فَمَا تَسْتَطِيعُونَ صِيرًا (25:19) they have written off what you say as lies: you cannot avert [the punishment], nor will you get any help.

صرف tasrif [v. n.] directing, managing, manipulating (2:164) وَتَصِيرِفُ الْرَّياحِ وَالْسَّحَابَاتِ السَّفِيرِ بَيْنَ السَّمَاءِ وَالْأَرْضِ لَآيَاتٍ لَّقُولِهَا يَعِظُونَ in the managing of the winds and clouds that are made to run appointed courses between the sky and the earth: there are signs in all these for those who use their minds.

صرف musarif [pass. part.] averted, taken away, abated (11:8) أَلاَّ يَوْمٌ يَأْتِيَهُمْ لِيَسْتَطِيعُونَ عَنْهُمْ indeed, on the Day it [the chastisement] comes upon them, it will not be averted from them.

صرف musrif [v. n./adv. of place] turning away, escaping: a place to turn to وَرَأَى الصُّعُرُمُونَ النَّارَ فَظَلَّنَّا أَنْهُمْ مَوْاقِعًا وَلَمْ يُجَدُوا أَنْهَا مَصِيرًا the evildoers will see the Fire and they will deem that they are about to fall into it and they will find no escape from it (or, no place to which to escape away from it).

مُصِيرٌ مُصِيرًا s–r–m to cut off, to sever, to separate, plucking off; to forsake; to pass away; the first and last parts of the night, the night; sharp, decisive. Of this root, three forms occur once each in the Qur’an: صَرِيمٌ صَمِيمٍ and صَارِمٌ صَرِيمٌ șiṣrīm, Sa’rim and Sārim.

yasrīm [imperf. v. trans.] to cut off, to harvest (68:17) بَلَوْنَاهُمْ كَمَا بَلَوْنَا أَصْحَابَ الْجَنَّةِ إِذْ أَقْسَمَنَّا لِيُصِيرُنَّهُمْ مَاصِحِينَ We tried them as
We tried the owners of the garden, who swore that they would harvest its fruits when they entered into the morning.

ṣārim [act. part.] one who cuts off, harvests
على حرثكم إن كنت صارمين go early to your field if you are [determined] on harvesting.

ṣarīm [quasi-pass. part./n.] completely stripped bare, barren land; night (68:20) فأصَنَحتُ كَالْصَّرِيم and by morning it was as if it was stripped bare or like a desolate land (or, burnt up and black like the dark night).

ṣ-ʿad to climb up, to ascend, to surface; high land, the upper crust of the earth, clean soil; (of breath) to labour, to undergo difficulty, distress. Of this root, six forms occur nine times in the Qur’an: 
· يصعد yasʿad once; صعد yuṣʿid once; يأسَعُ ad once;
saʿudan once and صعد ṣaʿid four times.

yasʿad [imperf. v. intrans.] to go up, to rise up, to climb up, to ascend to Him ascend the good words and righteous deeds He raises [to Himself] [also interpreted as: the good work exalts the doer].

yuṣʿid [imperf. of v. IV, intrans.] to move off briskly, to climb up in a hurry when you fled in mindless panic [lit. not paying heed to anyone] while the Messenger was calling out to you from behind you.

yaṣṣaʿad (assimilated form of يَصَعُد) yataṣṣaʿad [imperf. of v. VIII, intrans. with prep. to laboriously ascend or climb وَمَن يَرَد أن يَصَعِد صَدْرَه صَبَبا حَرَّجا كَأَنَّا يَصَعُدُ في السَّمَاء when whomsoever He wishes to lead astray, He will make his chest tight, constricted as if he were ascending into the sky (some contemporary interpreters link this verse with the observable phenomenon of the loss of breath as we go up in the sky).

ṣaʿad [v. n.] ascending, overpowering, severe (72:17) يَعْرَضُ عَنْ ذَكَر رَبِّهِ يَمْلَعْكَ عَدَّا صَعَدا but anyone who turns away from his Lord’s Revelation, He will send him into ascending/spiralling
torment.

صعود saʿūd [quasi-act. part.] insurmountable difficulty, great torment (or a name of a mountain of fire in Hell) (74:16-17) and which no! – he has been stubbornly hostile to Our revelation; I will inflict a spiralling torment on him.

صعود saʿīd [n.] 1 clean soil, dust, but if you cannot find water, then find clean earth and wipe over your faces and hands [with it] 2 (elevated) flat land; barren land (18:40) and He will send on it a measured thunderbolt from the sky, so it will become slippery barren earth.

ص/ع/ر ُصَصِر tuṣāʾ ēʾir (in camels) a disease that causes a distortion and twisting of the neck to one side; to turn away one’s cheek from people out of contempt arising from pride. Of this root, one form, tuṣāʾ ēʾir, occurs once in the Qur’an.

ص/ع/ر ُصَصِر tuṣāʾ ēʾir [imperf. of v. II, trans.] to turn the cheek away, or toward, in pride (31:18 do not arrogantly turn your cheek toward/away from people.

ص/ع/ق ُصَصِق saʿīq thunderbolt, to smite with a thunderbolt, to be thunderstruck; to fall down unconscious, to stupefy. Of this root, five forms occur 11 times in the Qur’an: صقص صقص saʿīqa once; صقص صقص yuṣʿaq once; صقص صقص saʿīqan once; صقص صقص saʿīqatum six times and صقص صقص sawāʾiq twice.

ص/ع/ق صق saʿīqa a [quasi-pass. v. of saʿāqa, intrans.] to pass out, to swoon, to become thunderstruck, to be knocked unconscious, and the trumpet will be sounded, and those in the heavens and those on earth will fall senseless (or, dead, or, losing their reason), save those whom God wills.

ص/ع/ق صق saʿīq [quasi-pass. part.] thunderstruck, knocked down unconscious (7:143 and when his Lord revealed Himself to the mountain He made it crumble to dust, and Moses collapsed unconscious.)
صاغر [n.], small, lesser, slighter, smaller (2:124) أجزمُوا صاغرًا عند الله و غاباً شديدًا, an abasement in the sight of God and severe torment will befall those who have committed evil.

صاغر [pl. of act. part. صاغر] one who is humiliated, humbled, disgraced (27:37) and we will drive them out of it, abased and humbled.

صاغر [quasi-act. part., fem. صاغرة صاغرات] 1 small, slight, and they never spend a little or a large amount [for God’s cause], or traverse a mountain pass, without it being recorded to them 2 young, youthful (17:24) and say, ‘Lord, have mercy on them both, just as they reared me when I was young’.

صاغر [elat.] smaller, slighter, lesser (10:61) not even the weight of a speck of dust on earth or in heaven escapes from your Lord, nor what is less than that or greater, without it being [written] in a clear record.

صاغر [n.] humiliation, abasement (6:124) أجزموا صاغرًا عند الله و غاباً شديدًا,

صاغر [n.] humiliation, abasement (6:124) أجزموا صاغرًا عند الله و غاباً شديدًا,

صاغر [n.], small, lesser, slighter, smaller (2:124) أجزمُوا صاغرًا عند الله و غاباً شديدًا, an abasement in the sight of God and severe torment will befall those who have committed evil.

صاغر [elat.] smaller, slighter, lesser (10:61) not even the weight of a speck of dust on earth or in heaven escapes from your Lord, nor what is less than that or greater, without it being [written] in a clear record.

صاغر [pl. of act. part. صاغر] one who is humiliated, humbled, disgraced (27:37) and we will drive them out of it, abased and humbled.

صاغر [quasi-act. part., fem. صاغرة صاغرات] 1 small, slight, and they never spend a little or a large amount [for God’s cause], or traverse a mountain pass, without it being recorded to them 2 young, youthful (17:24) and say, ‘Lord, have mercy on them both, just as they reared me when I was young’.

صاغر [elat.] smaller, slighter, lesser (10:61) not even the weight of a speck of dust on earth or in heaven escapes from your Lord, nor what is less than that or greater, without it being [written] in a clear record.

صاغر [pl. of act. part. صاغر] one who is humiliated, humbled, disgraced (27:37) and we will drive them out of it, abased and humbled.

صاغر [quasi-act. part., fem. صاغرة صاغرات] 1 small, slight, and they never spend a little or a large amount [for God’s cause], or traverse a mountain pass, without it being recorded to them 2 young, youthful (17:24) and say, ‘Lord, have mercy on them both, just as they reared me when I was young’.

صاغر [n.], small, lesser, slighter, smaller (2:124) أجزمُوا صاغرًا عند الله و غاباً شديدًا,
1 to incline, to lean towards, to swerve (6:113) let the hearts of those who do not believe in the Hereafter incline towards it 2 to go astray, to deviate (66:4) if both of you [wives] repent to God [then you have done the right thing] for your hearts had deviated.

\(s-f-h\) width or broad side of a mountain; the side, or lateral, or outward part, face, or surface, flatness or wide smooth expanse; to turn away from someone’s crime, to forgive, to let off, to set free; to take someone’s hand in salute. Of this root, three forms occur eight times in the Qur’an:  sidewards twice;  isfah four times and  salah twice.

\(tasfah\) [imperf. v. intrans.] to forgive, to pardon (24:22) and let them pardon and forgive—do you not wish that God should forgive you?

\(safh\) [v. n.]  forgiving, pardoning the Hour is certainly coming, so forgive with gracious forgiveness 2 turning to one side, averting should We stop talking about you completely (or, should We ignore you completely and turn this Revelation away from you).

\(s-f-d\) shackles, fetters, thongs, chains; to bind; to give freely. Of this root, one form,  asfād, occurs twice in the Qur’an.

\(asfād\) [pl. of n. صفح] fetters, shackles,  the sinners on that Day, bound in fetters.

\(s-f-r\) whistle, to whistle, to utter a whistle-like sound; to become empty, void or vacant; to become yellow, (of plants) to wither away to the point of becoming yellow. Of this root, three forms occur five times in the Qur’an:  صفراء once; صفر once and  musfarran three times.

\(safrā’\) [quasi-act. part.; pl. صفر] yellow (2:69)
it should be a yellow cow of vivid hue that delights the onlookers.

musfarr [quasi-act. part.] yellow, turning yellow, withering away

then He brings forth with it vegetation of various colours; then it wilts, so you see it turning yellow; then He turns it into debris.

 صَفَّة f–f–f to be empty, deserted or vacant; a level tract of land with no herbage or water. Of this root, one form, صَفَّاهَا عنصرًا صَفَّة, occurs once in the Qur’an.

saṣṣaf [quasi-act. (possibly pass.) part.] levelled to the ground, smooth, having no herbage (20:106–107)

He will leave it a flat plain, you will see no peak or trough in it.

 صَفَّات f–f–f to arrange in ranks, lines, or rows, to set side by side, to arrange in a straight line; to stand in ranks, to line up. Of this root, five forms occur 13 times in the Qur’an: صفاف seven times; صافات saffāt twice; صافة sawāf once and مسَفِفatuṇ twice.

saff [v. n./n.] forming into rows or lines; a row or line, ranks

God truly loves those who fight in solid ranks for His cause, like a well-compacted wall; *

the name of Sura 61, Meccan sura, so-named because of the mention in verse 4 of the urging of those who strive in His cause to stand together in solid ‘Ranks’.

صَافَات pl. of act. part. صفَّات صافات) 1 those standing in or forming a rank, line or a row by those [angels] ranged in rows; *

the name of Sura 37, Meccan sura, so-named because of the reference in verse 1 to the angels being ‘Ranged in Rows’ 2 (of birds in flight) extending their wings in a straight line (gliding)
nothing to hold them up save for the Merciful?

صوابّ [pl. of act. part. صافة صافية] lining up in rows or lining up their feet (22:36) and We have appointed camels for you as part of God’s sacred rites, in them there is goodness for you, so invoke God’s name over them as they stand in line [for sacrifice].

وتمارقُ (88:15) مصغوفةmasfūfatun [pass. part.] arranged in rows.

ص/ف/وصوابّ f–n (of horses) to stand on three legs with the edge of one of the front hoofs just touching the ground (a sign of a thoroughbred), to set the feet side by side, to stand confronting a party of people; to compact dry herbage into a nest; nest, water-skin. Of this root, صافية sāfināt, occurs once in the Qur’an.

صفافيات f–n, [pl. of act. part. صافية sāfinatun] (of horses) standing with one leg bent, standing majestically (38:31) when, at the close of the day, well-bred light-footed horses were paraded before him.

ص/ف/وصوابّ f–w to purify, purity, pure; to choose, to select above others, the choice, the elite, the select; hard smooth rock. Of this root, six forms occur 18 times in the Qur’an: أَصْفَى اصطفى [v. IV, trans.] to grant (something to someone), to favour over others, to single out in favour, or preference, over others أَصْفَى اصطفى [v. VIII, trans.] to choose, select in preference to...

مُصَفَّفٍ [pl. of pass. part. مَصَفَّفْ] the chosen
ones, the select and they, in Our sight, are among the chosen, the truly good.

μύσαφφα [pass. part.] clarified, purified and rivers of clarified honey.

الصَّفا al-ṣafā [n.] al-Ṣafā and al-Marwatu (q.v.) are two hills adjacent to the Ka‘ba between which a pilgrim trots in commemoration of what Hagar did in search of water for her baby, Ishmael, (2:158) إِنَّ الصَّفاَ وَالْمَرَّةَ مِنْ شَعَاءِرِ اللّهِ فَمِنْ حَجِّ الْيَتَّبَعْ أَوْ اعْتَمَرْ فَلَا جَناَحَ عَلَيْهِ أَنْ يَطُوفُ بِهِمَا Safa and al-Marwatu are among the rites of God, so for those who make major or minor pilgrimage to the House it is no offence to circulate between the two (the Muslims were first reluctant to perform this rite, for the idolaters had installed an idol on top of each).

صَفْوَان safwān [n.] a solid smooth rock صَفْوٌ: كَمْ كَسَّى صَفْوَانَ (2:264) عَلَى هُمُّ تَّرَبَّ فَأَصْبَحَتْ وَأَيُّهُ فَتَرَكَهُ صَسْدُا his deed is like that of a slab of smooth solid rock with earth on it: heavy rain falls and leaves it [lit. hard and smooth] completely bare.

سَّكَكَة s–k–k to slap with the hand, violent strike with a ringing sound; to shut, to close. Of this root, one form, سَكَّت sakkat, occurs once in the Qur’an.

سَكَّة sakka u [v. trans.] to slap, smack, smite with loud noise فَأَقَلَّتْ أَمْرَاتَهُ فِي صَرْرِهَا صَسْدَةَ وَجِهَّاهَا (51:29) then his wife entered with a loud cry, and struck her [own] face.

سَلَابَة s–l–b the backbone, the spine; the loins; to become hard, rigid, firm, solid, tough, stiff; to become strong; to place two pieces of wood cross-wise, to crucify. Of this root, five forms occur eight times in the Qur’an: صَلَبَ salaba once; يُصَلَّب yuṣlab once; أُصَلِّب ʿusallib four times; صَلِب sulb once and أُصَلِّب ʿaṣlāb once.

وَمَا قَتَلَّهُ وَا صَلَبَهُ (4:157) they did not kill him, nor did they crucify him.

أُصَلِّب ʿusallib [imperf. v. II, trans.] to crucify in number (20:71)
and I will crucify you all on the trunks of palm trees.

صلب sub [n.; pl. أصلاب 'aslab] loins; (possibly) backbone which issue(s) from between the loins and breastbones.

سـُـلـِـح s–l-h to be or become, good, uncorrupt, right, just, virtuous, righteous, honest; to be in a good, healthy or proper state; to be fit, or, suitable for; to settle differences amicably; reconciliation; peace. Of this root, 10 forms occur 240 times in the Qur’an: صلح salaha twice; أصلح 'aslaḥa 28 times; صلح sulh twice; صليح 47 times; صلحات salahat once; صلحون salahun 26 times; صلحن salahin salahin 82 times; إصلاح 'islaḥ seven times; مصلح mušliḥ once and مصلحون mušliḥun four times.

صلح salaha (also صحن saluha) u [v. intrans.] to be good, virtuous, to do right جَنََّتَ عَلَيْنِ يَِّدُحُونَهَا مَنْ صَلَحَ مِنْ ُهُمْ (13:23) وأزواجهم وذرائهم. Gardens of Eden which they shall enter, with all who do right from among their ancestors, spouses and descendants.

أصلح aslaḥa [v. IV, trans.] 1 to effect reconciliation between, to make peace between and لاتصلحوا بِنَاقِلِ النَّاس (2:224) وَلِيَتَصلحوا بِنَاقِلِ النَّاس (2:224) and making peace between people 2 to agree on a settlement وإن امرأة خافت من أهلها يعلها تمؤذا أو إعرابا فلان إصلاحا فإن حا علوا أن يستحوا بَينها صلحها and if a wife fears high-handedness or alienation on her husband’s part, neither of them will be blamed if they agree between themselves on a settlement 3 to mend, put right, cure, heal فاستجابنا له (21:90) وَوَهَّبَنَّا لَهُ يَِحنٌّ وَأَصْلَحْنا لَهُ زِوْجَهُ so We answered him, and gave him John, and cured his wife [of barrenness] for him 4 to cause to be good, upright ما جَنَّتَ بِهِ السَّحْرُ إِنَّ اللَّهَ سَيَطِلُهُ إِنَّ اللَّهَ لا يَصْلَحُ عَمَلَ المَُفْسِدِينَ what you have brought is sorcery and God will show it to be false—God does not make right the work of mischief-makers 5 [with no object] to make amends فمَن تَبَّ أَوْلَى أَوْلَى أَوْلَى إِنَّ اللَّهَ يُتَبَّ عَلِيْهِ but if anyone repents after his wrongdoing and makes amends, God will accept his repentance 6 [with no object] to do right, to behave justly إِخْلَفْتُ فِي قُومِي إِوَالدُّ وَأَصْلَحْ وَلَا يَّتَبَّ سَبْيلُ (2:142) اخلفني في قومي وأصلح ولا يتبع سبيلเหรsmiths take my place among my people—act rightly and do not
follow the way of those who cause corruption.

صلح salih I [n.v. n.] reconciliation, peaceful settlement; reaching a negotiated settlement (4:128) peacefully settling differences is best II [n.] [jur.] terms of a negotiated settlement, an agreed settlement (4:128) وإن امرأة خافت من بعلها نشورًا or إغراظًا فلأ تناح علَّيها أن يصَلَحَا بينهما صَلحاً and if a wife fears high-handedness or alienation on her husband’s part, neither of them will be faulted if they agree between themselves on [the terms of] a settlement.

صالح sālih I [act. part./quasi-act. part.; dual sālihayn; pl. Sālihūn; fem. pl. Sālihān] I righteous, pious (18:82) وكان أبوهما صالحاً and their father had been a righteous man 2 good ولا ينالون من عندهم نفعًا إلا كتب لهم به عمل صالح (9:120) nor inflict any harm on an enemy, but a good deed is thereby recorded for them 3 fit, capable, able, suitable (in one interpretation of 24:32) and أَنْكُوا and marry off the singles among you and those of your male and female slaves who are suitable [for marriage] [also: who are righteous] II [in the plural, nominalised act. part.] I the righteous فَصَالَحَاتٌ قَانِتَاتٌ حَافِظَاتٌ لِلغْبِ بما حفظ الله so the righteous females [wives] are devout, guarding the intimacy [between themselves and their husbands] [lit. the unknown] in accordance with what God has [commanded to be] guarded (or, guarding [themselves] in [their husbands’] absence) 2 [fem. pl.] good works, good deeds (2:25) وَبِمَّا نَسِبُ الذَينَ آمَنُوا وَعَمِلُوا الصلحات أن لهم جدات تجاري من نحبها الأنحاول [Prophet] give those who believe and do good deeds the news that they will have Gardens through which streams flow III [proper noun] name of the prophet who was sent to the people of Thamūd (q.v.) وَإِلَى (11:61) وَعَنْ أَهْلِهِ وَلَمْ نَأْتُوهُمْ صَالِحًا and to the Thamūd, [We sent] their brother, Sālih.

إصلاح islāh [v. n.] I reconciliation, effecting peace (4:114) خير به كثير من نجواهم إلا من أمر بصنعه أو معروف أو إصلاح بين الناس there is no good in most of their secret talks, except those who command charity, or good, or reconciliation between people 2 reforming, bringing order (7:56) ولا تفندوا في الأرض بعد إصلاحها do not spread corruption on earth after it has been set right 3 looking after things in the proper way (2:220) وَيَسَالُونَكَ عَنَّ الْبَيْنِمِ قَلْ
Eisallāh Allāh Khair and they ask you about [dealing with] the orphans—say, ‘Improving their condition is best for them’.

Muṣliḥ [act. part.; pl. Muṣliḥūn] 1 one who acts well, rightly, justly or properly (11:117) your Lord would not destroy any town for wrong beliefs [alone] so long as its people are acting well [towards one another] 2 one who improves things, reformer, peacemaker and the Lord of the worlds in the last day (2:220) God distinguishes those who spread corruption from those who improve things.

Ṣ-l-ḍ hard, smooth, thick rock, to be hard and smooth; to be niggardly. Of this root, one form, ṣald, occurs once in the Qur’an.

Ṣald [quasi-act. part.] (of a stone) hard and smooth (2:264) his deed is like that of a slab of smooth solid rock with earth on it—heavy rain falls and leaves it completely bare [lit. hard and smooth].

Ṣ-l-ṣ-l noisy ass; the sound of a bell; dry clay on the ground that makes a ringing sound when it is struck. Of this root, one form, ṣalsāl, occurs four times in the Qur’an.

Ṣalsāl [n.] dry clay We created humankind out of dry clay formed from moulded mud.

Ṣ-l-w the small of the back; the two bones surrounding the root of the tail of an animal, to hit a camel on that part; to come at the rear of; to bend, to bend in supplication, to pray, to perform prayers; to adhere to. Philologists classify ṣalā with the meaning ‘synagogue’, which is a form borrowed from Hebrew, under this root. Of this root, five forms occur 99 times in the Qur’an: ṣallā 12 times; ṣalātun (Qur’anic spelling) 78 times; صلوات five times; مصلّين Muṣallān three times and Muṣallā once.

Ṣallā [v. II, intrans.] 1 [jur.] to perform one of the
prescribed prayers, particularly the five daily ones, in the prescribed manner (4:102) 

then let another group, who have not yet prayed, come to pray with you 2 [with prep. علی] to invoke God’s peace and blessings upon the Prophet you who believe, invoke [God’s] blessings upon him [the Prophet] and salute him with greetings of peace (or, surrender yourselves completely to his guidance) 3 (of God and the angels) to bless هوُ الَّذِي يُصَلِّي عَلَيْكُمْ وَمَلَاتَكِ لِيُخَرَّجِكُمْ مِنَ الظُّلُمَاتِ إِلَى النُّورِ (33:43) it is He and His angels who bless you, to bring you out of darkness into the light 4 (of the Prophet) to pray for حَدَّ مِنْ أَمْوَالِهِمْ صَدَقَةً (9:103) take out of their property alms with which you cleanse them and raise their standing and pray for them—your prayer is a comfort to them. 

صلاة salātun 1 [n.; pl. صلوات salawatun] 1 [jur.] the prescribed Islamic prayers, particularly the five daily ones which are considered one of the five pillars of Islam (2:238) observe your prayers and [particularly] the middle one [said to be either the afternoon or the dawn prayer] [also interpreted as: prayers performed in the best of ways] 2 prayer in general, worship خَفَفْ مِنْ يَعْدُوهُ خَفْفًا أَصَانَوا الصَّلاة (19:59) فَأَتِيَوْا الشَّهَوَاتِ فَسُوفُ يَقْفُونَ غَيْبًا but there came after them successors who lost [all thoughts of] prayer and followed lusts—so they will meet with evil 3 (by God) blessing (2:157) أَوْلَئِكَ عَلَيْهِمْ صَلَواتٌ مِنْ رَبِّهِمْ and punishment those [people] will be given blessings and mercy from their Lord 4 adoration and supplication to God by all beings (24:41) أَلَمْ تَنْتَرِ أَنَّ اللَّهَ يُسَبِّحُ لَهُ مِن فِي السَّمَاوَاتِ وَالأَرْضِ وَالْعَظِيمِ صَلَاتَهُمْ كُلُّ قُدُّ عَلِمَ صَلَاتَهُ وَتَسْبِيحَةَ have you not considered that God is glorified by all that is in the heavens and on earth, as do the birds [in flight] with wings outstretched?—[He knows the glorification and the prayer of each [also interpreted as: each one [creature] knows its own [particular] prayer and glorification] 5 religious teachings in general قَالُوا يَا شُعْبُوْيَةُ أَصَلَّاتَكُمْ تَأَمَّرُكُمْ أَنْ تَتَّرَكُوا مَا يَمْنُدُ عِلَمَانَا (11:87) they said, ‘Shu‘ayb, does your prayer [religion] tell you that we should forsake what our forefathers worshipped?’ 6 Jewish temples, synagogues وَلَوْلا ظَفَّ اللَّهُ النَّاسَ بِعَصْمِهِ بَعْضٍ لَّهُمْ صَوَاعِمٌ وَبَيْنِ (22:40) وصلوات وصلوات جُدُّكُر فيها اسم الله كثير were it not for God repelling
some people by means of others, many monasteries, churches, synagogues and mosques, where God’s name is much mentioned, would surely have been destroyed II [v. n.] praying (19:31) وَأَوَّلَيْنَىٰ بِالصَّلَاةِ وَالزَّكَاةُ مَا دَمَّتْ حَيَاً and He has enjoined upon me praying and almsgiving so long as I live.

]).musallān [pl. of act. part. مُصَلِّيَّ مُصَلِّيَّ] those who perform the daily prayers طَالِبُوا لَمْ تَكُنَّ مِنَ المُصَلِّيَّينَ (74:43) and they will say, ‘We were not amongst those who observe their prayers’.

].musalla [n. of place] a place in which prayers are performed وَاتَّخِذُوا مِنْ مَيْقَامِ إِبْرَاهِيمَ مُصَلِّيَّ (2:125) take the spot where Abraham stood as a place of prayer.

سَ–ْل–ْلْ to roast, to broil, to fry (meat, flesh), to burn; to cause to suffer; to slander; to delude; to warm oneself before a fire; suffering, hardship. Of this root, seven forms occur 25 times in the Qur’an: ُمُصَلِّيُّ ِبْيَلَى ١٣ مَرَاتٍ; صَلَّوْا ُصَلَّى أَنْ أَوَّلَ اِبْنَانِي ظَلَّلَاٰ أَنْ أَوَّلَ اِبْنَانِي ظَلَّلَاٰ ُعَلَّى أَوَّلَ اِبْنَانِي ظَلَّلَاٰ أَنْ أَوَّلَ اِبْنَانِي ظَلَّلَاٰ ُعَلَّى أَوَّلَ اِبْنَانِي ظَلَّلَاٰ those who consume the property of orphans unjustly, they surely consume fire in their bellies and they will burn in a blazing flame.

].selling [imper. of v. II, trans.] burn up before or in the fire, lead into the fire ُصَلَّوْا ُعَلَّى أَوَّلَ اِبْنَانِي ظَلَّلَاٰ أَنْ أَوَّلَ اِبْنَانِي ظَلَّلَاٰ then lead him to burn in the Fire.

].-selling [imperf. of v. IV, trans.] to cause to suffer burning, to cause to burn up, to roast to the point of burning completely ُعَلَّى أَوَّلَ اِبْنَانِي ظَلَّلَاٰ أَنْ أَوَّلَ اِبْنَانِي ظَلَّلَاٰ those who reject Our revelations, We will burn them up by Fire.

].صَلَّوْا ُعَلَّى أَوَّلَ اِبْنَانِي ظَلَّلَاٰ أَنْ أَوَّلَ اِبْنَانِي ظَلَّلَاٰ I have caught sight of a fire—I may bring you news from there, or a burning brand that you may warm yourselves.
sālin [act. part.; pl. sālūn] one who suffers the heat of a scorching fire (38:59) *no welcome for them—they shall be scorched by the Fire.*

ṣiliyyan [v. n. of v. I] *scorching, roasting* (19:70) *then We know best who is most deserving of burning in it [Hell].*

tašliyatuṭun [v. n. of v. II] *burning in the fire, roasting to the point of being burnt up* (56:94) *and a roasting in Hell.*

ṣ–m–t to be silent, to be speechless; to be rugged; silence. Of this root, one form ṣāmitūn, occurs once in the Qur’an.

ṣāmitūn [pl. of act. part. ṣāmit] one keeping silent (7:193) *and if you call them to the Guidance, they do not follow you—it is the same for you whether you call them or you are silent.*

ṣ–m–d hard, rugged, elevated ground; to be solid; support, a source of strength; to make for, to direct oneself towards, to aim at; to endeavour to reach or attain; to seek power from. Of this root, one form ʿal-ṣamad, occurs once in the Qur’an.

ʿal-ṣamad [quasi-act. part.] the dependable one, the one from whom others request help, one who is constant, [an attribute of God] Eternal (112:2) *God is the Eternal, the Dependable* and the name of Sura 112, Meccan sura, so-named because of the reference in verse 2 to God ‘the Eternal’. Also called al-ʿikhlās (see خ/لَ/صَ/kh–l–ṣ).

ṣ–m–c high tapering building; to be of small ears, to be sharp and tapering at the end; to be courageous. ṣawmaʿatun is classified by the philologists under this root, but it could be a borrowing from Ethiopic. Of this root, one form ṣawāmīʿ, occurs once in the Qur’an.

ṣawāmīʿ [pl. of n. ṣawmaʿatun] cloisters,
were it not for God repelling some people by means of others, many monasteries, churches, synagogues and mosques, where God’s name is much mentioned, would surely have been destroyed.

ṣ–m–m to be solid, compact, dense; to close, to seal; to be deaf; to be determined. Of this root, four forms occur 15 times in the Qur’an: ṣammū twice; ḥasama once; ṣumma 11 times and ḥasanna once.

Ṣamama u [v. intrans.] to be or become deaf, to close one’s ears, to refuse to listen (5:71) and they thought no harm could afflict them and so they closed their eyes and ears [lit. were blind and deaf], then God turned [in mercy] towards them, but [again] they closed their eyes and ears, many of them.

硨́ṣuma [v. IV, trans.] to cause to become deaf, to make deaf (47:23) those are the ones God has cursed, and so made deaf and blinded their sight.

Ṣumma [pl. of n./quasi. part.] ḥasammi deaf ones and we exhort them on the Day of Resurrection, [lying] on their faces, blind, dumb and deaf.

ṣ–n–c to look after, to groom, to do, to commit; to make, to fashion, to build, to produce, to manufacture; to be dextrous; to take for oneself; place where rainwater gathers. Of this root, six forms occur 20 times in the Qur’an: صنعًا 14 times; صنعًا tuṣna once; صنعًا ʾiṣṭana once; صنعًا صنعًا ʾṣanʿatun once and صنعًا ʾṣanaṭin once.

ṣanaʾa a [v. trans.] 1 to make, to contrive, to produce, to manufacture (20:69) throw down what is in your right hand—it will swallow up what they have produced 2 to build (11:38) so he [began to] build the ark, and [while he was building it] whenever
a party of his people passed by him, they made fun of him to do, to commit لولا ينهاهم الرُبّانِيُّونِ والأَحْيَارُ عَنْ قَوَاهُمِ الإِنْثُمْ وَأُلْهِمْ السَّمْحَتْ (63) if only the rabbis and scholars had forbidden them to speak words of sin and consumption of what is unlawful?, How evil is what they do!

تُصَنِّع tuṣnaُ [pass. v.] to be reared, to be brought up, to be prepared (20:39) and that you should be reared under My eye.

اصْنَعْ iṣṭa'asُ [v. VIII, trans.] to make [in accordance] to one’s design, to take as a protégé, to select for a very special purpose I have made you (or, I have reared you) for a purpose of My own.

حَصَبْنَا صَنَاعَتِكَ sunُ [v. n.] making, doing, handiwork (27:88) you will see the mountains, deeming them standing still, when [in fact] they are passing by like the passing of clouds–[this is] the handiwork of God, who has perfected all things.

صَنَاعَة san‘atun [n.] a skill, an art, a craft, a trade We taught him the craft of making coats [of mail] for you.

صَنَاعِيّات masā‘ni [pl. of n. of place/v. n./n. صَنَاعَة] artefacts (the commentators suggest: fortresses, palaces and water supply systems) and you build for yourselves fortresses, [thinking/hoping/presuming] that you will remain/live for ever.

مَصَّوُّن s–n–m idol, to shape or form or picture an idol for worship. The philologists, however, are inclined to regard صَمَّم as a borrowing from Hebrew (also said to be from Persian). Of this root, only صَمَّم occurs five times in the Qur’an.

مَصَّمّم asnāmُ [pl. of n. صَمَّم] idols (14:35) Lord, make this town safe and turn me and my offspring away from worshipping idols.
 Hispano-Arabic: $\_\_n$ peer, equal, similar to; a full brother; two saplings growing together from the root of one tree. Of this root, one form صنوان $\_\_n$ occurs once in the Qur’an.

صنوان [dual of quasi-act. part. صنو] two palm trees growing out of a common root, (of palm trees) clustering, growing in pairs (13:4) and gardens of vineyards, plantations, and palm trees, both those growing, two from a single root, and those which are not.

$\_\_h$-r to melt down, to heat up, to roast; to bring near; to marry into (a family), in-laws. Of this root, two forms occur each in the Qur’an: صهر $\_\_h$ and يشعر $\_\_h$.

يشعر [pass. imperf. v.] to be melted down, to be scorched صهر $\_\_h$ what is in their insides as well as their skins will be melted by it.

صرف $\_\_h$ [n./quasi-act. part.] an in-law/being related through marriage وهو الماء يشل، وصهر $\_\_h$ who made him kin by blood and by marriage.

$\_\_w$-b (of rain) to pour down, torrential rain; to strike, to hit; to aim; to afflict, to befall; to do correctly, to be right, to be true. Of this root, five forms occur 77 times in the Qur’an: أصاب $\_\_w$ 64 times; مصيب $\_\_w$ once; مصيبات $\_\_w$ 10 times; صواب $\_\_w$ once and صيب $\_\_w$ صبيب sayyib once.

فأصابها إعصار في نار $\_\_w$ to strike, to befall فحترقه then a whirlwind full of fire struck it and it burned to afflict, to befall فأصابها and they did not become faint of heart because of what befell them in God’s cause to fall upon كمثل جنّة برّوّة أصابها and it became heavy rain falls so that it doubles its normal yield like a garden on a hill upon which heavy rain falls so that it doubles its normal yield to desire, to will فسحرنا للريح فسحرنا للريح $\_\_w$ to he behest wheresoever he willed if We wished, We could punish
them for their sins 6 to bestow upon, to grant something to someone (12:56)  

and ذلك مِكَّاتُ لَيْوَسْفُ في الأرض ين توُّ منِّها حيثُ يُشَاءُ مَصِيبَةٌ thus We settled Joseph in that land to live wherever he wished—We grant Our mercy to whomsoever We will 7 to overtake, to overcome, and old age has overcome him when he has feeble offspring.

مصيب musib [act. part.] that which strikes, befalls, afflicts  

وَلا يُنفِّذُونَ مَكَّاتٍ أَحَدًا إِلَّا أَمرَتَكُ إِنَّهُ مَصِيبَةٌ ما أَصِيبَهُمْ (11:81) and let none of you turn round, except for your wife, for that which will befall them shall befall her.

مصيبة musibatun [n.] affliction, calamity, disaster, misfortune  

ومَا أَصَابَكُمْ مِنْ مَصِيبَةٍ فِي مَا كَسَبْتُ أَيْدِيَكُمْ وَيَعْفُوكَ عَنْ كُثُر (42:30) whatever misfortune befalls you, it is because of what your own hands have done; He forgives much; *and the calamity of death afflicts you.

صواب sawab [quasi-act. part.] right, correct  

لا يَنفِّذُونَ إِلَّا مِنْ أَنْذَرْنَهُمْ وَقَالُ صَوَاحًا they will not speak save for the one to whom the Beneficent gives permission, who will say what is right.

صيَّب sayib [n./act. part.] downpour, rainstorm  

أَوْ كَصِيَّبٍ (19:2) or like a thunderstorm from the sky full of darkness, thunder and lightning.

صَوْت sawt sound, voice, noise; to emit a sound; to cause to make a sound; fame, renown. Of this root, two forms occur four times each in the Qur’an: صوت sawt and أصوات ’aswāt.

صوت sawt [n.; pl. أصوات ’aswāt] 1 voice (49:2) يَأَلِيهَا الَّذِينَ عَامَلُوا لأَنْ تَرَفَعَا أصواتكُم فوق صوت النبيّ you who believe, do not raise your voices above the voice of the Prophet 2 sound (in an interpretation of 17:64) and excite whichever of them you can with your noise.

صَوْت s-w-r to cause to incline or lean towards, to incline to; to shape, to form, to fashion, to represent; sculpture, picture; to imagine, to conceive; to cut into pieces; to disperse; to prepare;
trumpet. **surhunna** is classified under this root, although some philologists and commentators derive it from the root صرفن. Of this root, six forms occur 19 times in the Qur’an: صرفن **surhunna** once; صوارة **sawwara** four times; صورة **sūratun** once; صغر **suwar** twice; صعور **muṣawwir** once and صغر **sūr** 10 times.

**صار** (variant reading صير) **sir**, imperfect. **صعور** (imper. v., imperfect. **yasir**) interpreted as: have them familiarised with yourself; cut them into pieces; have them inclined to you (2:260) فخذ أربعة من الطيور فصرفهن إليكَ take four of the birds and train them to come back to you (or, cut them into pieces).

**صعور** **sawwara** [v. II, trans.] to form, to give shape to, to fashion صعور **suwar** [n., pl. صور] shape, form, image صعور **sūratun** [n.], صعور **suwar** [n.] shape, form, image صعور **sūr** [n.] trumpet [heralding the Resurrection, cf. الناقور], صعور **suwā‘** to gather together, to collect; to measure, to estimate, a dry measure; to drive; to prepare; to dry up; to disperse. Of this root, صعور **suwā‘**, occurs once in the Qur’an.

**صعور** **sawwara** (variant reading صعور **siwā‘**) [n.] drinking cup, goblet صعور **suwā‘** [n.] drinking cup, goblet قالوا نفعد صعور الملك ولمَّن جاء به جمل بعير they said, ‘We are missing the king’s cup and whoever brings it back will have a camel-load [of corn].’

**صعور** **aswāf**, occurs 11 times in the Qur’an.

**صعور** صعور **aswāf** [pl. of mass n. صعور **sūf**] (kinds of) wool جعل لكم من جلود الأغنام بيوتا تستحفونها يومًا طغفيكم ويوم إفامكم ومن (16:80)
And He has appointed for you, from the hides of livestock, [houses] tents that you find light on the day you strike camp and on the day you pitch camp; and from their wool, their fur and their hair, furnishings and comfort for a while.

ṣ–w–m to abstain, to observe a particular kind of abstinence, particularly taking food or drink, to fast; (of certain birds and animals) to empty the belly. Of this root, five forms occur 13 times in the Qur‘an: َتَصَوُّمُ taṣūm twice; َصَوْمُ sawm once; صِيَامُ siyām eight times; صُنُُانَاتُ صائمين sā‘īmin once and صُنُُانَاتُ صائمات sā‘īmati once.

َتَصَوُّمُ taṣūm [imperf. v. intrans.] [jur.] to fast in the prescribed manner (2:185) so any one of you who is present [meeting all the prescribed conditions] that month should fast.

صَوْمُ sawm [n./v. n.] abstinence, fast, fasting (19:26) so eat, drink, and be tranquil, and if you see any mortal, say: ‘I have vowed to the Lord of Mercy a fast, and today I will not talk to any human being’.

صِيَامُ siyām I [n.] [jur.] the Fast you who believe, fasting is prescribed for you II [v. n.] fasting or الْكَفَارَةُ ٍطَعَامٌ مَّسَاكِينٌ أَوْ عَلَى ذَلِكَ صِيَامًا (5:95) or the atonement of feeding the needy or the equivalent of that in fasting.

صُنُُانَاتُ صائمين sā‘īmin [pl. of act. part. صَانُ، صَانَ صَانِمَ صَائِمَ; fem. pl. صَانِمَاتُ sā‘īmati] one observing the fast (33:35) men and women who have surrendered [to God] ... men who fast and women who fast ... for them God has prepared forgiveness and a rich reward.

صَيَحَتُنَّ sayhatun [n. of unit] I a shout, a loud cry (54:31)
We sent a single cry against them, and they became like the dry sticks of a pen-builder; they are highly suspicious [lit. they think every cry they hear is against them] 2 with the definite article the Call for Resurrection (50:42) on the Day when they hear the Call [for Resurrection] in truth—that is the Day of Emergence.

sayd 5–7 d hunting, fishing, game, catch of all kinds. Of this root, two forms occur six times in the Qur’an: استطاد ُ once and صيد sayd five times.

غصب محلة الصيد and أتمنى حرم (5:1) but when you have quit the state of pilgrimage sanctity, you may hunt.

taṣīr 5–7 r to become, to change from one condition to another, to reach a state; to return to; to go to; conclusion, destiny; to ripen, to dry up. Of this root, two forms occur 29 times in the Qur’an: تصير maṣīr 28 times.

ماصير I [n.] destination وجعلنا لله أنتادا لبضلا عن سبيله (14:30) they set up [false deities] as God’s equals to lead [people] astray from His path—say, ‘Take your pleasure [now], for your destination is the Fire’ II [v. n.] returning, going back خلق السماوات والأرض بالحق وصوركم (64:3) He created the heavens and earth for a true purpose; He formed you and formed you well— to Him is the
returning III [n. of place/n.] a place for which a person is destined; destination (162:3)

is the one who seeks to please God like the one who has brought God’s wrath upon himself and whose home will be Hell?--how foul a place [also: destination] in which to end!

ṣirhunna (see ص/و/ر ص–w–r).

ṣ–y–ṣ long sharp cow-horn; spearhead; fortress, stronghold.

Of this root, صياصي صايح, occurs once in the Qur’an.

صياصي صياصي صياصي صيابي صيابي [pl. of n. صيصة صيصة] fortresses, strongholds and أَنْزَلَ اللّهُ مَنْ تَظَاهِرُوهُمْ مِنْ أَهْلِ الْكِتَابِ مِنْ صَيَاصِيَمْ (33:26) and He brought those People of the Book who supported them down from their stronghold.

ṣ–y–f summer, summertime, to spend the summer, the heat of day; to veer, to turn away from. Of this root, صيف صيف, occurs once in the Qur’an.

صيف صيف [n.] summer, the summertime (2:106) the journey of the winter and [the journey of] the summer (cf. رحلة riḥlatun).


\( dād \)

'al-\( dād \) the fifteenth letter of the alphabet. The identity of the sound for which this letter stands is somewhat obscure: according to Sibawayhi’s description it should be a voiced lateral fricative (somewhat similar to sound ‘l’ in Welsh). However, it is rendered by contemporary readers of the Qur’an, even by the masters amongst them, as a voiced dento-alveolar plosive emphatic. Since Qur’anic reading has been handed down verbally throughout the centuries from mentor to apprentice, it is hardly plausible that an undetected change in the rendering of the Qur’anic sound has actually taken place. The problem could be attributed, perhaps, to a discrepancy in the use of terminology between Sibawayhi and contemporary phoneticians. Aside from Qur’anic reading, however, the sound is realised as a voiced inter-dental fricative in those regions of Arabia known to have been the birthplaces of Qur’anic Arabic, and has been as such since the coming of Islam, as can be inferred from the sources. ’al-\( Ṣuyūṭī, in ‘al-Muzhīr, vol. I, p. 651, refers to the early confusion between ض (\( d \)) and ط (\( z \)) sounds.

\( d\text{–}n \) sheep, to have plenty of sheep; weak, spineless male. Of this root, ضَنَّانَ \( da’n \), occurs once in the Qur’an.

ضَنَّانَ \( da’n \) [coll. n.] sheep ضَنَّانَ نَرَّاجُ مِنَ الْضَّنَّانَ اثْنَيَانَ وَمِنْ (6:143) نَمَّاءُ اثْنَيَانَ eight [animals in] pairs: two of the sheep and two of the goats.

\( d\text{–}b\text{–}h \) cinder, ashes, lightly roasted meat, to scorch; calls of foxes, owls and rabbits, panting of horses as they run. Of this root, one form, ضَبْحَانَ \( dabḥan \), occurs once in the Qur’an.
dabīḥ [v. n./n.] panting, growling (100:1–3) 

and the steeds panting by the charging steeds panting, striking sparks [with their hooves], raiding at dawn.

4–5 place where one sleeps; to lie on one’s side, to recline; to neglect one’s duties. Of this root, massacre madājī, occurs three times in the Qur’an.

madājī [pl. of n. of place madja] place where a person lies down, place where a person sleeps, beds (32:16) جَنُوبُهُمْ عَنِ المُصَلَّجِ يَذْعَونَ رَبَّهُمْ حَرَفاً وَطَمَعاَ they leave their beds [lit. their bodies shun the beds], praying to their Lord in fear and hope; لوّ كَتَمْتُم فِي بُيُوتِكُمْ لَبَرَزَ الَّذِينَ كَتَبْ عَلَيْهِمُ الْقُتْلَ إِلَى مُصَلَّجِهِمُ they leave their beds even if you had resolved to stay at home, those who were destined to be killed would still have gone out to meet their death [lit. their laying down places].

4–6 laughing matter, object of scorn; to laugh, to ridicule, to jeer; (of the earth) to bring forth plants and flowers. Of this root, four forms occur 10 times in the Qur’an: dāhiqa seven times; adhaka once; dāhik once and dāḥikatun once.

dāhiqa a [v. intrans.] 1 to laugh (9:82) فَلِيِّضْحُوكَ أَقْلِيلاً وَلَبِينَكَωا let them laugh a little; they will weep a lot 2 to laugh at, to ridicule (43:47) فَلَمَّا جَاءَهُم بَابِيْتَهُمْ إِذَا هُمْ مِنْهَا يُضْحُكُونَ but when he presented Our signs to them, they laughed at them 3 to menstruate (this sense of the word is contested by several commentators) وَمَرَّتُهُمْ قَائِمَةً فُضِحَكُتُ فِي نَحْرِهِمْ إِلَى بَنَاتِهِنَّ and menstruated (or, laughed), and We gave her glad tidings of Isaac and, after Isaac, of [his son] Jacob.

adhaka [v. IV, trans.] to cause to laugh (53:43) وَأَيْنَ هُوَ أَضْحَكَ اَلْبَيْكَى and He it is who causes to laugh, and causes to weep.

dāhik [act. part.] one who laughs (27:19) فِتْبَمْ ضَاحِكًا مِنْهُ so he smiled, laughing at its words.

dāḥikatun [quasi-act. part. fem.] laughing (80:38–9) وَجْوَهُ
Some faces on that day will be beaming, laughing and rejoicing.

\(d\,-\,h\,-\,w\) the breaking of day, daylight, the brief time of mid-morning, to enter at the time of mid-morning, to expose oneself to the sun; to appear, to appear conspicuously; suburb and surroundings; sacrificial animal, to sacrifice. Of this root, two forms occur seven times in the Qur’an: 

\(\text{ضَحَّى} \) once and

\(\text{ضَحَا} \) six times.

\(\text{ضَحَا} \) [imperf. v., intrans.] to be exposed to the heat of the sun (20:119) and you will never [in the Garden] suffer thirst nor the heat of the sun.

\(\text{ضَحَا} \) [n.] 1 mid-morning, forenoon (20:59) and that people be assembled at forenoon; 

\(\text{ضَحَا} \) they have not tarried but a very short time [lit. an evening or the mid-morning following it]; * the name of Sura 91, Meccan sura, so-named because of the reference in verse 1 to ‘Mid-Morning Brightness’ 2 sunlight (91:1) by the sun and its light 3 daylight (79:29) and He gave darkness to its [the sky’s] night, and brought out its daylight.

\(d\,-\,d\,-\,d\) opposition, adversary, to oppose; peer; to meet one’s match; to fill up. Of this root, only 

\(\text{ضَذَنَد} \), occurs once in the Qur’an.

\(\text{ضَذَنَد} \) [v. n./n.] the act of opposing/opposition, opponent, adversary (19:82) no, they [the false deities] will reject their worship and become adversaries to them.

\(d\,-\,r\,-\,b\) beating, striking, to battle, to sting; to travel, to go fast; to appear; type; white honey; head, a muscular person, to sire. Of this root, three forms occur 58 times in the Qur’an: 

\(\text{ضَرَبُ} \) 49 times;

\(\text{ضَرَبُ} \) six times and

\(\text{ضَرَبُ} \) three times.

\(\text{ضَرَبُ} \) i [v. trans., passive] to beat (47:27)
how [will they feel] when the angels take them in death beating their faces and their backs; *shall We ignore you and not teach you what you should be learning? (or, shall We turn away from you the Remembrance?) 2 to hit/strike فُعَّلُوهُنَّ وَأَهْجُرُوهُنَّ في المضاجع and let them not stamp their feet so reason with them, keep apart from them in bed and hit them 3 to make a clanging sound; to stamp ولا يَصَرِّبُونَ بِأَرْجَلِهِنَّ لِيُنَقِّيَنَّ مَا يَحْفَضُونَ مِنْ زِيَتِهِنَّ *[with prep. في] to travel about; to hit the road كَانَّهُمَا كَتَرُوا (3:156) وقُلُوا لِإِخْوَانِهِمْ إِذَا صَرَّبَوا في الأرض like those who disbelieved and said to their brothers when they journeyed in the land 5 to cut through and strike for them a dry path across the sea 6 to set forth [a parable] أمَّنْ تَكَيِّفْ ضَرْبٌ (5:24–28) والله مثلا كلمة طيبة كشجاعة أصلها ثابت وفرعها في السماء ثابتة كل حين have you not considered how God sets forth a parable of a good word [likening it] to a good tree whose root is firmly fixed, and whose branches are high in the sky, yielding its fruit in all seasons by the will of its Lord? 7 to compare, to contrast فَضَرَبْنَا عَلَى عَادَانِهِمْ في الكهف سنين عددا (20:77) and they should draw their head scarves tightly to cover their necklines 9 to seal فَضَرَبْنَا عَلَى عَادَانِهِمْ في الكهف سنين عددا (18:11) * We caused them to sleep undisturbed [lit. sealed their ears] in the cave for a number of years 10 to raise, to erect فَضَرَبْنَ بِيْنَهُمْ (57:13) so there will be erected between them a wall with a door in it 11 to brand, to stampِ وَضَرَبْنَ عَلَى عَيْنِهِمْ الذَّائِقَة والمسكَنة (2:61) humiliation and wretchedness were stamped upon them.

ضرَبَ darb [v. n.] 1 smiting, striking 2 smiting the necks [killing] [with prep. في] travelling about, wandering لا يَضْطَطِعُونَ ضَرْبًا في الأرض and they cannot travel [lit. hit the road] in the land [to earn a living].

ضرَدَ d-r-r affliction, shortage of money, having no children; blindness; to harm, to impair, to disadvantage; to compel; to afflict one’s wife by marrying another. Of this root, 14 forms
occur in 74 places in the Qur’an: 

- تَعُدَّرُ (تَعُدّرُ) 19 times; تَعُدَّرُ (تَعُدَّرُ) once; تَعُدَّرُ (تَعُدَّرُ) twice; أَضْطُرُ (أَضْطُرُ) five times; ضَرْرٌ (ضَرْرٌ) 10 times; دَارِ (دَارِ) 19 times; دَارِ (دَارِ) once; دَارِ (دَارِ) nine times; دَارِ (دَارِ) twice; مدَّارِ (مدَّارِ) once and مدَّارِ (مدَّارِ) once.

- تَعُدَّرُ (تَعُدَّرُ) [imperf. of v. ضَرَّ (ضَرَّ)] to harm (25:55) and they worship, instead of God, that which can neither benefit nor harm them.

- تَعُدَّرُ (تَعُدَّرُ) [imperf. of v. III ضَرَّ (ضَرَّ)] to enter into an exchange of hurts with someone, to harass (65:6) and do not harass them in order to [straiten life for them] make their lives intolerable.

- تَعُدَّرُ (تَعُدَّرُ) [pass. imperf. of v. III ضَرَّ (ضَرَّ)] to be subjected to an exchange of hurts by someone, to be harassed (2:233) no mother shall be made to suffer through her child.

- أَضْطُرُ (أَضْطُرُ) [imperf. of v. VIII أَضْطُرُ (أَضْطُرُ)] to force, to drive into, to subject to (2:126) and then I subject him to the torment of the Fire.

- إِسْتَرْعَرُ (إِسْتَرْعَرُ) [pass. v. VIII إِسْتَرْعَرُ (إِسْتَرْعَرُ)] to be compelled, to be forced into (6:119) when He has detailed to you which is forbidden to you, except what you are compelled to [eat].

- ضَرْرٌ (ضَرْرٌ) [v. n/n.] 1 harming, harm (7:188) I have no power to benefit or harm myself 2 deviating from the right path; error, misguidedness (72:21) قال إني لا أملك لكم ضرراً ولا ذكراً say, I have no control over your deviating or [your being] guided.

- ضَرْرٌ (ضَرْرٌ) [n.] harm, trouble, affliction (10:12) when affliction befalls man, he calls upon Us.

- ضَرْرٌ (ضَرْرٌ) [n.] (physical) incapacity, harm (4:95) unequal are those from the believers who stay at home, other than those with an incapacity, and those who strive in God’s cause
with their possessions and their selves.

ضرار [act. part; pl. ضارون ضارون dārrūn] one/something causing injury. 

وَمَا هُمُ ضَارَائِنَ يَهِينُ اَخْرُضُ إلاَّ بِأَيْدِ اللَّهِ (2:102) but they harm no one with it except by God’s leave.

ضرار darrā’ [n.] state of affliction, state of hardship, adversity

الذين يَفعُون في السُرَاء والضَرَاء (3:134) those who give in [both], prosperity and adversity.

ضرار dirār [v. n.] 1 engaging in an exchange of atrocities, harming out of vengeance. 

وَلَا تَمْسِكُوهُ ضَرَارًا لَنْتَغْنُوا (2:231) but do not hold on to them [the divorced wives] engaging in an exchange of hurt, and thus transgressing the limits desiring to cause harm.

وَالذُّنُ اَخْرُضُوا مَسَ حا ضَرَارًا وَكَفَأْوُمْ تْرَيْعًا بَينَ النَّوْمَهِينَ (9:107) and those who built a mosque [in an attempt] to cause harm, disbelieve and disunity among the believers.

ضرار mudārr [act. part.] one desiring to inflict harm. 

مَايُحْيِ أَيْدَينَ مَعَكَ بَعْضُهَا وَصَيّٕمُهَا [payment of any] legacy he may have bequeathed or [any] debt, without [trying to] cause harm [to anyone].

ضرار mudarrā [pass. part.] one who is forced to act in a certain way, one who is distressed, constrained. 

أَمْنُ يُجْبِي الْمُضَرُّرَ إِذَا (27:62) who is it that answers the distressed when they call upon Him?

ضَرَّرة d-r-er udder, teat, stream of milk from an udder; to worship, to humble oneself, to call for help; similarity, to be similar, to approach; the present time. Of this root, three forms occur eight times in the Qur’an: tāḍarra‘ā four times; tāḍarru‘ three times and tāḍarrī‘ once.

تَضَرَّعَ tāḍarra‘a [v. V, intrans.] to implore humbly, to plead, to supplicate, to supplicate. 

إِفَلَوْلَا إِذَا جَاءُهُمْ بَأْسًا تَضَرَّعُوا (6:43) if only when Our chastisement came to them, they had pleaded [with Us]!

تَضَرَّعَ tāḍarru‘ [v. n.] pleading humbly, supplicating (7:205)

وادْكَرْ رَبَّكَ فِي نَفْسِكَ تَضَرَّعًا وَخِيَةً and remember your Lord in your soul, imploringly and in awe.
ضارعَُّ [n.] poisonous thorns; putrid stinking food (88:6)

with no food for them but bitter, dry thorns.

ضْرِعُ [v. intrans.] 1 to become weak (3:146) and they did not become faint of heart at what befell them in God’s cause, nor did they weaken to be insignificant, to be of no consequence.

ضَعِّفَ [imperf. of v. III] to double, to increase several times (2:245) who will give God a good loan, so that He may increase it for him many times over?

ضَعِّفَ [pass. imperf. of v. III] to be doubled, to be increased many times over (25:69) the chastisement will be doubled for him on the day of Resurrection.

عُدَّبَ [v. X, trans.] to deem to be weak, to consider weak enough to persecute (7:150) my people deemed me weak and almost killed me!

عَدِّبَ [pass. v. X] to be deemed weak, to be considered insignificant (28:5) but We desired to bestow favour upon those who were
deemed weak in the land.

الله الذي خلقكم (30:54) 1 being weak; weakness 
God it is who created you [initially] 
in weakness, and after weakness He gave [you] strength 2 being 
timid; timidity, faint-hearted (8:66) 
now God has lightened [the burden] for you, knowing that there 
is faint-heartedness in you.

di'f [quasi-pass. part./n.; pl. 'ad‘āf] doubled; 
double (38:61) 
ربنا من قَدْمً لَهَا فَزَدْه عَذَابًا ضَعْفًا فِي النَّارَ 
our Lord, give double punishment in the Fire to those who brought this upon us.

ضعيفين (33:30) 
ضاعفي for her the chastisement will be doubled twice [the 
amount].

da‘if [quasi-act. part.; pl. du‘afā’ and di‘āf] 
1 feeble or weak body 
ليست على الضعفاء ولا على المرضى ولا على 
who do not find the means of contributing [for staying at home], provided they are 
true to God and His Messenger 2 under age 
and old age afflicts him while he has offspring who are 
under age [to earn their living] 3 helpless, unable to fend for oneself 
فان كان الذي عليه الحقن سيفه يا ضعيفا 
if they left behind them offspring unable to fend for themselves they would fear for 
them 4 to be incapacitated (2:282) 
أو لا يستطيع أن يفعل هو فليمثل وليه بالعدل 
if the debtor is feeble of mind, 
or incapacitated, or unable to dictate, then let his guardian 
dictate justly 5 given to temptation, weak in resolution (4:28) 
يبرئ التوبة بعد بسبب عذاب الإنسان ضعيفا 
God wishes to lighten [your burden] for you, for humankind was created weak [unable to 
resist temptation] 6 of no standing, of no consequence (11:91) 
والنار فيينا ضعيفا 
and we consider you of no consequence within our community 
7 slight, insignificant, of small effect (4:76) 
إن كتب الشيطان كان ضعيفا 
the craft of Satan is of small effect 8 subjugated, 
 Oppressed, compelled, made to follow 
فقول الضعفاء الذين (47:40) 
so, the oppressed will say to the haughty, ‘We
were followers of yours.’

\[\text{ad'af} \text{ [elat.] weaker, weakest (19:75)}\]

... then they will realise who is worst in situation and weakest in fighting power.

\[\text{mud'ifün} \text{ [pl. of act. part. \text{mudif}] those who receive several times their reward (30:39)}\]

... whatever charity you give—seeking the Face of God—such shall be several times rewarded.

\[\text{muḍā'afatun} \text{ [quasi-pass. fem. part.] doubled several times (3:130)}\]

... you who believe, do not consume usurious interest, doubled and redoubled.

\[\text{mustad'afīn} \text{ [pl. of pass. part.] those who are considered weak [enough to be persecuted], the oppressed (4:97)}\]

... we were oppressed in this land.

\[\text{d–gh–th a bundle, unravelling of hair; a camel suspected to be suffering from an afflicted hump; confusion, mixture, hallucination. Of this root, two forms occur three times in the Qur’an: \text{dīghth} once and \text{adghāth} twice.}\]

\[\text{dīghth} \text{ [n.; pl. \text{dīghāth}] handful of plant stalks (38:44)}\]

... and take in your hand a small bunch of stalks, and strike with it.

\[\text{adghāth} \text{ [pl. of n. \text{dīghth}] confused, incoherent mix (12:44)}\]

... \text{jumbled dreams}.

\[\text{d–gh–n hatred, enmity; homesickness; horse that will not cooperate unless it is hit; inclination. Of this root, \text{adghān}, occurs twice in the Qur’an.}\]

\[\text{adghān} \text{ [pl. of n. \text{dīghnn}] hatred, rancour, animosity, malice, (47:29)}\]

... do the corrupt at heart [lit. those in whose hearts is sickness] assume that God will not expose their malice?
ض/أ/ع

ض/أ/ع

$d–f–d–^c$ frog, to be frog infested; to crease. Of this root, the pattern $'\text{al-}d\text{afadidi}$', occurs once in the Qur'an.

$\text{dafadi}$' [pl. of n. $\text{dafid}^c$] frogs (7:133) $\text{فَأَرْسَلْنَا عَلَيْهِمُ الطُّوفانَ وَالْجَرَادَ وَالْقَمَّ وَالضَّفَدَاعُ}$ so We let loose on them the flood, locusts, lice, frogs ...

$\text{ض/ل/ل}$ $d–l–l$ deviation, loss, to deviate from the right way or course, to lose the way; to miss something, to be unable to locate something, to become untraceable. Of this root, 11 forms occur 191 times in the Qur'an: ضَلَلَ $dalla$ 52 times; أُضِلَّ $'\text{adalla}$ 64 times; يُضِلُّ $\text{yudall}$ once; ضَلَّ $\text{dall}$ once; ضَلَّوا $\text{dallun}$ 13 times; أُضِلَّ $'\text{adall}$ nine times; تَضَلِّيَّنَّ $\text{tadtil}$ once; مُضِلُّينَ $\text{mudillin}$ twice; ضَلَّ $\text{dalal}$ 38 times and ضَلَّالَة $\text{dalalatun}$ nine times.

$\text{ض/ل}$ $\text{dalla}$ i $\text{I}$ [v. intrans.] 1 to go astray, to lose the way (53:2) والله $\text{Allah}$ my fellow man has not strayed, nor has he erred 2 to err, to fail to find out (20:52) $\text{عَلَمَ} بِذَٰلِكَ رَبِّي فِي كِتَابٍ لَا يُضِلُّ قَلْبَهُ رَبِّي وَلا يَضِلُّ $knowledge of them is with my Lord, all in a record; my Lord does not err or forget 3 [with prep. $\text{عَن}$] to deviate from, to stray from (53:30) إنَّ رَبِّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ your Lord knows best who strays from His path 4 to go missing, to depart (11:21) ضَلَّ وَضَلِّيَّ عَنْهُمْ مَا كَانُوا يُفَطِّرُونَ and what they fabricated will go missing from them [will not come to help them] 5 to desert, to fail (17:67) وَإِذَا مَنَكَّمُ الْعُسَرُ فِي الْبَحْرِ ضَلَّ مِنْ تَذَكُّرٍ إِلَّا إِنَّاٞ when affliction befalls you at sea, those you call upon--save Him--desert you 6 to get lost, to be dissipated, to become absorbed (32:10) شَيْئًا ضَلَّلَتَا فِي الأَرْضِ أَنَّا لَقِلْتَمَا هُمْ they say, ‘What?!”–When we have died [lit. become absorbed into the earth], will we really be created anew?!’ 7 to forget (2:282) أن نَضَلْلَ إِخْتِطَافًا إِخْتِطَافًا so that if one of the two [women] should forget (or, make an error), the other can remind her 8 [v. trans.] to lose, to miss (12:5) فَمَنْ كَفَرَ بَعْدَ ذَٰلِكَ مَنْ كَفَرَ فَقَدْ فَضَلَّ سَوَاءَ السَّبِيلِ so whoever of you denies [the truth] after this, will have lost the right path.

$'\text{adalla}$ [v. IV, imperf., pass. $\text{yudill}$ or $\text{yudill}$] i [trans.] 1 to mislead, to lead astray (20:79) $\text{فَرَعَنُ قَوْمِهِ}$ Pharaoh led his people astray 2 to cause to be of no effect (47:8) فَأَرْسَلْنَا عَلَيْهِمُ the unbelievers, let
misfortune befall them—and He will cause their deeds to be in vain 3 to deceive (4:119) I will deceive them and incite vain desires in them 4 to let go astray, to let down, to leave to one’s own devices 5 to divert, to distract, to lead away from our gods II [doubly trans.] to cause someone to lose something (25:42) he would have led us away from our leaders and our notables, and they caused us to lose the [right] way.

dāll [act. part.; pl. dāllūn] 1 one who has lost his way (in an interpretation of 68:26 when they saw [the garden], they said, ‘We must have lost our way’ (or, ‘Indeed, we have erred!’) 2 one who is bewildered [in an interpretation of 93:6-7 did He not find you an orphan and shelter you?; did He not find you bewildered (or, lacking in learning) and guide you? 3 one who is lost who despairs of the mercy of their Lord but the lost ones? 4 one who forgets (in an interpretation of 26:20 he [Moses] said: ‘I did it when I was one of the absent-minded (or, the misguided)’

'adall [elat.] more/most deviant from the correct path (5:60) those are worse situated [most erroneous] and further astray from the right path.

tadālīl [v. n. of v. II] the act of misleading, causing confusion, causing something to come to nothing (105:1-2) كَيْفَ قَدْ فَعَلَ رَبُّكُمْ ۖ بِأَصْحَابِ الْقِيلِ أَلَمْ يَجْعَلَ كَيْدَهُمْ فِي تَدْلِيلٍ have you not considered how your Lord dealt with the army of the elephant?: did He not utterly confound their plans [lit. make their plan into confusion]?

mudill [act. part.; pl. mudīllūn] one who misleads, causes to go astray, loss (39:37) whosoever God guides, there is no one to mislead [him].

وَإِنَّكُمْ كُانُوْا فِي مَصِرٍ (164:3)  

دلل [v. n./n.] 1 going astray, loss
though before they were at a manifest loss error, falsehood so that is God, your Lord, the True—what is there, beyond the True God, but falsehood? (40:25) 9a 3: being in futility, coming to nothing the scheming of those who reject the truth can only be nothing 4 confusion, illusion, hallucination they said, ‘By God! You are still in your old delusion!’ 5 being unfair our father is truly unfair.

من كان في ضلالته (19:75) whoever is in utter loss, may the Lord of Mercy grant him respite 2 damnation (7:30) some He has guided and some are doomed astray 3 misguidedness, going astray nor can you guide the blind from their misguidedness 4 error my people, there is no error in me.

d–m–r race course, slimming down of horses in preparation for a race or battle, (of the body) to be slender, to be emaciated, to weaken; hidden secrets, to conceal. Of this root, ضامر dāmir, occurs once in the Qur’an.

وأَذُنَ فِي ضَامِر (22:27) and proclaim the Pilgrimage to mankind; they will come to you on foot, and on every [kind of] emaciated [mount].

d–m–m group of people of different lineage, to draw together, to hug, to draw close to oneself, to combine, to gather, to join; devious; glutton. Of this root, ضممْ udmum, occurs twice in the Qur’an.

اِضَمَّمْ udmum [imper. of v. ضَمّ damma, trans.] to draw in close, to embrace draw your hand in to your side (or, place your hand tightly under your armpit) it will come out white without a blemish.

ضَمْنَ إِنَّكَ d–n–k to be straitened, to be confined, to have a wretched
life; to be physically strong. Of this root, ضنَّكَ dunk, occurs once in the Qur’an.

 strut dunk [v. n./quasi-act. part.] wretchedness; destitution; confined, oppressed, straitened, miserable, wretched (20:124) رَبِّ وَمِنْهُ أَعْرَضْ عَنِ ذِكَارِي فَإِنَّ لَهُ مُعَیْشَةً ضَنَّكَا but whosoever turns away from my guidance will suffer a straitened life.

 ضُنَّكَ n–n treasure, to treasure, to be sparing, to keep back, to begrudge something. Of this root, ضنِّينَ danin, occurs once in the Qur’an.

 ضِنَّينَ danin [quasi-act. part.] begrudging, reticent, keeping something to oneself (81:24) He is not one to begrudge [others] [what is revealed to him of] the unseen.

 ضِنِّينَ n–h–r to be kind, to treat gently; to be similar, to resemble, to imitate. Of this root, يُضَاهِنُونَ yudahi’ūn, occurs once in the Qur’an.

 يُضَاهِنُونَ yudahi’ [imperf. of v. III ضَاهِنَا, trans.] to imitate, to resemble (9:30) that is what they say with their own mouths, imitating the sayings of those who disbelieved before.

 ضِنِّينَ n–w–r intensive light, to light up, to shine, to illuminate, to beam, to enlighten. Of this root, ضَيَّاءَاتٍ adā’a three times and ضياء diyā three times.

 يُضِيَّأَاتٍ adā’a [v. IV] I [intrans.] to glow (24:35) لَمْ نَمُتْسَئَةٌ دَارَ its oil almost glows, though no fire touches it II [trans.] to illuminate, to light up, to shed light upon (2:17) فَلَا أَصْبَحْتُ مَا حَوَّلَتْ ذَهْبَ اللّهِ بِنُورُهُ when it lit up everything around him, God took away their light.

 ضياء diyā’a [v. n./n.] illuminating; illumination, brilliance, radiance (10:5) هُوَ الَّذِي جَعَلَ الشَّمْسَ ضِياءَ وَالْقَمْرَ نُورًا He it is who made the sun a shining radiance and the moon a light.

 ضِيَّرَ n–y–r to harm, to injure; to inconvenience. Of this root, ضَيِّرَ ضَيِّرُ
dayr, occurs once in the Qur’an.

 قالوا لأَصْبِرْ إِنَّا إِلَى رَبِّنَا (50:26)* they said: ‘No matter (or, no harm done), for we are sure to return to our Lord.’

ض/ي/ر d–y–z deviation, to be twisted, to be crooked; unfairness, to be unjust. Of this root, ضيرى dīzā, occurs once in the Qur’an.

ألْكُمُ الْذَّكَرُ (2–21:53) أَصْبِرْ إِنَّ اللَّهَ لَا يُضْعِفَ أَجْرَ الْمُحْسِنِينَ are you to have the male [for an offspring] and He the female?—that would be [by your own reckoning] a most unjust distribution!

ض/ي/ع d–y–e a profession; property, estate; to go to waste, to neglect, to squander. Of this root، أُضِاعَ a’dā’ā, occurs 10 times in the Qur’an.

أَضِاعَ (v. IV, trans.) 1 to let go to waste, to let pass unrewarded Aَضِاعَ وَأَصْبِرْ إِنَّ اللَّهَ لَا يُضْعِفَ أَجْرَ الْمُحْسِنِينَ (11:115) be patient, God does not deny the reward of those who do good 2 to neglect, to abandon فَخَافُ فَمَ بَعْدَهُمْ خَافَ أُضِاعُوا الصَّلَاةُ (59:19) but there came after them successors neglecting prayer.

ض/ي/ف d–y–f the sides of a valley or a mountain; to add something to something else; (of the sun) to be near the time of setting; to host, to seek someone’s hospitality; to fear, to be cautious. Of this root, two forms occur five times in the Qur’an: ضِيفٌ yuddayyif once and ضيفٌ dayf five times.

ضِيفٌ (imperf. of v. II ضيفُ dayyafa, trans.) to take in as a guest, to proffer hospitality أَضِيفُ أَهْلَهَا فَأَبَوَّاهُمَا (77:18) they approached its inhabitants for food, but they refused to give them hospitality.

ضِيفٌ (invariable n.) guest/guests هؤُلَاءِ ضِيفَ فَلاً (68:15) these are my guests, so do not disgrace me.

ض/ي/ق d–y–q to be narrow, to be cramped, to be confined, to be straitened, to be anguished, poverty; to be in poverty. Of this root,
five forms occur 13 times in the Qur’an: ضائِقَ الدَّاقةٌ seven times; ضائِقَةٌ تُضِيقُوناّ tu’dayyiqū once; ضائِقَةٌ ضَيِّقّ dayq twice; ضائِقَةٌ ضَيِّقّ dayyiq twice and ضائِقَةٌ وَضَائِقَةٌ dā’iq once.

ضائِقَةٌ dāqa i [v. intrans.] to become narrow, to become straitened and the earth became straitened for you; ضائِقَةٌ يضيِّقُ صَدْرَكَ (9:25) and he was distressed by them, he did not know what to do with them; ضائِقَةٌ وَضائِقَةٌ يضيِّقُونَ صَدْرَكَ (15:97) to be depressed, to be upset [lit. your chest becomes constricted]; ضائِقَةٌ وَضائِقَةٌ عليهمُ أُفْسَنُهُمْ (9:118) they became too depressed [lit. their souls became too straitened for them].

ضائِقَةٌ tu’dayyiq [imperf. of v. II ضَيِّقَةٌ dayyaqa, intrans.] to make narrow, to tighten up, to put under pressure, to put in a straitened condition ضائِقَةٌ وَلاَ تُضيِّقُونَ عَلَيْهِمْ (65:6) and do not harass them in order to [straiten life for them] make their lives intolerable.

ضائِقَةٌ ضَيِّقَ dayq [v. n./n.] distress ضائِقَةٌ وَلاَ تَحُزْنُ عَلَيْهِمْ (16:127) do not grieve over them; do not be in distress from their scheming.

ضائِقَةٌ dayyiq [quasi-act. part.] narrow, tight, straitened ضائِقَةٌ وَإِذَا أَلْقُوا مِنْهَا مِكَانًا ضَيِّقًا مَقْرَةٍ (25:13) and when they are thrown into a narrow place in it, chained [together].

ضائِقَةٌ dā’iq [act. part.] something that contracts, fails to accommodate ضائِقَةٌ وَضائِقَةٌ بِهِ صَدْرَكَ (12:11) and your heart shrinks(s) from it?


\[ \text{ط } / ^\text{tā}^3 \]

The letter 'al-tā' is the sixteenth letter of the alphabet; it stands for a sound currently rendered by master Qur'an readers as a voiceless dento-alveolar plosive emphatic. Sibawayhī, however, describes it as voiced (مُحْيُور), a description which, if accepted, would also be valid for the ض (d) as it is currently rendered by master Qur'an readers (see ض / ^al-dād).

\[ \text{طاغوت } / ^\text{tāghūt} (\text{see طاغی } t–gh–y). \]

The non-Arabic origin of this word is recognised by the sources which describe it as being of foreign or Hebrew origin. It occurs twice in the Qur'an.

\[ \text{طالوت } / ^\text{Tālūt} [\text{proper name}] \text{ the Arabic name for Saul, King of Israel (cf. } 1 \text{ Sam. } X.23 \text{).} \]

\[ \text{وَقَالَ لَهُمُ الْنَّبِيُّ مَلِكُكَ إِنَّ اللَّهَ فَدَأَ بَعَثَ لَكُمْ طَالُوت } (2:247) \text{ their prophet said to them, ‘God has sent Saul to you as king.’} \]

According to the Qur'an, the Prophet Samuel told the Israelites that God had sent Tālūt to them in answer to their request to have a king to lead them in battle in the cause of God. They questioned his kingly status on the grounds that they were more deserving of sovereignty than he, and because of his lack of wealth. However their Prophet told them that God had raised him above them and endowed him with abundant knowledge and bodily stature. He then went on to lead them to victory over the army of Goliath.

\[ \text{طبابع } t–b–^c \text{ to slap the back of the neck with the whole palm; to impress shapes in the mud, to fashion articles out of mud or iron etc.; to seal. Of this root, two forms occur in 11 places in the} \]
Qur’an: 

Tabaq a nine times and Tubi'a twice.

Taba'a a [v. intrans., pass. طبًع و طبًع علَى قلَوبِهِم فِيهِ لا يَسْمَعُون (7:100) and We seal up their hearts so that they do not hear.

Tabaq [n.] stage, stratum, state, rank)

T-b-q layer, cover, to cover up, to encompass; to be congruent; argumentation; swarms of locusts; stage. Of this root, two forms occur in four places in the Qur'an: طباق twice and طباق twice.

T-baq [v. n./pl. of n. طباقنَّ matching, congruent; layers, stages, folds (71:15) have you ever considered how God created seven heavens, one congruently fitting above the other?

Th-w/y wide, expansive, level land, to stretch out, to expand, to spread out. Of this root, طحا occurs once in the Qur'an.

Tha [v. trans.] to spread out, to stretch out (91:6) and by the earth and how He spread it.

Th-r-h thrown out, to throw away, cast out, to cast off, to discard, to banish; forlorn. Of this root, اطرخوا i'trahi occurs once in the Qur'an.

I'tarah [imperat. of v. trans. طرحُة to cast out, to banish (12:9) kill Joseph or cast him in some land, so that your father's undivided attention may be yours [lit. your father's face becomes free for you].

Th-r-d fugitive, outcast, chased game; to banish, to expel, to drive away. Of this root, two forms occur in five places in the Qur'an: طاردُ tarada three times and طاردُ tarad twice.

Thra [v. trans.] to drive away, to drive out, to dismiss
do not drive away (or, distance yourself from) those who call upon their Lord morning and evening, seeking [nothing but] His Face.

طارد tārid [act. part.] one who chases away, one who drives out, one who expels ًما أنَّا بِطارد الَّذين آمنوا (11:29) I will not be one who drives away those who believe.

تَرَفَ t–r–f eyesight, blinking, to blink, to twinkle; edge, utmost part, extremity, to be the extreme; novelty; group. Of this root, four forms occur in 11 places in the Qur’an: طَرَفَ tarf six times; طَرَفُ طَرَفَ taraf once; طَرَفُ tarafay once and ًاطَرَفَ اًطرافَ three times.

قَآصِرَاتُ الطُّرَفِ (52:38) not given to staring, modest, restraining their glances, of modest gaze [lit. women who cast down their gaze/eyes]; ًبَنْطُرواَّ (42:45) من طَرَفَ خْفِيًّا they look furtively [lit. they look with a hidden glance]; ًلَا بِرَنَتْ إِلَيْهِم طَرَفَهُمْ (14:43) not blinking, utterly stupefied, they cannot take in what they see [lit. their glance does not return to them]; ًقُلْ أَنَّ بِرَنَتْ إِلَيْكَ طَرَفَكَ (27:40) before you bat an eye [lit. before your glance returns to you].

تَرَافَ taraf [n.; pl. اًطرافَ atrāf] edge, border; part; group ًتَقْطَع طَرَفَهُمْ من الَّذين كَفَرُواَ (3:127) and that He might cut off a part of the disbelievers’ [army].

تَرَاَفَ tarafay [dual n. in construct (إضافة)] two ends ًتَرَاَفَ اًطرافَيْ الْيَهَارِ (11:114) two ends of the day, morning and evening.

اًطَرَفَ اًطرافَ atrāf [pl. n.] edges, borders; notables; good things ًأَلَمْ يَرَوْا أَنَّا ذَنَّبْنَا الأَرْضَ نَفْسَهَا مِنَ اًاطرافَهَا (13:41) do they not see how We visit the land, curtailling it from its borders (variously interpreted as: causing districts belonging to the disbelievers to fall one after the other to the Muslims, reducing its vegetation, curtailling it from its learned people. ‘Scientific interpreters’ of the Qur’an see in this verse reference to the fact that the Earth’s sphere looks as if it had been clipped at the edges); ًأَطَرَفَ اَطرافَ the [two] ends, or, the extremities, of the day [lit. edges of the day].
طَارِقُ [act. part.] one who strikes, one who knocks; one who arrives at night; one who divines (86:1-3; and We created above you seven levels [heavens] and some of us are righteous and some of us are less so—we are of various sects [also interpreted as: we follow different paths] 3 mode of behaviour, line of conduct) and take away your most excellent body of learned people [who make a shining example for all to follow] [also interpreted as: way of life, your religion, or your skills].

طَارِقُ [n.] road, way, path (46:30) guiding to the Truth and to a straight path.

طَارَقُ [pl. طَارَقَاتِ] 1 path, tract; layer, fold, level and We created above you seven levels [heavens] [also interpreted as: tracts] 2 faction, sect, creed and some of us are righteous and some of us are less so—we are of various sects [also interpreted as: we follow different paths] 3 mode of behaviour, line of conduct and take away your most excellent body of learned people [who make a shining example for all to follow] [also interpreted as: way of life, your religion, or your skills].

طَارِيَّةُ [quasi-act. part.] fresh, soft, tender (16:14) He it is who made the sea as to be of benefit to you that you may eat from it tender meat.
طَسُّ "tā–sīn [the opening of Sura 27, "al-naml, ‘the Ants’] for an account of the various opinions describing the function of single-letter openings in some suras of the Qur’an (see الزَّرّ ‘alif–lām–rā’).

طَسُّ "tā–sīn–mīm [the opening of Suras 26, "al-Shu‘arā’, ‘the Poets’, and 28, "al-Qasas, ‘the Narration/s’] for an account of the various opinions describing the function of single-letter openings in some suras of the Qur’an (see الزَّرّ ‘alif–lām–rā’).

طَعُّ "ta‘ima a I [v. intrans.] to feed, to complete eating, to have had enough to eat (33:53) then when you have eaten, disperse, and do not stay on desiring a chat II [v. trans.] 1 to eat (6:145) I do not find, in what has been revealed to me, anything forbidden for an eater to eat, unless it be an unslaughtered dead animal, spilt blood, or pig’s meat 2 to feed on, to use for food, to partake of food and/or drink (5:93) those who believe and do good deeds will not be blamed for what they may have used for food [in the past] as long as they are mindful of God, believe and do good deeds 3 to taste (2:249) God will test you with a river–anyone who drinks from it will not belong with me, but anyone who refrains from tasting it, will belong with me.

طَعُّ "at‘ama [v. IV, trans., pass. يُطَعُّ] 1 to feed someone (5:89) [food] of the average of that with which you feed your own folk 2 to give food to (36:47) [Why] should we give food to those that God could have provided for had He willed? 3 to provide for, to keep (51:57)
provision from them, nor do I want them to feed [keep] Me.

"Istāf'am [v. X, trans.] to ask someone for food, to seek hospitality from someone (18:77) they came to a people of a town and approached its inhabitants for food.

"Itām [v. n.] feeding, giving food to (90:14) or feeding, on a day of extreme hunger, an orphan of kin.

Ta'am [act. part.] one who partakes of food and/or drink; eater, would-be eater (6:145) I do not find, in what has been revealed to me anything forbidden for an eater to eat, unless it be an unslaughtered dead animal [...].

Ta'am I [n.] food and walks in the market-places II [v. n.] the act of eating permitted for you is catching seafood and eating it 2 the act of feeding someone and you do not urge one another on feeding the poor.

Ta'm [n.] taste and rivers of milk whose taste had not changed, [fresh-tasting].

Ta'n to stab, to penetrate with a blade, to thrust, a stab; to defame; to approach; plague. Of this root, two forms occur once each in the Qur'an: Ta'ana and Ta'ān.

Ta'ana a [v. intrans. with prep. فی] to defame, to speak ill of, to assail, to slander (9:12) and they reviled your religion.

Ta'an [v. n. with prep. فی] defaming, speaking ill of, reviling, slandering, maligning (46:4) and speaking ill of the religion.

Taghūt (of a liquid) to overflow, to transgress, to exceed the limits, to be excessive, to violate established norms, to be tyrannical, tyranny. The word Taghūt, which is classified under this root, is recognised by al-Suyūtī as a borrowing from
Ethiopian, meaning كاهن kāhin (diviner, priest), while the majority of Arab philologists, however, consider it to be a genuine Arabic word. Western scholars generally regard it as a loan from either Hebrew or Aramaic. Of this root, eight forms occur 39 times in the Qur’an: طاغٍ 12 times; طاغى 1 once; طاغٍ 四 tāghūn six times; طاغٍ 四 tāghīyatun once; طاغى 四 tāghwā once; طاغيّان tughyān nine times and طاغٍ 八 tāghūt eight times.

1. طاغٍ tāghā (v. intrans.) to overflow, to be tumultuous (69:11) "when the water flooded" We carried you in the sailing vessel 2 to violate the established norms of justice 3 so that you do not transgress [the norms of justice] in weighing [judgement] 4 to become tyrannical for he has truly become tyrannical to veer away, to wander off, to quit, to go off the mark [his] sight never wavered, nor did it wander.

2. طاغى 四 tāghā (v. IV, trans.) to cause to violate the norms of goodness (50:27) our Lord, I did not make him transgress.

3. طاغٍ 八 tāghūn [pl. of act. part. طاغى tāghi] those who transgress the limits in wickedness, those who behave tyrannically (37:30) we had no power over you, but you were people [already] exceeding the limits.

4. طاغيّان tughyān [quasi-act. part./n.] overpowering calamity as for Thamūd they were destroyed by an overpowering calamity.

5. طاغوى 四 tāghwā [n.] transgression, wickedness, rebellion (91:11) the people of Thamūd called [their messenger] a liar, because of their transgression.

6. طاغى 八 tughyān [v. n./n.] 1 transgressing, acting wickedly;
tyranny, rebellion We warn them, but it only increases them in great rebellion obstinacy.

We will make their hearts and their eyes waver, just as they did not believe in it the first time, and leave them to flounder in their obstinacy.

false deity/deities We whoever rejects false gods and believes in God has taken grasp of the firmest link evil powers; variously named by the interpreters as: the Devil, diviners, enchanters, any head or leader in error, the idol 'al-lāt (q.v.) or Ka'b 'ibn 'al-'ashraf, a Jewish man who directed hostilities against the new religion (4:60) a desire to seek the arbitration of false idols (or, leaders of disbelievers) when they have been ordered to reject them?

(of fire) to become extinguished. Of this root, the form occurs three times in the Qur'an.

to extinguish, to put out whenever they kindle a fire of war, God puts it out to snuff out, to blow out they want to blow out the light of God by what they say [lit. with their mouths].

a small measure, trivial matter; to be deficient; to be miserly; to become near, to become due. Of this root, occurs once in the Qur'an.

one who does not give full measure, one who gives less than is due, swindler woe to those who give short measure, who demand of other people full measure for themselves, but give less than they should when it is they who weigh or measure for others! * name of Sura 83, Meccan sura, so-named because of the reference in verse 1 to 'those who give short measure'.

ط/ف

Fitnah [n.] 1 [generic for] false deity/deities 2 [generic for] evil powers; variously named by the interpreters as: the Devil, diviners, enchanters, any head or leader in error, the idol 'al-lāt (q.v.) or Ka'b 'ibn 'al-'ashraf, a Jewish man who directed hostilities against the new religion (4:60) a desire to seek the arbitration of false idols (or, leaders of disbelievers) when they have been ordered to reject them?

Fān (2:256) a desire to seek the arbitration of false idols (or, leaders of disbelievers) when they have been ordered to reject them?

ṯf̱a̱'a̱ [v. IV, trans.] 1 to extinguish, to put out whenever they kindle a fire of war, God puts it out to snuff out, to blow out they want to blow out the light of God by what they say [lit. with their mouths].

مُتَفَافٍ [pl. of act. part. mutaffif] one who does not give full measure, one who gives less than is due, swindler woe to those who give short measure, who demand of other people full measure for themselves, but give less than they should when it is they who weigh or measure for others! * name of Sura 83, Meccan sura, so-named because of the reference in verse 1 to 'those who give short measure'.
تَفَقَّلَٰ ٍ to imitate; to commence, to continue doing something; to seize. Of this root، تَفَقَّلَٰ تَفَقَّا occurs three times in the Qur’ān.

تَفَقَّلَٰ تَفَقَّا a member of a sub-group of كَتَنَّ، q.v., designated by the grammarians as initiation verbs (فاعل الشرع)، ‘to begin to’، ‘to commence to’. They function in conjunction with 1 a following imperfect وَتَفَقَّلُوا يَخْصُفُونَ عَلَيْهِمَا مِنْ وَرَقَ الْجَنَّةُ (7:22) and they began to stick together upon themselves [garments] from the leaves of the Garden، or 2 in conjunction with a verbal noun (for emphasis) رَتْوَهَا عَلَى تَفَقَّلَٰ مَسْحَةً بِالْسَّوْقِ والْأَعْتَانَ (38:33) 'Bring them back to me!، [he said] and started stroking [their] legs and necks (or، as in another interpretation، started to smite them، legs and necks، with the sword).

تَفَقَّلَٰ تَفَلٍ infant، baby، child، the young of animals in general; to be of a tender age، to be tender، soft; to be with child; (of the sun) to be about to rise or set. Of this root، two forms occur four times in the Qur’ān: تَفِلَٰ تَفَلٍ تَفِلٌ three times and تَفَلٍ تَفَلٍ تَفَلَٰ اَثْفَلٍ once.

تَفَلَٰ تَفَلَٰ Tَفَلَٰ [used as a noun of the species (اسم جنس)] the child population، children، infants (40:67) هُوَ الَّذِي خَلَقَكُمْ مِنَ تَرَابٍ ثُمَّ مِنْ نُفْسٍ ثُمَّ مِنْ عُفْقَةٍ ثُمَّ بَرَجَجَكُمْ تَفَلَا He it is who created you from dust، then from a drop of seed، then from a clinging mass، then He brought you forth as infants II [n.، pl. أَطْفَلٍ أَطْفَلٍ a child، an infant، a baby وأَذَا بَلَغَ الأَطْفَلُ مُكَلْمَتُ الْخَلَقِ فَلَيْسَتَأْتَيْنَا (24:59) and when your children reach puberty، they should ask leave [to enter].

تَفَلَٰ تَبَ تُبَ تَفَلَٰ تَبَ تُبَ تُبَ تَبَ تُبَ تُبَ تُبَ تُبَ Tَبَ تُبَ تُبَ Tَبَ Tَبَ Tَبَ Tَبَ to seek، to search، to set out، to go after، to pursue، to request. Of this root، four forms occur once each in the Qur’ān: مُتَطَلُّبُ تَتَلَابٌ تَتَلَاحِبٌ Tَبَ Tَبَ Tَبَ Tَبَ and مُتَطَلُّبُ.

يُتَلَابُ Tَتَلَابَ تَتَلَابٌ [imperf. v.، trans.] to pursue، to go after (7:54) يُتَلَابُ اللَّيْلُ الْمَهْرُ بَطَلْبُهَا حَتَّىَ He makes the night cover the day، pursuing it swiftly.

أَوْ يُصْيَحُ مَأْوَاهُ (18:41) غَوْرًا فَلَنْ تَسْتَطِعُ لَهُ طَلَبًا or its water may sink so deep [into the ground] that you cannot search for it.

تَتَلَابٌ تَتَلَاحِبٌ Tَلَابٌ [act. part.] one who pursues، one who seeks، one
who petitions
Wenn man jagen, kann man sie nicht aufsuchen. Sie würden nicht in der Lage sein, sie zurückzunehmen. (22:73) and if the flies rob them of something, they would not be able to retrieve it from them. Feeble are the petitioners and feeble are those they petition.

matlûb [pass. part.] one who is pursued, one who is sought, one who is petitioned
Wenn man jagen, kann man sie nicht aufsuchen. Sie würden nicht in der Lage sein, sie zurückzunehmen. (22:73) and if the flies rob them of something, they would not be able to retrieve it from them. Feeble are the petitioners and feeble are those they petition.

تَالُوتُ (see alphabetically).

تَالُوتُ /talût/ acacia plantation or banana tree; to be or to become bad, wicked, evil, depraved; to become tired. Of this root, طَلَحُ talh occurs once in the Qur'an.

تَالُحُ /talh/ [coll. n.] banana trees, acacia
In the Qur'an: they will dwell amid thorn-less lote trees and trees of clustered banana.

تَلَّدُ /talld/ spadix or inflorescence of the palm tree, pollen; to ascend, to rise, to come up, to come into view, to emerge, to break forth; to become acquainted with, to inspect, to become aware; to consult. Of this root, eight forms occur 19 times in the Qur'an: طَلَّحَ talâ'a twice; طَلَّحَّ يُطَلِّعُ yutli once; ىَتَّلَّا يُتَّلَّا يَتَّلَّا itţalâ'a seven times; طَلَّعَ tulû once; طَلَّعَ يُطَلِّعُ matlâ once; طَلَّعَ يُطَلِّعُ matli once; متَّلُّا يُتَّلُّا mutţali'în once and طَلَّعَ tal four times.

وَتَرَى الشَّمْسَ إِذَا كَانَ الْحَبْلُ طَيِّبًا /talld/ u [v. intrans.] to rise, to ascend, to see the sun, as it rose.

يُطَلِّعُ /yutli/ [imperf. of v. IV. طَلَحَ. يُطَلِّعُ al-tâla'a trans.] to apprise, to show, to give knowledge of, to disclose to God would not give you knowledge of what is hidden.

يَتَّلَّا /itţala'a/ [v. VIII] 1 [intrans.] 1 [with prep. عَلَى. عَلَى] to come to look at, to behold, to come upon (18:18) had you come upon them, you would have turned from them and
run away 2 [with prep. إلى] to gain a vantage point for observing, to climb up to (28:38): فَاجْعَلِيِّ صَرْحًا عَلَّمُي أَطْلُعُ إِلَى إِلَيْ مُوسَى
then build me a tall building so that I may climb up to Moses’ God (or, that I may look at the God of Moses) II [trans.] to come to know, to gain knowledge, to penetrate [the unknown] أَفْرَأَيْتُ الذِّي (8–77:19)
Kفَرَ بَابِيَتَا وَقَالَ لآوْهَيْنَ مَا لَا وَلَدًا أَطْلُعْ الْعِيْبَةَ have you considered the man who rejects Our revelation, and says, ‘I will certainly be given wealth and children.’ Has he penetrated the unknown?!

طلَّعُ [v. n.] the act of rising, the act of ascending (50:39) وسَحَّرْ بِحَمَّادٍ رَبّكَ فِئَٰلَ طُلُّعُ الشُّمْسِ and celebrate in praise of your Lord before the rising of the sun.

مَلَّحْ [v. n./n. of time] the act/time of rising, the act/time of breaking through (97:5) سَلَامُ هُوَ حَتَّى مَلَّحْ الفَجْرَ peace it is till the rising of dawn.

مَلَّحَ [n. of time/place] the place where the sun rises حَتَّى إِذَا بَلَغَ مَلَّحَ الشُّمْسِ وَجَدَهَا مَلَّحَ عَلَى قُوُمَ لمْ نُحَلِّلْ لَهُمْ مِنْ ذَوَانِهَا سَتْرًا (18:90)
until when he reached the time/place of sunrise, he found it rising on a people for whom We had not provided a shelter from it.

مَلَّحُونَ [pl. act. part. مَلَّحِيٓ] one who beholds, one who observes, one who looks at something (37:54) هل أَنْتُ مَلَّحُونَ would you [like to] look?

طلَّعٍ [common n.] fruit, sproutings, sheaths within which palm tree pollen and spadices are enclosed (26:148) وَزَوْعَهَا وَنَخَلَهَا طَلُّعًا هَضِيمٌ and tilled fields and palm trees with fine delicate fruit (or, plentiful pollen).

تَلُقُّ [I–l–q] to be free, to free, to let go, to set off, to set out, to bring forth shoots; to be generous; to divorce. Of this root, four forms occur 23 times in the Qur’an: طَلَقُ 10 times; انْتَلَقُ nine times; طَلَقَ talâq twice and مُطَلَقَاتُ mutâllaqât twice.

فَإِنْ طَلَقَهَا فَلَا (2:230) جَنَاحٌ عَلَيْهِمَا أَنْ يَتَرَاجَعَا if he [the second husband] divorces her, there will be no blame if the two of them [the first husband and the wife] return to one another.
intālaqa [v. VII, intrans.] 1 to set out, to take off, to move off, to move on (68:23) so they went off, speaking to each other in whispers 2 to function freely, to function without restriction (26:13) and my chest [will] become constrained, and my tongue [will] not move.

talāq [v. n./n.] [jur.] divorcing; divorce is [revocable only] twice, [after which husbands are] either to keep [the wives] equitably or release [them] with kindness; *the name of Sura 65, Medinan sura, so-named because of the reference in verses 1–7 to regulations concerning divorce.

muṭallaqāt [pl. of fem. pass. part. muṭallaqatun] divorced women and the divorced متاع بالمعروف (2:241) prescribed for divorced women is such maintenance as is equitable.

tallaː ldrizzle, dew; to moisten, to sprinkle; to come into view, to look down upon; good living; ruins. Of this root, ṭall occurs in a single place in the Qur‘an.

But if no heavy rain falls on it, then [there would still be] the drizzle/dew.

tall [n.] drizzle, dew (2:265) ifan lu yusbihau wa‘laa fi ṭall

yatmīth [imperf. v., trans.] to deflower فيهنَّ قاصراتَ (65:56) of the right hand; there is no touch in them [the Gardens] there will be maidens with modest gaze, whom none before them, neither man nor jinn, has touched.

yatmīth four times and tumīsa four times and tamasa once.

tamasa i [v., trans.] 1 to obliterate, to fill in, to blot out.
so, We blotted out their eyes 2 to deprive of guidance 

you who have been given the Book, believe in what We have sent down confirming what you already have, before We wipe out [any] directions and turn them [all] backwards [lit. before we obliterate faces and turn them upon their backs] (i.e. deprive you of Our guidance) 3 to render useless, to destroy our Lord, render their wealth useless and harden their hearts 4 to reverse, to turn something back to front (in an interpretation of verse 4:47 before we turn some faces back to front (i.e. turn you on your heels).

طَمسٍ tumīsā [pass. v.] to be obliterated, to be blotted out, to be dimmed. 

فِإِذَا الْجَوُومُ طَمَسْتَ (77:8) and when the stars are dimmed.

طَمَعٌ tāmiʿa 1 to hope, to desire, to crave; to expect; to covet; greed. Of this root, two forms occur 12 times in the Qur’an: طَمَعٌ tāmiʿa eight times and طَمَعٌ tamaʿ four times.

بِثَغْوُنَ أَنَّكُمْ 2 can you hope that they will believe in what you say to desire, to crave, to yearn if you show piety, do not be submissive in your speech, lest he in whose heart is sickness should [be moved to] desire/covet [you].

طَمَعٌ tamaʿ 3 the act of hoping, hope; greed.

بَذَغَوْنُ (32:16) praying to their Lord in fear and hope.

طَمَعُ tāmiʿa 4 to overflow, to flood, to inundate, to engulf; the deep sea, the multitude; calamity. Of this root, ظَلَامَةٌ ظَالِمٌ al-ṭammatu occurs once in the Qur’an.

ظَالِمٌ tāmmatun [fem. act. part.] spectacular occurrence, calamity, the Day of Judgement ifإِذَا جَاءَتِ الظَّالِمَةُ الْكَبْرَى يَومُ (79:34) when the great overwhelming event arrives on the Day that man remembers what he has done.
t–m–n lowland; to calm, to soothe, to rest, to be peacefully quiet, tranquility; to stoop. Of this root, four forms occur 13 times in the Qur’an: اطمَنْنَا *’itma’anna* nine times; مطمَنينَ *mutma’inn* once; مطمَنينَنِن *mutma’innin* once and مطمَنينَتِن *mutma’innatun* twice.

*’itma’anna* [irregular verb said to have originally been اطمَنْنَا or اطمَنْنُا *’itma’nna* or اطمَنْنُا *’itama’manna*] 1 to be or become in a state of rest or ease, to feel at home, to become at peace with, to be tranquil وَرَضَوْا بِالحَيَاةِ الدُّنْيَا وَاطَمَنُّوا بِهَا (10:7) and are satisfied with the life of this world, and feel at home with it 2 to be reassured, to have one’s heart at rest قال أَلَمْ تَوَمَّمْ قَالَ يَتِىَِّ وَلَكَنُ اطمَنُّ قَلْبِي (2:260) He said, ‘Do you not believe, then?’ ‘Yes,’ said he, ‘but just so my heart may rest at ease’ 3 [jur.] to feel secure from an enemy فَإِذَا اطمَنَّتنَا فَأَقْفَمْنَ إِلَى الصَّلَاةِ (4:103) and once you are [again] safe, keep up the [regular] prayer.

مطمَنينَ *mutma’inn* [act. part.; pl. مطمَنينَنِن *mutma’innin*; fem. مطمَنينَتِن *mutma’innatun*] 1 one who is safe and secure God presents the parable of a city that was secure and at ease 2 [with prep. لِ] one who is certain of, one who is sure of (16:106) save for him who was forced [to say he does not believe] while his heart is secure in the faith 3 one who is tranquil, peaceful النِّفْسُ المطمَنينَةُ O, tranquil soul.

tāhā the opening and name of the Meccan Sura 20; it occurs once in the Qur’an. tāhā is interpreted in two ways: 1) as two single letters of the alphabet (see الرُّ َِّ *alif–lām–rā*) 2) as a complete word said by some commentators to be a Yemeni word of the dialect of َِّ ُكَم meaning ‘man’; a borrowed word from either Ethiopic or Syriac, meaning ‘Muḥammad’ or ‘man’; a borrowed word from Nabataean meaning ‘man’, or one of the names of the Prophet himself.

t–h–r to be clean, to be pure, to be ritually cleansed, to perform the ritual ablution for prayers, to be free of menstruation, to purify one’s heart; to circumcise. Of this root, 11 forms occur 31 times in the Qur’an: يطَهِرُن *yathurna* once; طَهِرُ tahrara nine
A tāţahhara five times; ṭaţhūr ṭathūr twice; ṣaţhar four times; ṭaţhūr ṭaţhūr once; muţaţhūr ṭaţhūr once; ṭaţhūr ṭaţhūr once; muţaţhūr five times; ṭaţhūr ṭaţhūr five times; muţaţhūr five times; ṭaţhūr ṭaţhūr five times; muţaţhūr five times.

yeţhūr yathur [imperf. v., intrans.] [jur.] to perform the ritual cleansing, to become ritually cleansed فاعرِّنوا النَّاسَ فِي (2:222) the mūḥāṣibu la takrūhūn ṭerūhun so keep away from [do not have intercourse with] women during menstruation until they are cleansed.

ṭaţhara [v. II, trans.] 1 to cleanse (74:4:4) cleanse your garments 2 to purify (3:42) Mary, God has chosen you, and purified you.

yeţhūr tāţahhara [v. V, intrans.] 1 to perform self cleansing, to purify oneself; to stay away from defilement (27:56) these are people who remain chaste! 2 [jur.] to perform the ritual cleansing (5:6) and if you are in a state of being junub (q.v.), cleanse yourselves [wash your whole body in the prescribed manner].

ṭaţhūr ṭaţhūr [quasi-intens. act. part./n.] 1 most pure (76:21) and their Lord will give them to drink of a most pure drink 2 [jur.] having the power of effecting ritual cleansing, most purifying (25:48) We send down purifying water from the sky.

Aṭhār ṣaţhar [elat.] more/most pure (58:12) that is better for you and purer.

yeţhūr ṭaţhūr [v. n. used adverbially for emphasis] the act of cleansing, the act of purifying (33:33) and make you pure through and through.

muţaţhīr [act. part.] one who carries out the act of purification or cleansing, one who purges (3:55) and I will purify you of those who disbelieve.

muţaţhūr [pass. part., fem.] 1 purified (98:2) a messenger from God reciting purified scrolls [holy Scripture] 2 free of worldly impurities (described by the
commentators as the menstrual cycle and other such causes of ritual impediments) in which they dwell for ever together with purified spouses.

mutahharīn [pl. of pass. part. مُطَّهَّرِينُ mutāḥhar] those who are purified, the pure in body and soul, those who are free from disbelief (56:79) none but the purified can touch it.

muṭṭahhirīn = muṭṭahhirīn [pl. of act. part. مَطَّهِرُونَ mutāṭhīrīn and muṭṭahhir respectively] those who seek cleansing for themselves, those who endeavour to attain purity, the pure wherein are men desirous of attaining purity—God loves those who purify themselves.

تَوَدَّ t–w–d a great mountain; to be firm; to travel far and wide; to strive to earn a living. Of this root, طُوْد occurs once in the Qur’an.

تَوَدَّ tawd [n.] mountain, it parted, and each part was as a great mountain.

t–w–r mountain, rock; boundaries, limitation; state, stage; to parallel; to approach; (of animals and people) to be wild. It has been suggested by some philologists that طُور tūr, meaning mountains, is a borrowing from Syriac or possibly Nabataean. Of this root, two forms occur 11 times in the Qur’an: طُور tūr 10 times and أطْوَار atwār once.

تُور [n.] mountain, tree, springing out of Mount Sinai; * the name of Sura 52, Meccan sura, so-named because of the reference in verse 1 to ‘Mount Sinai’.

أَطْوَار atwār [pl. of n. طُور tawr] stages, states, types, conditions, forms (71:14) when He has created you stage by stage [also interpreted as: in various sorts and conditions; in different forms, everyone in his/her own proper form; in various aspects and dispositions; or, one time seed, one
time a clot of blood, one time a lump of flesh … as indicated in 23:12–14].

tawwa‘a [v. II, trans. with prep. l] to cause to comply, to cause to be pliant, to cause to be obedient, to make something acceptable to his soul made it acceptable for him, [his] killing his brother.

'atā‘a [v. IV, trans.] to obey (6:116) if you obeyed most of those on earth, they would lead you away from the path of God.

yutā‘ [imperf. pass., v. IV.] to be obeyed (4:64) We have not sent any messenger but to be obeyed, by the will of God.

tatawwa‘a [v. V, trans; intrans.] to volunteer, to do over and above what is required (2:184) but if anyone volunteers to do good [out of his own accord], it is for himself [that he does that],

'istata‘a [v. X, trans.] to be able, to be in a position to do, to have power, to be capable of (18:97) whoever can find a way to it, whoever is capable of going to it; *ma lā tustūţū 'alayhū sabrā (18:78) that which you could not bear [to not understand] with patience; *lān tustūţū 'alayhī sabrā (18:72) you will not be able to bear with me, you will not be able to be patient with my ways.

taww [v. n. used adverbially] willingly, of one’s own accord, voluntarily (9:53) give willingly or unwillingly—it [your gift] will not be accepted from you.
طاعةَ [n.] obedience and fitting words.

طاعَةٌ [pl. of act. part. طَائِعٌ] one who obeys (41:11) أَنْبِيَا طَائِعِينَ we come in obedience.

طَائِعٌ [pass. part. one who is obeyed (81:21) أَمْيَةٌ مَّنَ الْجَنَّةِ one who is obeyed there [among the angels] and worthy of trust.

مُطَوَّرٍ [pl. of act. part. مَطْوَرٍ] one who volunteers to do something (9:79) يَلَمْرُونَ المَطْوَرِينَ مِنَ المُؤْمِنِينَ in the الصُّدَّيقَاتَ those who taunt those of the believers who voluntarily give ḏāms.

طَوْفَانٌ [t- w/y- f] apparition, phantom, spectre; to go about, to walk about, to roam about; to circulate; to encompass, to circuit; to appear in one’s dream; to be touched by the devil; group of people, flood; raft. It has been suggested that the derivative طُوفَانٌ is a pre-Islamic borrowing from either Hebrew or Syriac. The overlap between the derivatives of the root طَوْفَانٌ t- w/f and طَوْفَانٌ t- y- f is such that it is impractical to attempt to separate what belongs to either. Of these root, nine forms occur 41 times in the Qur’an: طَوْفَانٌ tā’ifā five times; بِطُوفَانِ يُطَافُ three times; yaṭṭawwafat twice; طَائِفَةٌ طَوْفَانَ four times; طَوْفَانٌ طَوْفَانَ twenty times; طَوْفَانٌ طَوْفَانَ tā’ifatān four times; tawwāfān once and طُوْفَانٌ tūfān twice.

طَافُ [v. intrans.] 1 to go about, to circulate, to go around, to go about طِوْفَانَ بَيْنَهُ وَبَيْنَ حَمِيمٍ اِمْنَانٍ they will go round between [its flames] and scalding water; *بِطُوْفَانِ عُلْمُانَ (52:24) وَيَطَّوِفُ عَلَيْهِمْ عَلَمَانَ and male servants of their own wait upon [lit. go around] them 2 to visit, to afflict, to come upon (68:19–20) فَطَافُ عَلَيْهِمْ طُوْفَانَ a visitation from the Lord came upon it while they were sleeping, and by the morning it was like a garden plucked.

يُطَافُ [imperf. pass. v. with prep. على] to be served, to be waited upon طِفَافٌ عَلَيْهِمْ بِصَحَافٍ مِنْ ذَهَبٍ وَأَكْبَارٍ (43:71) dishes of gold will be passed around for them, and goblets.

يَطَّوِفُ [imperf. v. V, intrans.] to circulate, go around
so much and/or so often and circle around the Ancient House.

**tā’if** [act. part.; pl. ُطَائِقُونَ] 1 one who goes round and about, one who visits, a visitation; an evil thought (7:201) إنّ ذَٰلِكَ إِلَّا مَثَلٌ مَّنَّا مَنَّا كَذَٰلِكَ إِذَا هُمُ مُّتَصَرِّهُوُنَّ those who are mindful of [God], if a visitation from Satan [in the form of an affliction or an evil thought] touches them, they remember [Him] and lo, they can see [the truth] 2 one who engages in the ritual of going around the Ka’ba (22:26)

*and purify My House for those who circle round [the Ka’ba], for those who stand [to pray] and for those who bow and prostrate themselves [worshippers]* **II** [n.] a visitation, an affliction, a disaster (68:19) طَائَفٌ عَلَيْهِ طَائِفٌ مَّنِ رَكَبَ وَهُمُ نَامُونَ a visitation from the Lord came upon it while they were sleeping.

**tā’ifatun** [n.; dual طَائِقَانِ] 1 a number of people (154) ثُمَّ أَنْزَلَ عَلَيْكُمْ مِنْ بَعْدِ الْعُمُودُ أَمْسَةً نَاعِمَةً يَخْطُطُ طَائِفَةَ مَتَكَّمٍ then He caused calm, after grief, to descend upon you—a sleep that overtook a number of you 2 party, faction, side (49:9) فَإِنَّ طَائِقَانَ مِنِّ الْمُؤْمِنِينَ if two parties of the believers fall to fighting, put things right between them.

**tawwāfūn** [pl. of intens. act. part. طَوَافِ] those who are perpetually regular or eagerly going around; constantly keeping the vigil; constantly waiting upon (someone or something) (24:58) طَوَافَ عَلِيَّمُ بَعْضَكُمْ عَلَى بَعْضٍ moving around, circulating amongst you [freely], some of you amongst the others.

**tūfān** [n.] flood, inundation, deluge (14:29) فَأَحْدَثَهُمُ الطَّوَافَانَ and the Flood overwhelmed them while they were acting unjustly.

**t–w–q** neckband, torc, collar, loop, circle, to encircle, to encompass; ability, power, capacity, to be capable of, to be able, to bear. Of this root, three forms occur four times in the Qur’an: طَوَافٌ يُطَوَّفُونَ once; طَائِقٌ يُطَيِّقُونَ once and طَائَفَةٌ tāqatūn twice.

**yuṭawwaq** [imperf. pass. v. II] to have [something]
clapped around [the neck], to have twisted around [the neck] سيَطَوَقُونَ ما بَحَلَوَهُمَّ الْقِيَامَةُ (3:180) they will have twisted around [their necks] on the Day of Resurrection whatever they stingily withhold.

يطلقُ yuṭiq [imperf. of IV, trans. [jur.] to put up with; to bear with difficulty وعلى الذين يطقوهم قيامة طعام مسكين (2:184) levied upon those who can barely do it [the fast] [also interpreted as: those who can bear it but they have a valid excuse such as travel or sickness] is a compensation–feeding a needy person.

ربَّنَا وَلَا تَحمِلْنَا مَا لَّا طَالَةَ لَنا بِهِ and Lord, do not burden us with what we do not have strength to bear.

طَوَلُ w–l length, tallness, to grow long, to grow tall, to lengthen, to be elongated, long rope; power, ability, means; to overcome, to outdo; to outlast. Of this root, five forms occur 10 times in the Qur’an: طَالَ tāla three times; تَطَوَّلَ tatwala once; طَوَلَ tawl three times; طَوَلَّ tāl once and طَوَلُ tawil twice.

طال tāla u [v., intrans.] 1 to become drawn out, to be protracted (21:44) بل مثَّتَنا هُوَلًا وَعَابَاهُمْ حتى طَالَ عَلَيْهِمْ الْعَمْرُ indeed, We have granted these and their forefathers power and longevity so that life has become extended for them 2 to become part of the distant past (experiences/events); to seem long (20:86) أَطَالَ عَلَيْكُمْ الْعُمُّودُ did the time of the Covenant seem too long for you? [also interpreted as: has it been too long since your received God’s assistance, or, since I [Moses] have been among you?].

تطوَّلَ tatwala [v. VI, intrans.] to become too, or very, prolonged, to become very extended (28:45) وَلَكَنَا أَنْشَأْنا فَطَوَّلُنا فِي طَوَّلٍ ولكننا أنشأنا فَطَوَّلْنا فِي طَوَّلٍ but We have brought forth generations and time dragged on for them.

طَوَلُ tawl [n.] 1 might, power; bounty (40:3) ذِي الطَّوَلُ لا إِلَهَ إِلَّا هُوَ (4:25) infinite in bounty–there is no God but He 2 wealth, sufficiency of means ومن لم يستطع منكم طوَلًا أن ينكح المُخصَّصات الموَمَّدات those of you who do not have the means to marry chaste, believing, free women; * أولو الطوَلُ (9:86) the wealthy, the affluent [lit. the ones
through the reach].

طول [v. n./n.] length, height

يَنْكَنُ لَنْ تَخْرُقَ الْأَرْضَ وَلَنْ تَكُلِّفَ الْجَبَالَ طُوُّلًا
you will never rend the earth open, nor attain the mountains in height.

طول tawīl [quasi-act. part.] long

وَمِنِ اللَّيْلِ فَإِنْ جَاءَ لَهُ وَسَبِّحَةً (76:26)

نُطْوِي طُوُّلًا and in a portion of the night prostrate yourself before Him, and glorify Him throughout the long nights.

نُطْوِي nätwī [imperf. of v. trans. طَوُّي tawī] to fold up, to roll up

يَوْمُ نَطْوِي السَّمَاءَ كُطْيِ السَّلَجِ لِلْبَكْبِ (104:21)
on the Day We roll up the skies the way a scribe rolls up written scrolls (or, the way a folded up scroll rolls in the writings).

طَيَّ ثَيَّ tayy [v. n.] the act of folding up, the act of rolling up

يَوْمُ نَطْوِي السَّمَاءَ كُطْيِ السَّلَجِ لِلْبَكْبِ (104:21)
on the Day, We roll up the skies the way a scribe rolls up written scrolls (or, the way a folded up scroll rolls in the writings).

طول tuwā [n./v. n.] as a noun it is interpreted as: the name of a valley near Mt. Sinai, or ‘twice’ (the valley which is twice blessed); as a verbal noun it is interpreted as ‘folding’ (the valley which you have ‘folded up completely’ i.e. which you have travelled through from one end to the other (20:12)

إِنْكَ بِالْوَادِ الْمَقْدُسِ you are in the sacred valley, Tuwā.

مُطْوَيَّاتٌ matwiyyātun [pl. of fem. pass. part. مَطْوِيَّةٌ matwiyyatun] that which is folded up, that which is rolled up (39:67) 

وَالسَّمَاءَالْمُطْوَيَّاتِ and the heavens are rolled up in His right hand.

نَطُوُيَّ أُبَنَ tūbā to be good, to be agreeable, to be willing, to mollify; to be wholesome, to become ripe; to regain health; to be fragrant, fragrance, perfume. It has been suggested by some scholars that the derivative طَنْبَيْ طَنْبَيْ tūbā is linked to a corresponding Syriac and a common Semitic root. Other scholars attribute the derivative طَنْبَيْ
tūbā to a borrowing from Hindi. Of this root, six forms occur 50 times the Qur’an: tāba three times; طَيْبٌ tūbā once; طَيْبٌ tayyib 13 times; طَيْبٌ tayyibūn three times; طَيْبٌ tayyibatun nine times and طَيْبٌ tayyibār 21 times.

َطَابَ tābaî [v. intrans.] 1 to be or become desirable or agreeable فَأَنْخَذَوْا مَا طَابَ لَكُمْ مِنَ الْمَسَاءِ (4:3) then marry of [the other] women those who seem agreeable to you 2 to become good, to be good, to become pious, to be pious وقال لَهُمَّ حُزْنًا سَلَامُ عَلَيْكُمْ (39:73) and its keepers say to them, ‘Peace be upon you, you have been good, enter it, [to dwell] for ever’, *if* طَيْبٍ (4:4) عنُّمَيْنَ مَنِّهَا but if they are, of their own accord, happy to give up some of it for you.

طَبِئٌ tūbā [v. n./n.] variously interpreted as: the name of a tree in Paradise, borrowing from Ethiopian or Hindi meaning paradise, borrowing from Persian meaning golden, or noun meaning happiness, joy, goodness or affluence لَذِينَ آمَنُوا (13:29) وَكَعَلَتْ الصَّالِحَاتُ طَبِئٌ لَهُمْ وَحَصَنٌ مَّلَاب those who believe and do righteous deeds, joy is theirs and for them an excellent homecoming.

طَيْبٌ tayyib [quasi-act. part.; pl. طَيْيِبُونَ tayyibūn; fem. pl. طَيْيِبَاتٌ tayyibatun; fem. pl. طَيْيِب] 1 good كلمة طَيْبَةٍ كَسْبَةٍ (14:24) a good word is like a good tree 2 the Pious, the chaste (24:26) طَيْيِبَةٌ الْمَلَائِكَةُ الطَّيِّبَاتُ وَالطَّيِّبَةُ للْمَلَائِكَةِ the chaste women are for the chaste men, and the chaste men are for the chaste women 3 clean (4:43) فَكَلَا (16:114) فَقَلُوا صَاعِدًا طَيْيِبًا مَا رَزَقْنَّكُمْ اللَّهُ خَلاَلًا طَيْيِبًا then select clean earth 4 wholesome (10:22) حتَّى إِذَا كَنَّكُمْ فِي الْفَلَكِ وَجَزَّيْنَ بِمَّهُ بِرَحِمٍ طَيْيِبَةٍ till when you are in the ships and they sail with them [you] on a fair wind 5 favourable, fair (61:12) وَمَسَّاَنَكْ طَيْيِبَةً in pleasant dwellings in the Gardens of Eternity.

تُـْرُ لُغَةٍ طَيْرُ t–y–r flying thing/creature, a bird, an insect, to fly, to fly away; to hasten; to rejoice; to scatter, to spread out; bad omen, augury; deed. Of this root, six forms occur 29 times in the Qur’an: بطِيرٍ yāfir once; طَيِّبٍ tuṭayyara once; طَيْرٍ ِتُّلٗṭṭayyara twice; طَيْرٍ ṭayr
nine times; طائر fā'ir five times and مُستَطَّبِر mustażīr once.

طائر يطير yatīr [imperf. of v. intrans.] to fly (6:38) a bird that flies with its [two] wings.

تَطَيَّرَ tatayyara [v. V, intrans.] to take as an evil omen, to augur evil (36:18) إنَّا تَطَيَّرَانَا بِكَمْ we augur evil from you.

قالوا tittayyara [v. VIII] to take as an evil omen (27:47) (27:47) قالوا اطْيَرْنا بَكَ وَبِمَن مَعَكُ they said, ‘We augur ill of you and of those with you.’

طائر Tayr [generic n.] birds, insects (16:79) لا يَدْرُونَ إِلَى الْإِنْسَانِ مَسْخَرَاتِ الطَّيَرَ do they not consider the birds, sustained in the air [of the sky], nothing holding them up except God.

ومَا مِنْ ذَائِقٍ فِي الأَرْضِ (6:38) (6:38) ولَا طَيَّرٍ يطير يَجَاهِي إِلَّا أَمْمِ أَمْتَالُهُ there is not a creature of the earth nor a bird that flies with its [two] wings but are communities like yourselves II [n.] 1 deed; destiny (17:13) وَكُلِّ إِنسَانٍ أَلْزِمْتَهُ طَيَّرٌ فِي وَكُلِّ أَدْنَا ِ مَعَهُ and every human–We have bound his destiny (or, deeds) to his neck 2 bad omen (27:47) قالوا اطْيَرْنا بَكَ وَبِمَن مَعَكُ قالَ طَيَّرْكُمْ عَنْدَ اللَّهِ they said, ‘We augur ill of you and of those with you’; he replied, ‘Your augury is with God.’

مُستَطَّبِر mustażīr [quasi-act. part.] (of evil in particular) spreading far and wide يَفْوَونَ بِالْنَّذرِ وَيُقَامُونَ مَعَهُمْ أَمْئَة مُسْتَطَّبِرٍ (76:7) they fulfil their vows; and fear a day whose harm is widespread.

 tarafīn t–y–f (see طاوفان t–w–f).

 tarafīn t–y–n mud, clay, to be muddy, to coat with mud; nature, disposition; specific character. Some scholars attribute the word طين tin to an early borrowing from either Syriac or Aramaic. Of this root, طين tin occurs 12 times in the Qur’an.

طين tiln [n.] 1 clay, mud (23:12) خُلِقَ إِلَى الْإِنْسَانِ مِنْ طِينٍ We created man from an essence of clay 2 mud bricks (28:38) فَأَوْفِقْ لِي بَأْسَانَ عَلَى الطَّيَّرِ فَأَجْعِلْ لِي صَرْحًا so, light a fire for me, Haman, on [bricks off] clay, then build me a tall building.
\( \ddot{z} \) / زُ

The eighteenth letter of the alphabet; it represents a voiced inter-dental fricative velarised sound.

 الزَّنَكَمِ \( \ddot{z} \) \( n \) to leave, to depart, to migrate, to move around in search of pasture; camel litters in which women travel, howdaj; women travelling in the company of men. Of this root, only زَنَكِمُoccurs once in the Qur’an.

زَنَكَمْ وَجَعَلَ لَكُمْ مِنْ حَجَّوَتِ الأَنْعَامِ بُيُوتًا تَسْتَخْفُقُهَا بِيَوْمٍ زَنَكِمٍ (16:80) and He has provided for you, from the hide of cattle, tents [lit. houses] that you find light on the day you travel and on the day you settle down.

زَفْرٌ / زَفْرِ f–r fingernails, toenails, claws, talons; to capture; victory, triumph, to succeed, to win. Of this root, two forms occur once in the Qur’an: زَفْرَةُ and زَفْرُ.

زَفْرَةَ [v. IV, trans.] to cause to be victorious (48:24 من أن أُظْفَرُ علَيْهِمْ after He had made you victors over them.

زَفْرٌ / زَفْرِ [n., coll. n.] fingernail, toenail, claw, talon (6:146) وَعَلَى الْذِّي حَزَنُوْا حَزَنًا كَلِّ ذِي زَفْر amounted and to those who followed the Jewish faith We forbade all [animals] that have claws.

زلأ / زَلَأ l–l shadow, shade, parasol; shelter, protection, patronage; to seek the shade; to seek protection; to continue doing something by day, to remain. Of this root, seven forms occur 33 times in the Qur’an: ظَلَّةُ زَلَأثُnine times; طَلَّتُ ظَلَأثُ زَلَأثاً twice; طَلَّتُ ظَلَأثُ زَلَأثُ eight times; طَلَّتُ ظَلَأثُ زَلَأثًا six times; طَلَأثُ ظَلَأثُاً زَلَأثُاً four times and
zzāllīl twice.

zzalla a [one of the verb sisters of Ẓālīl (q.v.), originally meaning ‘to continue doing something all throughout the day’] 1 to remain, to continue, He stays if He wills, He stills the wind, so they stay motionless on its [the sea’s] back 2 to become (16:58) and to become and 3 when one of them is given the [bad] news [lit. good news] of [the birth of] a baby girl, his face becomes dark and he is filled with gloom.

zzāllā [v. II, trans. with prep. ʿlī. to cause something to shade something] from sunlight (2:57) and We caused the clouds to shade you.

zzīll [n.; pl. Ẓalāl, Ẓilāl] 1 shade 2 shadow he watered [their flock] for them then withdrew into the shade 3 shadow do they not ponder the fact that whatever things God has created that cast shadows all around [lit. to the right and to the left]–all submit to God [lit. prostrate themselves] 4 [also pl. of Ẓullātun] shaded areas; canopies (36:56) they and their spouses will be in shaded areas (or, under canopies), reclining on couches 5 shelter, protection, barrier (16:81) God has made for you shelters out of what He has created 6 an amount of, a touch of (in an interpretation of 56:43) and [in] a touch of black smoke.

zzullātun [n.; pl. Ẓuzzal, also Ẓullātun] 1 canopy, awning, an overhead covering (7:171) and [remember] when We hoisted the mountain high above them as if it were a canopy 2 surrounding, entourage are they awaiting for [anything] other than God (or, His chastisement) to come to them under canopies of clouds and in an entourage of angels.

zzālīl [quasi-act. part.] shady 31 it is neither shady, nor does it give relief from the flame.
ظلم ẓalama i [v. intrans.] 1 to commit injustice, to act tyrannically, if every soul that has committed injustice possessed all that is on the earth, it would offer it for ransom 2 to place something in the place of another 3 [with prep. ounsel] (implying the meaning of ẓalīm, to describe as a lie) to disbelieve in, to reject, to fail to do justice to 4 to wrong, to injure 5 they did not wrong Us; it was themselves they wronged 2 to treat unfairly 3 to fail to do justice to 4 to hold back what is due, to not give full measure 5 to deny someone something due to them, to suffer someone the loss or detriment of something God does not suffer people any injustice— it is they who wrong themselves.
زَلَمُ [pass. v.] 1 to be subjected to injustice, to be wronged (22:39) permitted [to defend themselves] are those on whom war is waged, because they were subjected to injustice 2 to be denied one’s dues, to be made to suffer a loss of one’s rights (21:47) and We set up the just scales for the Day of Resurrection, so that no soul is denied a thing.

ظلُم [n./n.] 1 injustice (20:111) and those who carry [the burden of having committed] injustice will meet with failure 2 wrongdoing (6:82) those who believe, and have not obscured their faith with wrongdoing (here specified by the Prophet to mean شرک in the meaning of ‘less than full submission to God’) 3 placing something in the wrong place, attributing something to the wrong person (25:4) وقال الذين كفروا إن هذا إلا رفعكم الله عنهما ولم يشأ إلا أن يهدوا عليه قوماً حاصداً قد جاؤوا ظلماً وزوراً those who disbelieve said, ‘This is but a lie he has forged, and other people helped him to do it’—so they have committed injustice and perjury.

ظَالِمٌ 1 one who acts unjustly, one doing wrong, one acting tyrannically (7:105) ولا تجعلني مع القوم الظالمين and do not include me with the wrong-doing people 2 one who lets down another (18:35) and he entered his garden while letting himself down II [n.] 1 a transgressor, wrongdoer, one who violates a command (7:19) ولا تقربوا هذه الشجرة فتكونا من الظالمين but do not approach this tree, or you will become one of the wrongdoers 2 unjust person, tyrant (12:79) قال معاذ الله أن نأخذ إلا من وجدنا مائعاً عندنا إذ إذا ظلمت he said, ‘God forbid that we should take other than the one with whom we found our property: for if we did so, we would be unjust.’

أَزَلاَمَ [elat.] more/most unjust, more/most wicked ومن أظلم مما مَنْ مُعَلِّمٍ مُسافِدٍ اللّهٍ أن يذكر في هذا اسمه وسعي في حرابة (2:114) who could be more unjust than those who prohibit the mention of God's name in His own places of worship and strive to have them destroyed?

زَالِمٌ [intens. act. part.] 1 one who is prone to being
unjust, a denier of favours granted to him, one who is ungrateful
if you count God’s blessings you will never number them: man is truly unjust and ungrateful 2 one who is apt to place things where they do not belong, one who is inept
إِن تَعْدُوا نعَمَّةً لَا تَحْصُوْنَهَا إِنَّ الإِنْسَانَ لَظَلْمٌ كَثِيرٌ (14:34)
We offered the trust (q.v.) to the heavens, the earth and the mountains, yet they refused to carry it and were afraid of it; but man carried it—indeed he is inept, ignorant.

ظلم [intens. act. part.] one who frequently commits acts of injustice, tyrant, and who is treated unjustly
ومَّا رَيَّكُ بَلْؤُمًا لِلدِّيَابِنِ (41:46)
your Lord is never unjust to His worshippers.

ظلم mazlum [pass. part.] one who is treated unjustly
وَمِنْ قَتُلَ مَزْلُومًا (17:33)
whosoever is slain unjustly.

ظلم ʼazlama [v. IV, intrans. with prep. 1] to become dark, to become dark all around
وإِذَا أَظْلَمُ عَلَيْهِمْ قَامُوا (2:20)
and when it darkens all around them they stand still.

ظلم muzlim [quasi-act. part.] dark
كَأَنَّمَا أَعْلَمُتُ وَجُوِّهِمْ قَطُّ (10:27)
as though their faces were covered with pieces of the darkness of the night.

ظلمون muzlimun [pl. of act. part. مَزْلُومٌ muzlim of verb ʼazlama meaning ‘to enter into darkness’] those who are in darkness
وَأَيَّاءَ لَهُمْ الْيَتِّهَ يُسْلِحُونَهُمْ النَّهَارَ فَإِذَا هُمْ مَظَلِّمُونَ (36:37)
and a sign for them is the night: from which We strip the daylight, and—lo and behold!—they are in darkness.

ظلمات zumēā [pl. of fem. n. ʻظلمة zumatun] 1 physical darkness
أُوْلَئِكُ هُمُ الَّذِي يُصِلِّي عَلَيْكُمْ وَمَلَاتَكْنَةُ (33:43)
or like a thunderstorm from the sky in which there is darkness, thunder and lightning 2 misguidedness, spiritual darkness
يُخْرِجَكُمْ مِنَ الْظَّلَّامِاتِ إِلَى النُّورِ (2:19)
who are misguided, spiritual darkness (33:43)
from the sky in which there is darkness, thunder and lightning 2 misguidedness, spiritual darkness
وَإِذَا هُمْ مَظَلِّمُونَ (36:37)
it is He and His angels who bless you, to bring you out of the darkness and into the light 3 (of darkness) degrees, layers, folds
يَخْلِقُكُمْ فِي بُطُونٍ أُمَهَاتَكُمْ خَلْقًا مِنْ بَعْضٍ خَلْقٍ (39:6)
He creates you in your mothers’ wombs, one form after another, in three layers of darkness.
thirst, to be thirsty, to cause to be thirsty; span of time, to be mean, to be unjust. Of this root, three forms occur each in the Qur’an: tazma’; ẓama’ and ẓamān. ẓama’ [imperf. of v. intrans.] to become thirsty, to thirst and [that] in it you will not become thirsty nor suffer the heat of the sun.

ẓama’ [n.] thirst ẓama‘ān [quasi-act. part.] thirsty the thirsty [one] thinks it to be water.

ẓān assumption, supposition, conjecture, guessing; opinion, belief, to realise, to know; doubt, to have a low opinion of, to think ill of, to be suspicious, to accuse. Contexts in which derivatives of this root occur vary greatly as regards the degree of doubt/certainty associated with them, and therefore cause interpretational problems. Of this root, four forms occur 69 times in the Qur’an: ẓanā 47 times; ẓann 20 times; ẓunān once and ẓānān once.

ẓānā u the senior sister of a group of verbs which, functionally, may take two direct objects and semantically, imply lack of certainty of the predication in varying degrees. According to ʿal-Rāghib the use of ānā in the predication of ẓān indicates a high position on the certainty-doubtfulness scale, whereas low position is indicated by the use of ān. An example of the former is ẓān ānā nāfīrā ʿulā and he [the dying man] realised it is the final parting, and an example of the latter is ẓānān blū (48:12) but you thought/hoped that the Messenger and the believers would never return to their families. In context, various meanings are associated with ẓān, among them the following 1 to know, to come to realise (38:24 ẓān dawūd ānā faṭnā and David came to realise that We had put him to the test 2 to deem (17:102 ānī bhāṭ kāfīrūn mubāburā and indeed, I deem you, Pharaoh, ruined/vanquished 3 to assume, to surmise, to imagine (21:87).
[remember] Dhūl-Nūn [Jonah], when he went off angrily, and assumed We would not have power over him 4 to conjecture, to guess we do not know what the Hour is; we only hazard a guess 5 to fear (7:171) that We hoisted the mountain high above them as if it were a canopy, and they feared that it would fall on them 6 to expect I do not think this will ever perish 7 [with prep. to think ill of, to impute to thoughts about God that are contrary to the truth, the thoughts of pagan ignorance.

ظَنَّ [v. n./n.; pl. ظَنُّونٌ zanūn] 1 conjecture, speculation. they have no real knowledge of it, only following conjecture 2 assumption that is the disbelievers’ assumption 3 thought and you thought evil thoughts; and you imputed [ill] thoughts [lit. various thoughts] to God 4 expectation, opinion. Satan proved right his opinion of them for they followed him.

ظَانِنَّينَ [pl. of act. part. ظَانُنِينَ zānnīn] those who think, doubt, conjecture, assume, presume, expect, hold an opinion those who harbour evil thoughts about God.

ظَهَرَ [v. intrans.] 1 to appear, to become evident, to become manifest corruption has appeared on land and sea 2 to be open, to be manifest (6:151)
and do not approach indecent deeds, be they open or secret to triumph, to spread out until the truth came and God's command triumphed to show that they flaunt those charms beyond those of them that may [unavoidably] show with preparation to ascend and staircases upon which they ascend to prevail over, to get the upper hand over if they get the upper hand over you, they would not respect any tie with you, of kinship or treaty to come to know, to become cognisant of or the taboos in the land or upon the ground or such men as attend them who have no sexual desire or children who are not yet aware of women's nakedness to discover, to find out, to come upon if they discover you would stone you or force you to return to their religion to climb on the back of, to scale so they could not scale it.

زَاهِرَةٌ [v. III] I [intrans.] [jur.] to perform زِهْرَةَ, i.e., to say to one's wife (according to a pre-Islamic practice) that her back is as forbidden to one as the back of one's mother and He has not made your wives, whom you declare to be 'unlawful to you as your mothers' backs', your [real] mothers to back up, to aid, to support and who have not supported anyone against you.

اَذْهَرَ [v. IV] I [intrans.] to enter into the noontime, midday praise is due to Him everywhere [lit. in the heavens and on earth] all the time [lit. in the evening and at midday] II [trans.] 1 to cause to spread or that he will cause disorder to spread in the land 2 to reveal to, to make known to, to divulge the One who knows what is hidden—He reveals to none His secrets 3 to cause to prevail, to cause to overcome, to exalt the one who sent His Messenger
with guidance and the religion of Truth, that He may exalt it above every religion.

ظاهر /اَتَّهَرَ v. VI, intrns. with prep. [عليه] to league together against, to gang up against, to back up or aid one another against (66:4) if you back each other against him.

ظاهر /ظَهَرَ [n.: pl. ظَهِّرُ] 1 back (9:35) and their foreheads, sides and backs will be branded by them; * (6:138) and animals which are exempt from labour [lit. and animals whose backs are forbidden]; *(94:3) which strained your back/troubled you [lit. caused your back to break]; * (3:187) they neglected it, they held it in contempt [lit. they cast it behind their backs] 2 back side, back door (2:189) it is not righteousness that you enter houses by their back doors 3 after, behind (6:94) now you return to Us, alone, [just] as We first created you—and you have left behind what We gave you 4 deck of a ship who made for you ships and animals to ride on so that you may remember your Lord’s grace when you are seated on their boards/back 5 surface if He wills, He stills the wind, so they would stay motionless on its [the sea’s] surface [lit. back] 6 loins (7:172) and [remember] when your Lord took from the children of Adam, from their loins, their seed.

ظاهر /مَهْرَ [act. part.; fem. مَهْرَةً] ظاهرة /مَهْرَةٌ] 1 manifest, clear (31:20) and He has lavished upon you His bounties, apparent and hidden; * (57:3) (an attribute of God) the Manifest, the Manifest, the Outer 2 outer surface, outer layer, appearance they know only the outer layer of this present life; *(13:33) by the literal meaning of speech, or, by just empty words [lit. by what is apparent of the words] 3 the outside (57:13) بَيْنَانَا بِنَبِيْهِمْ وَبِبَيْنِ الْقُرْرَةِ الّيَّ بَارِكَةُ (34:18) a wall with a door in it, on the inside of it there is mercy, while on the outside, next to it, lies chastisement 4 visible, in sight
And we placed between them and the towns We had blessed, [other] towns within sight 5 eminent, prominent (40:29) to you is sovereignty today; eminent [you are] in the land 6 victorious, prevailing (61:14)

We supported those who believe against their enemy and they became victorious.

And He did not make any backer nor has He any backer among them.

noon, midday; extreme heat of midday when you lay your garments aside [for the siesta] at midday (or, because of the midday heat).

at the back, in the back, behind, neglected and forgotten and you have turned your backs on Him, forgotten.
ع / ʿayn

العين ʿal-ʿayn the eighteenth letter of the alphabet; it stands for a voiced pharyngeal fricative sound.

ع / ʿب – ع / ʿب – ٌ load, weight; to care, to get ready, to pack. Of this root, ʿaybaʿ, occurs once in the Qur`an.

ع / ʿب / ٌ [imperf. v., intrans.] to care, to concern oneself with, to be solicitous about (25:77) what weight have you in the estimation of my Lord [also interpreted as: what will my Lord do with you] if it were not for your supplication?

ع / ʿب / ث ʿb–th a mix up of things, adulteration, folly, to waste time in useless activity; to commit a folly. Of this root, two forms occur once each in the Qur`an: ʿabathun ʿباثون taʿbathun and ʿabathan.

ع / ʿب / ث [imperf. v., intrans.] to act frivolously, to play around, to act in jest, to act in vanity (26:128) لَتَبْنُونَ بِكُلِّ رِيْعِ ٍ عَلَيْهِ َّ do you set up monuments [also: altars, road signs or gathering places] on every height to satisfy your vanity? [also: jesting?]

ع / ʿب / ث ʿbath [v. n.] jest, frivolity, vain activity, absence of reason, lack of purpose, Áًفْحِسَيْتُمْ أَلَمْ خَلَقْنَاكُمْ عِبَادًا (23:115) did you think We created you in vain?

ع / ʿب / د ʿb–d slave, servant, to enslave; obedience, submission, to worship, to adore; to tan camel hide, to tar a boat. Some scholars, apparently with no evidence save for the assumption that spiritual concepts are foreign to Arabic per se, attribute the concept of
worshipping associated with some derivatives of this root to a borrowing from other Semitic languages. ʿal-Suyūṭī quotes ʿabū ʿal-Qāsim’s suggestion that the sense of ‘to enslave’ is a borrowing from Nabataean. Of this root, 11 forms occur 275 times in the Qur’an: ʿabada 121 times; ʿabada once; ʿabada once; ʿabd 28 times; ʿabd two times; ʿabd two times; ʿibād 97 times; ʿibād five times; ʿibid once; ʿibid once; ʿibid once; ʿibid once; ʿibadāt nine times.

لا َاللَّهِ إِلَّا َأَنَا َفَاعِلُهُ (20:14) there is no god but Me, so worship Me to serve, to carry out one’s religious duties (53:62) فاعَجَلْنَا َاللَّهُ وَاعْجِنْنَا bow down before God and serve (also, worship) [Him].

عَبِيدَ بَنِي إِسْرَائِيلَ (26:22) you have enslaved the children of Israel.

عَبِيدَ [v. trans.] 1 to worship (20:14)

عَبِيدَ [v. II trans.] to enslave (26:22)

عَبِيدَ 1 [sing. n.] 1 (in relation to God) a) someone, a person إنَّ هُوَ إِلَّا َعَبِيدُ أَعْمَنَا عَلَيْهِ وَجَعَلْنَاهُ مَثَالًا لَّبَنِي إِسْرَائِيلَ (43:59) he is only someone We favoured and made an example for the Children of Israel b) worshipper, servant (19:30) I am a servant of God anyone (2:221) a believing male is better than a male polytheist, even though he may please you slave (2:178) to give the parable of an owned slave, who has no power over anything freeman for freeman, slave for slave [pl. عَبِيد] all creatures (50:29) and God is not unjust to any creature III [pl. عَبِيد] 1 created beings, mortals إنَّ الْذِّينَ تَعَجَّبُونَ مِنْهُمْ: (7:194) those [whom] you [idolaters] call upon instead of God are created things like you all the creation, everything there is, all created beings (2:207) and God is most compassionate to all living beings (50:11) as a provision for all who may eat 4 servants of God, worshippers إنَّ َعِبَادِي لِيَسُّ لَكَ َعَلَيْهِمْ سُلْطَانُ (15:42) as for My servants, you will have no power over [any of them]; * إنَّ َعِبَادَةَ الزَّكَوْمِ (63:25) the chosen ones [off/by] God, the true believers, the select [lit. the servants of the Beneficent] 5 male slaves (only in 24:32) and marry off the single among you and those of
your male and female slaves who are suitable [for marriage] (or, those who are pious).


ibādatun [n./v. n.] worshipping/service, worship (7:206) those who are with your Lord do not disdain from worshipping Him.

←b–r one side of the valley, to traverse, passer-by; to interpret a dream; contemplation, a lesson; tear; plenty, group of people; mixture of perfumes. Of this root, four forms occur nine times in the Qur’an: ta‘burūn once; ītabirū once; ābirī once and ībratun six times.

ta‘bur [imperf. v., trans.] to traverse; to interpret (a dream) if you are [ones who] interpret dreams.

ītabir [imper. v. VIII, intrans.] take heed, learn a lesson, consider so learn a lesson, you who have eyes.

ābirīn [pl. of act. part. ūbur] one who passes by or through, one who traverses unless you are passing through [the mosque].

ībratun [n.] a lesson to be learned in their stories is surely a lesson for those possessed of minds.

←b–s dung, to be soiled, to be dismal; to frown, to look stern, to be austere. Of this root, two forms occur three times in the Qur’an: ābasa twice and ābūsan once.

ābasa a [v. intrans.] to frown he frowned and turned away because the blind man came to him; * ābūsa name of Sura 80, Meccan sura, so-named because of
the reference in verses 1–16 to the story of the Prophet’s ‘Frowning’ at the blind man.

 Jacquemond (76:10) إِنّا نَخافُ مِنْ يَوْمَ يَبْعُسُ عَبْسًا فَمَضِرَا we fear from our Lord a frowning grim Day.

 عِبَقَرُ ُ –b–q–r this root is said to originate from the word ‘abqar, the name of the place which the ancient Arabs believed to be the home of the wondrous jinn. It is said also to be a name of a town, either in the Yemen or in ُ-al-Jaziratu, where cloth of great beauty is made. Some scholars, however, suggest that the word عِبَقَرُ came into Arabic from Persian long before the revelation of the Qur’an. The concepts associated with this root include genius, talent, poetical inspiration and rich floral types of carpet (revealing perhaps a Persian origin for the word). Of this root, one form, عِبَقَرُyy, occurs in a single place in the Qur’an: عِبَقَرُyy [n; nisbatun to ‘abqar] richly designed carpet مُتَكِّينٌ عَلَى رَفْقٍ حُضَرٍ وَعِبَقَرَيٌّ حَسَنٌ they will be reclining on green cushions and fine carpets.

 عِبَقَرُ ُ –t–b flight of levelled stone steps up a mountain, threshold, lintel, stairs; anger, to be angry, to reprove, to have a bone to pick with someone, to reproach a friend amicably because of an alleged hurtful action committed by him, to explain oneself, to seek forgiveness. Of this root, three forms occur five times in the Qur’an: yasta‘tibū once; yusta‘tabūn three times and ُ-al-mu‘tabūn once.

 فِيَوْمَيْنِ لا يَقْفُ الَّذِينَ فِي الأَرْضِ وَلا هُمْ يَسْتَعْتِبُونَ and even if they ask permission to make amends, they will not be among those granted such permission.

 فِيَوْمَيْنِ لا يَقْفُ الَّذِينَ طَمَّنُوا مَعْتَرِضَهُمْ وَلا هُمْ يَسْتَعْتِبُونَ on that Day the excuse of the unjust ones will be of no avail to them; nor will they be allowed to explain
away [their sins].

Those whose explaining of themselves is accepted and even if they ask permission to make amends, they will not be among those granted such permission.

—a’tada 14 times and atid twice.

We have prepared for the unjust ones Fire.

He utters not a single word but there is by him an ever-attentive observer.

—a’tiq, occurs twice in the Qur’an.

Atiq [quasi-act./pass. part.] mature, old, ancient; free (epithet for the Ka’ba) meaning either the Ancient House, so-named because it was the first house of God to be founded on Earth (3:96), or the Freed House because it was freed from human ownership, from the attack by the Abyssinians (narrated in Sura 105), from the Flood or from other such afflictions.

—a’tull [imper. V., trans.] drag and cast away violently take him and thrust him into the midst of Hell.

Utull [quasi-act. part.] ruffian, ignoble, coarse, rude, rough
hinderer of good, aggressor, sinful, and above all an infamous ruffian.

... –t-w/y to be excessively fierce, arrogant, violent, aggressive, to be disobedient, to offer mutinous opposition; (of tree branches) to dry up; to reach very old age, to be infirm. Of this root, four forms occur 10 times in the Qur’an: ‘atā five times; ‘utuww twice; ‘itiyy twice and ātiyatun once.

... ‘atā ū [v. intrans.] 1 to behave arrogantly, to violate the bounds of propriety, to become excessive (25:21) they have become too proud of themselves, and flagrantly violated all bounds of propriety [with prep. ʿu] to rebel against, to turn with disdain from obeying Futtuwa ʿan (44:51) ʿāmir ʿāmir fāḥidhukum al-saʿāda but they rebelled against their Lord’s command, so the blast took them.

... ‘utuw [v. n.] violating all bounds of propriety, insurrection, arrogance, ayyūb (25:21) they have become too proud of themselves and flagrantly violated all bounds of propriety.

... ‘itiyy [v. n.] 1 being dried up, becoming too old, infirmity (19:8) and I have reached the infirmity of old age 2 unruliness, being rebellious, brutality (69:19) dhimm iyya ʿālimun min kal ʿamr ʿāmilatū bihi al-râhman ʿāmilatū then will We seize out of each group those who were most disobedient towards the Lord of Mercy.

... āthā [act. part.] violent, fierce, raging (69:6) ʿāthā brīj sidrūr ʿātiyya as for the people of ʿād, they were destroyed by a violent roaring wind.

... –th-r a hole in which irrigation water collects, palm trees that get water from such pools; to stumble upon, to find, to trip; a slip of the tongue; dusty land. Of this root, two forms occur each in a single place in the Qur’an: ʿuthira and ʿuthāna.

... ʿuthira [pass. v.] to be found, to be discovered (5:107) ʿuthir unā liʿālimun istahfak inma if it is discovered that these two have committed a sin.
‘a’thara [v. IV, trans., no object, with prep. ʿالَّي] to cause to find, to cause to stumble upon ُوكُلُّمَا أُعُيّنْتُمِينَ عَلَيْهِمْ لِيُعْمَّرُوا أَنَّ (18:21) وَعَدَ اللَّهُ حَقًّا in this way We caused [people] to find them, that they come to know God’s promise is true.

- th-w/y tangled hair, to go haywire; to act wickedly, to harm, to cause mischief; male hyena, a crude unkempt person, a fool. Of this root, only ُعَتَّوا ta’thaw, occurs five times in the Qur’an.

ُعَتَّ النَّاسَ [imperf. v., intrans. with prep. ِبِ] to cause corruption, to cause destruction, to act mischievously (26:183) ُوَلَا أُعَتَّوا فِي الأَرْضِ مَفسَدِينَ and do not perniciously spread corruption on earth.

- j-b wonder, to admire, to like, a wondrous thing; conceive, conceived person. Of this root, six forms occur 27 times in the Qur’an: ُعَجَبَ ajiba eight times; ُعَجَبِتْ ‘ajiba 11 times; ُعَجَبْتُ ‘ajab once; ُعَجَبَتِ ‘ajab five times and ُعَجَبَتْ ‘ajib twice.

ُعَجَبَ ‘ajiba [v. intrans.] to wonder, to deem strange, extraordinary or improbable, to be surprised (7:63) ُأَعْجَبْتُمْ أَنْ جَاعَالْكُمْ ذِكْرُ مِنِّ رَبِّكُمْ عَلَى رَجُلٍ مَّنْ مَنْكَمْ لَيْنَذَكْرُوْم do you find it so strange that a message would come from your Lord—through a man in your midst—to warn you?

ُعَجَبَ ‘ajiba [v. IV trans.] ١ to cause to like, to please (57:20) كَمَثَلْ عَجَبَ أَعْجَبَ الْكَفَّارِ نُبْأةُ like rain the growing power of which delights the sowers ٢ to impress, to make a great impression on, to satisfy (9:25) وَيَوْمَ حَيْنَاءِ إِذَا أُعِجِّبْتُمْ كُتِبْتُمْ فَلَمْ تَعْفُ عَنْكُمْ شَيْئًا on the day of the battle of Hunayn when your numbers well impressed you but they availed you nothing.

ُعَجَبَ ‘ujāb [quasi-act. part.] most wondrous, incredible, amazing, most peculiar (38:5) أَجْعَلَ الآمِنَةَ إِلَيهَا وَاحِدًا إِنْ هَذَا لَشَيْءٌ عَجَبٌ how can he claim that all the gods are but one God? Indeed, this is a most peculiar thing [to claim]!

ُعَجَبَ ‘ajab [n./quasi-act. part.] wonder; wondrous, a puzzle; puzzling (72:1) فَقَالُوا إِنَّا سَمَعْنَا قَرَاءَةٍ عَجَبًا so they said, ‘We have
heard a wondrous recitation.’

عَجَبٌ [quasi-act. part.] strange, wondrous, puzzling, extraordinary

أَلْدَ واَنَا عَجَرُ وَهَذَا يُقَالُ شَيْخًا إِنْ هَذَا لَشَيْخٌ عَجِبٌ (11:72)
am I to bear [a child] when I am an old woman, and this, my husband, is an old man?–what a strange thing this is!

j–z posteriors, buttocks, (of palm trees) stumps; to hang back, to fail to perform, lack of strength, lack of ability, failure, to grow old; miracle, to out-perform. Of this root, seven forms occur 26 times in the Qur’an: عَجَرَ, ajaza once; عَجَرُ, a’jaza four times; عَجَّرٌ, ajza four times; عَجَّرَكَ, ajjaz three times; مُعَاجِزٍ, mu‘ajiz three times; مُعَاجِزٌ, mu‘ajiz once and مُعَاجِزٌ, mu‘ajiz 11 times.

عَجِزٌ, ajaza i (also عَجِزَ a) [v. intrans.] to fail to act, to be or become incapable of, to become powerless, impotent or unable to carry out something, to weaken (5:31)
am I not [even] able to be like this raven and cover up my brother’s exposed body?

عَجَرَ, a’jaza [v. IV trans.] 1 to prove incapable of, to outstrip someone, to frustrate someone (72:12)

وَأَلْدَ واَنَا عَجَرُ وَهَذَا يُقَالُ بِشَيْخٍ إِنْ هَذَا لَشَيْخٌ عَجِبٌ (11:72)

and we came to know that we can never outstrip God on earth and can never escape beyond His reach 2 to fall outside the capability of, to out-class someone (35:44)

وَأَلْدَ واَنَا عَجَرُ وَهَذَا يُقَالُ بِشَيْخٍ إِنْ هَذَا لَشَيْخٌ عَجِبٌ (11:72)

God is not such that anything in the heavens or on earth is beyond Him.

عَجَرَ, ajz [quasi-act. part., fem. of شَيْخُ shaykh] very old woman أَلْدَ واَنَا عَجَرُ وَهَذَا يُقَالُ بِشَيْخٍ إِنْ هَذَا لَشَيْخٌ عَجِبٌ (11:72)
am I to bear [a child] when I am an old woman, and this my husband is an old man?

عَجَرَ, a’jaz [pl. of n. عَجَرْ عَجْرُ ajur] stems, stumps, trunks (of palm trees) فَتُرى الْقُوَّمَ فِيهَا مَزَعَّمٌ كَأَنْهُمْ أَعْجَازُ نَخْلٌ خَوْيَةٌ (69:7) so you could have seen the people lying dead as if they were hollow palmtree trunks.

مُعَاجِزٍ mu‘ajiz [pl. of act. part. مُعَاجَزٌ mu‘ajiz of v. III] one who fights and contests with another in order to prove him less capable or incapable altogether, contentious (22:51)

وَالَّذِيْنَ سَعَوْا فِي
but those who strive to oppose Our messages and act contentiously.

mu‘jiz [act. part., pl. mu‘jiz] 1 one who proves others to be weak or outdoes someone else if you turn away, know that you cannot outdo God 2 one who is beyond reach he said, ‘It is God who will bring it upon you, if He wishes, and you are not beyond reach.’

ijāf [pl. of quasi-act. part. ‘aָjaf, fem. ‘ajfā’] lean, emaciated the king said, ‘I saw [in my dreams] seven fat cows being eaten by seven lean ones.’

ajila a [v. intrans.] to go in haste, to rush and I hastened to You, my Lord, so that You might be well pleased [v. trans.] 1 to cause to hasten, to make hurry up (20:84) and (7:150) did you wish to hasten the judgement of your Lord? 2 to hurry away from a task and leave it unfulfilled (in an interpretation of 7:150) have you left the command of your Lord incomplete?

ajala [v. II, trans.] to speed up, to give in advance, to hurry up He would hasten the chastisement for them.

‘aָjala [v. IV, trans. with prep. ‘an] 1 to cause to hurry away from, to cause to leave somebody/something in haste, to
urge to make haste (20:83) *what caused you to hasten away from your people?* 2 to cause to come before [others] (in an interpretation of 20:83) *what made you come ahead of your people?*

\*ta’ajjala\* [v. V, intrans.] to be in haste, to be in a hurry, to act ahead of the appointed time (2:203) *whoever hastens away [and leaves] after two days is absolutely without blame.*

\*ista’jala\* [v. X] [trans.] 1 to ask someone to hurry up, to expedite *they challenge you to hasten the punishment* 2 [no object, with prep. –] to desire the hastening of *it is what you sought to hasten.*

\*‘ajjal\* [v. n.] seeking to hasten, desiring to hasten *if God were to hasten for people the harm [they have earned] as they wish to hasten the good, their time would already be up.*

\*‘ajlatun\* [quasi-act. part/n.] immediate, urgent; life in this world, this transitory life *(2:18)* *if anyone desires the fleeting life of this world, We speed up whatever We will in it, for whoever We wish; *(75:20)* *the fleeting life* (in opposition to the *al-‘ājila* *(q.v.)*) this life, immediate, inferior or transitory.

\*‘ajal\* [v. n.] haste *(21:37)* *Man is composed from haste* (or, created from clay, or stinking black mud, according to the Yemeni dialect of Himyar, as reported by ‘al-Rāzī).

\*‘ajūl\* [quasi-intens. act. part.] too hasty, too impatient *(17:11)* *man is ever too hasty.*

\*‘ijl\* [n.] calf *(7:148)* *a calf in body that had a lowing sound.*

\*–j–m* fruit stones (particularly those of dates), seed, solid; to test by biting on; to be dumb; beast; those who cannot speak Arabic, obscurity. Of this root, two forms occur four times in the
Qur’an: ʿaʾjamīyy three times and ʿaʾjamīn once.

ʿaʾjamīyy [quasi-act. part., pl. ʿaʾjamīn] foreign, in a foreign tongue, non-Arab, non-Arabic (41:44) had We made it a foreign Qur’an, they would have said, ‘If only its verses were made clear! –what!? Foreign speech and an Arab [audience/messenger]?’

- ʿadda [v. trans.] 1 to count, to number, to reckon, to enumerate, an appointed time; plenty of; to be reckoned with; to get ready, readiness. Of this root, 13 forms occur 57 times in the Qur’an: ʿadda seven times; ʿaddada once; ʿaʾadda 16 times; ʿuʾidda four times; ʿadda twice; ʿaddin once; ʿaddadan 11 times; ʿaddatun three times.

إن َتَعْدُوا نَعْمَتَ اللَّهِ لَا تَحْصُلُواْ if you were to count God’s blessings you could never number them 2 to consider, to take for, to count among وَقَالُواْ مَا لَنَا لَا دَرْيُ رَجَالٍ لَّا كَنَا نَعْمَتُهُمْ مِنِّ الأَسْرَارِ and they will say, ‘How is it that we do not see [certain] men we used to count among the wicked?’

ِ ʿadda [v. II. trans.] to enumerate, to cause to increase, to compound ʿadd a who amasses riches, counting/compounding them [all the time].

وَإِنِّ اللَّهُ أَعَدَّ لِلْمُحْسَنِينَ (33:29) لَمْ تُنَاقِصُواْ for God has prepared for those of you who do good a great reward.

ِ ʿaʾadda [v. IV trans.] to prepare ʿaʾadda the waiting period divorced women have to observe) to reckon, to count/to demand fulfilment فَمَا لَكَ مِنْ عَيْنِهِمُ مِنْ عَدَدٍ ʿتَتَدُونِهِا then you have no right to exact of them a waiting period which you calculate (or, the accomplishment of which you exact).

ِ ʿadd [v. n., used adverbially for intensification] reckoning, counting; to the last one لَقَدْ أَحْصَأْهُمْ ʿعَدَاْ He has tallied them up, and counted them to the last one.
‘āddān [pl. of act. part. ‘ādd] one who reckons, one who counts, one who keeps an account (23:113) they said ‘We stayed a day or a part of a day, but ask those who keep count.’

‘adād 1 [v. n./n.] counting, enumerating; number (10:5) and [He] measured phases for it [the moon], so that you could know the number of the years (or, to learn how to count the years) and reckoning 2 [adverbial] in terms of counting *(10:5)* a great number of years [lit. years by counting]; so We sealed their ears in the cave for a great number of years.

‘iddātun [n.] 1 number (18:22) my Lord knows best their number 2 a fixed term, a stated period (2:185) that you may complete the prescribed period 3 [jur.] the waiting period divorced and widowed women have to observe before they can remarry (65:1) when you intend to divorce women, do so at a time when their prescribed waiting period can properly start and calculate the period carefully.

‘uddatun [coll. n.] equipment; preparation, provision (9:46) had they desired to go forth, they would have made preparations for it.

muḥammad maˈdūd [pass. part., fem. muḥaddatun, fem. pl. muḥaddat] countable, counted, reckoned, specified (11:104) We only delay it for a specified period; *(12:20)* very little money, a paltry sum [lit. countable dirhams]; (2:203) [lit. specific or, numbered days] the 10th, 11th and 12th of the month of Dhul-Hijjatu (the first of which is the Day, or the Feast, of the Sacrifice) during which the stoning of the devil and other rituals are performed by the pilgrim.

‘adas 3–4 a cry used in urging on a mule, to walk with vigour, to travel far and wide; lentils. Of this root, only ‘ūndas occurs once in the Qur’an.
of its herbs, its cucumbers, its garlic, its lentils and its onions.

and I am commanded to decide justly between you to offer as an equivalent, to compensate whatever compensation it might offer, will not be accepted from it to deviate, to turn away is there another god beside God?, [no!] but they are a people who deviate [from the obvious truth] (or, a people who deem [others] as equal [with God]) II to make straight, to put upright, to cause to be well-proportioned the One who created you, shaped you and well-proportioned you to consider, or set up, as equal to yet those who disbelieve set up equals to their Lord!

and when you judge between people, judge with justice; one who speaks out for goodness [lit. the one enjoining justice] [jur.] uprightness, impeccable character call two upright witnesses from amongst you the equivalent or the atonement of feeding the needy or the equivalent of that in fasting no compensation will be accepted from it [the erring soul] [adverbially] in justice the word of your Lord has been accomplished in truth and justice.

metal, place of permanent residence, to settle in; group of people, Paradise. The last sense is attributed by al-Suyūṭī to a
borrowing from Syriac. Of this root, only ʿadn, occurs 11 times in the Qur’an.

ʿadn [v. n./n.] everlasting, permanent, settling in (40:8) وَأَنْحَلُوْنَ ʿاَدْنَ الْأَيَّةِ وَعَدَّهُمْ [and] admit them to the Garden of everlasting abode You have promised them.

ʿd–w/l the two sides of a valley, to cross from one side to the other, to run, to pass, to infect, infection, calamity; aggression, animosity, enemy, corruption; to boycott. Of this root, 15 forms occur 105 times in the Qur’an: ʿa’dū three times; ʿa’dī three times; ʿa’dīyāt once; ʾa’dādār 15 times; ʿa’dw twice; ʿa’dār three times; ʿa’dān three times; ʿa’dāt once; ʿa’mātān six times; ʿa’dāww 42 times; ʿa’dārā seven times; ʿa’dārāt seven times; ʿa’dāwatun six times; ʿudwān eight times and ʿudawatun twice.

ʿa’dū [imperf. of v. intrans.] 1 to violate the commands, to transgress do not violate the Sabbath 2 to turn away from, to abandon and your eyes should not turn away from them.

ʿādā [v. III, trans.] to feud with, to treat or take, as an enemy, to exchange hostility with (60:7) عَمَّى اللّٰهُ أَنْ بَعَدَ الْإِنْقِلَابِ عَلَيْكُمْ God may well bring about affection between you and those of them you take to be an enemy.

yataʿādā [imperf. of v. V, trans.] to transgress, to overstep the limits (4:14) وَمَنْ يَعْصِي اللّٰهَ وَرَسُولَهُ وَيَفْعَلَ حَدًّا نَّبِيٌّ but whoever disobeys God and His Messenger and oversteps His limits.

ʿiṭādā [v. VIII, intrans.] 1 to assault, to commit an aggression 2 whoever commits aggression against you, attack him as he attacked you 3 to violate the commands, to act unlawfully you know about those of you who violated the Sabbath 4 to commit perjury فِيِّمَانَ بِاللّٰهِ يَسَادِتْنَا 5 أَحْقَ ۣمِن شَهَادَتِهِمْ وَۡمَا اعْتَدَّنَا let them swear by God, ‘Our testimony is
more worthy [of being accepted] than theirs and we have not [transgressed] perjured ourselves.’


‘adāwātun [v. n./n.] animosity, enmity, hostility فَأَعْرَضْنَا بَيْنِهِمُّ العَذَاوَةَ وَالْبَعْضَاءِ (14:5) so We stirred up enmity and hatred among them.

‘udwān [n./v. n.] 1 aggression, transgression 2 [v. n./v. n.] side of the valley 8:42 remember when you were on the near side [of the valley], and they were on the far side.

‘udwān [n./v. n.] side of the valley 8:42 remember when you were on the near side [of the valley], and they were on the far side.

‘ädī [act. part. pl. ‘ādūn, fem. pl. ‘ādīyāt ] 1 one who commits an aggression or violation 2 but whoever is forced [to eat such things] by necessity, rather than out of desire to transgress or violate the norms 2 those who charge, attack, raid 100:1 by the charging steeds panting [in their speed]; * the name of Sura 100, Meccan sura, so-named because of the reference in verse 1 to ‘the Chargers’.

‘uđūw [v. n./n.] [acting] aggressing قدَّمْتُمْ فِرْعَوْنَ وَجُنُودُهُ بِغَيْرِ غَيْرِ (10:90) and Pharaoh and his troops pursued them in aggression and tyranny.


‘udūw [v. n./n.] aggressing قدَّمْتُمْ فِرْعَوْنَ وَجُنُودُهُ بِغَيْرِ غَيْرِ (10:90) and Pharaoh and his troops pursued them in aggression and tyranny.
–dh–b (of water) to be sweet, to be pleasant, to be fresh, to be agreeable; to remove or deny sweet water, to torture, to cause pain; to be unable to eat because of extreme thirst; to go far; the tip of a pointed object. Of this root, six forms occur 373 times in the Qur’an: ʿadhdhaba 41 times; ʿadhab 322 times; ʿmuʿadhdhib twice; ʿmuʿadhdhibūn three times; ʿmuʿadhdhabūn three times and ʿadhb twice.

Yadā al-ʿarājin i. ʿa7āb an ʿadhab 1 to punish Dhūʾl-Qarnayn, either punish [them] or adopt towards them [a policy of] good treatment 2 to inflict harm upon ʿmuʿadhdhib ʿmuʿadhdhibūn [act. part. pl. ʿmuʿadhdhibūn] one who chastises, one who takes to task ʿmuʿadhdhabūn [pass. part. pl., sing. ʿmuʿadḥdhab] one who is chastised or you will be amongst those punished.

This is sweet, palatable.

–dh–r courtyard; a refuse dump; faeces; to cleanse; to excuse, justification; to forgive; virginity, modesty; hair growing on the cheeks; to become difficult; landmark. Of this root, five forms occur 12 times in the Qur’an: yaʿadhirūn five times; ʿadhr twice; ʿmuʿadhdhirūn once; maʿdhiratūn three times and maʿādhir once.

Yaʿadhir ṣawwalaʾ ʿadhb [imperf. of v. VIII intrans.] to apologise, to
make excuses, to explain oneself قَلْ لا تُعَذَّروا (9:94) say, ‘Do not make excuses.’

‘udhr [v. n./n.] apologising, excusing; apology, excuse (18:76) you have put up with enough excuse(s) from me.

مُعَذَّرون mu‘adhdhirūn [pl. of act. part. مَعَذَّرِ مُعَذَّرْ] those who give false excuses وَجَاءَ الْمُعَذَّرونَ مِنَ الأُعْرَابِ لِيَؤذَنُ لَهُمْ (9:90) and those of the desert Arabs with false excuses came in order to be permitted [to stay behind].

مَعَذَّرَةٌ ma‘dhiratun ١ [v. n./n.] excusing; excuse, apology فِيَوْمِ ذِلْكَ لَا يَتَغَضَّبُ الْمُدْخَالُونَ مَعَذَّرَتَهُمْ (30:57) on that Day the excuses of the unjust ones will be of no avail to them ٢ [adverbially] seeking pardon, exonerating oneself [we did what we have done] in order to exonerate ourselves before your Lord.

مُعَاذِرِ ma‘adhīr [pl. of مَعَذَّرَ مُعَاذِر] veils, screens; excuses; disputing بل الإنسان على نفسه بصيرةً ولو ألقى معاذيرَهُ (75:14) truly, man is a clear witness against himself [in another interpretation: there is an observer observing him] despite all the excuses he may put forward [also interpreted as: despite the veils he may place over his offences or, despite all his disputing respecting his offences].

ر–ب[r–b] the Arabs, the Arabic language, to speak out, to express one’s own thoughts, to be eloquent; to be affectionate; to correct someone; geographical location. Some scholars attribute the sense of ‘being affectionate’ to a possible borrowing from Syriac on the disputable grounds that this particular sense has no semantic connection with the central meaning with which the root, as a whole, is associated. Of this root, three forms occur 22 times in the Qur’an: ‘uruban once; عَرَبِيّ ‘arabiyy 11 times and أَعْرَابِيّ a‘rāb 10 times.


‘arabiyy [quasi-act. part.] Arabic, in Arabic (41:3) فَرَأَهَا عَرَبِيّ a Qur’an in Arabic.
The desert Arabs are mentioned in quranic verses 9:120 and 24:61. "It is not for the people of Medina and those of the desert Arabs around them to be lame, to walk with a limp; to ascend, flight of steps; zigzagging road, to zigzag; to call upon. Of this root, three forms occur nine times in the Qur'an: ُتَرُجُ ُتَرُجُ ُتَرُجُ. ُتَرُجُ ُتَرُجُ [imperf. of v. ُتَرُجُ, intrans.] to ascend (57:4) and which descends from the sky and which ascends to it.

 ولاَ ُتَرُجُ ُتَرُجُ [quasi-act. part.] lame (24:61) nor any blame upon the lame.

 ُتَرُجُ [pl. of n. of place/instrument ُتَرُجُ ُتَرُجُ] ladders, stairs, ascending roads and staircases upon which they ascend; * ُتَرُجُ the name of Sura 70, Meccan sura, so-named because of the reference in verse 3 to 'the Ways of Ascent'.

 ُتَرُجُ ُتَرُجُ ُتَرُجُ ُتَرُجُ type of truffle; date-palm stalk, dry date-palm stalks. Of this root, ُتَرُجُ, occurs once in the Qur'an.

 ُتَرُجُ ُتَرُجُ [n.] date-palm stalk and the moon, We have set it in phases until it goes back to being like a [shrivelled] old date-palm stalk.

 ُتَرُجُ ُتَرُجُ ُتَرُجُ ُتَرُجُ scabies; dirt, dung; shame, to disgrace, to be exposed; to be of bad character; to harm; needy, to seek hospitality, to seek alms. Of this root, two words occur once each in the Qur'an: ُتَرُجُ and ُتَرُجُ.

 ُتَرُجُ ُتَرُجُ [n.] that which disgraces, disgrace, shame; guilt (48:25) and there befell you guilt on their account.

 ُتَرُجُ ُتَرُجُ [act. part. of v.VIII ُتَرُجُ] hospitality seeker; alms seeker, beggar (22:36) and feed
the one who does not ask, and the one who begs.

- **r-sh** trellis, to erect a trellis, roof, thatching; couch, dais, throne; mechanism on the top of a well for drawing water; a group of stars. Of this root, four forms occur 33 times in the Qur’an: ya’rīshūn twice; arsh 26 times; urūsh three times and ma’rūshāt twice.

Ya’rīsh [imperf. of v. trans.] 1 to build, to thatch, to roof, to erect a trellis, to construct (7:137) and We destroyed what Pharaoh and his people had made and all that they had constructed.

Arsh [n. pl. arūsh, urūsh] 1 throne which of you can bring me her throne? (20:81:38) Lord of the Throne, the Sovereign; 2 he reigned as King (or, He established Himself on the Throne); 3 she has a great kingdom 2 dais, couch (12:100) and he led his parents to the couch 3 roofs, turrets (22:45) fallen in upon its turrets, in complete ruin.

Ma’rūshāt [pl. of fem. pass. part. ma’rūshatun] trellises (6:141) gardens supported upon trellises and gardens without such support [standing on their own].

- **r-d** width, to widen, to broaden, the middle; to show, to review; to offer; to contrast, to barter, to match up; to reject; to occasion, to accost, to happen accidentally; to hint, to insinuate. Of this root, 11 forms occur 79 times in the Qur’an: araḍā three times; urīda eight times; arrāḍa once; urūḍ twice; a’rada 32 times; arḍ four times; i’rāḍ twice; mu’rīḍān 19 times; arəḍ five times; urīḍ once; urūḍ twice and urūḍātun once.

’reṣā [v. conj.] 1 to offer (33:72) to the heavens, to the earth and the mountains 2 to present, to exhibit (2:31) then He presented them to the angels 3 to expose, to
show عرضنا جهنم يومذئد للكافرين عرضنا (18:100) and We will expose Hell, on that day, to the disbelievers in full view.

عرض عریدا [pass. v.] 1 to be put on view, to be exposed (yu'mūd 'taqarrūsūn la takhfī minkum ḥāfīzah (69:18) on that Day you will be exposed (or, you will be brought to judgement) and not one of your secrets will remain hidden 2 to be presented, to be put on view (يُعْتَرَضُ عليه بالعيش) the caftans of the dead (38:31) when, at the close of the day, well-bred light-footed horses were paraded before him.

عرض اتردة [v. II intrans., with prep. ل] to hint at, to insinuate

عِرَضَ أَعْرَضَ 2 no blame will be attached to you if you give a hint that you wish to marry [these] women.

عِرَضَ أَعْرَضَ 1 to turn away from, to reject (ومن أظلمت ممن ذُكر بآيات ربك فأعرض عنها) who could be more misguided than the person who is reminded of his Lord's messages and turns his back on them? 2 to ignore, to overlook (عَرَف بِعَضْنَةٍ وأَعْرَضَ عَنْ بَعْضٍ) he took [her] to task for [lit. pointed out] part of it and ignored the other 3 to let be, leave alone (سَيَجِلَوْنَ بِاللَّهِ لَكَ إِذَا اقتَلِبْتَ إِلَيْهِمْ أَعْرَضُوا عَنْهُمْ) when you return to them, they will swear to you by God in order to make you leave them alone.

عرض ar'd I [v. n. of v. عرض] عرض ولجنة عرضها كعرض السماء والأرض and a Garden whose breadth is as the breadth of the heavens and earth II [v. n. of v. عرض] عرض وعرضنا جهنم يومذئد للكافرين (18:100) عرضنا and We will expose Hell, on that day, to the disbelievers in full view.

عرض إعراض i'rudrād [v. n.] rejection, shunning, alienation (وإِن كَانَتْ أُمْرَاتُ بِحُزْنٍ فَبَعْضٌ أَوْ إِغْرَاضًا) and if a woman experiences rejection from her husband rejection or alienation.

عُرْضُونَ mu'ridūn [pl. of act. part. مُعَرَضُونَ] those who shun, reject or turn away from (كنا عندها معرضين (6:4) they turn their backs on it.

عرض عرائد [n.] 1 something transient * (8:67)
ephemeral riches and pleasures of this life [as opposed to that of the Hereafter]; an errand, gain, benefit were it a gain near at hand.

‘arīd [quasi-act. part.] extensive, far reaching، فَذَٰلِكَ أَرِيدْ (41:51) he is full of prolonged prayer.

‘ārid [act. part.] approaching on a broad front, a cloud traversing the sky، فَلَمِّا رَأَوْا عَرَضًا مَّسْتَقِيمَ أُوْدِيَّتِهِمْ (46:24) when they saw it as a traversing cloud approaching their valleys.

urdatum [n.] ready subject, butt; obstacle، وَلَا تَذْهَبُوا إِلَى اللّهِ عَرْضَةً لأَيْمَانُكُمْ (2:224) broadly interpreted either as: do not make God the butt of your oaths or, do not make God-backed oaths [not to perform a charitable act] an obstacle between you and doing good.

–r–f heights, facial features, mane; comb or crest of a bird; to recognise, to know, knowledge, to inform; mentor; divinations; to confess, confession; social norms, good deeds, charity; fragrance, perfumes. Of this root, 10 forms occur 70 times in the Qur’an:

‘arafa 18 times; عَرَفُ يُعْرَفُ ‘ʌruf three or four times;

ta‘āraqī three or four times; عَرَفَ ‘urf three or four times;
mawruf three or four times; مَعْرُوفَةُ ma‘rūfa three or four times;

‘arafa i [v. trans.] 1 to know, as they know their own children 2 to recognise and they came in to him and he recognised them 3 to know as فَدَخَلُوا عَلَيْهِ فُرِّقُهُمْ (12:58) but when there came to them something they knew [to be true] they rejected it 4 to recognise, to acknowledge, take to task (in a variant reading of 66:3 he took her to task for part of it (or, acknowledged [lit. recognised]) part of it and ignored the other.

‘yurraf [pass. v.] to be recognised، ذَٰلِكَ أَنْ يُعْرَفُ (33:59) this is more likely to make them recognisable.

He will admit them to the Garden [which] He
had made known to them 2 to take to task for, to point out an error (66:3) he took [her] to task for (or, acknowledged/poined out an error [lit. part of it] ) and ignored the other 3 to make fragrant (according to an interpretation of verse 47:6) He will admit them to the Garden [which] He had made fragrant (or, made familiar) for them.

yata’āraf [imperf. of v. VI, intrans. with prefix َـتـ elided] to become acquainted with one another, to get to know one another, to recognise one another (49:13) and We ordered you into nations and tribes, that you might get to know one another.

i’tarafa [v. VIII, intrans.] to confess, to acknowledge (9:102) and others confessed their sins.

urf [v. n./ n.] 1 norm, goodness (7:199) accept [from people] what comes easy [to them] (or, take to forgiveness) and enjoin goodness 2 [adverbially] like the mane of a horse, in succession, in a continuous series; in goodness and the mar’salate’ َأَرَافا (77:1) by the [winds] sent forth in succession (or, for spreading goodness).

ma’rāf 1 [pass. part./v. n.] 1 recognised norms, established principles, fairness and due to them [the wives] are [rights] similar to that which is incumbent upon them, according to what is recognised [to be fair] 2 [adjectival] charitable, compassionate, kind (2:263) َأَرَافَ a kind word [from a would-be giver] and forgiveness [from the would-be receiver of charity] II [ n., with the generic definite article in opposition to the المَكَرَ، al-munkar (q.v.)] goodness, virtues, actions or deeds the goodness of which is established by the accepted norms and theَأَرَافَوَانِ يَتَبَعُونَ they enjoin what is right, and forbid what is wrong.

ma’rāfatun [fem. pass. part.] known; reasonable, clear (24:53) َأَرَافَ قَلْ لا نَتَسْقَمْ مَعَ اسْتَمْعَة مَعَ َأَرَافَ tell them, ‘Swear not; [it is] reasonable obedience [that is required]’.

الَّآخَرَافُ َأَرَافَ َعِرَفَ heights, uppermost parts
of e.g. a mountain, sand dune or a wall; advanced knowledge. It is
variously interpreted as: the top of the wall separating Paradise
from Hell, a midway area between Hell with its torments and
Paradise with its blessings, or a body of great knowledge about
everyone who is tried on the Day of Judgement (7:46) and with men on the heights (or, in that area
or, with the knowledge of who-is-who), recognising each group
by their marks; * the name of Sura 7, Meccan sura, so-named
because of the reference in verse 46 to ‘the Heights’ that will
separate the damned from the saved on the Day of Judgement.

arafāt [n.] the name of a plain and its surrounding area,
some ten miles outside Mecca, where pilgrims must spend at least
part of the 9th day of the month of Dhul-Hijjāt (2:129) when you surge down away
from Arafat, remember God at the sacred place.

r–m mound of grain; great inundation, dam built across a
valley; multitude, strength, violence, evil; tree bark; to strip meat
off bones; a mole-rat. Of this root, r–m occurs once in the
Qur’ān.

arim [n.] various interpretations are given: the male of a
certain type of rat; dam; great flood or the name of the valley
where the dam was but they turned away, so We let loose on them the flood of the dam
(reference is made here to the bursting of the Dam of Ma’rib,
probably in the 2nd Century AD, which caused the collapse of the
Kingdom of Saba’/Sheba).

r–w loop, handle, hold, grip, link, buttonhole and the like; to
grip, to seize; to befall, to afflict, to come over; to desert, to let
down; extreme coldness; forlorn camels. A degree of
overlapping between this root and the root r–y exists, as
might be expected of corresponding and radicals. Of this root,
two forms occur three times in the Qur’ān: ⲱiṭarā once and
urwatun twice.

iṭarā [v. VIII trans.] to come over, to visit someone
with something, to overcome with, to afflict, to possess we say nothing but that some of our
gods have visited you with evil.

urwatun [n.] link, handle, bond, loop whoever surrenders his face
[himself] to God while doing good work, has grasped the firmest
handhold.

r–y remote open expanse of land, treeless area; nakedness,
to be naked, to become emaciated, to strip off, to strip meat off
bones; to evacuate. A degree of overlapping between this root and
root r–w exists, as might be expected of corresponding
and radicals. Of this root, two forms occur three times in the
Qur’an: ʿarā’ once and taʿrā twice.

taʿrā [imperf. of v. ʿariya, intrans.] to be or become
naked ʿarā’ [n] wide and open, barren, treeless land
for We cast him out, ailing and thin, onto a
barren, open shore.

z–b to move far away from inhabited areas, to be distant and
to live apart from everyone, to be without a spouse,
bachelorhood, celibacy. Of this root, ʿayzib yaʿzub occurs twice in the Qur’an.

yaʿzib [imperf. v., trans. with prep. ʿan] to become distant,
to slip off, to escape (the mind or the notice of)
not even the weight of a speck
of dust in earth or heaven is absent from [the knowledge of] your
Lord.

z–r to censure, to apply corporal punishment; to support; to
be tough; to be bad tempered; to honour. Philologists classify
under this root, the proper name ʿuzayr, but recognised it as
being of foreign origin. Of this root, two forms occur four times
in the Qur’an: ‗azzara three times and ‗uzayr once.

‗azzara [v. II, trans.] 1 to assist لَتَؤْمِنُوا بِاللهِ وَرَسُولِهِ (48:9) that you may believe in God and His Messenger, and you may support Him 2 to honour فَأَذَّنْنَا عَلَيْهِ وَعَزَّرْنَاهُ (7:157) so those who believe in him, honour and help him.

‗uzayr [proper noun] Ezra (Book of Ezra) (9:30) the Jews said, ‘Ezra is the son of God’ (Asad quotes Muslim sources including al-Tabari as attributing the worshipping of Ezra to some Jews of Medina).

‗az–z power, might, downpour, to be impregnable, to be hard, to be rough (e.g. land); to overcome; to support, to be near to one’s heart, to value highly; to be consoled; to cooperate, to be rare. Of this root, nine forms occur 120 times in the Qur’an: عَزُّ ‗aza once; عَزْرُ ‗azzara once; صَلِيْعَزْرُ ‗izz once; عَزْرُ ‗izz once; اِذْعَرُ ‗izzatun 11 times; عَزْرُ ‗azz 99 times, أُعُزِّ ‗a‘azz three times; عَزْرُ اِذْعَزُ ‗azzatu once.

‗azza [v. trans.] to overcome, to prevail over, to get the better of فَقَالَ أَكْفَنْهَا وَعَزَّزْنَى فِي الْخَطَابِ (38:23) and he said, ‘Put her in my charge’, and he got the better of me in the argument.

‗azza [v. II trans.] to reinforce, to strengthen (36:14) فَكَذَلْكَ هُمَّ فَعَزُّرُنَا نِئَالَثَا but they rejected both, so We reinforced [them] with a third.

‗izz [imperf. of v. IV أُعُزِّ ‗a‘azz] to exalt, to give power to You exalt whomsoever You will and abuse whomever You will.

‗ازَزَ [v. n./n.] support, strength لِيَكُونُوا لَهُمْ عَزَا (19:81) that they might be for them a support.

‗اِذْزَتَتْ [v. n.] feeling proud of فَأَذَّنْتَ لِهِ الرَّضُولَ بِالإِلْهِمْ (206:2) he was too arrogant to accept [lit. his pride led him to persist in his sinful ways] II [n.] 1 power, support (4:139) فَإِنَّ الرَّضُولَ لَنَحْيَا بِعَزَّةٍ فَرَعُونَ إِنَّهُ لَنَحْيَا by Pharaoh’s might, we shall be the victors.

‗ازِرَ [quasi-act. part./n., pl. أُعُزِّ ‗a‘izzatun] 1 mighty,
powerful is God not All-Mighty and capable of retribution? [an attribute of God] the Mighty ruler, governor, chief the governor’s wife is trying to seduce her slave dear, precious one! and you [yourself] are of no consequence among us well constructed, invincible, impregnable it is, indeed, an impregnable (or, a mighty/powerful) Book which falsehood cannot reach [prep. وَعِزْزَىٰ أَحْضَرْنِيهَا أَحْضَرْنِهَا أَحْضَرْنِيهَا أَحْضَرْنِيهَا أَحْضَرْنِيهَا أَحْضَرْنِيهَا أَحْضَرْنِيهَا أَحْضَرْنِيةَ the mightier will drive the more humble out of it more respected, more esteemed is my tribe more esteemed in your eyes than God?

العُزُّى ‘al-‘uzzā [proper. n.] one of the idols widely worshipped in Arabia in pre-Islamic times and considered by the pagan Arabs to be, together with Manāt and ‘allāt, God’s daughters will you [disbelievers] consider [the case of] ‘allāt and ‘al-‘uzzā and that third one, Manāt!?–Are you to have the male and He the female?

عزّلٌ azalla [v. trans.] to separate, to set apart, to keep away and whomsoever you wish of the ones you have [previously] set apart.

عزّلٌ azalla [v. VIII trans.] to separate oneself from, to stand apart from, to abandon, to distance oneself from, to boycott now that you have distanced yourself from them and from what they worship; so do not have intercourse with [lit. keep away
from] women during menstruation.

maʿzūlun [pl. of pass. part. مَزَولْ عَنْ] segregated, shut off, removed, barred (26:212) and Noah called to his son, who was [standing] apart.

Maʿzūl [v. n./adv. of place.] separation; a place far removed from the rest (11:42) ʿazama four times and ʿazm five times.

ʿazama I [v. intrans.] 1 to become serious, to become earnest (47:21) فِإِذَا عَزَمَتْ الْأَمْرُ ʿazm so if the one in command reaches a decision II [v. trans.] 1 to intend, to decide (2:227) but if they intend/decide to divorce 2 to solemnise, to conclude, to confirm 1 وَلَفَقَ الْعَهِدَ إِلَى عَامِدٍ مِنْ قَبْلِ فَنِسِيَ وَلَمْ نُعْمَى عَزَمًا We also commanded Adam before [you], but he forgot and We found him lacking in willpower; * [lit. the messengers of firm resolve] (either those who suffered particular hardships with endurance, e.g. Noah, Abraham, Job, Jacob and Jesus, or those who brought new legislation and endured hardships in trying to propagate them, e.g. Abraham, Moses and Jesus. Also said to apply to all the prophets with no exception—in spite of the reference to Adam, in (20:115), as lacking in willpower—on the ground that God would not select for the task of prophethood any but the resolute. See al-Rāzī] 2 seriousness عَزَمُ الْأَمْرِ (3:186) resoluteness of action(s)/undertakings, actions and modes of behaviour considered to be the mainstay of the teachings, worthy pious undertakings.

ʿaz-w a group of people, to attribute, to ascribe, to trace back,
to console, to support. Of this root, only عَزِيزٌ ُعْزِيْزَّونَ izîn occurs once in the Qurʾan.

عَزِيزٌ ُعْزِيْزَّونَ [pl. of n. عَرَةُ عزَّةٍ izatun] group, crowd, company عَنُّ النَّبِيِّ وَعَنِّ النَّشَالِ عَزِيزٌ (70:37) on the right and on the left in crowds.

سُ-ر left-handedness, pecuniary hardship, to be difficult, to disagree, to dispute; to be stuck; to be untamed. Of this root, six forms occur 12 times in the Qurʾan: تَعَسَّرْ taʿāsara once, غَسْرٌ asir once, عِسْرٌ usr five times, غَسْرَةُUSR† usratun twice, غَسْرِ ُعْسَرَةٍ usrā once; and غَسْرِ ُعْسَرَةٍ asīr twice.

تَعَسَّرْ taʿāsara [v. VI intrans.] to be too difficult for one another, to block each other’s way, to make it difficult for each other to come to an agreement (65:6) if you become too difficult with one another [and you do not come to an agreement] then another woman may suckle [the child] for him [the father].

غَسْرٌ asir [quasi-act. part.] hard, difficult, distressing, trying هذا يَوْمُ غَسْرٍ (8:54) this is a hard day.

غَسْرٌ usr [v. n/n.] hardship, difficulty غَسْرًا with difficulty shall be ease.

غَسْرَةُUSR† usratun [n.] 1 difficulty, hardship, adversity (9:117) theذينَ اتَّضَعُوا في سَائِرَةِ السَّاعَةِ those who followed him in the hour of adversity 2 financial *ذو غَسْرَةٍ ذو غَسْرَةٍ (2:280) someone in strained financial circumstances, short of money.

عَسْرَةُUSR†usrā [n.] adversity, hardship, wretchedness; stinginess فَسْتَبَرِّسِيَّةُ للعَسْرَةِ (9:10) We will smooth his way towards hardship (or, We shall make him more easily inclined towards meanness, We shall make it much easier for him to be stingy).

وَكَانَ (25:26) يَوْمًا عَلَى الْكَافِرِينَ غَسْرِ ُعْسَرَمَا it will be a grievous day for the disbelievers.

عَسْرٌ عَسْرًا (quadrilateral root derived from root عَسْرٌ عَسْرًا) wolf, hunting dog; to roam by night; to hunt by night; to seek, to
go after, to stalk; (of day light) to appear, (of night darkness) to descend. Of this root, only ُعَصُّا, occurs once in the Qur’an.

ُعَصُّا [v. quadrilateral. intrans.] to clear away, to pull away; to descend, to infiltrate, to seep in (81:17) by the night when it gradually descends (or, when it gradually lifts).

١٢٤٧٧—١٠١٨٩ this group of letters constitutes the entire second verse of Sura 42 (‘al-shûrâ ‘Counsel/consultation’), for the significance of this and similar letter groups occurring in initial positions in certain suras, see: القرآن الرّأي ‘alif–lâm–ra.

١٢٢٨٠—١٢٦٠١ honey, to sweeten with honey; to slip off; to deviate. Of this root, only ṣaṣal, occurs once in the Qur’an.

١٢٠١٠—١٢٥١٤ ṣaṣal [n.] honey, and rivers of clarified honey.

١٢٦١٥—١٢٧١١ to hope, to hope for, to expect, to anticipate, to look forward to, to be apprehensive, to fear. Of this root, only ṣaṣa, occurs 30 times in the Qur’an.

١٢٧١٦—١٢٧٢٥ ṣaṣa [verb of anticipation (فعل الرجاء)], always in the perfect, with following ُلَّنَّ and imperfect verb in the subjunctive] ١ hopefully (28:9) perhaps he may become of use to us ٢ possibly (2:216) it is possible that you may dislike something although it is good for you ٣ it may come to pass, it may be ordained (66:5) if he [the Prophet] decides to divorce you, it may come to pass that He will give him better wives in exchange for you.

١٢٧٣٠—١٢٧٢٨٣—one’s own family, clan, spouse, to live with, to be on intimate terms, to mix with, cohabitation; number ten and its associates; to be with child (used specifically for female animals), to conceive. Of this root, 12 forms occur 27 times in the Qur’an: أَشْهُرُهُمْ أَسْهِرٍ once; أَشْهِرٍ once; أَشْهُرُهُمْ three times; أَسْهَرُ أَشْهُرٍ three times; مَعْشَرٍ أَشْهُرٍ three times; مَعْشَرٍ أَشْهُرُهُمْ three times;
mi‘šār once; ‘ašhr seven times; ‘ithnā‘ ashrata three times; ‘ahada ‘ashara once; tis‘ata ‘ashar once; ‘asharatun twice and išhrān once.

‘ašir [imper. v. III trans.] cohabit, consort with, live with, deal with them (4:19) live with them in accordance with what is fair and kind.

‘ašir [n./quasi-act. part.] house-companion, companion, wife, husband, relative (22:13) and what an evil companion this is!

‘aširratun [n.] kinsfolk, clan (26:214) and warn your nearest kinsfolk.

‘ishār [pl. of quasi-act. part. ‘usharā‘] a ten month pregnant camel (81:4) when people become too distracted to carry out the most urgent tasks [literally interpreted as either: when pregnant she-camels in their tenth month are abandoned (out of a twelve month term, and so valuable and in need of constant attention) or, when clouds heavily laden with life-giving rain are ignored].

ma‘šar [n.] company, community, kinsfolk (6:130) of jinn and mankind!

mi‘šār [n., usually used with a negative sentence [not even] one tenth, a very small amount (34:45) and they have not attained even one tenth of what We gave to them [their predecessors].

‘ašhr [card. no., grammatically conditioned variant of ‘asharatun] ten of one tenth of any act whatsoever (6:160) whoever does a good deed, shall be repaid ten times the like of it.

‘ithnā‘ ashara [comp. no., fem. ‘ithnata ashrata] twelve (9:36) the number of months with God is twelve months.

‘ahada ‘ashara [comp. no.] eleven (12:4) in [a dream] I saw eleven stars.
تسعَة عشَرْ

العربية: تسعَة عشَرْ

الإنجليزية: nineteen

over it are nineteen.

ishrūn [card. no.] twenty

إن يكن منكَم عشرون (65) if there are of you twenty.

ع/ص/ب

ش–وـيَلٌ bad eyesight, inability to see at night, to be dim-sighted, to feel around aimlessly, to veer away from; evening, darkness, to make a distant light at night, to give a night meal. Of this root, four forms occur 14 times in the Qur’an: يَعْضُو yaʿshū imperf. of v. عشَةٌ to fail to see, to be blinded to (43:36) and whoever is blind to the remembrance of the Lord of Mercy.

ishā’ [n., used adverbially] the first part of the night marked by the disappearing of the twilight, evening وَجَاءَاهُمَا أَبَاهم عَشَاءٍ and they came to their father after nightfall صلاة العشاء (24:58) the night prayer.

اِشْيَىْ [n.] evening يسبحان باللهِ والإسراء (38:18) to sing the praises at evening and sunrise.

اِشْيَىْ [dimin. of عشَةٌ ‘ashā, pl. of quasi-act. part. عشامة ‘ashā’] blind, dim-sighted (in a reading of 12:16) and they came to their father [almost] blinded with tears.

اِشْيَيْاتُن [n.] an evening لم يلبتو إلا دنية أو ضحاها (79:46) they had not tarried but an evening or the mid-morning following it.

ش–ب tendons, bands, to wrap up; to stick to; gang, partisanship; to be prejudiced, prejudice, to be a fanatic; to gang up; creeper. Of this root, two forms occur five times in the Qur’an: عشبَتَن four times and عصبَبَ اَسْبَتَ اَسْبَتَ اَسْبَتَ اَسْبَتَ once.

اِشْبَتَن [n.] 1 group, company of people إن الذين (24:11) those who came with the flagrant lie are a group from among you 2 state of togetherness. لَنِذُنَّ أَكْلُهَا النِّذَّابَ (12:14)
if a wolf were to eat him when there are so many of us together.

Quasi-autonomous action: difficult, trying, grim, critical (11:77) this is a truly grim day!

Time, age, era, period, the afternoon; to be a contemporary; to be of age; to squeeze, to wring; hurricane, whirlwind, cyclone, rain clouds. Of this root, four forms occur five times in the Qur’an: ‘asīr twice; ‘āsr once; ‘asīr once; ‘asīr once and mu‘ṣīrāt once.

’asīr [imperf. of v. ‘asara, trans.] to press, to juice (12:36) I saw myself pressing grapes.

‘āsr [n.] 1 age, time; afternoon; afternoon prayer (103:1–2) I swear by the declining day [also interpreted as: by the passage of time, by the afternoon prayer or, by the time of the Prophet] that humankind are truly lost; * ‘āsr name of Sura 103, Meccan sura, so-named because of the reference in verse 1 to ‘the Declining Days’ or ‘the Passage of Time’.

‘iṣār [n.] hurricane, whirlwind (2:266) then a fiery whirlwind struck it.

Mu‘ṣīrāt either: wringers, strong wind that is said to wring rain out of clouds, or rain-bearing clouds (78:14) and We send down from the rain-bearing clouds (or, by rain-causing winds) cascading water.

Chaff, straw, dried herbage, ears of corn; to ripen; storm, to storm, to blow away, (of wind) to blow. Of this root, four forms occur seven times in the Qur’an: ‘asf three times; ‘āṣif twice; ‘āṣifatu once and ‘āṣifatūn once.

‘asf I [coll n.] dry leaves, dry blades II [v. n. used adverbially] storming and grain in dry blades
and winds violently storming.

and for Solomon [We] [harnessed] the stormy wind.
overlapping exists between this root and the root ع/ص/ي, philologists classify them together under a single heading. Of this root, two forms occur 12 times in the Qur’an: عص اً ašā 10 times and عصيّ išiyy twice.

قَالَ هُوَ (٢٠:١٨) عص اً. حَلَّ عصيّ [n., pl. عصيّ] stick, staff, crook ‘It is my staff,’ he said, ‘I lean on it.’

ع/ص/ي c–ṣ–y to disobey, to mutiny, to refuse, to defy, to be rebellious (also see: ع/ص/و c–ṣ–w). Of this root, four forms occur 32 times in the Qur’an: عص اً ašā 27 times; عصيّ išiyy twice; عصيّان maʾšiyatun twice.

إِنَّ أَخَافُ أَنْ عصيّتُ رَبِّي (٦:١٥) عصيّ I fear, if I disobey my Lord, the punishment of a dreadful Day.

ع/ص/ي [intens. act. part.] rebellious, one who is given to disobeying عصيّان ašā i [v. trans.] to disobey إِنَّ الشِّيَاطِنَ كَانَ لِلَّهِ عصيّاً (١٩:٤٤) indeed, Satan is rebellious against the Lord of Mercy.

ع/صيّان išyān [v. n./n.] disobeying; disobedience, mutiny (٤٩:٧) عصيّان and He has made hateful to you disbelief, transgression and disobedience.

مصيّة maʾšiyatun [v. n.] disobeying, disobeys, to do not confer with a view to sinful doings, aggression or disobeying the Messenger.

ع/ض/d–d upper arm; power; assistance, support, cooperation and door stop. Of this root, only عضد aḍud occurs twice in the Qur’an.

ع/ض/d–d upper arm عضد We shall strengthen you [lit. your upper arm] through your brother; ستَسْتَثْبَتُ عضدَاكَ بِأَخِيكَ (٢٨:٣٥)* and I would not take those who lead others astray as supporters.

ع/ض/d–d to hold with the teeth, to bite, to bite into; food, fodder; to adhere to. Of this root, only عضد aḍḍa occurs twice in
the Qur’an.

‘adda a [v. trans. with prep. عَلَى] to bite, to bite on
*وَيُومَ يَعْصُبُ الظَّالمُ عَلَى يَدْنَاهُ (25:27) on the Day the unjust will become
very remorseful [lit. bite on his own hand]; *تَعَضُّوْا عَلَيْكُمْ (9:119) they bite [their] fingertips in rage at you.

عَضّ—d–l muscle, to be muscular; to prevent, to compel; problem, puzzle, puzzling, acute. Of this root, only تَعَضُّوْنَهُ ta‘dulūhunna occurs twice in the Qur’an.

تَعَضّ—d–l/dil [imperf. v. trans.] to prevent, to hinder فلا تَعَضُّوْنَهُ أن يَنَكُّحُنَّ أَزْوَاجَهُنَّ (2:232) do not prevent them from remarrying their husbands.

عَضّ—d–h

عَضّ—d–h idin (see عَضّ—d–w).

عَضّ—d–w magic, sorcery; lying, falsehood, gossip; limb, to separate limb from limb, to dismember, part; to distribute. عَضْنَةُ idatun, which is derived from this root, is also classified by some philologists under the root عَضّ—d–h which denotes several types of great trees, (by camels) to defoliate such trees, to cut down such trees, to cut down. Of this root, only عَضّينَ idin occurs once in the Qur’an.

عَضّينَ idin [pl. of عَضْنَةُ idatun, or (according to those who derive this word from the root عَضّ—d–h) pl. of عَضْنَةُ idahatun] fragments, differing types; lies; poetry; magic spell, sorcery الذين جُعِلَوا الفَرَءاء عَضْنِينَ (15:91) those who cut the Qur’an into separate parts [describing some as lies, some as poetry, some as mythology and some as magic].

عَضْفُ—f–f side of the body, coats, robes; creeper plants; to fold, to bend, to lean on, to incline towards; to show kindness; to beseech, to implore. Of this root, only عَضْفُ ift occurs once in the Qur’an.

عَضْفُ ift [n.] side of the body نَافِئ عُضْفُهُ (22:9) acting arrogantly [lit. twisting his body, turning away].
‘-f-i to be without jewellery, to be without ornaments, to be featureless, to be without arms, to be idle, to be without work, to be without a leader, to be unattached, to make someone idle, to cause to be dysfunctional. Of this root, two forms occur once each in the Qur’an: عطّلت عطّللا [pass. v. II] to be rendered dysfunctional, to be ignored (81:4) when people become too distracted to carry out the most urgent tasks [literally interpreted as either: when pregnant she-camels in their tenth month are abandoned (out of a twelve month term, and so valuable and in need of constant attention) or, when clouds heavily laden with life-giving rain are ignored].

عطّللا [pass. part.] abandoned, deserted, ruined, caused to be dysfunctional (22:45) وقَسَرَ مَعِطَلَةٍ and now it has fallen upon its turrets, and [how many] a deserted well, and [how many] a lofty palace.

‘-f-e-w to give, to offer, to donate, gift; to handle, to deal with; to search for; to dare; to practise or engage in a certain type of work. Of this root, four forms occur 13 times in the Qur’an: أعطى أعطّي five times; أعطى أعطّي five times; أعطى أعطّي five times.

إنّا أعطّينا [v. IV trans.] 1 to give, to grant (108:1) الكَوْثَرَ We have given abundance to you [Prophet] (or, given you the river ‘al-kawthar (see ‘الكَوْثَرَ) 2 [with no following object] to give alms, to donate to appropriate causes (92:5) فأَمَّا مِنْ أَعْطَى وَأَتَى as for the one who gives and is mindful of God.

إنه أعطى [pass. v. IV] to be given (9:58) فَإِنَّ آنَى مِنْهَا رَضِيَوا if they are given of it, they are content.

‘-f-ta’tā [v. VI trans./intrans.] to commit; to take hold of; to give one another something; to dare, to become bold, to rush فَنَادُوْا صَاحِبِهِمْ فَعَاطَلَ فَعَقَرُ (54:29) but they called upon their companion and he grabbed [a sword/the she-camel] and hacked [at the camel] (or, and he rushed and hacked [at the she-camel]).
‘atā‘ [n./v. n.] gift, favour, donation (17:20)  

‘azīm, ‘azīm [pr. n. m] bones, a bone, to bone; to be or become powerful, great, grand, immense, to venerate, to measure up to; proud, arrogant. Of this root, six forms occur 108 times in the Qur’an:  

�ُعَظُّمُ yu’azzim twice;  
�ُعَظُّمُ yu’azzim once;  
‘أَزَّمُ 87 times;  
‘أَزَّمُ ‘azīm three times;  
‘أَزَّمُ ‘azīm twice and  
‘أَزَّمُ ‘azīm 13 times.  

�ُعَظُّمُ yu’azzim [imperf. of v. II. trans.] 1 to venerate, to respect, to observe  
وَمِنْ يُعَظُّمُ شَعَارَ اللّه  (22:32) whoever honours God’s rites  
وَمِنْ يُعَظُّمُ حَرَّمَاتِ اللّه  (22:30) to be in awe of, to consider too great to attempt  
whosoever stands in awe of the inviolable ordinances and prohibitions of God.  

�ُعَظُّمُ yu’azzim [imperf. of v. IV]  
‘أَزَّمُ ‘azīm, trans.] to make great, to magnify (65:5) and greatly increases for him the reward.  

‘أَزِيمُ [quasi-act. part.] 1 great (3:179) for you there shall be a great reward  
وَلِنَمْ فِي الأُخْرَةِ عَدَدًا عَظِيمَ 2 severe (2:114) and for them in the Hereafter there is a severe punishment  
رَجُلٌ مِنَ الْقَرِينِينَ (43:31) a distinguished man, from either of the two towns [Mecca and ‘al-Ṭā‘īf].  

‘أَزَّمُ a’zam [elat.] greater/greatest (73:20) and greater in reward.  

‘أَزْمُ ‘azm [coll. n., pl. ‘izām] bone (75:3)  
لَيْكُمْ الإِنسَانُ أَقْنُ (3:4) does man think that We will not put his bones back together?  
وَهُنَّ ٱلْمَعْظُومُ مَنِيَ (19:4) I have become too old [lit. the bones in my body weakened].  

‘عَفْرِيَتُ ‘ifrīt [n.] a member of the jinn, a genie, a powerful member of the jinn (so called because, as it is said, he knocks
down his adversaries and rolls them in the dust) (27:39) a powerful genie from amongst the jinn said.

c–w the small amount of milk which remains in the udder of a female animal after feeding her young, to suckle such an amount of milk, meagre quantity; austerity, modesty, chastity, to refrain from committing unlawful or shameful acts. Of this root, two forms occur four times in the Qur’an: يُستَعَفِّفَ three times and اِتَّعَفَّ three times and يُستَعَفِّفَ once.

yasta’if [imperf. of v. X intrans.] to check oneself from succumbing to the temptation of committing desirable but otherwise sinful acts, to check oneself against temptation, to guard one’s chastity and to guard oneself against the undiscerning might think them rich because of their self-restraint [from showing how needy they are].

c–w wasteland, dust, to grow wildly, (of camels) to grow thick hair; to forgo, to let go, to relieve, to forgive; to achieve without toil; to be in good health, to multiply in number; to seek one’s livelihood. Of this root, five forms occur 35 times in the Qur’an: ʿafa 26 times; ʿaqfa once; ʿufiya once; ʿaww twice; ʿawww five times and ʿaafin once.

ʿufa [v. intrans. with prep. ʿعَنِ] 1 to forgive, to absolve, to pardon (42:25) and He pardons bad deeds 2 to forgo, to waive (2:237) then [give them] half of what you had previously fixed, unless they forgo [their rights] 3 to increase, to multiply in number (7:95) and then We changed [for them] hardship into prosperity until they multiplied.

ʿufiya [pass. v.] to be forgiven, to be exempted from فَمَّنْ ʿغَفَّى لَهُ مِنْ أَخِيهِ شَيْء (2:178) but whoever is absolved of some of the penalty by his [aggrieved] brother.
afw [v. n./n.] surplus, spare (2:219) and they ask you what they should give: say, ['Give off' the spare'].

afuw [intens. act. part./n.] one who is disposed to forgiving others (58:2) but God is pardoning and forgiving.

عافٍ [pl. of act. part. عافى] one who forgives (3:134) and those who pardon [the offences of] people.

–q–b heels, to arrive at the heel of, to follow, to pursue, to investigate; eagle; to turn back; to repair; result; to avenge oneself; to punish; to interlace; obstacle; to detain. Of this root, 14 forms occur 80 times in the Qur’an: عاقبَ four times; عاقبَة four times; عاقبَة once; عاقبَة once; عاقبَة once; عاقبَة three times; عاقبَة once; عاقبَة four times; عاقبَة five times; عاقبَة 20 times; عاقبَة 32 times; عاقبَة 32 times; عاقبَة once and عاقبَة once.

يُعَيِّن يعِقِب [imperf. of v. II intrans.] to turn on one’s heels, to return (28:31) and وَلَّى مِنْهُا وَلَمْ يَعْقِبَ would not return.

عاقبَ [v. III trans.] 1 to punish, to take reprisals, to retaliate (16:126) if you have to take reprisals, do so in proportion to the injury you have been subjected to 2 to have one’s turn, to gain war booty (in an interpretation of verse 60:11) if any of you have wives who leave you for the disbelievers, should the community subsequently acquire [booty] from them, give those whose wives have gone [to the disbelievers] the like of what they had spent.

عِقَبَهُ [pass. v. III] to be punished, to be subjected to reprisals, to be retaliated against (22:60) so who retaliates in equal measure to the injury he had been subjected to.

أَعَقَبَ [v. IV doubly trans.] to cause to happen to
someone as a consequence or a result, to reward someone with, to pay back (9:77) فَأَعْطَنَهُمْ نِفاَةً فِي قَلْوُبِهِمْ so as a consequence He made hypocrisy settle in their hearts.

ُعَقَبٌ [v. n.] outcome, result (18:44) He is the best [to give a] reward and the best [to determine an] outcome.

ُعَقَبٌ [n., dual عَقَبَيْنَ, عَقَبِينَ, عَقَبَيْنِ] heel, posterity, descendants (43:28) and he made it a word enduring among his descendants; *بَتَلَّبٌ عَلَى عَقِبَيْهِ (6:143) and we are returned upon our heels, retracing our steps [into disbelief].

ٍعَقَبٌ [v. n./n.] retribution, punishment (40:22) He is indeed full of strength, severe in punishment.

ٍعَقَبٌ [n.] obstacle, difficult uphill track, steep mountain track (90:11) فَلا أقتحم العقبة will he not brave the steep path (or, difficult task)?

ٍعَقَبٌ [v. n./n.] 1 ultimate result, outcome, sequel (13:22) for those there will be the outcome of the final abode [Paradise] 2 reward (13:35) this is the reward that awaits those who are mindful of God; the disbelievers' reward is the Fire.

ٍعَقَبٌ [v. n./n.] 1 the end, consequence, the outcome (47:10) كَيْفَ كَانَ عَقِبَةُ الْذِّينَ مِن قَبْلِهِمْ how was the end for those before them 2 reward (7:128) and the [good] reward belongs to those who are mindful of Him.

ٍعَقِبٌ [act. part.] one whose job it is to reject or allow a decision made by another (13:41) God decides—no one can sanction or alter His decision.

ٍعَقِبُتٌ [pl. of fem. act. part. عَقِبَتَانِ] attendants perpetually acting in succession one after the other (13:11) for him are attendants [angels ranged], before him and behind him, watching over him by God’s command.
q–d knot, tangle, to tie, to complicate, to make difficult; to put together; to contract; to thicken, to coagulate; oath, alliance, pact; necklace; sand dune. Of this root, five forms occur seven times in the Qur’an: ‘عقد once; ‘اجدة once; ‘عقود once; ‘عقدت once; ‘عقدت three times and ‘عقد once.

عقد ‘اجدة [v. trans.] to tie a knot, to solemnise, to reach an agreement and those [with] whom your right hands have made a pledge (variant reading اعْدَتْ لَهُمْ لَا تَعَزِّمُوا عَقْدَتَكُمْ with whom your right hands have exchanged pledges), so give to them their share.

‘اجدة [v. II trans.] to solemnise an agreement or an oath, to conclude a solemn agreement or oath but He will take you to task with regard to what you solemnise by oaths.

عقود ‘عقود [pl. of n. ‘اجد] agreements, contracts, pacts you who believe, honour your agreements.

عقدت ‘عقدت [n., pl. عقود] 1 knot, stoppage and untie a knot in my tongue; *اختلفت في العقد (113:4) witches, sorceresses [lit. female blowers on knots] 2 agreement, contract, tie and do not confirm the marriage tie.

q–r the main part of one’s dwelling, real estate, landed property, residence; furniture; to slay by stabbing, to wound, to be savaged by an animal; to be barren, to be sterile; to be alcoholic; medicine. Of this root, two forms occur eight times in the Qur’an: عقر ‘اقرة five times and عقر ‘اقر three times.

عقر ‘اقرة i [v. trans.] to hamstring, to kill by stabbing فَمَعَاهِرُنا النَّافِقة and then they hamstrung the she-camel.

عقر ‘اقر [quasi-act. part.] barren, unable to bear a child and my wife is barren.

q–l tie, to tie up, stoppage, halter; brain, rational person, to judge as rational; to ransom, blood money; head of a group; fine
woman; taking refuge. Of this root, two forms occur 49 times in the Qur’an: ‘aqala once and ‘aytuln 48 times.

‘aqala [v. trans.] 1 to understand, to comprehend (2:75) يَعْقَلُونَ that they have understood it 2 to have the intrinsic ability to comprehend, to be sagacious, to reason (8:22) the worst of beasts in the sight of God are the deaf and dumb, who do not reason.

‘aqim [quasi-act. part.] 1 barren, sterile (of the womb or woman) to be barren; devastating, destructive; gibberish, futile and archaic. Of this root, ‘aqim occurs four times in the Qur’an.

‘aqif [act. part.] 1 one who devotes himself to something لَن نَّبَرِّحُ عَلَى عَاكِفِينَ we will never give up our devotion to it 2 one who is in seclusion [in a mosque], one who is in retreat وَأَتْمَ عَاكِفُونَ in the المساجد (2:187) while you are in retreat in mosques.

‘alq [p. pass. v., trans.] 1 to be curled or twisted, to cling to, to be constant, to devote oneself to, to apply oneself singlemindedly to; to isolate, to bar, to turn away from. Of this root, three forms occur nine times in the Qur’an: 2 to be curled or twisted, to cling to, to be constant, to devote oneself to, to apply oneself singlemindedly to; to isolate, to bar, to turn away from. Of this root, three forms occur nine times in the Qur’an: ya‘kuf once; ‘äkif seven times and ma‘kuf once.

‘alq [p. pass. v., intrans.] 1 to be curled or twisted, to cling to, to be constant, to devote oneself to, to apply oneself singlemindedly to; to isolate, to bar, to turn away from. Of this root, three forms occur nine times in the Qur’an: ya‘kuf once; ‘äkif seven times and ma‘kuf once.

‘alq [p. pass. v., intrans.] 1 to be curled or twisted, to cling to, to be constant, to devote oneself to, to apply oneself singlemindedly to; to isolate, to bar, to turn away from. Of this root, three forms occur nine times in the Qur’an: ya‘kuf once; ‘äkif seven times and ma‘kuf once.

‘alq [p. pass. v., intrans.] 1 to be curled or twisted, to cling to, to be constant, to devote oneself to, to apply oneself singlemindedly to; to isolate, to bar, to turn away from. Of this root, three forms occur nine times in the Qur’an: ya‘kuf once; ‘äkif seven times and ma‘kuf once.
‘alaq [mass. n.] clinging cotted mass (96:2) He created man from a clinging cotted mass; * حَلَقَ الْإِنْسَانَ مِنْ [2] the name of Sura 96, Meccan sura, so-named because of the reference in verse 2 to the creation of Humans from a ‘Clinging Mass’.

‘alaqatun [unit n.] a lump of clinging cotted mass (23:14) then We fashioned the seminal fluid into a clinging cotted mass.

mu‘allaqatun [pass. part.] suspended (4:129) leaving her, as it were, suspended.

–l–m mountain, landmark, mark, flag; a notch, slit, harelip; to mark; to know, to learn, to be acquainted, to inform, knowledge, learning, cognition and a learned person; the world, the universe. It has been suggested by some scholars that the word عَالَمٌ, meaning the world or the universe, which philologists derive from this root, is a very early borrowing from either Hebrew or Syriac. Of this root, 17 forms occur 854 times in the Qur’an: عَلَمْ ‘alima 381 times; عَلِمَ عَلَمَ ‘allama 39 times; عَلَمْ عَلَمَ ‘ulima twice; عَلِمَ عَلِمَ ‘ulim 13 times; عَالِمُ عَالِمٌ ‘alim 5 times; عَلَمٌ عَلَمَ ‘ulumā’ twice; معْلُومٌ عَلَمْ ‘ulumā‘ twice; عَلَمْ عَلَمَ ‘ulim 11 times; عَلَمْ عَلَمَ ‘ulim 49 times; عَلَمْ عَلَمَ ‘ulim 166 times; عَلِمَ عَلِمَ ‘alām 104 times; عَلِمْ عَلِمَ ‘alām twice; عَلَمْ عَلَمَ ‘alām 73 times and عَلَمْ عَلَمَ ‘alāmāt once.

‘alima a [v. trans.] 1 to know (6:50) nor do I know the Unseen 2 to learn, to become acquainted with (in one interpretation of 24:41) occurs 17 times: 2 in chapter 24:41 every [creature] has learned their own prayer and glorification [also: [of] each [creature] He knows its prayer and glorification] 3 to have a particular skill (3:167) if we knew how to fight (or, there would be a fight) we would have followed you 4 to identify, to recognise (47:30) if We pleased We could point them out to you [Prophet], and then you could identify them by their marks 5 to come to believe, to learn from experience (24:33) so make a contract
with them accordingly, if you come to know they have good in them 6 to discover, to come to realise and you shall discover which of us has the sternest punishment and the more lasting 7 to be aware of do not attempt the prayer while you are intoxicated before you have come to be aware of what you are saying 8 [with prep. ل and associated with God] to establish, to make it known, to demonstrate, to establish 9 (attributed to God in particular) to take to task, to punish, to reward (24:63) God may take to task [lit. is well aware of] those of you who steal away surreptitiously.

yulûm [pass. imperf. v.] to become known, to become apparent and He taught you that which you used not to know 2 to train and such predatory creatures as you train to hunt 3 to make known, to make something available for learning it is the Lord of Mercy who made known the Qur’an.

yallima [pass. v. II] to be taught and you were taught that which neither you nor your forefathers had known.

yata’llam [imperf. of v. V trans.] to learn they learned what harmed them.

‘âlim [act. part., pl. عالمون ‘âlimûn] 1 one who knows [an attribute of God] the Knower of the unseen and the visible 2 one who is aware long ago We bestowed right judgement on Abraham and We were well aware of him [his qualities] 3 one knowledgeable in, one skilled at 44:12
and we are not skilled at dream-interpretation 4 the wise, the one capable of learning, such are the comparisons that We draw for people, though only the wise can grasp them.

أَلَا يَحْسَبُ الَّذِينَ عَلَمَ أَنَّهُمْ أَكْبَرُ 23/;#23#23#23#23#23#23#23#23#23#23#23#23#23#23#23#23#23#23#23#23#23#23/;#23#23#23#23#23#23#23#23#23#23#23#23/;#23#23#23

and we are not skilled at dream-interpretation 4 the wise, the one capable of learning, such are the comparisons that We draw for people, though only the wise can grasp them.

أَلَا يَحْسَبُ الَّذِينَ عَلَمَ أَنَّهُمْ أَكْبَرُ 23/;#23#23#23#23#23#23#23#23#23#23#23#23#23#23#23#23#23#23#23#23#23#23/;#23#23#23#23#23#23#23#23#23#23#23#23/;#23#23#23

We gave him judgement and learning 3 information, knowing, awareness and we are not skilled at dream-interpretation 4 the wise, the one capable of learning, such are the comparisons that We draw for people, though only the wise can grasp them.

أَلَا يَحْسَبُ الَّذِينَ عَلَمَ أَنَّهُمْ أَكْبَرُ 23/;#23#23#23#23#23#23#23#23#23#23#23#23#23#23#23#23#23#23#23#23#23#23/;#23#23#23#23#23#23#23#23#23#23#23#23/;#23#23#23

We gave him judgement and learning 3 information, knowing, awareness and we are not skilled at dream-interpretation 4 the wise, the one capable of learning, such are the comparisons that We draw for people, though only the wise can grasp them.

Aَلَا يَحْسَبُ الَّذِينَ عَلَمَ أَنَّهُمْ أَكْبَرُ 23/;#23#23#23#23#23#23#23#23#23#23#23#23#23#23#23#23#23#23#23#23#23#23/;#23#23#23#23#23#23#23#23#23#23#23#23/;#23#23#23

We gave him judgement and learning 3 information, knowing, awareness and we are not skilled at dream-interpretation 4 the wise, the one capable of learning, such are the comparisons that We draw for people, though only the wise can grasp them.

Aَلَا يَحْسَبُ الَّذِينَ عَلَمَ أَنَّهُمْ أَكْبَرُ 23/;#23#23#23#23#23#23#23#23#23#23#23#23#23#23#23#23#23#23#23#23#23#23/;#23#23#23#23#23#23#23#23#23#23#23#23/;#23#23#23

We gave him judgement and learning 3 information, knowing, awareness and we are not skilled at dream-interpretation 4 the wise, the one capable of learning, such are the comparisons that We draw for people, though only the wise can grasp them.

Aَلَا يَحْسَبُ الَّذِينَ عَلَمَ أَنَّهُمْ أَكْبَرُ 23/;#23#23#23#23#23#23#23#23#23#23#23#23#23#23#23#23#23#23#23#23#23#23/;#23#23#23#23#23#23#23#23#23#23#23#23/;#23#23#23

We gave him judgement and learning 3 information, knowing, awareness and we are not skilled at dream-interpretation 4 the wise, the one capable of learning, such are the comparisons that We draw for people, though only the wise can grasp them.
investment. A'lam [pl. of n. 'alam] mountains, flags among His signs are the [ships] sailing in the sea, colossal as mountains (or, like [fluttering] flags).

'Alamîn [pl. of n. 'alam] 1 worlds, the universe, entire creation, all 1:2 Praise belongs to God. Lord of All 2 humankind (1:10) doesn’t God know best what is in the heart’s of humankind? 3 everyone, everybody they said, ‘Have not we forbidden you from [interfering between us and] all others?’

'Alamât [fem. pl. of n. 'alam]‘ alamâtun signs, landmarks and landmarks and the stars they find their way.

'–l–n to declare, to bring into the open, to announce, to reveal, declaration. Of this root, two forms occur 16 times in the Qur’an: 'a’lana 12 times and the one

'–l–w/y the overlap between root 'a’l/y (basically associated with the concept ‘to rise’ and root 'a’l/y (basically associated with the sense ‘to mount up’) is so great that in some cases it is not possible, or even desirable to draw a line of demarcation between them. The semantic scatter of these roots includes; height, exaltation, loftiness, honour, grandeur, to rise, to ascend, to tower, to mount, to overcome, to be arrogant, to be proud, pride, notables, tops and extras. The word 'illiyîn is regarded by some scholars as a borrowing from either Hebrew or Ethiopic. Of these two roots, 14 forms occur 70 times in the Qur’an: 'a’lâ six times; ta’lâ 22 times; 'ista’lâ
once; عَلَّيْنَ 11 times; "aliyyuٌ once; "aliyy 10 times; "aliyy four times; "uľyā one; عُلْوُوٌ "ulaww four times; عَلَّيْنَ 11 times; "aľānine;  "aľānine; "aľānine; "aľā nine times; "aľālaw twice; mutaʿāl 10 times; "aľa once; "aľa; "aľa; "aľa; لُيْبِيَّا "ilibīya twice.

"Alaٌ and "alaٌ I [v. intrans.] 1 to rise, to become exalted, to gain control ইন HPharaoh has exalted himself in the land 2 [with prep. on] to overcome, to overpower (23:91) and some of them would have tried to overcome others 3 [with prep. on] to be proud, to be arrogant (27:31) do not be too arrogant towards me and come to be in submission II [v. trans.] to conquer, to overrun, to overcome, to destroy utterly what they had overrun.

"Alaaٌ taʿaľā I [v. VI intrans.] 1 [in the perf., used interjectionally in referring to God] I to rise, to be sublime, to become exalted Fتعالى اللَّهُ الْمَلِكُ الْقَهْرُ (20:11) exalted be God, the True King; (16:1) فتعالى الله الملك الحق a formulaic phrase which usually follows the mention of God in association, particularly, with unworthy attributes Glorified and Exalted is He 2 [with prep. on] to rise far above, to be exalted above (16:3) exalted is He above whatever they associate [with Him] II [always in the imper.] come Fتعالوا قالوا في سبيل الله (3:167) come, fight in God’s cause.

"Istaʿlāٌ "istiʿalāٌ [v. X intrans.] 1 to gain supremacy, to prevail F", "أَفْلَحَ الْيَوْمُ مَنْ إِسْتَعْلَى (20:64) whoever prevails today is sure to prosper.

"Aľiٌ "aľiٌ I [act. part.] to be covering, to be clothing, to be all over عَلَّيْنَ 11 times; "aľiyatuٌ 1 lofty, sublime "aľiyatuٌ 1 lofty, sublime 1 lofty, sublime 1 lofty, sublime in a lofty Garden 2 dominant, in control (69:22) in جَنَّةٌ "anjaٌ in the Garden (10:83) for Pharaoh was dominant in the land 3 great, of special merit (38:75) are you being proud or are you of special merit? 4 despotic, haughty, arrogant (23:46) but they responded with arrogance; they were a haughty people III [n.] uppermost part,
We turned it upside down.

Glorified is He, and High Exalted far above what they say!

And we raised him to an exalted position; and we granted them a prevailing word of truth [also interpreted as: We granted them an exalted reputation].

The Exalted, the Most Sublime, the High.

We granted them the Book of the highest, the seventh heaven and the point of maximum
progress (see سورة المنتهى sidrat ʿal-muntahā), indeed!, the record of the truly good is in ʿilliyīn; and how will you come to understand what ʿilliyīn is?, a clearly written book witnessed by those brought near.

لـ ʿالا and the quasi-imper. ʿالا (عَلَى) as it is termed by the grammarians, are classified under this root alone. ʿالا conveys the sense of on, above, upon, on top of, over and various other context-bound senses as illustrated below. ʿالا occurs some 1439 times in the Qurʾān.

ʿالا I [prep.] contextualised occurrences of ʿالا (عَلَى) in the Qurʾān are associated with various concepts including I on, upon, above, aboard, either: a) physical place, as in (40:80) and on them and on [board] ships you are borne; وَعَلَّيْهَا and in (22:11) among people there is the one who serves God sitting on the fence [lit. upon the very edge] or, b) abstract such as rank or degree, as in (2:253) فُضّلْنَا بِعَضُبِّهِمْ عَلَى فِئَةٍ We favoured some of them above [the] others 2 by, at the side of (20:10) or I may find guidance by the fireside 3 responsibility is on God 4 [followed by if] in return for, on condition that (28:27) لَيْنَ أَرَى أَنِّي أَحْكَمَ إِدْخِلْنِي هَاتِينَ عَلَى أَنْ أَتَأْجُرْنِي I wish to marry you to one of these two daughters of mine, on condition that you hire yourself to me for eight years 5 against (28:28) أَيْمَا الأَجْلَانِ فَضِنْتُ فَلَا غَدَّرْنَ عَلَيْنِ whichever of the two terms I fulfil, let there be no censure of me 6 despite, in spite of (13:6) وإن رَبِّكَ لَذَا مِغْفُرَةً لِلنَّاسِ عَلَى ظَلَمَتِهِمْ your Lord is rich in forgiveness for people, despite their wrongdoing 7 for, on account of (2:185) ولَتَكُنوا اللّهَ عَلَى مَا هَيَّا مُتَكَلِّمٌ and to glorify Him for having guided you 8 out of (76:8) and they give food, out of love for Him (or, in spite of their loving to eat it themselves) to the poor, the orphan and to [the freed] captive 9 at a point in time (28:15) عَلَى هَيْنِ عَلَى أَخْلَقِهِ at a moment when its people were inattentive 10 with, towards (23:5–6) and those who guard their chastity except with their spouses 11 from, off (83:2) إذا أَكْتَلُوا عَلَى
الناس يُستَقُومُونَ those who, when [in buying and] taking the measure from people, demand it in full 12 about, concerning (7:105) لا أُقُولُ (7:105) على الله إلا الحقَّ that I do not say anything concerning God but the truth 13 in accordance with (6:135) نَاقِلُوهُمَا أُعَلِّمُوا عَلَى مِكَانِكُمْ my people, act in accordance with your ability/situation 14 in conformity with, in adherence to (24:64) He knows what you adhere to (or, He knows what state you are in) II [quasi-imper. v. (إِسْمُ فَعْلٍ أمْرٍ) be responsible for, keep to (5:105) عَلَيْكُمْ أنْسَكُمْ be responsible (or, you are responsible) for your own souls.

عمودٌ ـ m–d pillar, support, to support, to stab in the part called البطن ‘the pillar of the stomach’; chief, master, to depend upon; to intend; to approach, to undertake; to afflict with illness, to be severely ill. Some scholars attribute the word عمّاد ـ imād to an early borrowing from Aramaic. Of this root, four forms occur seven times in the Qur’an: تعَمَّدَ تَعَمَّدَ taʿammada once; عمّادٌ عامّدَ amad three times; عمّادٌ عامّدَ imād once and مَتَعَمَّدُ mutaʿammid twice.

تعَمَّدَ taʿammada [v. VI trans.] to act purposefully, to act intentionally [you will be blamed] only for what your hearts deliberately intend.

عمّادٌ عامّدَ amat [coll. n.] columns, pillars, poles, supports; lofty structures رفع السموات بغير عمّادٌ تَوَّرَتْها He raised up the heavens without [any] pillars you can see (or, without [any] pillars, as you can see).

عمّادٌ عامّدَ imād [n./coll. n.] pole, pillar, colonnade, support; lofty structure, building supported on a colonnade إِرْمَ ذَاتِ الْعُمَّادِ (89:7) ـ irām, [the city] with pillars/lofty structures [also said to mean: with tent-poles, enabling the dwellers to travel in search of pasture].

مَتَعَمَّدُ mutaʿammid [act. part. of v. V.] one who acts with full intention ومن قُتِّلَ مَتَعَمَّدُا (5:95) and whoever of you kills it intentionally.

عَمَّرُ ـ m–r age, life, life-span, to live long, to grow old; to cultivate, to inhabit, to populate; a haunted house; to intend; to worship;
headgear; a subgroup of a tribe. Of this root, 12 forms occur 27
times in the Qur’an: ‘amara four times; عَمْرَةُ nuʿammir twice;
‘عَمْرَةُ يُعْمَرُ; ‘عَمْرَةُ استَعْمَرَ; ‘عَمْرَةُ iʿtamara once; ‘عَمْرَةُ استَعْمَرَ; ‘عَمْرَةُ maʿmūr once; ‘عَمْرَةُ muʿammar once; laʿamruka
once; ‘عَمْرَةُ umur seven times; ‘عَمْرَةُ umratun twice; عَمْرَةُ ‘imrān three times.

‘امَرّا [v. trans.] 1 to populate, to cultivate, to make
habitable: وَأَنَّازَلُوهَا ٱلْأَرْضَ ۖ وَعَمَرُوهَا أَكْثَرَ مِمَّا عَمَرُوهَا (30:9) they dug up the
land and populated it more than they [the ones before them] had
done 2 to maintain; to frequent: إِنَّمَا يُعْمَرُ مَسَاجِدُ ٱللَّهِ مِنْ أَمْنَى بِۡ ٱللَّهِ (9:18)
the ones who frequent (or, tend) God’s places of
worship are those who believe in God and the Last Day.

نُعْمَرِ [imperf. of v. II trans.] (of God) to grant
longevity to, to cause to live beyond the normal old age (36:68)
he whom We allow to live into old age We
reverse him in [the process of his] creation [from strength
to weakness].

يُعْمَرُ [imperf. of pass v. II] to be caused/enabled to
live for a very long time, to be granted longevity (2:96)
 يَوْمَ أُدْخِلُوهُمْ لَوْ أَنْ تَدْخِلُوهُمْ أَيْنَ يُعْمَرُ أَفْ لْ سَنَةٌ
you would have to enter any of them would wish to be granted longevity for a
tousand years.

يُعْمَرُ [v. VIII intrans.] [jur.] to perform ‘umra (q.v.),
to visit the holy mosque in Mecca (2:158)
فِمِنْ حَجِّ الْبَيْتِ أَوْ اِعْتَمَرَ so for those who make major or minor pilgrimage to the House.

اِعْتَمَرَ [v. X trans.] to cause to settle, to cause to
inhabit, to cause to populate (11:61)
ho is He who brought you into being from the earth and made you
inhabit it.

مَعْطَرُ [pass. part.] frequented; well-kept by the
مَعْطَرُ the much-visited House.

مَعْطَرُ [pass. part. of v. II] one who is granted
longevity, one living beyond the normal old age (35:11)
وَمَا يُعْمَرُ مِنْ عَمْرٍ ولا يُفْقَحُ مِنْ عَمْرٍ إلاُّ فِى كِتَابٍ no one living long is granted
longevity nor is aught diminished from his [another’s] life-span,
but it is in a Record.

لاَ اِمْرُكَ la‘amrūka [interjection, consisting of (لاَم الابتداء), for emphasis, لَ اَمْرَ، longevity, لِ اَمْرِ, masc. pronom. suffix لُكَ by your life, upon your life, assuredly (15:72) لَ اِمْرُكَ اِنَّهُ لَ افِكِ سَكَرْتُهُمْ يَعْمَهُونَ by your life, they wander on in their delirium.

وَلَبِثْتُ قَبْلَ مِنْ عُمُّرَكِ سَبْعِينَ (26:18) umr [v. n.; n.] 1 lifespan and you spent among us years of your life; *أَرْضَ عُمُّرَ لَ (22:5) the most abject stage of life, the worst of life’s stages, very old age, infirmity 2 time, the passage of time (28:45) فَتَظَاوَ عَلَيْهِمْ عُمُّرُ for whom time dragged on 3 [adverbially] for a long time (10:16) فَقَدْ أَلَسْتُ قَبْلَ عُمُّرًا from before for I have lived a long time among you before it [came to me].

عُمُّرُةً umratun [n.] [jur.] a ritual visit, at any time of the year, to the holy places in Mecca; also referred to as the Minor Pilgrimage (q.v.) (2:196) وَأَلْبِسْهَا الْحَجَّ وَعُمُّرَةَ لِلَّهُ وُعِمِّرَةً, perform the major and minor pilgrimages for God.

عَمَّرَةً imāratun [v. n./n.] maintaining, tending; maintenance; building أَجْعَلْتُمْ سَفَرَةً الْحَجَّ وَعَمَّرَةَ الْمَسْجِدِ الْحَرَامِ ... do you consider giving water to pilgrims and tending the Sacred Mosque...?

عَمِرَانْ imrān [proper name] Amran (Biblical Amram, Exo. VI.18–20) the Qur’an (3:34–63) speaks of God’s choosing the House of Amran, together with Adam and the House of Abraham, and raising them above all others as a prelude to its account of the story of how one descendant of the house of Amran, the Virgin Mary, was chosen over all other women and purified and made fit for the task of bearing Jesus by direct command from the Archangel Gabriel (3:35) ... إِذَا قَالَ، اَمْرَأَتُ عَمِرَانَ ... [remember] when a woman of [the household of] ʿimrān said ...; *ألَّا عَمِرَانَ ʿimrān said ...; * name of Sura 3, Medinan sura, so-named because of the reference in verse 33 to ‘the Family of ʿimrān’.

عَمِيقٌ Amīq [m. m. = q. = q. depth, distant road, deep, to deepen; to contemplate. Of this root, only ʿامِيقَ occurs once in the Qur’an.
amiq [quasi-act. part.] deep, deeply, stretching (22:27) they will be emerging from every deep mountain pass.

–m–l work, action, activity, labour, achievement, profession, to serve, to employ, maker, doer; resrepresentative, governor. Of this root, six forms occur 360 times in the Qur’an: عمل amila 275 times; عمل amal 30 times; أعمال a‘māl 41 times; عمل عامل amil four times; عمل عامل عاملون âamilûn nine times.

عمل amila [v. trans.] 1 to do as for him who believes and does right 2 to act (17:84) that everyone does things in his own way [lit. everyone does things in accordance with that which is familiar to him]; اعملوا على مكانتكم do whatever you will [lit. act according to your ability/station] [you will be taken to task for it] 3 to make An عمل ساعات (34:11) [saying to him,] ‘Make full-length coats of mail.’

عمل amal [v. n./n. pl. أعمل a‘māl (v. n. and n. are particularly interrelated here)] 1 conduct, behaviour (11:7) which of you is best in conduct; * عمل غير صالح he is [an embodiment] of improper conduct 2 work/working, endeavours/endeavouring (3:195) I will not suffer the work of any one of you, male or female, to go unrewarded 3 deed/doing (28:55) for us are our deeds and for you are yours.

عمل âmil [act. part. n. pl. عاملون âamilûn] 1 one who acts 2 one who toils, one who labours (88:3) toiling, weary (or, constant); *عمالون على ها those whose job it is to administer charity funds 3 those wishing to achieve, those wishing to win God’s pleasure (37:61) for the like of this let the strivers [for the pleasure of God] strive 4 any one, an individual (3:195) I shall not suffer the work of any one of you, be it a man or a woman, to be lost.


\( ^\text{m} 
\)

- \( ^\text{m} \) turban; encompassing, general, common; to be strong, to become chief; the common people; uncle, paternal aunt. Of this root, three forms occur five times in the Qur'an: ‘\text{amm} once; ‘\text{am\'m} once and ‘\text{amm\'t} three times.

\( ^\text{m} \text{amm} \) [n. pl. ‘\text{am\'m} paternal uncle and the daughters of your paternal uncle.

\( ^\text{m} \text{amm\'t} \) [pl. of n. ‘\text{ammatun} paternal aunt...

\( ^\text{m} \) perplexity, confusion, to be perplexed, to be puzzled. Of this root, only ‘\text{y\'mah\'un} occurs seven times in the Qur'an.

\( ^\text{m} \text{y\'mah\'un} \) [imperf. of intrans. v. ‘\text{amiha}] to wander about blindly, to be confused (15:72) they wander on in their delirium 2 to flounder 2 just as they did not believe in it the first time, We will make their hearts and their eyes wavering, and leave them to flounder in their obstinacy.

\( ^\text{m} \) blindness, uncharted lands, thick black rain clouds, to become blind; to become obscure, to become misguided, to be ignorant, to be enigmatic. Of this root, eight forms occur 33 times in the Qur'an: ‘\text{amiya} six times; ‘\text{am\'m} (1) once; ‘\text{ummiya} once; ‘\text{am\'n} twice; ‘\text{am\'n} (2) 13 times; ‘\text{umy} seven times and ‘\text{um\'yan} once.

\( ^\text{m} \text{amiya} \) [v. intrans.] to become blind (5:71) and so became blind and deaf 2 to become obscure, to fail to find the way...

\( ^\text{m} \text{am\'m} \) (1) [v. IV trans.] to cause to be blind (47:23) and He blinded their sight.

\( ^\text{m} \text{ummiya} \) [pass. v. II] to be made obscure, to be hidden and He has given me mercy...
from Him, but it has been hidden from you.

عَمَىٰ [n./v. n.] blindness, obscurity, a mystery, misguidedness (41:44) and it is obscurity for them.

عَفْوٌ [pl. of عَمِّي] blind in the heart, misguided (7:64) إنَّهُمْ كَانُوا قُومًا عَفَوِينَ! they were a misguided people!

غَمِّيٰ ۙ (2) [n., pl. غَمِّيوُنَّ, غَمِّيِّا] 1 blind because the blind man came to him 2 misguided, blind to the truth (17:72) وأَنَّ مَنْ كَانَ فِي هِذِهِ أَعْمَىٰ فِي الْآخِرَةِ and whosoever has been in this [life] blind, will be in the Hereafter blind, and even further from the path.

عَنِ [prep. occurring some 464 times in the Qur’an] Contextualised occurrences of عَنِ in the Qur’anic text are associated with various concepts which include 1 departure from a point, off, from, either: a) physical, as in (7:27) فَبُنِىَ عَنْهُمَا لِنَاسِهِمَا stripping their garments off them to show them their shameful parts or b) abstract, as in (50:22) وَمَنْ كَانَ فِي هِذِهِ أَعْمَىٰ فِي الْآخِرَةِ We have removed your veil from you, so your sight is sharp this day 2 away from (40:37) وَخَذِّلْ عَنِ السَّبِيلَ and was turned away from the path 3 instead of, in the place of (40:47) فَيْلَ أَنْ تُنَادِيَ عَنْ كُلِّ نَفْسٍ فِي النَّارِ so will you be surrogates for us [in taking] a share of the Fire? 4 superiority, in preference to (38:31) إِبَّيْ أَحْبَّتْ حَبِّ الفَرَّارِ I have preferred the love of good things to the remembrance of (or, away from) my Lord [also interpreted as: I loved good things as a result of my remembering my Lord] 5 because of, on the strength of (11:53) وَمَا نَحْنُ بِنَابِئِي إِلَّا نُحْنَ نُعْمَيِّي so will you be surrogates for us [in taking] a share of the Fire? 6 about, concerning (15:51) وَنَبِّئُهُمْ عَنِ الْإِرْثِ ۖ إِنِّي أَحْبَبْتُ حَبِّ السَّبِيلَ I have preferred the love of good things to the remembrance of (or, away from) my Lord [also interpreted as: I loved good things as a result of my remembering my Lord] 7 one after the other, further (84:19) لَتَرْكُونَ طَرَقًا عَنْ طَرْقِ ۝ وَمِنْ يَنْبِلُ فَإِنَّمَا يَنْبِلُ عَنْ نَفْسِهِ whoever is stingy is so only against himself 8 against (47:38) وَهُوَ الَّذِي يُقِيلُ اللَّهُ عَلَى عِبَادِهِ whoever is stingy is so only against himself 9 from (42:25) وَأَهْلَاهُ ۖ وَهُوَ الَّذِي يُقِيلُ اللَّهُ عَلَى عِبَادِهِ whoever is stingy is so only against himself 10 after (23:40) عَمَّا قَلِيلِ لِيُصِبْحَنَ نَذَامِينَ after a little while they will be full of regret 11 above Glorified is He, and Exalted far above what they say! 12 redundant for emphasis (in
an interpretation of 24:63 and let those who do go against his command beware.

-\( n-b \) grapes, vine, wine. Of this root, two forms occur 11 times in the Qur’an: ʿ\( inab \) twice and ʿ\( a’nāb \) nine times.

-\( inab \) [coll. n.] grapes, vines (17:91) or [until] you have a garden of date palms and vines.

-\( a’nāb \) [pl. of ʿ\( inabatun \) and ʿ\( inab \)] several grapes; types of grape, vines and from the fruits of date palms and grape vines you take intoxicants and wholesome provisions.

-\( n-t \) a mountain which is difficult to climb, hardship, to cause hardship; corruption, sinning; to be overbearing, to be fastidious, to be finicky. Of this root, three forms occur five times in the Qur’an: ʿ\( anittum \) three times; ʿ\( a’natakum \) once and ʿ\( anat \) once.

-\( anita \) a [v. intrans.] to encounter great hardship distressing to him is your suffering.

-\( a’nata \) [v. IV trans.] to cause to encounter great hardship and ʿ\( a’natakum \) once this [licence] is for those of you who fear [that they might otherwise fall into] the burden [of sinning].

-\( n-d \) side, location, being at a point in time or place; to deviate, to oppose stubbornly, obstinacy, to be headstrong. Of this root, two forms occur 199 times in the Qur’an: ʿ\( anīd \) four times and ʿ\( inda \) 195 times.

-\( anīd \) [quasi-act. part.] stubborn, stubbornly hostile, tyrannical (74:16) he has been stubbornly hostile to Our revelation.

-\( inda \) occurs in the Qur’an only as an adverb of place (and
not of time, as it does elsewhere in the language) and is always in construct (إضافة), either with a noun or with a pronom. suffix, as in وإن تصب على سبيل يقولوا هذه من عذبك كل من عذب الله (4:78) *but when harm befalls them, they say, ‘This is from you [Prophet’]; say, [to them], ‘Both are from God.’* ًinda basically denotes the meaning of place, location or region, both physical and abstract, of a person or a thing with contextualised variations in the Qur’anic text which include the following: 1 at, in (8:35) their prayer at the House 2 near, near by, close by (53:14) سدة المُنتهى near the lote-tree of ultimate point of access; end point [beyond which no one can pass] 3 with (2:80) أَعْلَمْ أَنَّ عَذَابَ اللَّهِ عَبْدًا 4 in the sight of, in the estimation of (8:22) إن شرَّ الْذَّوَابِ عَذَابَ اللَّهِ hanging their heads low before their Lord 6 under the care of (17:23) يَهْبُونَ عَنْكَ الأَلْبَابُ if one or both of them reach old age under your care 7 in the presence of (49:3) عَنْكَ عَذَابُ اللَّهِ those who subdue their voices in the presence of the Messenger of God 8 possession (27:40) الْإِبْرَاهِيمُ الَّذِي عَلَّمَ مِنْ كِتَابِهِ وَالذِّي أَبْعَثْنَا عَلَيْهِمْ اِلْإِنْطَبْعَانَ the one who had knowledge of the Book 9 from (2:79) هَذَا مِنْ عَذَابِ اللَّهِ this is from God 10 [preceded by prep. من] from the bounty of, out of the free will of (28:27) if إن أتَمَّتْ عَشْرًا فَمِنْ عَذَابِهِ it will be a gift out of your own free will.

عَنْقٍ – n–q neck, to twist the neck, notables; to hug, to wrestle, to struggle; legendary bird (the phoenix). Of this root, two forms occur nine times in the Qur’an: أَعْلَقَ ْعَنْقًا ‘unuq twice and a‘nāq seven times.

فَطَّلَ مَسَاحًا مِنَ السُّوْقِ ْعَنْقَ أَعْلَقَ ‘unuq [n. pl. أَعْلَقَ] 1 neck (38:33) and he started stroking [their] legs and necks [in another interpretation: started to smite them, necks and legs, with the sword]; *وَكَلِّ كَمْشَا إِسْمَّانَ الْرَّمَضَانَ طَائِرَةٌ فِي عَنْقِهِ (17:13) and every human–We have made him completely responsible for his own deeds (or, tied him to his own destiny) [lit. bound his bird to his neck] 2 leader, chief (in an interpretation of verse 26:4) إن نَسَى نُزَرَ عَلَيْهِمْ مِنَ السَّمَآءِ عَلَايَةٍ if We wish, We can send down upon them from heaven a sign, so that their notables (or, necks) would
remain bowed before it.

\[ n-k-b \] spider, worms that infest honeycombs, to be twisted almost into the shape of a ram’s horns. Of this root, only \('al-\’ankabūt\) occurs twice in the Qur’an.

\[ \text{\'ankabūt [n.]} \] spider \(\text{\(\text{اللهيّ القويّ faces will become humble (or, downcast) before the Living, Eternal One.}\) \)

\[ n-w \] to be humble, to be subservient, to yield, to show humility, to submit, to humble oneself; to take by force, force, to take as prisoner of war, to be imprisoned; to show interest; to take something; to mean, meaning; title. Of this root, only \(\text{\'ana(t)}\) occurs once in the Qur’an.

\[ \text{\'ana [v. intrans.]} \] to become servile, to become humble, to be slowly; to become submissive, to bow \(\text{(20:111) \(اللهيّ القويّ faces will become humble (or, downcast) before the Living, Eternal One.}\) \)

\[ h-d \] covenant, agreement, promise; purity; safe conduct; to enjoin; to frequent; agreed time; known place; to inspect, to look for. Of this root, three forms occur 46 times in the Qur’an: \(\text{\'ahid} 11 \text{times and} \quad \text{\'ahad} 29 \text{times.}\)

\[ \text{\'ahid [v. trans., with prep.]} \] to charge, order, command \(\text{(2:125) \text{We commanded Abraham and Ishmael, ‘Purify My House’}}\) to make a covenant with \(\text{(7:134) \text{Moses, pray to your Lord for us by virtue of the covenant He has made with you.}}\)

\[ \text{\'ahad [v. III trans.]} \] to make a covenant with \(\text{(9:1) \text{those of the polytheists with whom you have made a treaty}}\) to promise, to pledge \(\text{(33:23) \text{among the believers are those [lit. people] who were true to that which they pledged with God.}}\)

\[ \text{\'ahd [n.]} \] covenant, pact, \(\text{(2:100) \text{All who have promised a deed would fulfill their promise.}}\)
**هـان**

*how is it that whenever they make a covenant (or, a pledge), some of them will renge on it?*  
2 a time of a past occasion or experience **فَأَطْلُ عَلَيْكُمْ العَهْدُ** (20:86)  
*has it been too long for you?*  
*since your receiving God’s assistance? or, since 1 [Moses] have been among you?* [also interpreted as: did the time of the Covenant seem too long for you?].

عَـ/و/د

"h-n" wool dyed in several colours, broken branches still attached to the tree, to relax. Of this root, only **عَـ/و/دٌ** occurs twice in the Qur’an.

عَـ/و/دٌ [mass. n.] multi-coloured wool (70:9)  
*and the mountains become like tufts of multi-coloured wool.*

عَـ/و/دٌ "w-j ivory, to be crooked, to be curved/twisted around, to bend up, to twist, to lean to; to divert. Of this root, only **عَـ/و/دٌ** occurs nine times in the Qur’an.

عَـ/و/دٌ [v. n./n.] 1 crookedness **أَنْزُل عَلَى عِبَادِه المُـبْنِينَ (18:1)**  
*who sent down the Book to His servant and made it free of crookedness*  
2 jutting up, peak (20:107)  
*who has no peak or trough in it for you to see*  
3 deviation, straying away (20:108)  
*on that Day, they will follow the summoner, from whom there will be no escape (or, who makes no exception in calling to all)*  
4 distortion

عَـ/و/دٌ "w-d stick, pole, branch of a tree; to go back, to rescind, to accrue, to be accustomed, habits, to repeat, to be experienced; appointed time or place, anniversary, feast day; to change to, to change; to visit. Of this root, seven forms occur 63 times in the Qur’an:**  
**عَـ/و/دٌٌ** 18 times; **عَرَّدٌ** 16 times; **عَـ/و/دٌٌ** 16 times; **عَـ/و/دٌٌ** 16 times; **عَـ/و/دٌٌ** once; **عَـ/و/دٌٌ** 16 times; **عَـ/و/دٌ** 24 times and **عَـ/و/دٌٌ** once.

عَـ/و/دٌ "v. intrans.] 1 to return **إِنْ عَـ/و/دٌ فِي مَلَكُومُ (89:7)**  
*if we were to return to your religion*  
2 to turn into, to become, to go back to a previous state (39:39)  
*the moon, We have set it in phases until it goes back to*
being like a [shrivelled] old date-palm stalk.

عيدُ 
\( \text{yu\textsuperscript{idd}} \) [imperf. of v. IV \\ أعادَ \( a\text{\textsuperscript{a}d} \) trans.] 1 to bring back, to restore (17:51) \( \text{فَسَفَطُوْنَ مِنْ يَعِيدُنا} \) then they will say, `Who will bring us back?' 2 to return, to send back (20:55) منْ فِئَتُكُمْ وفِئٍّيها\( \text{ينا} \) out of it We created you, into it We will return you 3 to repeat, to reproduce (85:13) إِنَّهُ هُوَ يَبِدُّهُ وَيَعِيدُ He it is who initiates (or, originates) and repeats (or, brings back); 34:49) جاء الحقُّ وَمَا يَعِيدُ the Truth has come, falsehood is dumbfounded, vanquished, powerless [lit. unable to initiate or repeat].

أعيدوا فيها (22:22) they will be returned into it.

عيدَ 
\( \text{a\textsuperscript{id}} \) [act. part.] one who returns, one who repeats (44:15) كَانُوا الأعذاب قليلاً إِنَّكُمْ عَذِبُونَ We are holding the torment back for a while--you are sure to return [to us] (or, to repeat your misdeeds).

مَعَادَ 
\( \text{ma\textsuperscript{id}} \) [n. of place or time.] appointed place or time لُزُلْتُكَ إِلَى مَعَادَ (28:85) He will surely be returning you to an appointed time/place.

عادَ 
\( \text{\text{\textsuperscript{id}}} \) [n.] an ancient Arab tribe descended from Shem, a son of Noah and ancestor of the Semites (Gen. X.21), and described as being of giant stature \( \text{وَأَدْكُروْا إِذَا جَعَّلْتُمْ خَلْفًا مِنْ بَعْضٍ عَادَ} \) and remember when He made you successors after `ad.

The people of `ād were a great tribe that dwelled in `al-`ahqāf (q.v.) a vast hilly desert region said to have extended between Oman and Ḥadramawt in Arabia. Their main city `a`ram (q.v.) was described in the Qur`an (89:7–8), as the city of lofty pillars, the like of which has never been created in the land. When their brother, the prophet Hūd, warned them against their worshipping of idols (said to have been the Goddess `allāt, q.v.) they called him a liar. They were punished for denying God and their mighty city was destroyed by a terrible wailing wind (69:6) that levelled everything to the ground and left the inhabitants strewn around like felled palm trees.

عيدَ 
\( \text{\textsuperscript{id}} \) [n.] festive day, feast day, festival

رَبِّنَا أَفْنِزْ عَلَيْنَا (14:114) our Lord, send down to us a
table from heaven so that it may become a recurring festival for those of us who are present and future generations.

\( \text{w–dh} \) refuge, protection, curtain, hideout, to seek refuge, to invoke the protection of; amulet, charm, incantation, tight circle. Of this root, four forms occur 17 times in the Qur’an: \( \text{‘adha} \) 10 times; \( u̇\text{trdh} \) once; \( \text{‘ista‘idh} \) four times and \( \text{ma‘ādh} \) twice.

\( \text{‘adha} \) [v. intrans.] to seek refuge, to seek protection \( \text{‘adha} \) [imperf. of v. IV] \( u̇\text{trdh} \) [imperf. of v. X, intrans.] to place under the protection of, to commend to the protection of God and I commend her and her descendants to Your protection from Satan, the accursed. \( \text{‘adha} \) [v. n. used adverbially] being in the refuge of, being the protection of \( \text{ma‘ādh} \) [lit. [we seek] God’s protection lest] we should take [anyone] other than the one with whom we found our property.

\( \text{w–r} \) loss of an eye, to be one-eyed, to be vulnerable, bad word, bad deed, defect, shame, something to be kept from the eyes, infamous person; difficult, uncharted road; to fall prey; to borrow. Of this root, two forms occur four times in the Qur’an: \( \text{awrat} \) twice and \( \text{awrat} \) twice.

\( \text{awrat} \) [n., pl. \( \text{awrat} \) 1 [jur.] parts of the body which should be hidden from the eyes or children who are not yet aware of women’s nakedness 2 [jur.] time of privacy, that time of the day or night when grown-ups are in seclusion and can lay down their garments
and, therefore, cannot be seen except by certain people of their kin (24:58).

If three of you believe, let your slaves and those of your family who have not yet reached puberty ask, on three occasions, your permission [to enter in your presence]: before the dawn prayer, and when you lay your garments aside at midday [siesta], and after the evening prayer—[these are] three times for privacy/nakedness for you (33:13).

God may know [take to task] the hinderers among you.

There is a degree of overlapping between some derivations of this root and the root علل (q.v.), particularly in the associated concepts of ‘to have many children’. Of this root, only تأولوا ta‘ūlū occurs once in the Qur’an.

If you fear that you cannot be equitable, then [marry only] one, or [turn to] [lit. what your right hands own] your slaves, in this way you are less likely to deviate [from the proper way] (see علل–ي–ل).

Year عام a year. عام eight times and عامين āmayn once.

Quasi-pass. part. من عواقب ًةن، أُرمو عِسَاقكُمُ وأُراكمُ ولا يضيعوا الحلمٍ. ًةن، أُرمو عِسَاقكُمُ وأُراكمُ ولا يضيعوا الحلمٍ.
ً ون—n herd of zebras; to be in a middle state, being middle-aged; tall palm tree; helper, backer, to assist. Of this root, five forms occur 11 times in the Qur’an: *‘a‘āna* twice; *تَعاونَ* twice; *ta‘awana* twice; *نَسَئَتْنَ* four times; *musta‘ān* twice and *عَوَانَ* once.

*‘a‘āna* [v. IV trans.] to assist and other people helped him with it.

*تَعاونَ* [imper. of v. VI intrans.] help one another, cooperate with one another and assist each other in charity and pious actions.

*نَسَئَتْنَ* [imperf. of v. X intrans.] to seek assistance استعينوا بالصبر والصِّلَاة (2:153) seek help through steadfastness and prayer.

*musta‘ān* [pass. part.] one whose assistance is sought, one who is beseeched and it is God whose help is sought in [overcoming] what you describe.

*عَوَانَ* [quasi-act. part.] (of an animal) neither young nor old, middle-aged إِنْها بُقُرْاً لَا فَارِضٌ وَلَا بَكَرٌ عَوَانٌ بَيْنَ ذَلِكَ (2:68) it is a cow [which should be] neither too old nor too young, but in-between.

ماعونَ (see ماعانَ m–n–n).  

ً—b large sack, bag for holding clothes and other belongings, bosom, confidant; to cause to be defective, to damage, to slander. Of this root, only *أَعِيبَ* occurs once in the Qur’an.

*أَعِيبَ* [imperf. of v. عِبَّا trans.] to render defective, to damage *فَأَرَدْتُ أَعِيبَهَا* (18:79) and I sought to damage it.

ً—r donkey, zebra; chief; pupil of the eye; to run away, vagabond; caravan, to measure; infamy, to exchange insults; to
borrow and loan. Of this root, only عَبِرَ ‘عَبِر’ occurs three times in the Qur’an.

عَبِرَ ‘عَبِرَ [coll. n., n.] camels, caravan of camel, pack or herd of animals (camels, donkeys or mules) (12:94) then, when the caravan had left [the town] behind, their father said, ‘I perceive Joseph’s scent.’

عَبِسَ [proper name] Jesus عِيسى أَبِي مُوسَى (4:171) the Messiah, Jesus, son of Mary, was only a messenger of God.

The character of Jesus features very prominently in the Qur’an, being mentioned over 25 times in the text. He is identified as being a Prophet sent to the Children of Israel and as a recipient of sacred scripture (61:6; 3:45–59). Particular emphasis is placed upon his human qualities (43:59; 9:30). The Qur’an refers to the miraculous nature of his conception, describing his mother Mary as a chaste woman (5:75). Reference is also made to his being bestowed with the ability to heal ‘the blind and the leper’ and to raise the dead (5:110). The Qur’an emphatically refutes the Christian doctrine of the Trinity at a number of junctures, referring to Jesus in the same vein as other venerated Prophets of the Old Testament (5:75; 4:163). Indeed, it uses the account of the creation of Adam to highlight parallels between Adam’s and Jesus’ status and conception (3:55); in a number of instances Jesus is described as being supported by the ‘Holy Spirit’ (2:87). Critically, the Qur’an refutes the notion of Jesus’s crucifixion, stating that he ‘was not killed, nor was he crucified, but so it appeared to them’ (4:155; 3:55).
и-ш state and way of living, life (particularly of animals), to live, to make one’s home in a particular place or with a particular person, livelihood. Of this root, four forms occur eight times in the Qur’an: عيشةَ ishatun twice; معايشاَ ma‘āshan once; معيشَةَ ma‘īshatun three times and معيشَ ma‘ ṣiyish twice.

ishatan [v. n./n.] way of living, mode of living (69:21) and so he will live a pleasant life.

ma‘āsh [v. n./n.] toiling for a livelihood; a livelihood, a living (78:11) and We made the day [for earning] a living [for toiling.

معيشَة ma‘īshatun [v. n.; n., pl. منعيش] ma‘ayish state of living, manner of living; victuals, means of subsistence, livelihood نحنُ قسمنا بينهمُ معيشتهمُ في الحياة الدنيا (43:32) We apportion out among them their livelihood in this life.

و–ل children, family, to have many children; to be underfed, to be dependent, to be poor; to deviate; to be conceited, to walk with a conceited gait. There is a certain degree of overlapping between this root and the root و–ل (q.v.), whereby the sense of ‘to have many children’ might be derived from either. Of this root, two forms, maybe three, occur once each in the Qur’an: عائلَةَ a‘ilan; عائلاَ caylatan (and, possibly, تقولوا ta‘ülū).

عائلاَ a‘il [act. part.] one who is in straitened circumstances, one who is needy, impoverished (93:8) and did He not find you in need and make you self-sufficient?

عائلاَ caylatan [v. n./n.] being in straitened conditions, poverty, want وَإِنْ خَفَتْ عَيْلَةُ فِسْوَفُ يَعْلَمُ اللّهُ مِنْ فَضْلِهِ إِنْ شَاءَ (9:28) and if you fear want, God will enrich you of His bounty, if He wishes.

تقولُ ta‘ül [imperf. of v. intran. عَلَأَل to have too many children (in an interpretation of 4:3 that is nearer (i.e., more likely) [cause] for your not having [too] many children (see ع–ل و–ل).

ن–ش–ل eye, eyesight, to see, to have beautiful eyes, to injure the eye, to give the evil eye, to spy, to ascertain, notables; water
spring; group of brothers. Of this root, six forms occur 66 times in the Qur’an: ‘ayn 18 times; ‘aynā seven times; ‘uyūn 10 times; ‘a’yūn 22 times; ‘aynī four times and ma’in five times.

‘ayn [n.] I [ dual ‘aynā, pl. ‘a’yūn] eye (90:8–9) did We not give him two eyes, a tongue and two lips?; * they see them twice their number with their very eye; *(9:28) a source of happiness/comfort for you and me [lit. a settling of an eye for you and me]; * and you will most definitely see it [lit. the eye of] absolute certainty; * that you might be reared under My own eye; *(11:37) and his eyes became blind [lit. white] (or, became flooded with tears) out of grief; * do not crave, do not look longingly at, do not envy, do not covet [lit. do not stretch your eyes]; *(21:61) bring him before the eyes of the people, openly, for all to see II [dual ‘aynā, pl. ‘uyūn] water spring *(76:6) a spring from which God’s creatures drink.

‘aynī [pl. of quasi-act. part. ‘aynā’] with large beautiful eyes (37:48) with them will be spouses—modest of gaze and beautiful of eye.

ma’in [n./n. of place.] spring, water source, flowing water *(23:50) and We brought them to shelter on a peaceful hillside with flowing water.

‘ayiya [y–y incurable disease, fatigue, to be ineffectual, to lack the ability or the strength to complete a task; riddle, inability to express oneself, to become dumbfounded. Of this root, only ‘ayiya occurs twice in the Qur’an.

‘ayiya ā [v. intrans.] to be incapable of doing something, to be incapable of acting in a certain way (50:15) were We incapable of the first creation?
/ghayn/

الفين 'al-ghayn the nineteenth letter of the alphabet; it represents a voiced uvular fricative sound.

غ/gh-r dust, earth, to gather dust, to remain, to depart, previous time; devastation, famine, poverty. Of this root, two forms occur eight times in the Qur’an: غبارتَن ghabaratun once and غابرين ghābirīn seven times.

غابرين ghābirīn [pl. of act. part. غابر ghābir] those who remain, who stay behind إنَّا مِنْ أَمْرِكَ أَهْلُكَ إِلاَّ امْرَأَتُكَ كَانَتُ مِنَ الغَابِرِينَ We shall save you and your household, except for your wife—she will be among those who stay behind.

غبارتَن ghabaratun [n.] dust covering, layer of dust *(80:40) وَوَجوْهٌ يُوْمَتْ عَلَيْهَا غَبَّرَةَ but some faces will have a layer of dust on them, will be very gloomy.

غ/gh-n to forget, to be lacking in judgement; to weaken, to deceive. Of this root, only تغابن taghāburn occurs once in the Qur’an.

تغابن taghāburn [v. n. of v.VII تَغَابِن taghābana] attempting to deceive one another, running each other down, bickering, outdoing one another, mutual forgetfulness/neglect *(64:9) يَوْمُ الْمَغَابِينَ Day of Judgement [lit. the day of bickering, or, of mutual neglect]; تغابن التغابن name of Sura 64, Meccan sura, so-named because of the reference in verse 9 to the ‘Day of Judgement.’

غ/gh-th-و debris, scum, dry vegetation, wanting to vomit. Of this root, only غَثاء ghuthāʾ occurs once in the Qur’an.
ghuthā [n.] scum, flotsam, dry vegetation, debris (87:4–5) who brought out the green pasture, then turned it into [dark] debris.

gh–d–r puddles of rainwater; to leave behind, to double cross, to depart; long plaied locks of hair. Of this root, only yughādir occurs twice in the Qur’an.

yughādir [imperf. of v. III, trans.] to leave out, leave behind, depart from what is it with this record?! It does not leave a small deed or a large one but it has counted it?!

gh–d–q great volume of water, heavy rain; fertile land, comfortable living, generosity of character. Of this root, only ghadaq occurs once in the Qur’an.

ghadaq [v. n. used adjectivally] abundant, plentiful, copious if they were to be upright on the path [the Faith], We would give them to drink water in abundance.

gh–d–w time between the break of dawn and the rising of the sun, to do things during such time; the morrow, future. Of this root, five forms occur 16 times in the Qur’an:  غدا  ghadā three times; غداة  غد five times; غداة  غدュュュュュュュュュュュュュュュュュュュュュュュュュュュュュュュュュュュュュュュュュュュュュュュュュュュュュュュュュュュュュュュュュュュュュュュュュュュュュュュュュュュュュュュュュュュュュュュュュュュュュュュュュュュュュュュュュュュュュュュュュュュュュゅAccessory  غدュュュュュュュュュュュュュュュュュュュュュュュュュュュュュュュュュュュュュュュュュゅAccessory غدا  ghadātun twice and غداة  غدュュュュゅAccessory غدュュュュゅAccessory غدا once.

غدا  ghadā u [v. intrans.] to go in the early hours of the morning غداة  غدュュュゅAccessory غدا and غداة  غدュュゅAccessory غدا on [to] جزء قاثرين (68:25) they left early, bent on their purpose [of depriving the poor].

غد ghad I [n.] tomorrow, the future and let every soul consider carefully what it sends ahead for tomorrow II [adv. of time]  غد tomorrow, on the day after today أرسله معا غدا يرجع ويتعب (12:12) send him with us tomorrow to run about and play 2 in the future وما تدري نفس ماأذا تكسب غدا (31:34) and no soul knows what it will reap in the future [lit. tomorrow].

غدو ghuduw [v. n/n.]  غدو the early hours *(7–36:24)*
people who are not distracted from the remembrance of God by either merchandise or sale offer praise to Him constantly [lit. morning and evening] in them [houses of worship] 2 the act of going out, the outward trip and [We subjected] the wind to Solomon; its outward journey [took] a month.

غَدَاءُ [n.] the morning *(18:28)*
morning and evening, constantly, all the time.

غَدَاءٌ ghadā’ [n.] midday meal *he said to his servant, ‘Fetch us our lunch!’*

gh–r–b sunset, the west, to travel westward; to leave home, to become a stranger, strange, obscure words; high sea waves; crow; black men. Of this root, eight forms occur 19 times in the Qur’an: غَرَابَةٌ gharaba twice; غَرَابٌ ghurāb twice; المَغْرِبِ al-maghrīb seven times; المَغْرِبَينِ al-maghrībayn once; المَغْرِبَةٌ al-maghārib once; غَرَابِيّّ gharbiyy twice; غَرَابِيّ ghurāb twice and غَرَابِيّ gharābīb once.

غَرَابَةٌ gharaba u [v. intrans.] (of the celestial bodies) to set غَرَابِيّةً غَرَابِيّ gharābīyya until, when he came to the place/time of sunset he discovered the sun setting into a murky pool.

غَرَابِيّةً غَرَابِيّ gharābīb [v. n.] setting of the sun غَرَابِيّةً غَرَابِيّ gharābīyya until, when he came to the place/time of sunset he discovered the sun setting into a murky pool; celebrate the praise of your Lord before the rising of the sun and before the setting [constantly].

الْمَغْرِبِ al-maghrīb [n. of place/time; v. n.] 1 the West, time or place of sun setting; sun setting غَرَابِيّةً غَرَابِيّ gharābīyya until, when he came to the place/time of sunset he discovered the sun setting into a murky pool; غَرَابِيّةً غَرَابِيّ gharābīyya until, when he came to the place/time of sunset he discovered the sun setting into a murky pool; God of God of All [lit. the East and the West].

الْمَغْرِبَيْنِ al-maghrībayn [dual n. of غَرَابِيّة] interpreted as either the two places where the sun sets at the summer and
winter solstices or the two setting places of the sun and the moon

Lord of the two risings and Lord of the two settings (or, the two places of rising and two places of setting).

'al-maghārib [pl. of مغرب magrib] the various places where the sun sets throughout the year, or the setting places of all the stars and planets (70:40)

 فلا أقسمُ بربِ المشارِق والمغربِ إذاً فادخِروا ... no indeed, by the Lord of the rising-places and setting-places [of planets?]. We are well capable ...

gharbiyy [quasi-act. part.] western, westerly, of the west

يفتح الله عزّ وجلّ بيتى في الأرض (5:31)
o God sent a raven scratching the earth.

gharābib [pl. of n. غريبة ghārib, used adjectively] black, jet (black)

ومن الجبال جدة بسٍ وحمرّ مختلطَ ألوانها وغريبَاتٍ (35:27)

and in the mountains, there are tracks/layers of white and red of various hues, and jet black.

dhurār [v. trans.] 1 to cause to be vain, to cause to be
conceited, to cause someone to have false ideas about himself

إذ يقولُ المنافقون والذين في قُلوبهم مرض غزّ هؤلاء دينهم (8:49) and [remember] when the hypocrites and those who have sickness in their hearts said, ‘The religion of these people has made them vain’ 2 to delude (57:14)

وغَرَّتَكَ الأهمِي (82:6) and false hopes deluded you

ما غرّكُ (82:6) to cause to think lightly of, to falsely embolden

برِتَّكُ الْكَرِيم what has emboldened you against your generous Lord?

ghurūr [n./v. n.] 1 deception, guile (7:22)

فَدُلِّهُمْ وَغَرْرُورُ so he led them on with guile 2 illusion (3:185)
and the present life is only the pleasure of illusion 3 delusion and what Satan promises them nothing but delusion.

gharūr [n.] deceiver, epithet for the Devil (31:33) and do not let the Deceiver delude you about God.

gh ṭaraf a [v. VIII, trans.] to scoop (with the hand or with a scoop) except for the one who scoops up with his hand just one handful.

ghurfatun I [n. of unit.] one scoop (with the hand or with a scoop) except for the one who scoops up with his hand just one handful II [n., pl. of ghurfat] room above ground level; elevated positions, places of honour (39:20) but those who are mindful of their Lord, for them are lofty chambers above which are lofty chambers built, with streams flowing beneath them.

ghərəqa [v. IV, trans.; pass. v. of ḥərəqa] to cause to drown (26:120) then We drowned the rest.

gharq [v. n.] going to the extreme, all the way, violently, strongly, energetically (in an interpretation of 79:1) by those pulling out forcefully.

gharaq [n./v. n.] drowning
till when drowning overtook him he said, ‘I believe.’

مُغَرَّقُونٍ [pl. of pass. part. مَغْرَقُ mughraq] one who is drowned (11:43) and the waves came between them and he was among the drowned.

gh–r–m loss, financial liability one takes upon oneself, to be in debt; lasting torment, aching love, fondness, heart; (of heat) scorching; opponent. Of this root, four forms occur six times in the Qur’an: غَارَامُونَ غَارَامٌ once; مَغْرَمٌ مَغْرَمُونَ مَغْرَمُ three times and مَغْرَمٌ مَغْرَمُونَ مَغْرَمُونَ once.

غَارَامُونَ غَارَامٌ [pl. of act. part. غَارَامٌ غَارَام] debtors, those incurring debts as a result of helping others (9:60) ... alms are only for the poor [...] and the ones who incur debt in their helping of others and in the way of God.

غَارَامٌ [v. n./n.] constant severe [torment], clinging, lasting our Lord, turn away from us the chastisement of Hell, for its chastisement is a dreadful, lasting anguish.

مَغْرَمٌ [n./v. n.] a liability, particularly financial, incurred not as a result of one’s own action; unjust fine or penalty, loss, debt unjustly incurred, imposition (9:98) and of the desert Arabs are those who consider what they spend [in the cause of God] as a financial imposition.

مُغَرَّفُونَ [pl. of quasi-pass. part. مُغْرَفُ mughram] tormented, left with heavy loss/debt (56:66) We are burdened with the debt [over what we have spent] (or, we are faced with destruction [because of the loss of our livelihood]).

gh–r–w to glue, to stick; wonder, allurement, to tempt; to incite, to rouse against, to stir up. Of this root, only أَغْرَيْنَا أَغْرِيْنَا occurs twice in the Qur’an.

أَغْرِيْنَا [v. IV, trans. with prep. لِ] 1 to incite, to rouse, to tempt, to encourage someone to take action against (33:60) لَنْ نَمَُّ لَمْ يَزْدُتُ آدابُ المُرْضَصِينَ والذَّينَ فِي قَلْبِهِمُّ مَرْضٌ وَالْمُرْجَفُونَ فِي المَدِينَةِ لَعَرَّبْنَهُ بِهِمْ if the hypocrites do not desist, nor the ones in whose hearts is sickness,
nor those who cause unrest in the city, We will rouse you against them 2 to stir up فآغررتُنَّي بينهمًا الغذاوة والبغضاء (5:14) so We stirred up enmity and hatred among them.

gh-z-l spindle, yarn, to spin; courtship; gazelle. Of this root, only ghazl occurs once in the Qur’an.

ولَّا تَكُونُوا كَالَّتِي (16:92) and do not be like a woman who spins her yarn into fibres after [it has attained] strength (i.e., do not fall into disunity having attained unity and strength).

gh-z-w to intend, to seek something, to strive; to invade a territory, to carry out a military offensive; sense, signification. Of this root, only ghuzzū occurs once in the Qur’an.

غَزَّتُ [pl. of act. part. غَازِى ghāzi] one who is participating in a military campaign, one who invades the territory of others (3:156) when they were journeying in the land or were engaged in military campaigns.

gh-s-q evening dusk, darkness of the night; bright red; extreme coldness, pus, foul fluid, to pour out, (of the eye) to water. Of this root, three forms occur four times in the Qur’an: غَسَق ghasaq once; غَسِيق ghāsiq once and غِسَاق ghassāq twice.

غَسَق ghasaq [n.] dusk or darkness of the night (17:78) to establish the prayer at the going down of the sun (or, the time it goes past its zenith) until the darkness of the night.

غِسَاق ghāsiq [act. part./n.] one entering into darkness; the moon; night or early part of the night (113:3) and of the evil of the darkness when it descends [also interpreted as: the night, the moon, or, the Pleiades] when it prevails.

غُسَاق ghassāq [intens. act. part./n.] pus, dark, foul fluid (38:57) this/this/this* حميم وعَسَاق* all this [will be theirs], let them taste it—scalding water, a dark, foul fluid.
gh–s–l washing, dirty water left after washing, to wash, to bathe, washed clothes, bath, washing place, filth. Of this root, four forms occur each in the Qur’an: ighsilu; taghtasilu; mughtasil and ghasilin.

ighsil [imper. of v. trans.] [jur.] wash, carry out the ablution in the prescribed manner فاغسلوا وَجوهَكم وَأَيْدِيَكُم إِلَى (5:6) wash your faces and your arms [lit. hands].

taghtasil [imperf. of v. IV. intrans.] [jur.] to wash oneself, to perform ritual body washing in the prescribed manner ولا جَنِبًا (4:43) nor [should you pray] when you are in the state of being junub (q.v.) […] until you have bathed.

mughtasil [n. of place/n.] a place for washing or bathing, water in which to bathe وَلَا طَعَامٌ إِلَّا مِن غَسِيلِين (69:36) and no food [for him] but of filth.

gh–sh–w to cover, to seek cover, to conceal; to overcome; to faint; to visit frequently. Of this root, 11 forms occur 29 times in the Qur’an: ghashiya 12 times; يغشى three times; يغشي three times; يغشيya once; يغشيha three times; يغشيha three times; يغشيha once; يستغيشي taghashsha once; غاشية twice; غاشية twice; غاشية twice; كثحاشث twice; كثحاشث twice; كثحاشث twice; كثحاشث twice and maghshiyy once.

ghashiya a [v., trans.] 1 to cover up, to enshrroud, to envelop وَكَثَّاهَا يَغْشَى هُمُ النَّارُ (14:50) fire will cover their faces 2 to envelop يومَ تأتي السماء بذَخَان مِين يغشي الناس (11–10) 44:10 the Day when the sky brings forth visible smoke that will envelop people 3 to overpower, to overtake, to faint, to lose consciousness نَفَعُونَا يَغْشَى طَائِفَة مَبْكُومُ (3:154) a sleep which overtook a group of you.

yugsh [imperf. pass. v.] to be covered, to be enveloped, to overcome; to faint, to lose consciousness يغش عليه (33:19) from the mawāt fainting because of [the approach of] death [lit. to be enveloped by the approaching death].
ghashsha I [v. II, trans.] to completely cover, to envelop (in one interpretation of verse 53:54 and so He enveloped them in whatever enveloped them [He had them engulfed in disaster] II [doubly trans] to cause something to cover or to overcome something else (8:11) remember when He made slumber overcome you, [bringing] inner peace from Him; (in one interpretation of 53:54 He caused to envelop them [by means of] whatever he used.

'aghshā I [v. IV trans.] to completely cover up (36:9) فَغَشَّاهُمْ فِيهِمْ لَا يَبَصُرُونَ and so We have covered them, that they cannot see II [doubly trans.] to cause something to cover something else (7:54) يَغْشِي اللَّيْلَ الْفَتْحَ يَغْشِيُهُمْ حَتَّى يَذِهَبَ اللَّيْلُ He makes the night cover the day, going after it swiftly.

'aghshā [pass. v. V] to be completely covered (10:27) كَأَنَّا غَشَّاهُمْ وَجَوَهُمْ قَطِعًا مِّنْ اللَّيْلِ مُظُلَّمًا as though their faces were covered with bits of the darkening night.

taghashshā [v. V trans.] to cover, euphemism for mating (with a female) (7:189) فَلَمَّا غَشَّاهُ حَمَّلَهَا حَمَّلَهَا خَفِيفًا when he covered her she bore a light pregnancy [lit. load].

'estaghashā [v. X, trans.] to search or reach for some means of covering or wrapping oneself up (71:7) جَعَلُوا أَصَابِعَهُمْ فِي الآدَّاهِمْ وَأِصَابِعَهُمْ they put their fingers in their ears and pulled their clothes over themselves.

ghāshiyatun [act. part.; fem./n., pl. غَاشُى َاتِ ghawāsh] something that covers or overwhelms; a covering, an overwhelming calamity (12:107) do they feel secure that an overwhelming calamity from God will not fall on them?; (88:1 the Day of Resurrection [lit. the one that overwhelms]; * the overwhelming name of Sura 88, Meccan sura, so-named because of the reference in verse 1 to ‘the Overwhelming Event.’

ghishāwātun [n.] covering, veil (2:7) and on their eyes there is a covering.

'al-maghshiyi ʿalayhi [pass. part. with prep ʿلَى]
one who is caused to lose consciousness (47:20)
looking at you [Prophet] with the look of one fainting because of [the approach of] the throes of death.

gh-Saharan to extort, to take by force, to rape, to scrape hair off the skin by sheer force. Of this root, only غصيبة ghasban occurs once in the Qur’an.

ghasb [v. n. adverbially used] by extortion, by force (18:79) behind them was a king who was seizing every [serviceable] boat by force.

gh-Saharan choking, to choke, to be crowded. Of this root, only غصتaton ghususatun occurs once in the Qur’an.

ghususatun [n.] choking and food that causes choking.

ghuṣṭun [n.] choking.

ghasive-prud ing rock; to be angry, to frown; to have a severe eruption of small pox; (of the eyes) to swell. Of this root, five forms occur 26 times in the Qur’an: غصب ghabda six times; غصب ghadab 14 times; غصب ghabban غصب maghadib once and مغاصب maghadhib once.

ghabda a [v. intrans.] 1 to be or become angry (42:37) and when they get angry they forgive 2 (of God) to condemn وغضب الله عليه ولعنة (4:93) God condemns him, and rejects him.

ghabd [n./v. n.] 1 anger; being angry (7:154) and do not exceed the limits in respect to it, lest My wrath descend upon you.

Ghabban [quasi-act. part.] angry so Moses returned to his people, angry and aggravated.

Magdhūb ‘alayhim [pass. part.] ones who are subjected to wrath, ones who are condemned the path of those You have blessed, not
those who are condemned.

مَعَاذِب mughādib [act. part. of v. III] one who is being contentious, one who is breaking ties with others (21:87): ُوُذَا النُّورِ إِذْ ذَهَبَ مَعَاذِبًا فَطَنَّ أَنْ لَنْ يَنَادِيَ عَلَيْهِ and [remember] Dhū ḥaʾal-Nūn, [the one with the great fish], when he went off breaking ties in anger, and thought We would not have power over him.

gh–d–d to be tender, to be young; to be affluent; to cast one’s eyes down, to show humility, to be modest, to check. Of this root, only يَغْضُب yaghudd occurs four times in the Qur’an.

يَغْضُب yaghudd [imperf. v. trans.] 1 to lower (one’s voice) وَأَقْصِدْ فِي مَعَاذِبِ وَأَغْضَبْنَ مِنْ صُوْكِكْ إِنْ أَنْكَرَ الْأَصْوَاتِ لْسَوْاتِ الحِمْرِ (31:19): go at a moderate pace and lower your voice, for the ugliest of all voices is the braying of asses 2 to cast down (the gaze) (24:31): and tell believing women that they should lower their gaze [be modest].

gh–t–sh weak eye sight; (of night) to be dark, to cause to be dark; to be difficult; to travel through the land. Of this root, only أَغْطَشَ aghtasha occurs once in the Qur’an.

أَغْطَشَ aghtasha [v. IV trans.] to make dark وَأَغْطَشَ لَيْبَاهَا (79:29): giving darkness to its night and bringing out its morning brightness.

gh–t–y to become full; to cover, to veil, to hide; to be overbearing, to become dark. Of this root, only غَطَاء ghītā occurs twice in the Qur’an.

غَطَاء ghītā [n.] covering, barrier, veil فَكَفَّنَا عَنْكَ غَطَاءً بَيْنَكَ (50:22): فِي صَرْكِ الْيَوْمِ حَدِيدًا but We have removed from you your covering, so your sight today is sharp.

gh–f–r to cover, to hide; helmet, cloak; large crowd of people; to pardon, forgiveness; large increase in wealth. Of this root, 11 forms occur 224 times in the Qur’an: غَفُّر gharfa 63 times; يَغْفَر yughfar twice; إِسْتَغْفَرَ `istaghfara 40 times; غَافِر ghāfir once; غافرين
ghāfiṣ 1 once;  غضرب 81 times;  غافر  غفور five times;  ghaffār  five times;  ghafār  28 times;  maghfiratun 8 times;  maghfarah  1 once and  mustaghfirah  once.

غفور ghafara i [v. trans.] 1 to forgive  غفور the Özob  إلا  الله (3:135) and who forgives sins but God? 2 to pardon (2:284) and  استغفر then He pardons whoever He will and punishes whoever He will.

 استغفرَ istaghfara [v. X, trans.] 1 to ask or to seek forgiveness of someone if they, having wronged themselves, had come to you and begged God for forgiveness, and the Messenger invoked forgiveness for them they would have found God forgiving, merciful 2 [no direct obj. with prep. ] to invoke forgiveness and the Messenger invoked forgiveness for them.

غفور ghāfār [act. part. pl. غافرون  one who forgives, pardons غافر the Özob  and  Forgiver of sins and Acceptor of repentance; * غافر name of Sura 40, Meccan sura, so-named because of the reference in verse 3 to the ‘Forgiving Lord’, also called the المؤمن ālāmān –m–n).

غفور ghafūr [intens. act. part.] [an attribute of God] very forgiving, one who is given to forgiving (39:53) إِنَّهُ الْغافرُ الرَّحيمُ He is indeed the Most Forgiving, Most Merciful.

غفور ghaffār [intens. act. part.] [an attribute of God] very forgiving, one who is ever given to forgiving ربَّ السَّمَوَاتِ (38:66) and  الأرض وما يَبْتَغُونَ الْغَفَارُ Lord of the heavens and the earth and all that is between them—the Mighty, the Ever Forgiving.

ghufrān [v. n. used interjectionally] forgiveness, pardon [grant us] Your forgiveness, our Lord!  غفورًا رَبّنا (2:285)

ghufūr [v. n/n.] forgiveness, pardon  لذُو مغفرة للناس and indeed, your Lord is full of forgiveness for people.

 wary’an (6:13) استغفر  إِبْرَاهِيمِ لاَ بَيْهُ إِلَّا عَن مَوَادِهِ وَعَدَّهَا إِلَيْهَا Abraham’s asking for
forgiveness for his father was only because of a promise he had made to him.

مُتَّعَفِّنَ [pl. of act. part. mustaghfir] one who asks for forgiveness (3:17) and those praying for forgiveness in the small hours of the night.

غ–ف–ل gh–f–l to neglect, to overlook, to forget, to be distracted; to be simple, to be unmarked; to be anonymous, to be of low birth. Of this root, six forms occur 35 times in the Qur’an: تُغَفِّلُونَ taghfulūn once; أُغْفِلُنا once; غافِل 10 times; غافِلُونَ غافِلُونٖ 17 times; غافِلاتَ غافِلاتٍ five times.

تُغَفِّلُ taghful [imperf. of v. غـفَلُ, غفّل, intrans.] to become inattentive, heedless (4:102) the disbelievers would [dearly] like you to beCOME heedless of your weapons and baggage.

أُغْفِلُنا aghfala [v. IV, trans.] to cause to neglect, to make oblivious, to cause to overlook and do not yield to him whose heart We have made oblivious to Our remembrance.

غافِل ghafil [act. part.; pl. غافِلونَ غافِلُونٖ] one who is inattentive, oblivious, heedless (14:42) do not deem God oblivious to what the evil-doers do.

غافِلاتَ ghafilat [act. part. fem. pl. غافِلةَ غافِلَاتٍ] heedless, innocent, unwary, unaware (24:23) those who accuse innocent/unaware believing married women are cursed, in this life and the next.

غَفَلَةَ ghafalatun [n.] oblivion, heedlessness, inattentiveness (21:1) closer to mankind draws their reckoning, while they are turning away, in heedlessness; (28:15) at a moment of inattentiveness, at a moment of heedlessness.

غ–ل–ب gh–lb (of the neck) to be thick and long, (of trees) to be leafy and full of branches, (of gardens) to be full of thick trees; to prevail over, to overpower, to defeat. Of this root, seven forms
occur 31 times in the Qur’an: غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غلب 1 غل
them [the plants] and they gain thickness, and rise straight upon their stalks.

\text{غلظ} ghali\v [quasi-act. part.] 1 harsh, severe (31:24) نضطرهم إلى عذاب غليظ We let them enjoy themselves for a while, then We drive them into a severe chastisement 2 callous, heartless, inhuman (3:159) ولو كنت فطا غليظ القلب لانفضوا من حولك and we had dispersed from about you 3 solemn, formidable, firm (4:154) وأخذنا منهم ميثاقة الالام and We took from them a solemn pledge.

\text{غلاظ} ghilaz\v [pl. n.] mighty, strong ones, firm, stern ملاكهة غلاظ شدأ and over it [Hell] are angels, stern and strong.

\text{غلظة} ghilzatun [n./v. n.] severity, harshness (9:123) ول他们在ك غلظة and let them find harshness in you.

\text{غلـف} ghl\v–f to cover, to wrap, to seal; to be uncircumcised; to be covered with vegetation. Of this root, only غلف ghulf occurs twice in the Qur’an.

\text{غلـف} ghulf [pl. of quasi-act. part. *aghla\v] enveloped, sealed up (2:88) وقالوا قلوبنا غلف they say, ‘Our hearts are impenetrably wrapped up [against whatever you say].’

\text{غلـق} ghl\v–q to close, to shut, to lock, to bolt; to be impatient, to be dumbfounded. Of this root, only غلقت ghallaqat occurs once in the Qur’an.

\text{غلـق} ghallaq\v [v. II, trans.] to shut tightly, to shut several things غلقت الأبواب (12:23) she bolted the doors.

\text{غلـل} ghl\v–l extreme thirst; to bar from drinking; shackles, to shackle; treachery, animosity, hatred; to confiscate; to purloin, to yield, to produce, to earn. Of this root, five forms occur 16 times in the Qur’an: غلّ ghalla four times; غلّat ghallat once; غلّ ghill three times; غلّ on al-aghla\v six times and غلّ مغزلة maghlulatun twice.

\text{غلـل} ghalla u I [v. intrans.] to defraud, to purloin (3:161) وَمَا كَانَ لِلَّدِي يُعَلَّ it is inconceivable that a Prophet would ever purloin
[something from the battle gains] (or, according to another interpretation: act unfaithfully) II [v. trans.] to shackle, to tie up 
(69:30) take him, and put him in shackles.

ghulla [pass. v.] to be tied up, to be shackled, to be 
immobilised *5:64 [interj.] fettered are their hands!, 
may their hands be fettered!

ghill [n.] hatred, bitterness, rancour (15:47) صُدُورِهِمْ مِنْ غَلَّ and We will remove whatever rancour there is in 
their hearts.

aghāl [pl. of n. غلَّ] fetters, collars, shackles (36:8) إِنّا جُعلْنَا فِي أَعْمَاقِهِمْ أَغْلَالًا فَهُمْ فِي أَعْمَاقِهِمْ مَفْضُوحُونَا We have placed 
collars on their necks, right up to their chins, so they have their 
heads forced up.

mッグلِتَةٌ maghiltatun [pass. part.] shackled, tied up (5:64) وَلا تَجْعَلُ ذَٰلِكَ مَغْلِتَةً إِلَى غَلَّ We have placed 
the Jews have said, ‘God’s hands are tied’;

ghulām [n., pl. غَلَّمَان] 1 boy (12:19) يَبْيَضُّ هَذَا غَلَّمَانَ good news! Here is a boy! 2 son (19:20) إِنِّي يَوْمَذَاكِ لِي غَلَّمَانَ وَلَمْ يَحْمَسْتَيْي otherwise can I have a boy/son, when no mortal has touched 
me? 3 manservant (52:24) وَيَطُوفُ عَلَيْهِمْ غَلَّمَانَ لَهُمْ and there go 
around [waiting upon] them menservants of their own.

ghulām [v. غَلَّم] ghulām to be excessive, to run too fast, to go too high, rashness 
of youth; to be expensive; to value highly; (of plants) to be thick 
and leafy. Of this root, only تَغْلُوا occurs twice in the 
Qur’an.

taghūl [imperf. of v. غَلَّ] to be excessive, to 
exceed the norms of propriety (4:171) يَبْيَضُ الْكِتَابُ لا تَغْلُوا فِي دِينِكُمْ وَلَا تَغْلُوا عَلَى اللَّهِ إِلَّا الْحَقَّ people of the Book, do not go to excess in your
religion, and do not say anything about God except the truth.


gh–l–y to boil; type of perfume. Of this root, two forms occur in a single place each in the Qur’an: یَعْطِلَ یَعْطِلَ and یَعْطَی. غَلَی

Kalimüh یَعْطِلَ [imperf. of غَلَی ghalâ] to boil (44:45) like molten tar boiling in the bellies.

غَلَی ghaly [v. n.] act of boiling (44:46) like the boiling of hot water.

gh–m–r open wasteland, tumultuous sea, to submerge, to overwhelm, hatred, grudge; ordinary people; oblivion; to be adventurous. Of this root, two forms occur four times in the Qur’an: غَمْرَاتُ غَمْرَاتُ twice and غَمَارَة غَمَارَة once.

ghamratun [n.; pl. غَمْرَاتٍ غَمْرَات] inundation, flood of water, oblivion (23:63) یَسْتَقُبُّهُمْ فِي غَمْرَةِ یَسْتَقُبُّهُمْ فِي غَمْرَةِ indeed their hearts are [steeped] in oblivion of all this.

وَلَوْ تَرَى إِذًا غَمَارَتُ غَمَارَت [pl. n.] turbulences, threes, threes in غَمْرَاتِ غَمْرَاتِ if you could only see when the wicked are in the threes of death.

gh–m–z nudge, wink; squeeze; dimple; to examine, to probe an animal for defects, weakness, faults. Of this root, only یَتَغْمَرَی یَتَغْمَرَی occurs once in the Qur’an.

یَتَغْمَرَ یَتَغْمَرَ [imperf. of v. VI, intrans.] to wink at one another, to nudge one another (83:30) یَتَغْمَرَی یَتَغْمَرَی and when they pass by them they nudge one another.

gh–m–d to sleep, to close one’s eyes; to let go; to be obscure; to travel through unchartered land; to lower the price of goods because of their inferior quality; to ignore; to examine carefully. Of this root, only تَعْمِضُ تَعْمِضُ occurs once in the Qur’an.

تَعْمِضَ تَعْمِضَ [imperf. of v. trans. with prep. عَبِی] to have the price of an article brought down because of its inferior quality ولاَ تَعْمِضُوا الْحَبَیثِ مَنْهُ تَنْفَافُونَ ولَمْ تَحْنِیهُ أُنَّ تَعْمِضُوا فِیهِ (2:267) do not select the bad things from it [your property] for charity when you
yourselves would not take it [if you were buying it] without having its price brought down.

gh–m–m to cover, to conceal; clouds; obscurity, to be incomprehensible, to mumble; anxiety, distress. Of this root, three forms occur 11 times in the Qur’an: غَمَمُ غَمَمّ six times; غَمْمَةُ غَمَمّ once and غَمَامُ غَمَمّ three times.

غَمَمَ ghamm [n.] distress, anguish, sadness, grief and He recompensed you with sorrow upon sorrow [also interpreted as: He rewarded you with grief upon grief].

غَمْمَةُ غَمَمّ ghummataun [n.] obscurity, source of ambiguity (10:71) لاَ يَكُنْ أَمْرُكُ عَلِيْكُمْ غَمْمَةً do not let your affair [course of action] be something obscure for you.

غَمَامَ غَمَامَ ghamām [coll. n.] thick clouds We caused the clouds to shade you.

gh–n–m sheep, to acquire sheep, to gain without trouble, to acquire as booty, spoils of war; to avail oneself of an opportunity. Of this root, three forms occur nine times in the Qur’an: غَدَمَ غَدَمّ ghanima twice, غَغَمَ غَغَمّ maghānim four times and غَغَامَ غَغَامّ ghanam three times.

غَغَمَ a [v. trans.] to take as spoils of war (8:41) وَأَعْفَوْا غَغَمَ عَلَى مَنْ شَأْنَ فَأَنَّ اللَّهُ خَمْسَةٌ وَالرَّسُولُ أَنَّا غَغَمَتَمْ منْ شَيءٍ فَأَنَّ اللَّهُ خَمْسَةَ وَالرَّسُولُ k now that whatever you take [as spoils of war], the fifth of it belongs to God and the Messenger.

مَغَاغَمَاتِ غَغَامَ maghānim [pl. of n. غَغَمّ maghnam] spoils of war, gains (48:15) سَيَقُولُ المَخْلُوقُونَ إِذَا اقْتَلَاكُمْ إِلَى مَغَاغَمَاتِ غَغَامَ those who were left behind will say, when you set off for spoils [in order] to take [them], ‘Let us follow you.’

غَغَامَ غَغَامَ ghanam [coll. n.] sheep and/or goats (20:18) قَالَ هِيَ عَصَمَىٰ ‘It is my staff,’ he said, ‘I lean on it and I beat down leaves with it for my sheep’ (or, ‘I restrain my sheep with it.’)

gh–n–y to be able to do without others, to be independent, to
be free from want, to be self sufficient; to be rich, to enrich; to be beautiful enough not to have to use cosmetics; to sing; (of a garden) to be full of flowering trees, to flourish. Of this root, six forms occur 73 times in the Qur’an: 

- **taghna** four times; غَنٍّ 
- **ghaniyy** 39 times; غَنِيّ 
- **istaghanā** four times; اِسْتَغْنَى 
- **ghannā** 20 times; غَنْنُونَ 
- **aghniyya** three times and **mughnūn** twice.

**taghna** [imperf. v., intrans.] 1 to flourish, to be in existence (10:24) as if it had not flourished just the day before (or, as if it had not been in existence just as the day before) 2 to dwell (7:92) as if they had not dwelt in it.

**aghna** [v. IV, trans.] 1 to free someone from need, to make rich, to enable someone to be self sufficient (93:8) وَوَجَدْنَاهُ عَالِمًا فَأَغْنَى and did He not find you in need and make [you] self-sufficient? 2 to avail, to be of use (46:26) فَمَا أَغْنَى عَنْهُمُ السَّمَاعُ وَأَخَذُوْهُمُ الْبَصَارَةَ أَنْ أَصْلَحُوهُمْ وَلَا أَفْتَدُوهُمْ مِنْ شَيْءٍ but their hearing, their sights and their hearts availed them nothing whatsoever 3 to suffice in the place of something else (3:10) لَنَّ تَغْنِي عَنْهُمْ أَمْوَائَهُ وَلَا أُولَادُهُمْ مِنَ اللَّهِ شَيْئًا neither their possessions nor their children will suffice them in lieu of God [also interpreted as: they will not protect them from God] 4 to protect from, to defend against (12:67) وَمَا أَغْنَى عَنْكُمْ مِنْ شَيْءٍ I do not protect you against anything that may befall you from God 5 to occupy the attention of (80:37) لَكُلْ أَمْرٍ مِنْهُمْ يَوْمَئِذٍ (80:37) شَأْنٌ يَغْنِيهِ on that day each one of them will have a matter that concerns them [their own concerns to occupy them] (in another reading: شَأْنٌ يَغْنِيهِ a matter that concerns him, see: غَنِّيّ ـ n–y).

**istaghanā** [v. X, intrans.] 1 to do without, have no need for (64:6) فَكَفَّرْنَا وَتَوَلَّوْا وَاسْتَغْنَى اللَّهُ and turned away but God had no need for them 2 to become self-sufficient (7–96:6) كَلَّا إِنَّ الْإِنسَانِ لَيَطْغِيُّ أَنْ رَآءَ اسْتَغْنَى indeed, man exceeds all bounds, when he thinks he has become self-sufficient!

**ghaniyy** [n./quasi-act. part.; pl. **aghniyya**] 1 rich غَنِيّ 

God has indeed heard the words of those who say, ‘God is poor, while we are rich’ 2 one who is not in need of others, one who is able to do
without others * seraphic (8:68) [an attribute of God] the Self-Sufficient One.

mughnūn [pl. of act. part. mughnī] one who suffices in taking the place of another, someone protecting another against something فَهِلَّ أَنْتَ مُغْنِيُّ عَنَّا نَصِيبًا مِنَ الدَّارِ (40:47) so will you take our place [stand in for us] in bearing a share of the Fire? (or, will you protect us from some of the Fire?)

gh–w–th to go to the aid of, to call for assistance, cry for assistance. Considering the uncertainty surrounding w (و) and y (ي) when they function as radicals, there is a connection and a degree of overlapping between this root and the root غَيِّب–ث (q.v.) resulting in classifying yughāth under yughāth غَيِّب–ث but classifying yughāth غَيِّب–ث here. Of this root, two forms occur five times in the Qur’an: yughātha غَيِّب–ث four times.

yughāth [imperf. of the pass. v. IV غَيِّبَتِ أَغْيِثْ, غَيِّبَتِ] to be succoured, to be bailed out, to be relieved and if they cry for help they will be relieved with water like molten metal/tar, that scalds the faces.

بَكَأَّمَُّهُمْ يِنْسَىُ الْجَوَّةَ (18:29) and if they cry for help they will be relieved with water like molten metal/tar, that scalds the faces

غَيِّبَهُمْ فَاسْتَغْفَارَ الَّذِي مِنْ شَيعَتِهِ (28:15) so one of his own people cried out to him for help.

gh–w–r depth, bottom, valley, lowlands, cave; to reach the bottom, to sink, to disappear, (of the moon and stars) to set; to raid; to be jealous; to go in haste. Of this root, three forms occur four times in the Qur’an: غَارَ غَار once; غَوارَ غَوار twice and غَيِّبَات غَيِّبَات once.

غَارَ [n.] cave إذْ هُمَا فِي الْغَارِ (9:40) when the two of them were in the cave.

غَوارَ غَوار [v. n. used as quasi-act. part.] entering deeply in, (of water) sinking in the ground إنْ أَصْبَحَ مَاوْكٌ غَوْرًا فَمَنْ يَلْتَبُّكَ (67:30) Then the depths creep over, and no one can wade through.
if all your water disappears/sinks deep into the earth who will bring you flowing water?

مَغَارَتٌ (mughārat) [pl. of n. مَغَارَةٌ mughāratun] caves, caverns

لو يَجْدُون مَلْجَا أو مَغَارَاتٍ أو منْحَالا لَوْنَا إِلَيْهِ وَهُمْ يُمْسِحُونَ (9:57) if they could find a place of refuge, or some caverns, or somewhere to crawl into, they would bolt away to it in great haste.

gh–w–ş to dive under water, to dive for pearls, diver, a dive.

Of this root, يَغْوَصُون yaghūṣūn and غَوْصُ ghawwāš occur once each in the Qur’an

يَغْوَصَ (yaghūṣ) [imperf. of v. غَوْصَ ghāṣa, intrans.] to dive

وَمِن النَّسَبَةِ لِيَغْوَصُونْ لَهُ (21:82) and of the devils there are some who dive for him.

غَوْصُ (ghawwāš) [intrans. act. part./n.] a diver, one who dives

وَالشَّيَاتُ كَلّ يَغْوَصُونْ وَغَوْصُ (38:37) and of the devils, we have [subjected to him] every builder and diver.

gh–w–t valley, lowland, to dig, to go deep in the ground, to relieve oneself; a place full of thick intertwined trees. Of this root, only الغَاتَ al-ghā’it occurs twice in the Qur’an.

غَائِطَ (ghā’it) [act. part. used as n. of place] a hollow low place in the open ground *

جاَء أحَدٌ مَّكَّنٌ مِن النَّغَائِطِ (6:5) one of you has just relieved himself [lit. one of you returned from the low land].

gh–w–l to kill by stealth; to devour; to overwhelm, to deprive of reason, intoxication, materials affecting the mind or judgement; to seize; ghoul, troll, adder. Of this root, only غُوْلَ ghawl occurs once in the Qur’an.

غُوْلَ [v. n./n.] intoxication, inebriation, depriving one of his reason

بُطَأْتُ عَلَيْهِمْ بَكَأْسٍ [١٥٨] لَا فَيْهَا غُوْلَ وَلَا هُمْ عَنْهَا يُبْرِقُونَ (7–45) a drink will be passed around among them […] containing nothing that obliterates reason and they will not be intoxicated by it.

gh–w–y darkness, hole in the ground dug up as a trap for
/'(

? 

                      
  !     %         *
   *   
     ""   
   9     9   G4

  G9   3:
+ A           !"(7"7%5 H  - ; . 4?,
9$ 7 6  4!
+  B+  A         

     !       "(7"7%5 H  - ; . 4?,
9$ 7 6  4  
%   &!
+( -,            
       !$''"5$%#H\#67< A

 ?
# 3%- + # 
 ;  ,
#  #6-+  [D
 1) A (
)    A!2
!

 .  
!""6/%

R
N $ %
 # ; Q%H  ;A ;N %R#7' "%  &  
            
!7#6#% c 
 
 B  _
 C7    !
+
 9 2        
&  1
y $% 
  4C 5 % <
 A 
          !"'7'% 
@ 1A  !2



3      9         
  $ %- + 6  . 6 Q
X %

      !"/"")% 
  % &!

?    *      
                   
                C   
    *    :   /(
   = $    = $%    )#= 
0
3     E *       *      
  !
 E 
     ,---    *   


the absent (49:12) and do not spy, and do not backbite one another.

'Al-ghayb [n.; pl. غَيْبُ] absence this [was] for him [my master] to know that I did not fail his trust in [his] absence [behind his back]; *(4:34) guarding their chastity during the absence [lit. guarding the absence] of their husbands (or, keeping their husbands’ secrets) 2 the Unknown, whatever is hidden, the unseen عالم الغيب والشهادة (13:9) رجَّما بالغيب shooting in the dark, merely guessing [lit. throwing stones at something unseen] 3 the future ولمّا كتبت أعمم الغيب لاستكرارت من الخير وما مستني السوء (7:188) and if I had the ability to know the future I would acquire much good and harm would not touch me.

Ghaybatun [quasi-fem. act. part.; pl. غَيْبَات] that which is hidden, unknown, or absent (27:75) وما من غائبة في السماء والأرض إلا في كتاب مبين there is nothing hidden in the heavens or on earth that is not recorded in a clear Book.

And they became of one mind to place him in the hidden depth of the well.

Ghayth [v.] to be relieved [with rain and pasture] a year when the people will be relieved with abundant rain.

He it is who
sends rain after they have lost hope, and spreads His Mercy.

gh-y-r to alter, to modify, to change, to interchange; to be zealous; to be jealous; calamities, to raid. There is a certain degree of overlapping and confusion between members of this root and those of the root gh-w-r (cf. أَغْرَاءٌ 'aghāra to raid). Of this root, five forms occur 154 times in the Qur’an: يُعَيِّنُ yughayyir four times; يَتَعَيَّنُ yataghayyar once; مُعَيْنَةٌ mughayyir once and غير ghayr 147 times.

يُعَيِّنُ [imperf. of II, trans.] to change, to alter イنب الله لا يعین ما يقوم حتى يعینوا ما بأنفسهم (13:11) God does not change the condition of a people, until they [first] change what is in themselves.

يَتَعَيَّنُ [imperf. of V, intrans.] to change (47:15) وأَنْهَارَ مَن لَّمْ يَعْيِنَ طَعَمَهُ and rivers of milk whose taste had not changed [fresh-tasting].

مُعَيْنَةٌ mughayyir [act. part.] one who effects change (ذَلِكْ بِأَنّ) (8:53) Allah لم يعینا نعمة أنعمها على قولٍ حتى يعینوا ما بأنفسهم that is because God would never change a favour He had conferred upon a people unless they change what is in themselves.

مُغِیرَات مُغِیرَةٌ mughiratun [pl. of fem. act. part.] [horses] raiding sparks with their hooves, raiding at dawn.

*غَيْر ghayr* a negating nominal, always in a construct (إضافة) with the negated item. Semantically, it conveys various meanings, some of which are: 1 not if anyone is forced [to eat such things] by necessity, not by desire/not wanting to transgress nor violate the norms, he commits no sin 2 without (2:61) and they killed prophets without any right, generously, without measure [lit, without reckoning] 3 different from (2:59) غير الذي قيل لهم فأت أنشئ الذين ظلموا ولا but the wrongdoers substituted a saying other than that which had been said to them 4 other than (2:173) وما أحَلَّ به غير الله and those [animals] over which names other than God’s have been invoked.
gh–y–ḍ den, thicket, bush, to disappear (by water into the soil), to recede, to dwindle, to abate, to diminish. Of this root, غيض taghīḍ and غيض ghīḍa occur once each in the Qur’an.

غيض taghīḍ [imperf. of v. غيض ghīḍa, trans.] to diminish, to shrink, to fall short of, to fail to grow.  

God knows what every female bears, and that of which the wombs fall short of completion and that which they grow.

غيض ghīḍa [pass. v] to be absorbed, to be made to sink into the earth, to be made to subside  

وقيل بالأرض باليوحن وَا سماها (11:44)  

then it was said, ‘Earth, swallow up your water, and sky, cease [raining]’, and the water was absorbed.

gh–y–ẓ to anger, to infuriate, to enrage, to vex, to gall; wrath, rage, ire, fury. Of this root, four forms occur 11 times in the Qur’an: غيظ yaghīẓ three times; غيظ ghayẓ six times; غانطون ghāʿiẓūn once and taghayyuẓ once.

بغيظ yaghīẓ [imperf. of v. غاز ghāza, trans.] to incense, to irritate (48:29)  

Let them enrage the disbelievers with the sight of them [the believers].

غيظ ghayẓ [n./v. n.] ire, fury, anger (3:134)  

عن الناس and those who restrain [their] anger and pardon people.

غانطون ghāʿiẓūn [pl. of act. part. غانط الغانط ghāʿiẓ] one who causes anger/infuriates (26:55)  

إِنّهُمْ لَنَا غانطون indeed they have enraged us.

سمعوا لها غائطًا وزقًا (25:12)  

they hear from it a raging and a roaring.


\(fā\)

\(fā\) the twentieth letter in the alphabet; it represents a voiceless labio-dental fricative sound.

\(fa\)- particle occurring some 2987 times in the Qur’an. It has four main grammatical functions in Qur’anic discourse: I \(fa\)-conjunctive particle (حرف عطف) (alternatively termed, instrument of conjunction (عطفة)، or simply conjunctive (عطفة)). As a conjunction \(fa\)- may denote one of three things: I order (ترتيب) i.e. joining phrases arranged in an order reflecting the logical or temporal sequence of events. It is usually rendered in English as ‘and’ or ‘so’. Such an order may be: a) meaning-related (معتنوي) فَوَكَزَهُ مَوْسُى فَقَضَى علَيهِ (28:15) and Moses struck him [with his fist] and [thus] killed him b) narrative-related وَنَادَى نُوحُ (11:45) (ذكّري) رَبّهُ فَقَالَ رَبِّ إِنِّي مِن أَهْلِي and Noah called out to his Lord, and said, ‘My Lord, my son is one of my family.’ Verses in which a conjunctive \(fa\)- appears to be joining phrases in an order contrary to the logical or temporal sequence of events are interpreted by the commentators in such a way as to suit the logical order (7:4) وَكَمْ مِن قَرْنِي أَتَنْتَا فَجَاءَهَا بَيْناَ how many a town We have [intended to] destroy, so Our punishment came to it, in which ‘intended to’ is inferred (as elided) by the commentators to show that the destructive action was carried out only after intention had been expressed 2 proximate sequence (تَمْعَيْبُ)، usually rendered in English as ‘and’ (as distinguished from protracted sequence (الترابضي)، denoted by the conjunctive thumma (ثم) (q.v.), which is usually rendered as ‘then later [on]’). The proximate sequence is always relative to the context itself and it may be one of two types: a) temporal, i.e. relating to the duration of time separating
two events connected by *fa-*. The temporal *fa-* denotes immediate temporal proximity or direct consequence, in which case it is best translated by ‘and’ or merely a semi colon, for example (47:15) 

وستَقْوَانَا مَا هُوَ حَيْنَاهُ فَطَعَنا أَمْعَاهُمْ and they will be made to drink boiling water; it will tear their bowels. In contrast, the sequence of events connected by *fa-* in the following verse takes place over a longer timescale and is thus appropriately translatable by ‘and then’, ‘later on’ (23:14) 

“... فَكَسَوْنا العَيْضًا لَمْ تَطْعَنُوا فَخَلَّنَا حَيْنَاهُ...” then We fashioned the seminal fluid into a clinging clot, then We fashioned the clinging clot into a lump of flesh, then we fashioned the lump of flesh into bones, then We clothed the bones with flesh, then later on We constructed him into a different creation/creature. Verses in which both *fa-* and *thumma* appear to relate equally the same sequence of events as in the case of (23:14) above have been a subject of discussion amongst commentators, some of whom argue that the presence of *thumma* in this verse marks decisive stages in the development of the foetus, while *fa-* indicates the aspect of consequential, immediate, day-to-day growth. b) qualitative, i.e. showing grades or degrees of actions or attributes joined by *fa-*. An example of qualitative *fa-* is (2:26) 

إِنَّ اللَّهَ لَا يَتَّخَذِي نِعَمَةً وَلَا يَخْفِي (لا يَخْفُضُ عَلَىْهِمْ فَيَمُوتُونَوْلَا يَخْفَفُ) God does not shy away from drawing any comparison, [whether it be] a gnat and/or something beyond it (i.e., in smallness/largeness) 3 causality (سببیة) i.e., consequence, which occurs preceding an imperfect (فعل مضارع) in the subjunctive (منصوب), and functions as a complement of one of the following: a) negation (لا يَفْضِلُ عَلَىْهِمْ فَيَمُوتُونَوْلَا يَخْفَفُ) they will neither be finished off and so die, nor will they have its torment reduced for them b) negative command (نَهي) (نَهيُ) (لا يَتَّبَعُ الْوُؤُو) 38:26 (لا يَتَّبَعُ الْوُؤُو) and do not follow personal whims, lest they lead you astray from God’s path c) interrogative (فَهَلْ أَنَا مِنْهُ) (فَهَلْ أَنَا مِنْهُ) are there any intercessors to intercede on our behalf? d) expression of aspiration or desire (يَبْلِينَ كُتْبُ) (يَبْلِينَ كُتْبُ) مَعَهُمْ فَأُفْرَزْ فَوْرًا عَطَامًا would that I had been with them, then I should have made great gains e) expression of hope (لى لعْنِي) (رى لعْنِي) أَلْعَنَّ الَّذِينَ أَذَابُ السَّمَوَاتِ فَأَطْلَعْ إِلَىٰ إِلَهِ مُوسى that I may reach the roads—
the roads that lead to the heavens so I could look at the God of Moses prayer to, or invocation of, God (40:18) my Lord may well give me something better than your garden, and send thunderbolts on your garden from the sky, so that it becomes a heap of barren dust coaxing or urging as in (63:10) which, because it is addressed to God, is given the euphemistic label ‘prayer’ my Lord, if You would only reprieve me for a little while, I would give in charity and become one of the righteous II connective particle of apodosis (لجباب الشرط) i.e. particle introducing the second part (complement) of a protasis (conditional clause), for certain constructions which would otherwise be grammatically inappropriate in this position. This occurs when the apodosis is one of the following: a nominal clause (6:17) a verbal clause where the verb is one of the following: a imperative if you love God, then follow me b prohibitive so if they testify, do not testify with them c perfective, referring to the perfect tense i.e. past perfect if his shirt was torn from behind, then she has lied and he is one of the truthful d perfective, referring to time in the future perfect aspect i.e. as if a future action has already taken place and whoever comes with evil deeds, their faces will be cast into the fire e coupled with a particle relating to futurity coupled with a particle relating to futurity and whoever believes in His Lord need not fear loss or injustice one of the so-called aplastic verbs (قثعال جامد) namely (bi’sa) ‘how bad’, ‘how evil’; (ni’ma) ‘how good’; (‘asā)
'maybe'; and لَيْسُ (laya) ‘not’ (2:271) if you openly give charity, it is praiseworthy. Further remarks: 1 grammarians refer to the implied conditional (الشروط المفترضة), in which the conditional particle and protasis are omitted and only the apodosis is present. In these structures, the apodosis is preceded by a type of connective fa- that grammarians label as fa- whose function is to indicate the presence of an implied/elided conditional (الفاء المضافة), as in (3:60) [this] is the truth from your Lord [if you really believe in this] then do not of those who doubt [it]. This type of elliptical structure is considered to carry great emphasis 2 grammarians consider the connective fa- (الفاء عاطفة) as ‘suppressed’ when it does not occur, as it ordinarily does, in contexts such as those described above. Suppressed/omitted fa- in such contexts carries with it greater emphasis, as in (2:180) إنَّ تركَ يَتَرَى الوَصْيَةَ للوَلَّدِينَ if he leaves great wealth, it is prescribed that he should make bequests to parents and close relatives 3 verses in which fa- seems to be connecting imperfect verbs of a type not included in the above are usually interpreted in a way which conforms with the rules. For example, the verbal clause in (5:95) in the apodosis فينقم الله منهُ God will inflict retribution on him, which is connected by fa- for no apparent grammatical reason, is considered to be in fact rendered nominal by an elided pronoun هو (huwa), which lends more emphasis to the statement, necessitating the inclusion of fa- ومن عاد فينقم الله منهُ if anyone re-offends, then it is upon him God will inflict retribution [on his very person] 4 non-conditional sentences conveying an underlying conditional meaning often conform to the rules governing the inclusion of connective fa- in conditional ones. The subject and predicate of the non-conditional nominal sentence in (2:274) are connected by fa- because of the sense of conditional dependence between the two, thus الذين يَبْتَغُونَ أَمْوَائَهُم بِاللَّيْلِ والَّيْلَى وَالْكِنْزَ وَالْكَثِيرَةَ وَالْكَلِيلَ كَهَٰذَا أُحْرِرْهُمْ عِنْدَ رَبِّهِمْ those who give of their wealth by night and by day, in private and in public—[surely] their reward is with their Lord III resumptive fa- (الاستئنافية), used as a conjunction in contexts where departures from previous themes are not complete (cf. wa 3). It is often translatable as ‘therefore’, ‘so’, ‘considering
that’. An example of resumptive fa- can be found initiating (3:61), where the presence of the resumptive fa- links this verse to (3:59–60), namely: اَنْ مُلِّ مُحِيِّي عَنْدَ اللّهِ كَمْ مِثَالٌ عَادٌ مُنَْ:َّ الحُقُّ مِنْ تَرَابِ مُنَْ:َّ قَالَ لَهُ كَنْ فِي كَوْنَ in God’s eyes Jesus is just like Adam–He created him from dust, and then said to him, ‘Be’, and he was; (3:60) اَلْحَقُّ (3:60) مِنْ رَيْكَ فَلاَ كَنْ مِنْ الْمَمْتَرِينَ this is the truth from your Lord: so do not be one of those who doubt فَمَنْ حَاجَكَ فِي بَعْدِ مَا جَاءَكَ مِنْ الْعُلُومِ (3:61) ... so whosoever disputes with you concerning him, after the knowledge that has come to you, say IV introducing an explanation (تفسير) (explanation), meaning ‘rendered by’ (in one interpretation of 7:4) how many a town We have destroyed: Our punishment came to it IV so-called ‘redundant’ fa- (زائد) (fa-), or corroborative fa- (مؤكدة) (مُؤكدة), prefixed to particle of oath فَوَادُ لَسَانَتِنَّهُمْ (15:92) (أَدَانَةً قَسِيم) emphasising the preceding argument فَأَجْعَلُ فِدْهَا بَاسِئاً indeed, by your Lord, We will surely take them to task, all of them.

فَوَادُ [n.; pl. فٌدَٰتٌ] 1 heart, one’s heart, heart. Fa’ad five times and af’idatun 11 times.

فَوَادُ [n.; pl. فٌدَٰتٌ] 1 heart, one’s heart, heart. Fa’ad five times and af’idatun 11 times.

فَأَجْعَلُ أَفْدَةً مِنْ (14:37) فَأَجْعَلُ أَفْدَةً مِنْ (14:37) so make hearts of humankind turn to them: نَبِيِّ الْيَمِمُ (11:120) نَبِيِّ الْيَمِمُ (11:120) with which We make your heart firm, We strengthen your resolution; وَأَصْبِحُ فُوَادُ أَمْ مُوسِى فَارْغَ (10:28) فأجادل في this variously interpreted as: the mother of Moses became free of concern, full of fear, bewilderment or, devoid of patience [lit. the heart of Moses’ mother became empty/void] 2 mind, intellect, power of discernment وَجَعَلْ لَكُمْ السَّمَعَ وَالْأَبْصَارَ وَالْأَفْدَةَ لَعَلَّكُمْ (16:78) وَجَعَلْ لَكُمْ السَّمَعَ وَالْأَبْصَارَ وَالْأَفْدَةَ لَعَلَّكُمْ (16:78) and He gave you hearing and sight and minds [lit. hearts], so that you might be thankful; * (14:43) they are devoid of comprehension, their hearts as air [lit. their hearts are vacant] لَتَتْلُغُ (7:104) لَتَتْلُغُ (7:104) which rises over people’s hearts, reaches their
innermost secrets.

\( fi'\hat{a}tun\) n.; dual \( fi'\hat{a}t\hat{a}n\) 1 community, group, faction, company (8:19) your group will not avail you anything however numerous it becomes 2 army, fighting company, host (13) there was a lesson for you in [the] two armies that met [in battle].

\( tafta'\hat{u}\) to cease, to quieten, to become still. Of this root, occurs once in the Qur’an.

\( tafta'\hat{u}\) [imperf. of \( fatti'a\), a sister of \( k\hat{a}na\) (q.v.), with the negative particle \( ma\) or \( la\) omitted], to continue (12:85) by God!—you will continue remembering/mentioning [lit. not cease to remember] Joseph until you become extremely ill, or are of the dead.

\( fi-ta\)h aperture, space, to open; to find a way, key; to conquer, conquest, victory; to initiate; to adjudicate, judgement. There is a degree of overlapping between the two senses of ‘seeking victory’ and ‘seeking judgement’ because victory in battle is regarded as a kind of judgement between the antagonists. Of this root, nine forms occur 38 times in the Qur’an: \( \text{فَتَحَ} fi\hat{a}h\) 12 times; \( futiha\) four times; \( tufattah\) once; \( ista\hat{a}fah\) three times; \( fa\hat{t}h\) 12 times; \( f\hat{a}hi\)n once; \( al-f\hat{a}t\hat{a}h\) once; \( mufata\hat{h}atun\) once and \( m\hat{a}f\hat{a}tih\) three times.

\( \text{فَتَحَ} fi\hat{a}h\) a [v. trans.] 1 to open, to open up 15:14 and even if we were to open for them a gateway into Heaven 2 to bestow upon, to favour with, to reveal to (2:76) how can you ever tell them what God has favoured you with? 3 to adjudicate, to judge, to decide (34:26) our Lord will gather us together, then
He will judge between us justly.

فَتَحَ فَتْحًا [pass. v.] 1 to be opened
إِذَا جَآؤُوهَا فَتَحَتِّتُت أُبُوآبِهَا (39:71) when they come to it, its gates are opened
فَتَحَتَّتُت 2 to be let loose, to be loosened up
حَتَّى إِذَا فَتَحَتَّتُت يَأُجُّحُ وَمَأْجُحُ وَهُمْ مِنْ كُلّ حَبِّ نَبِيْنَ يَسْلُوْنَ (21:96) until such time as [the peoples of] Gog and Magog are let loose and they stream swiftly out of every highland.

لا فَتَحَتَّتُت [imperf. pass. v. II] to be opened up (7:40) the gates of Heaven will not be opened up for them.

فَسَفَتَحَ [v. X, trans., with no direct object] 1 to seek victory, to pray for victory
إِنّكَ تَسْتَفْتَحَوْا فَقَدْ جَآعَلَّكُمَا فَتْحًا (8:19) if you are seeking a victory, victory has already come to you [also interpreted as: if you seek judgement, judgement has already come to you]
فَسَفَتَحَوْا وَهُمْ كُلُّ حَبِّ نَبِيْنَ (14:15) they asked for God’s judgement/decision, but every obstinate tyrant failed [also interpreted as: they asked for victory through God’s help, but every obstinate tyrant failed] 2 to seek adjudication
فَسَفَتَحُوْا وَكُلُّ حَبِّ يَأُجُّحُ (2:89) although previously they had been seeking triumph over someone
فَتَحَتَّتُت 3 [with prep. إِلَى] to seek or ask for triumph over someone
فَتَحَتَّتُتَ فَحَوْا (26:118) although previously they had been seeking triumph over those who disbelieved.

فَتَحَت فَتَحَت [n./v. n.] 1 victory (particularly in battle), breakthrough
فَتَحَتُتُت فَتَحَتُتُتُ فَتْحًا مِنْ اللَّهِ وَفَتْحًا قَرِيبًا (61:13) help from God and an imminent breakthrough; * فَتَحَتُتُت name of Sura 48, Medinan sura, so-named because of the reference in verse 1 to ‘the Triumph’ accorded to the Prophet 2 [with the definite article (الْفَتَحَاتُ)] said to be the Opening of Mecca to the Muslims, upon its final surrender to the Prophet in 10 A.H./631 A.D., having been forbidden to them by the disbelievers since their flight to Medina ten years earlier (110:1)
فَتَحَتُتُتُ فَتْحًا مِنْ اللَّهِ وَفَتْحًا (26:118) so make a firm judgement between me and them.

فَاتَحِينَ فَاتِحِين [pl. of act. part. فَتَحَت فَاتَحَت] those who are able to judge or to arbitrate; those who are capable of opening
فَاتِحِينَ (7:89) رَبِّنَا رَبِّنَا فَاتِحِينَ فَاتِحِينَ our Lord, judge between us and our people in truth, for You are the best of judges.

فَاتِحَاتُ فَاتِحَاتُ الكَتَابِ فَاتِحَاتُ الكَتَابِ فَاتِحَاتُ اللَّكَبِ "الْفَاتِحَةُ" name of Sura 1,
Meccan sura, so-named because of its function as ‘the Opening’ sura of the Qur’an.

"al-fātāḥ [intens. act. part.] the Best Judge, the Best Arbitrator, [an attribute of God] the Opener (34:26) He alone is the All-Knowing Judge.

مُفَاتِحَة mufattahatun [pass. part. fem.] willingly opened, thrown open, opened wide جَنَّاتٌ عَدَّى مَفَاتِحَةً لَّهُمُ الأُبُورَ (38:50) gardens of lasting bliss, the gates [of which] are thrown open for them.

مَفَاتِح mafātīh [pl. of n. مَفَاتِح mifātīh] 1 keys; responsibility *أَوْ مَا مَلَكْتُ مَفَاتِحَةً (24:61) that which you are responsible for, that which you have stewardship over [lit. or that for which you possess keys]; *(6:59) knowledge of the Unknown is His domain [lit. with Him are the keys to the Unknown/the Hidden] 2 treasuring, storing, keeping (in an interpretation of verse 28:76) their keep would weigh down a whole company of powerful people.

f–t–r to abate, to weaken, to slacken; weakness; period between two events; onset of intoxication, to be tipsy. Of this root, three forms occur once each in the Qur’an: يَا فَتَرُونَ; فَتَرَ فَتَرَ fātārūn; يَفْتَر يَفْتَر fātātun.

yaftrūn [imperf. of v. فَتَرَ fataara, intrans.] to tire, to slacken, to let up, to desist they glorify [Him] night and day and they do not tire [of it].

yuffattar [pass. imperf. of v. II] to be relaxed, to be weakened, to be alleviated, it will never be alleviated from them—they [will remain] in utter despair therein.

fātārūn [n.] interval, period; interruption, break *(5:19) على فَتْرَةٍ من الرَّسُولَ after a break [in the sequence] of messengers, after an interruption [in the sending] of prophets.

f–t–q to split, to rip open, to rent, to slash lengthwise. Of this root, فَتاَقَ fataqa, occurs once in the Qur’an.
fataqa  

أولم يَرُّ [v. trans.] to split apart, to slit open  

ذئب دين كفروا أن السموات والأرض كنتما رقفا فتحناها  

have those who disbelieve not considered that the heavens and the earth were [once/originaly] a multi-layered mass and We split them?

f-t-l  

f-t-l to twist together, to entwine; twine, cord, thin rope. Of this root, فتيل, occurs once in the Qur’an.

fatil[n.] twine, string, thread, a cord-like fibre found in the groove of a date stone  

لا يظلمون فتيلًا (49:9) they will not be denied an iota [lit. as much as a piece of fibre from a date stone] of justice.

f-t-n  

f-t-n to purify gold and silver by smelting them; to burn; to put to the test, to afflict (in particular as a means of testing someone’s endurance); to disrupt the peace of a community; to tempt, to seduce, to allure, to infatuate. Of this root, six forms occur 60 times in the Qur’an: فتنة fatana 17 times; فتني futina six times; مفتونون فتّنون futun once; فاتن fatin once and fitnatin 34 times.

fatana i  

فتنة fatana [v. trans., pass. فتبني 노력] 1 to seduce, to tempt someone away from [their convictions and beliefs]  

واحتذروهم (5:49) and beware lest they tempt you away from some of what God has sent down to you  

وطن داود أنما فتنة فأستعفو ربِّه (38:24) and David realised that We had put him to the test, so he asked his Lord for forgiveness  

اين جنتان ألا فتنة فسأتغفر ربه (4:101) attack, to afflict, to disrupt  

فليس عليكم جنات ألا تنصردوان من الصلاة (85:10) if you fear those who disbelieve may attack you  

إذا كنت من الذين كفروا you will not be blamed for shortening your prayers, if you fear those who disbelieve may attack you  

إلا الذين فتتو المؤمنين والمؤمنات (57:14) persecute, to torture, to torture  

وكلكم فتت تفسكم  

وتلكم فتتن أفسكم but you misled one another/ourselves.

futun  

Futun [v. n./pl. of n. فتنة] testing, trial  

فكتانا فتتن فتت سبين في أهل مدين  

and We tried you [with various] trials, so you stayed for some years among the people of Midian.
fātin [act. part.] one who allures, one who talks someone into something, one who tempts, one who corrupts (37:3–62:161, 5:3–64:176) - you cannot mislead by it [the false deity you worship] (or, you cannot lure to it) any but those who will burn in Hell.

mafūn [pass. part./v. n.] one who is deceived, one who is demented; one afflicted by madness (68:5–64:176) - and soon you will see, as will they, which of your two groups is the mad one (or, which of you [people] is the mad one).

fitnatun [n.] 1 test your possessions and your children are only a test 2 affliction, trial (22:11) - and if a trial befalls him, he reverts to his old ways [lit. falls flat on his face, turns back to front] 3 persecution (2:191) and drive them out from where they drove you out, for persecution is more serious than killing 4 dissension, discord, civil unrest, infighting, mutiny, they would have scurried around in your midst, trying to sow discord among you 5 temptation, allurement (2:102) - yet they [both] never taught anyone until they first said, ‘We are but a temptation—do not fall for us and reject the faith’ 6 treachery, defection, desertion (33:14) - but if it [the city] had been entered from all its sides, with them in it, and they were asked to commit treachery, they would have committed it.

f–t–y youthfulness, youth, to be youthful, (of an infant/child) to reach youthfulness; vigour, to be vigorous; to formulate an opinion, counsel, to counsel, to give an opinion. Of this root, seven forms occur 21 times in the Qur’an: yuṭāuf five times; tastafii six times; fatā four times; fatiyan once; fityatun twice; fityatun once and fatayāt twice.

yuṭāuf [imperf. of v. IV, trans.] 1 to advise, to counsel (27:32) - she said, ‘Chieftains, give me your counsel in my affair’ 2 to elucidate, to interpret (12:46) - then the sons of Israel gave Joseph counsel.
truthful, interpret for us [the meaning of] seven fat cows being eaten by seven lean ones.

**تَسْتَفْتَى** [imperf. of v. X, trans.] 1 to seek guidance, to seek a ruling, to ask for an opinion (4:127) they ask you for a ruling about women—say, ‘God Himself will give you a ruling about them’ 2 to seek elucidation, to ask for clarification (37:11) so ask them: are they harder [for Us] to create or those [other beings] whom We have created?

**فَتَى** fatā [n.; dual فتَيْانِ fatayān; pl. فتَيْا تِن فتَيْانِ fityātan] 1 young man (21:60) فَلْيُبْلِثْنَهُ إِنْ تَرَاهُ اباً قال موسى فتى لا أَبْرَزْحُ حَتَّى أَتِّلِعَ مَجْعُوبًا the boy Moses said to his servant, ‘I will not desist [from journeying] until I reach the place where the two seas meet’ 3 assistant, helper, aide (12:62) وقال لفتى اجَلُوَّا بضَاعَتِهِمْ فِي رُكَابِهِمْ and he [Joseph] said to his aides, ‘Put their goods back in their saddlebags’ 4 male slave, boy slave (12:30) امرأة الغرَّير تراود فتى ُا عن the governor’s wife is trying to seduce her slave.

**فَتَى** fatayāt [fem. pl. n.] female slaves (4:25) ومن لم يستطع مُكَأَتُهُ طَوِّلُ اَن يَنْبِعَ المَحْصُنَاتُ الْمُؤْمِنَاتُ فْمَنْ مَلِكَتْ أَلْيَانَكُمْ من فتِيَائِكُم المُؤْمِنَاتَ whoever of you who does not have the means to marry chaste, believing, free women, let him take [in wedlock] those which your right hands own of your believing slavegirls.

**فَجَّ جُو** f-j-j wide open space situated in a hilly area, wide paths situated in the valley between high mountains; sound or movement made by a frightened ostrich; unripeness of fruit and vegetables. Of this root, two forms occur three times in the Qur’an: فَجَّ جُو fajj once and فِجَّ جُو fijāj twice.

**فَجَّ جُو** fajj [n.; فِجَّ جُو fijāj] wide road in the valley between two mountains, mountain pass; ravine (71:20) that you may traverse its spacious paths; * (22:27) they will come from everywhere, all directions [lit. every deep mountain pass].
\textit{fajjara} to cause to gush forth and \textit{fajjar} to explode; one acting wickedly, and outrageously, libertine, sinner, violator of religious teachings and only beget sinners and disbelievers.
and you cause rivers to gush forth through them forcefully.

fajr [n.] 1 dawn before the dawn prayer; * the name of Sura 89, Meccan sura, so-named because of the reference in verse 1 to the ‘Dawn’ 2 dawn light (2:187) حَتَّى يَبْتِينَ لَكُمُ الْخَيْبَةَ الأُمَيَّةُ مِنَ الْخَيْبَةِ الأَمْوَدُ مِنَ الْفَجْرِ until the white streak of dawn light becomes distinct for you from the black [lit. the white thread of dawn becomes distinct from the black].

f–j–w clear hole in a wall, (in a cave) open space, gap; to make a hole. Of this root, فَجْوَةُ fajwatun, occurs once in the Qur’an.

f–j–w hole in a wall, open space while they are in an open space of it [the cave].

f–h–sh to be excessive, immoderate or beyond measure; to be foul, to be obscene, to act in an indecent way, to be shameless, to use obscene language; adultery, to commit adultery. Of this root, three forms occur 24 times in the Qur’an: فَخْشَا fahshā’ seven times; فَاشْحَتَانَ fāḥishatun 13 times and فَاوَاحَشُ fawāḥish four times.

fahshā’ [n.] 1 abomination, foul, vile deed Satan threatens you with the [fear of] poverty and commands you [to do] foul deeds 2 lewdness, fornication, adultery, immoral act, indecency thus [We willed it] to avert evil and indecency from him.

fāḥishatun [n.; pl. fawāḥish] 1 foul deed, abomination those who, when they have committed a sinful deed or have [otherwise] sinned against themselves, remember God 2 adultery, fornication those of your women who commit a lewd act, call four of you to testify against them 3 homosexual act and Lot, when he said to his people, ‘How can you practise an outrage such as none in all the world has
ever perpetrated before you?’ 4 indecency, immorality, scandal

for those who like to see immorality spread amongst those who believe, [there will be] a painful punishment.

f–kh–r to be proud, to be boastful, to self-glorify. The philologists classify fakhār, earthenware, under this root presumably because of the shared radicals. It has, however, been suggested that the latter word is a borrowing, probably from Syriac. Of this root, three forms occur six times in the Qur’an: fakhīr four times; tafākhur once and fakhkhār once.

fakhīr [quasi-act. part.] boastful, proud, vainglorious

...} 

...} 

He created mankind out of dried clay, like pottery.

f–d–y to ransom, to redeem. Of this root, five forms occur 13 times in the Qur’an: fadā once; tufādā once; ‘iftadā seven times; fidā’ once and fidyautun three times.

fādā i [v. trans.] to ransom We ransomed him with a momentous sacrificial animal.

tufādī [imperf. of v. III fādā trans.] to contend with someone in ransoming, to undertake to ransom (2:85) and if they came to you as captives, you endeavour to ransom them.

‘iftadā [v. VIII, trans. with no object] to seek to ransom

...}
fīdā’ [v. n.] (act of) ransoming: فِیذَا مَا نَانَ بَعْد وَآیًا فِیذَا (47:4) then afterwards [either releasing them] by grace or by accepting ransom.

fīdyatun [n.] 1 ransom: فِیذَا َّمَا َّلَا َیُؤْخِذ َمَنْ َفِیذَا (57:15) today no ransom will be accepted from you 2 [jur.] redemption, compensation, if any of you is ill, or has an ailment of the scalp [and thus is obliged to shave his head before the time], [he should pay] a compensation of fasting, or almsgiving, or offering sacrifice.

fūrāt [quasi-act. part.] sweet-tasting water: فِرَّاه [77:27] and We gave you to drink sweet-tasting water.

fūratha [ج] dung; emptying out the contents of a sack or a belly; to inform on someone. Of this root, فَرَثُ، occurs once in the Qur’an.

fūrath [ن.] dung, faeces: فَرْثُ مَمَّا فِی َبَطْوَنِهِ مِن بَيْن فِرُث فِرُث We give you to drink what is from inside their bellies, from the midst of dung and blood, pure [clean] milk.

fūrath [ج] that which is between the legs of a human and the hind legs of an animal, opening, cleavage, euphemism for the sexual organs of the two sexes; hole; to open, to split, to cleave a way; to relieve; to set free. Of this root, three forms occur nine times in the Qur’an: فُرِیجا once; فرِجُ six times.

fūrija [pass. v.] to be split asunder: فَرِیجَتْ (77:9) when the sky is split asunder.

fūraj [ن.; pl. فُرُوج] 1 gap, rift, cleavage, hole; flaw
do they not look upon the sky above them [and wonder at] how We have built and adorned it, with no splits in it? 2 the sexual organ, the private parts, those who guard their chastity [lit. sexual organs]; 2* the one who guarded her chastity [lit. genitalia] (reference to the Virgin Mary).

f‐r‐h joy, happiness, to rejoice; conceit, pride; ungratefulness; affliction. Of this root, three forms occur 22 times in the Qur'an: فَرِحًا 16 times; فَرِح و فَرِحونَ five times.

فزح fariha a [v. intrans.] 1 to rejoice 

فزح farih [quasi‐act. part.; pl. فَرِحونَ] 1 one who is rejoicing, full of joy فَرِحًا بما أتاه الله من فضله (3:170) rejoicing at what God has given them out of His grace 2 one who proudly exults in personal knowledge and/or earthly fortunes, one who gloats إن الله لا يحب الفرحين (28:76) God does not love those who gloat.

فزد f‐r‐d to be unique, to be without peers; aloneness, oneness, to be single; to be separated, to be without companions; odd number. Of this root, two forms occur five times in the Qur'an: فَرَّد three times and فَرَّدَانَ two times.

فزد fard [quasi‐act. part.; pl. فَرَّدَانَ] 1 alone, solitary, by oneself ولقد جنُنُوا فَرَّدًا كَمَا خَلَقْنَا كُلًا (6:94) now you have returned to Us alone [just] as We first created you 2 single, singly فَرَّدَانَ 2 who stand before God, in pairs and singly 3 childless وزَكَرْنَاهُ إِذْ نَادَى رَبَّهُ رَبٌّ لا تَذْرَى فَرَّدًا وَلَنْ تُنَادَيْنَ رَبُّ نَادِيٌّ (34:46) when he cried out to his Lord, ‘My Lord, do not leave me childless, though You are the
*best of inheritors.*

*al-firdaws* the sources almost unanimously agree that this word is a borrowing from either Ethiopic, Syriac, Nabataean, Persian or, most likely, Greek, and that it came into Arabic in pre-Islamic times. This word occurs twice in the Qur’an.

*al-firdaws* [n.] Paradise, a favoured part/rank/station of Paradise إنَّ الْذِّينَ أَمَنُوا وَعَمِلُوا الصَّالِحَاتِ كَانَتْ لَهُمْ جَنَّاتُ الْفَرِدْوَسِ (18:107) نَزَّلَهَا but those who believe and do good deeds will be given the Gardens of Paradise for an abode.

**Fārār** f–r–r to flee, to escape, to take refuge, place of refuge; to be in a hurry; to shake oneself. Of this root, three forms occur 11 times in the Qur’an: *farra* six times; *firār* four times and *mafarr* once.

*farra* i [v. intrans.] to flee, to fly from إنَّ الْمَوْتِ الْمُتْنِيَّ (62:8) تَكُونُونَ مَنْهَ وَقَلِيكُمْ indeed, the death you flee from will [certainly] come to meet you.

*firār* [v. n./n.] escaping, running away, fleeing; flight أو أَطْلَعْتَ عَلَيْهِمْ لَوْ مَنْ تُلْدِىَ فَاَلْمَعْرَا (18:18) had you seen them, you would have turned away from them in flight.

*mafarr* [v. n./n. of place.] (act of) fleeing; place to which one flees, refuge يُقُولُ الْإِنسَانُ يَوْمَ الْمَغْرَةَ ـ أَيْنَ الْمَعْرَا on that Day man will say, ‘Where is the escape?’ (or, ‘Where to flee?’), or, ‘Where is the place to escape to?’

**Fārāsh** f–r–sh beating of wings, spreading of wings, butterfly; to spread, to lay out; bedding, nest, bed; wife, husband. Of this root, five forms occur six times in the Qur’an: *farasha* once; *farsh* farsha once; *farš* firāsh once; *furush* furush twice and *farāsh* farāsh once.

*farasha* u [v. trans.] to spread out, to lay out, to expand something والْأَرْضُ فَرِشْتُهَا فُنِّعَ السَّمَاهُنَّ (51:48) and the Earth We spread out—how excellent is the paver! [lit. are the pavers!]

*farsh* [n./v. n.; used also in the sense of pass. part.]
furnished, beddings [also interpreted in the following verse as ‘thrown down and slaughtered as sources of food’] ṭūn (6:142) the livestock, [He gave you] beasts of burden and [beasts] as [the source of material for your] furnishing [also interpreted as to be sources of food]—so eat of what God has provided for you.

الَّذِي جَعَلَ 2:22 فِرَاشَهُ كَأَرْضٍ فِرَاشًا He Who made the Earth an expanse for you 2 bedding, furnishings, couches (55:54) reclining on couches lined with brocade 3 wife, mate (in one interpretation of verse 56:34) with honoured wives/companions (or, raised couches)—We have fashioned [created] them anew.

يَوْمَ يُقِيَّةُ النَّاسُ 4:101 فَرَاشُ كَأَفَارَاشِ الْمِلْتُوت the Day when people will be like scattered moths.

فَرَاشُ فَرَاش [coll. n.] butterflies, moths f-r-d to incise, to indent; to make obligatory, obligation, enforcement, enforced absence; to be advanced in years; appointed measure. Of this root, four forms occur 18 times in the Qur’an: فَرَاضُ farāda nine times; فَرَاضِيَاتُ farīdatun six times; مَفْرَوْضُ فَرَاش farād twice and فَرَاشُ fārid once.

فَرَاضُ فَرَاضَ i [v. trans.] 1 to make obligatory, to ordain (33:50) فَدَّ عَلَيْنَا مَا فَرَاضَ عَلَيْنِهِ فِي أَرْوَاجِهِ We know what We have made obligatory upon them their wives 2 [jur.] to make a specific commitment, to assign, to fix (a dowry) (2:237) وَإِنُّ الْمُقَرَّبُ مِنَ الْقَالِ يُتَسَلِّمُونَ وَقَدْ فَرَاضَ لَهُنَّ فَرَاضَةً فِي فَنْصَفِ مَا فَرَاضَ but if you divorce them before consummating the marriage but after fixing a dower for them, then [give them] half of what you had [previously] fixed 3 to make lawful, to sanction (66:2) لَكِمْ نَحْلَةٌ أَيْمَانَكُم God has sanctioned for you [believers] the undoing of [such of] your oaths 4 to make binding upon (28:85) عَلَيْكُمْ الْقَرْآنَ لَا تَأْتِكُمْ إِلَى مَعَادِ He who has made the [teachings in the] Qur’ān binding on you [Prophet] will return you to an appointed time/place 5 to undertake (2:197) أَلَّهُ أَمْهَرَ مَعْوَمَاتُ فَمْ فَرَاضَ فِي هِئَالِ the pilgrimage [takes place] during prescribed [lunar] months—so whoever undertakes the pilgrimage
in these months should not speak indecently, misbehave or quarrel [on the pilgrimage].

فَرِيضَةٌ farīdatun [functioning as pass. part.] I [nominal] something made obligatory, something apportioned by law, something binding or incumbent \((4:24)\) ـَلاَّ جَنَاحٌ عَلَيْكُمُ فِي مَا تَرَاضَبْتُمُ بِهِ ـَبَعْدَ الْفَرِيضَةَ but there is no sin for you in what you do by mutual agreement after [fulfilling] the obligation II [adverbially] obligationarily ـَفَمَا أَسْمَتَتْمُ بِهِ مَنْهِنُ فَانْتَوَهُنَّ أَجُرَّهُنَّ فَرِيضَةً (4:24) such of those [wives] as you have enjoyed—give them their dues, as an obligation (or, if you wish to enjoy women through marriage, give them their dower—this is obligatory).

مَفْرَوْضٌ mafriḍ [pass. part.] made obligatory or binding; apportioned, appointed \((4:7)\) a portion from it, be it small or large, a legally specified share (or, obligatory share).

فَرِيضٌ farīḍ [quasi-act. part.] (of cows) being very old, advanced in age \((2:68)\) إِنَّهَا بَقَرَةٌ لَا فَارِضٌ وَلَا بَكَرٌ عَوْانٌ بَيْنَ ذَلِكَ it is a cow [which should be] neither too old nor too young, but in-between.

فَرْتُ f–r–t to precede, to be at the fore; to be in excess; to neglect, to inadvertently allow to escape; to compete. Of this root, four forms occur eight times in the Qur’an: فَرْتُ ـَبِفَرْتُ ـَبِفَرْتُ once; فَرْتُ ـَبِفَرْتُ ـَبِفَرْتُ once; فَرْتُ ـَبِفَرْتُ ـَبِفَرْتُ once; فَرْتُ ـَبِفَرْتُ ـَبِفَرْتُ once.

فَرْتُ yafruṭ [imperf. v., intrans. with prep. ـَعَلِىَ to hasten and do an evil action, to do a bad thing before reflection *\((45:20)\) إنَّا نَخَافُ أنْ يَفْرَعَ عَلَيْنَا we fear he may hasten to punish us.

فَرَّتُ farrata [v. II] I [intrans. with prep. ـَفِي to be remiss, to be careless ِبِحَسَّرَتِهِ عَلَى مَا فَرَطْتُ في جَنَبِ اللّٰهِ (39:56) woe is me for having neglected what is due to God 2 to be wasteful with; to fail to act in the proper way, to be wanting as regards carrying out one’s duties \(وَمِنْ قَيْلِ مَا فَرَطْتُ في يُوسُفَ ـَبِفَرْتُ ـَبِفَرْتُ (12:80) and before that you were careless of [your duty to] Joseph II [trans.] to leave out, to overlook, to neglect ـَفِي الكِتَابِ مِنْ شَيْءٍ (6:38) We have not overlooked anything in the Book.
mūfratūn [pl. of pass. part. مَفْرَطُ مُفْرَط mūfrat] abandoned, wasted (16:62) َلا أَحْرَمُ أَنْ يُهْمِثُ النَّارَ وَأَنْهُمْ مَفْرَطُونَ (16:62) there is no doubt that the Fire is theirs—and that they will be abandoned [there]!

fūrūt [v. n.] excess, neglect, failing, abandoning, shortcoming ْوَكَانَ أَمْرُهُ فُرَطًا (18:28) and his doings have become rife with shortcomings.

فَرَّ to be tall, to grow high; (of a tree or mountain) the upper part; to climb. Of this root, فَرَّ occurs once in the Qur’an.

كَشْجِرَةُ (14:24) like a good tree whose root is firm and whose branches are [high] in the sky.

فَرَّن Pharaoh; to act tyrannically, to oppress; sagacity, intelligence, cunning; crocodile. Some philologists derive فَرَون from this root, but the majority recognise it as a borrowing from the language of the Copts, with other meanings, presumably, derived from it. Of this root, فَرَون occurs 74 times in the Qur’an.

فَرَون [n.] Pharaoh, king of Egypt ْوَقَالَ فِرْوُن (79:10) the Egyptian ِسَاحِرُ ِبِكُلّ ِسَاحِرٍ أَفْقَرَ and Pharaoh said, ‘Bring me every learned sorcerer.’

فَرَأَحَ GH wasteland, space, emptiness; width; to be empty, to be unoccupied, to be free; to finish, to be devoted. Of this root, three forms occur six times in the Qur’an: فَرَأَحُ فَرَأَحَة faragha twice; فَرَأَحَ فَرَأَحَة faragha three times and فَرَأَحَ فَرَأَحَة farigh once.

فَرَأَحَة u/a [v. intrans.] to become vacated; to take leisure; to complete an assignment, to become free of tasks, to free oneself of all duties ِفَإِذَا فَرَأَحَتْ فَأَلْصَبَ (7:94:7) when you have completed [one task] toil [in another]; ْفَإِذَا فَرَأَحَتْ لِكَمْ (31:55:31) We shall take you to task [lit. we will free ourselves exclusively to you].

فَرَأَحَ [imperf. of v. IV, trans.] ْوَتَأَوَّنَ فِرْوُن فَأَرَّفَ عَلَى فِرَأَحٍ (18:96) bring me copper [molten metal]—that I may pour over it! ْوَتَأَوَّنَ فِرْوُن فِرَأَحٍ (18:96) ٓأَفْرَغَ ٓأَفْرَغَ (7:126)
فَارِقٌ [quasi-act. part.] unoccupied, deserted, empty, desolate *the* heart of Moses’ mother became carefree, full of fear, bewildered or, devoid of patience [lit. became empty].

fārīqَ f–r–q to scatter, to disperse, to spread over a period of time; to separate, to distinguish, to cause to be distinct; to split; to discriminate; opening between the front teeth; group, faction. Of this root, 17 forms occur 72 times in the Qur’ān: فَرَاق three times; يُفِرَقُ once; فَرَاقَ once; فَرَاقَ nine times; فَرَاقَ the heart of Moses’ mother became carefree, full of fear, bewildered or, devoid of patience [lit. became empty].

فَرَاقَ fārāqa i [v. trans.] 1 to split, to part (2:50) and when We parted the sea for you [also interpreted as: by your going through it, i.e. used you to part the sea] 2 to spread over a period of time, to give something in instalments or in several parts; to make distinct 3 to judge between, to arbitrate 4 الْبَيْضُ بِهِ إِلَّا أَمْتَلَّ إِنَّا نَفَسٌ وَاحِدٌ فَرَاقَ بَيْنَاهُ وَبِينَ الْقُومَ الْقَاسِمِينَ (5:25) my Lord, I have control only over myself and my brother, so judge between the two of us [also interpreted as: separate between us and these disobedient people].

يُفِرَقُ ُبِرِقَ fāirqūn [imperf. of v. فِرَقَ, فَرَاقَ, intrans.] to fear, to take fright, to run away, but they are, in fact, people who take fright.

يُفِرَقُ yufraq [pass. imperf.] to be made distinct; to be decreed, to be decided, to divide, to splinter in a night] in which every matter of wisdom is made distinct.

فَرَاقَ farrāqa [v. II, trans.] 1 to fragment, to split into fragments, who فَرَاقَوا دِينَهُمْ وَكَانُوا شِيَامًا (6:159) those who
have splintered their religion and become factions 2 to make a
distinction between any of His messengers 3 to sow dissension, to
cause discord so, from these two, they learn that by which they can cause discord
between a man and his wife.

فَرَقَ fārīq [imper. v. III, trans.] part from, separate from (65:2)
فَرَقُوا كُلْ فَرَقٍ مِّنْهَما ۖ مَا يَقْرَونَ بِهِ بَيْنَ الْمَرْءَ وَزَوْجَهُ (2:102)
otherwise when they have completed their appointed term, either keep them honourably, or
separate from them honourably.

فَتَفَرَّقَ tafarrāq [v. V., intrans.] 1 to part, to separate from one
another وَإِنْ يَتَفَرَّقُوا بِالْلَّهِ كَلْ لَّا مِنْ سَعْبِهِ (4:130)
but if they [husband and wife] do separate, God will provide for each out of His plenty 2 to
become disunited, to split into factions (105)
وَلَا تَفَرَّقُوا كَلْ لَّا تَفَرَّقَوا وَلَا تَتَبَيَّنُوا بَيْنَ مَا جَاعَلَهُ الْمَلَائِكَةُ do not be like those, after they
have been given clear revelation, split into factions and fall into disputes 3 [with prep. لِنَ] to divert, to lead away (6:153)
وَأَنْ تَفَرَّقُوا فَكَانَ كُلُّ فَرَقٍ هذَا صِرَاطِي مَسْتَقِيمًا فَاتَّبَعُوهُ وَلَا تَتَبَيَّنُوا الْسَّبْلَ فَتَفَرَّقُوا بِمَكْرٍ عَنْ سَبِيلِهِ this is My
path, leading straight, so follow it, and do not follow [other] ways—they will lead you away from His way.

فَرَقَ fīrq [v. n.] distinguishing, separating, discriminating
وَالْمُرْسَالَاتِ عَرَقًا فَالْعَاصِفَاتِ عَصَفًا وَالْنَّافِسَاتِ نَشْرًا فَالْفَرَقَاتِ فَرَقًا (4–1)
by the emissaries sent forth in swift succession, then violently
storming, then scattering far and wide, then distinguishing
separately.

فَرَقَ fīrq [v. n.] section, division, side (26:63)
كَالْثَّلُوْدِ العَظِيمِ so it parted—each side like a mighty mountain.

فَرَقَتْ fis ratified [n.] party, group, company (9:122)
فُلْوَا نَفْرُ مِنْ كُلِّ فَرَقٍ فَرَقَتْ فِرَقَةٍ مِّنْهَمُ طَائِفَةٍ so if only a [single] party out of each group of them
were to go forth.

فَرَقَ fīrāq [v. n.] separation, severance (18:78)
فَاءِلَ هَذَا فَرَقَ بِبَيْنِي وَبِبَيْنِكَ he said, ‘This is the parting between you and me.’

فَارِقَاتِ fāriqāt [pl. of fem. act. part. فَارِقَةِ fīrāquatun] ones who
discriminate; ones who separate, ones who sort out (77:1–4)
and the emissaries sent forth in swift succession, then violently storming, then scattering far and wide, then distinguishing separately.

فَرَقِ [n.: dual فَرَقٌ] 1 group, faction (42:7) the two groups (an epithet for the believers and the non-believers) 2 some, section (2:188) that you may usurp some of other people’s property sinfully.

فَرْقَانَ [v. n./n.] 1 the criterion for distinguishing right and wrong, a standard by which to discern the true from the false if you remain conscious of God, He will give you a criterion of discrimination [between right and wrong]; the day of decision or, the day when the truth was distinguished from the false [interpreted as either: the day when the Muslims and Quraysh fought their first battle at Badr (in the year 2 A.H./623 A.D.), or (3:155, 166) the day when the armies of Quraysh and its allies fought the Muslims in the battle of ‘Uhudd (in 3 A.H./624 A.D.)] 2 (possibly) body of religious teachings, guidance remember when We gave Moses the Scripture, and the guidance that you may find the right way 3 the Qur’an, the Exalted Differentiator (25:1) exalted is He who has sent down the Differentiator to His servant that it/he may be to all beings a warner;* name of Sura 25, Meccan sura, so-named because of the reference in verse 1 to the ‘Scripture that Distinguishes Right from Wrong’.

تَفْرَقَ [v. n.] sowing dissension and those who built a mosque [in an attempt] to cause harm, disbelief and dissension among the believers.

مُتَفَرِّقٍ [act. part.; fem. مَتَفَرِّقَة] 1 different enter through different gates 2 several; divided several gods at variance be
better or God, the One, the All-Powerful?

fārīḥ ḥ to be good-looking, to be accomplished, to be active. Of this root, ʿfārīḥ, ḥ occurs once in the Qurʾān.

fārīḥ [quasi-act. part.] skillful; fine, comely (26:149) and you carve out of the mountain [side] fine dwellings.

fārīḥ ḷ to cut, to chop, to tear up; to acquire riches; to fabricate, to feign, to forge, to invent. Of this root, eight forms occur 60 times in the Qurʾān: ʿifṭarā 49 times; ʿifṭarā ḫ twice; ʿifṭrā five times; ʿifṭrā ḫ twice; muṭṭarā ḫ twice; muṭṭarā ḫ twice and fariyyān once.

ʿifṭrā [v. VIII, trans.] ḫ to forge, to fabricate, to make something up (11:35) maybe they will say, ‘He has made it up’—say, ‘If I have made it up, upon me falls my own crime’ ḫ to commit an abomination (4:48) and anyone who assigns partners to God has concocted a tremendous sin ḫ with prep. [على] to attribute something to someone falsely (17:73) [Prophet] the disbelievers planned to tempt you away from what We revealed to you, so that you would attribute to Us some other [revelation].

ʿifṭrā [v. n.] forgery, calumny, false representation, false attribution (6:140) and [they] fobade that which God provided them, falsely attributing [all this] to God.

muṭṭarā [act. part.; pl. muṭṭarūn] inventor of falsehood, forger, one who fabricates ʿfārīḥ ḥ you are nothing but fabricators.

muṭṭarā [pass. part.; fem. pl. muṭṭarayāt] invented, fabricated without foundation, forged (28:36) they said, ‘This is nothing but forged magic.’

fariyyān [quasi-act. part.] great, wonderful, amazing; contrived, shocking, unprecedented (19:27)
they said, ‘Mary, you have done something terrible!’ [also rendered by commentators as: wonderful, unheard of, strange, of great magnitude, of great gravity, something false].

f–z–z to unsettle, to dislodge, to frighten, to disturb; to overcome; to ooze. Of this root, two forms occur three times in the Qur’an: ُيِسْتَفْزَ twice and ُيِسْتَفْزُ once.

ُيِسْتَفْزَ [imperf. of v. X, trans.; imper. ُيِسْتَفْزَ] to unsettle, to dislodge, to scare away, to unsettle ُيِسْتَفْزُهُمْ منَ الْأَرْضِ فَأُعْرِقُهُمْ وَمَنْ مَعَهُ جَمِيعًا so he wanted to dislodge them from the land, but We drowned him and those with him together.

f–z–a to be frightened, to be afraid, to take fright. Of this root, three forms occur six times in the Qur’an: فَرْغُ ُفاْزِعْ a three times; فَرْغُ ُفاْزِعْ a once and فَرْغُ ُفاْزِعْ a twice.

فَرْغُ ُفاْزِعْ a [v. intrans.] to take fright, to be terrified (38:22) دَخَلُوا عَلَى دَوَائِدٍ فَرْغُ مِنْهُمْ when they entered upon David, and he became afraid of them.

فَرْغُ ُفاْزِعْ [pass. of v. II., with prep. عَنْ] to take someone’s fear away, to wipe out terror (34:23) حَتَّى إِذَا فَزَعَ عَنْ قَلْبِهِمْ قَالَوْا مَا ذَٰلِكُم رَبّكُم until, when terror is lifted off their hearts, they say ‘What has your Lord said?’

فَرْغُ ُفاْزِعْ [n.] terror, fright (27:89) مَنْ جَاءَ بِالْحَسَنَةِ فَلَنْ خَيْرَ مِنْهَا وَهُمْ من فَرْغٍ يَوْمَ الْبَيْنَةِ من تُوْنَحَوْنَ whoever comes with a good deed will be [rewarded with] something better, and be secure from fear on that day; #21:103 the فَزَعُ الأَكْبَرُ variously interpreted as: blowing of the trumpet heralding the Day of Resurrection, Hellfire or, death [lit. the greatest Terror].

f–s–h to be wide, to be spacious, to be roomy, to make room, clear open space. Of this root, two forms occur three times in the Qur’an: ُتَفْسُحُ ُتَفْسُحَ twice and ُتَفْسُحُ ُتَفْسَاحَ once.

ُتَفْسُحُ ُتَفْسُحَ [imperf. of v. trans.] to make room, to make space (58:11) إِذَا قَبْلَ كَمْ ُتَفْسَحُوْا فِي الْمَجَالِسِ فَأَفْسَحْوَا ُتَفْسُحَ اللَّهُ ُتَفْسَحٍ if it is said to you, ‘Make room for one another!’ in assemblies, then make
room, and God will make room for you.

\textit{tafassah} [imper. of v. V, intrans.] make room for one another (58:11) you who believe, if it is said to you, ‘Make room for one another!’ in assemblies, then make room.

\textit{f–s–d} to corrupt, to spoil, to decay, to fall into disorder, to be perverted, to be wicked; to make trouble. Of this root, five forms occur 50 times in the Qur’an:  فساد \textit{fasada} three times; فساد \textit{fasad} 15 times; فساد \textit{fasād} 11 times; مفسدون \textit{muṣid} once and مفسدان \textit{muṣidān} 20 times.

\textit{fasada} i/u [v. intrans.] to become corrupt, to fall into disorder (2:251) 

وَلَوْلَا دَفْعُ اللَّهِ النَّاسِ بِعَضْهَمْ بَعْضِهِمْ لِفَسَادِ الأَرْضِ \textit{If it were not for God’s repelling some by means of others the Earth would become corrupted.}

\textit{’afsada} [v. IV] I [with prep. في, intrans.] to act corruptly, to play havoc, to cause damage (2:30) when your Lord told the angels, ‘I am putting a successor/representative on earth’, they said, ‘How Can You place on it someone who will cause damage?’ II [trans.] to corrupt, to throw into disorder, to ruin (27:34) إِنَّ الْمُلُوكِ \textit{ whenever kings/wealthy people enter a city, they corrupt it and make the noblest of its inhabitants debased.’}

\textit{فساد} [v. n/n.] I mischief, wrongness, destruction, causing corruption (5:32) من قَتَلَ فَسَادًا بَغِيرِ نَفْسٍ أَوْ فَسَادَ فِي الأَرْضِ فَكَانَ لَهُ قَتْلُ النَّاسِ جَمِيعًا whoever kills a person—not [in retribution] for [the killing of] another nor for spreading corruption in the land—it is as if he has killed all humankind 2 disorder, corruption (8:73) وَالذِّينَ كَفَرُوا بِعَضُوهُمْ أَوْتِيَاهُمْ بَعْضٌ أَخْوَاهُو أَخْوَاهُو ﹼاً تَقَعَّلَهُمْ إِلَّا نَفْتَتُهُ فَكَانَ فِي الأَرْضِ وَفَسَادٌ كَبِيرٌ those who disbelieve are allies of one another—if you do not do it [what you have been commanded to do], there will be persecution in the land and great corruption 3 physical damage, drought, death, malfunction, scarcity of goods (30:41) ظَهَرَ الفَسَادُ فِي الْبُرْ وَالنَّارَ ﹼاً ﹼاً ﹼاً ﹼاً ﹼاً ﹼاً ﹼاً ﹼاً ﹼاً ﹼاً ﹼاً ﹼاً ﹼاً ﹼاً ﹼاً ﹼاً ﹼاً ﹼاً ﹼاً ﹼاً ﹼاً ﹼاً ﹼاً ﹼاً ﹼاً ﹼاً ﹼاً ﹼاً ﹼاً ﹼاً ﹼاً ﹼاً ﹼاً ﹼاً ﹼاً ﹼاً ﹼاً ﹼاً ﹼاً ﹼاً ﹼاً ﹼاً ﹼاً ﹼاً ﹼاً ﹼاً ﹼاً ﹼاً ﹼاً ﹼاً ﹼاً ﹼاً ﹼاً ﹼاً ﹼاً ﹼاً ﹼاً ﹼاً ﹼاً ﹼاً ﹼاً ﹼاً ﹼاً ﹼاً ﹼاً ﹼاً ﹼاً ﹼاً ﹼاً ﹼاً ﹼاً ﹼاً ﹼاً ﹼاً ﹼاً ﹼاً ﹼاً ﹼاً ﹼاً ﹼاً ﹼاً ﹼاً ﹼاً ﹼاً ﹼاً ﹼاً ﹼاً ﹼاً ﹼاً ﹼاً ﹼاً ﹼاً ﹼاً ﹼاً ﹼاً ﹼاً ﹼاً ﹼاً ﹼاً ﹼاً ﹼاً ﹼاً ﹼاً ﹼاً ﹼاً ﹼاً ﹼاً ﹼاً ﹼاً ﹼاً ﹼاً ﹼاً ﹼاً ﹼاً ﹼاً ﹼاً ﹼاً ﹼاً ﹼاً ﹼاً ﹼاً ﹼاً ﹼاً ﹼاً ﹼاً ﹼاً ﹼاً ﹼاً ﹼاً ﹼاً ﹼاً ﹼاً ﹼاً ﹼاً ﹼاً ﹼاً ﹼاً ﹼاً ﹼاً ﹼاً ﹼاً ﹼاً ﹼاً ﹼاً ﹼاً ﹼاً ﹼاً ﹼاً ﹼاً ﹼاً ﹼاً ﹼاً ﹼاً ﹼاً ﹼاً ﹼاً ﹼاً ﹼاً ﹼاً ﹼاً ﹼاً ﹼاً ﹼاً ﹼاً ﹼاً ﹼاً ﹼاً ﹼa
[everywhere] because of what people’s own hands have earned [i.e. done].

mūṣid actu. part; pl. مَعْسِدُون مَعْسِدَان mischievous, destructive, corrupting person, someone who causes disruption, someone who spreads corruption, ruining, causing corruption إِنَّ يَأْجُوحُ وَمَا أَجَوَّحَ مَعْسِدُونَ فِي الأَرْضَ (18:94) indeed Gog and Magog are causing destruction in the land.

f–s–r to explain, to interpret, to explicate, to elucidate. Of this root, تَفْسِير tafsīr occurs once in the Qur’ān.

tafsīr [v. n. of v. II] explanation, interpretation, elucidation ولا يَأْتُونَا بِمَثَلٍ إِلَّا جَنَّاتٍ فَبَلَاءً وَأَحْسِنْ تَفْسِيرًا (25:33) they never offer an argument to you without Our bringing you the truth and a better explanation.

f–s–q the old expression فَسَقَتْ الرُّطبَةٌ (fasaqat ’al-ruṭabatu) ‘the fresh, ripe-soft date emerged out of its skin’, is often quoted as an illustration for the central meaning of this root, namely, something coming forth from another (mainly in a bad or corrupt manner). The Qur’ān extends the original meaning to include the concept of acting outside moral and social norms in general and violating Islamic teachings in particular. Certain actions of Muslims, as well as non-Muslims, are described as فَسَقَ فِسِق (fisq). All actions described as كَفْر (kufr) (q.v.) can also be described as fisq, but not vice versa (see شَرِك shirk). Fisq is used to describe actions widely ranging from those as drastic as denying God, to much lesser ones such as eyeing up a woman lecherously. Other derivative meanings include disobedience, breaking away from social norms and deserting the community. Of this root, five forms occur 54 times in the Qur’ān: فَسَقَ fisq 10 times; فِسِق fisq three times; فَسَقَ تَفْسِير fāsiq twice; فَسَقَ تَفْسِير fāsiqūn 35 times and فَسَقَ تَفْسِير fusāq four times.

fasaqa uʿi [v. intrans.] 1 to reject God’s message (6:49) وَالَّذينَ كَذَبُوا بِآياتِهِ يَمُشُّونَ الِعَذَابُ بِمَا كَانُوا يَفْسَقُونَ as for those who rejected Our signs, torment will afflict them for that which they rejected 2 [with prep. عن] to deviate from, to disobey a command of God
711

\[\text{فاسق} \] fisq [v. n./n.] violating religious teachings, acting outside God’s command and do not eat [the meat] of [that] over which the name of God has not been invoked, for that would be violating God’s command.

\[\text{فسوق} \] fusiq [v. n./n.] 1 acting in deviation from the Faith, acting in a way which is not commensurate with the teachings of the Faith, ungodly act, breaking a law and do not revile one another by nicknames—how evil an attribute is ungodliness after belief 2 breaking the rules, disobedience, crime and do not stand by his grave—they have rejected God and His Messenger and died as deserters of the faith 3 one who acts in a way which is not commensurate with the Faith, lawbreaker, heretic they should not be like those who were given the Scripture before, for whom the time became too long, so their hearts hardened, and many of them were rebels 4 unreliable and untrustworthy person, troublemaker
you who believe, if an unreliable person brings you news, check it first.

**f–sh–l** to be weak, to be lazy; to be faint-hearted, to be cowardly; to fail. Of this root, فشل, *fashila*, occurs three times in the Qur’an.

وَلَا تُنَازِلُوا وَتَذْهَبُوا رَيْحَمَكُمْ and do not dispute [among yourselves], for you will fail and your power will desert you 2 to weaken, to lose heart. Remember when two groups of you were about to lose heart.

**f–ṣ–ḥ** breaking of the dawn light; to be eloquent, to express oneself clearly. One form of this root, فَصَحَ, *afṣah*, occurs once in the Qur’an.

وَأَخِي هَارُونَ هُوَ أَفْصَحَ مَنْي لَسَانًا and my brother Aaron is more eloquent than I in speech.

**f–ṣ–l** distance between two objects, barrier, separation, to separate, to disjoint; elucidation; adjudication, judgement; discrimination; meaning; piece; clan. Of this root, 10 forms occur 43 times in the Qur’an: فصل, *fašala* five times; فشَتِل, *fasala* 14 times; فَشَتِلَة, *fussila* three times; فصل, *fašl* nine times; فِصَلِينَ, *fašilin* once; فصل, *fišāl* three times; فصلت, *fašilatun* once; فصلت, *tafśil* five times; مفصلات, *muťašalat* once.

فَكَّمَا فَصَلَ طَالِوتُ بَالجَوْدُ فَقَالَ إنَّ اللَّهُ مُتَبَيِّنُ بَنَاهُ when Saul set out with his forces he said to them, ‘God will test you with a river’ 2 to leave behind or depart from a place and leave it. Then, when the caravan had left [the town] behind, their father said, ‘I perceive Joseph’s scent’ 3 to decide on a matter, to judge (between)

إِنَّ رَبُّكَ هُوَ الَّذِي يُفْصِلُ بَيْنَهُمْ يُومَ القِيَامَةِ فِي مَا كَانُوا فِيهِ يَخْتَلِفُونَ it is your Lord who will judge between them on the Day of Resurrection concerning that in which they differed.
faṣāla [v. II, trans., pass. faṣūla] 1 to detail, to enumerate, how can you not eat of that over which the name of God has been invoked, when He has detailed to you that which is forbidden to you? 2 to expound, to elucidate, to explain, We have brought them a Scripture—which We explained on the basis of knowledge as a guide and mercy 3 to make understandable, to clarify, had We made it a foreign Qur'an, they would have said, 'If only its verses had been made understandable!—foreign [speech] and an Arab [audience/messenger]?!

faṣīl [v. n./n.] 1 judgement, decision, had it not been for the Word of Decision [that final judgement is postponed until the Day of Resurrection], judgement would already have been made between them; * يوم القدر (77:38) Day of Judgement, Day of Decision, Day of deciding judicially between what is true and what is false, * الخطاب (38:20) انَّ اقوالَ قَضَالْ is a decisive statement.

faṣīlīn [pl. of act. part. faṣīl] arbitrators, decision-makers, which is capable of distinguishing between what is false and what is true, capable of ending disputes, sound judgement [lit. decisiveness, distinctiveness or, clarity of speech] 2 [adjectively] decisive, final (86:13) it [the Qur’an] is a decisive statement.

faṣāl [v. n./n.] weaning (an infant from suckling the breast) his mother carried him, weakening increasingly [lit. with weakness upon weakness], and his weaning was in two years.
faṣilatun [n.] family, the nearer or nearest of one’s kinfolk, clan, subtribe * (70:13) his nearest and dearest [lit. his kinfolk who gave him shelter].

tafīl [v. n. of v. II] 1 detailing and everything We have elucidated in clear detail 2 elucidation, expounding, perfecting then We gave Moses the Scripture, perfecting [Our favour] for those who do good, and clearly explaining everything.

muṣallas [quasi-pass. part.; fem. pl. muṣāṣalāt] 1 clear, elucidated, detailed (6:114) He it is who has sent down to you the Book, clearly elucidated 2 one after the other, over a period of time, in succession, distinct and so We let loose on them floods, locusts, lice, frogs, blood: distinct signs.

fāṣ-y-m to crack, to subside, to split without completely separating, (of a house) to collapse; (of rain) to abate, (of a favour) to be withdrawn. Of this root, ṣinfiṣām, occurs once in the Qur’an.

fāṣ-y-fṣam [v. n.] breaking, separating by the hand of the power who is in the earth so whoever rejects false gods and believes in God has taken hold of the firmest handhold that will never break [lit. for which there is no breaking].

fāṣ-d-h to expose, to uncover, to subject to shame, to scandalise, to give a bad name to, to defame. Of this root, ṣinḍḥun, occurs once in the Qur’an.

tafadhal [imperf. v., trans.] to put to shame, to disgrace he said, ‘These are my guests, so do not disgrace me.’

fāṣ-d-d layers of rock lying one on top of another; to
separate, to break open, to scatter, rock breakage; silver (said to be broken from rocks); to disperse; to give generously; (of water) gushing. Of this root, two forms occur nine times in the Qur’an: فَانفَذُوا three times and فِدَّاتِن six times.

ْعَلَيْكُمُ الْجَهَنَّمُ أَلَيْنَٰ أَنْ يَنْفَذُوا عَلَيْكُمُ ﴿٦٣:٧﴾ it is they who say, ‘Do not spend [anything] on those who are with God’s Messenger, so that they may [be forced to] disperse’ ٢ [with prep. to rush to] if they rush towards trade or diversion whenever they observe it, and leave you [Prophet] standing [alone].

يَكَزِّرُونَ الْجَهَنَّمَ وَفِدَّاتَن (٩:٣٤) those who store up gold and silver.

f−d−l remnant, remaining part, extra part; virtue, favour, high rank; excessiveness; idle curiosity. Of this root, five forms occur 104 times in the Qur’an: فَضُلُّ 16 times; فَضُلَّ لَكُمُ 17 times; فَضُلَّ لَكُمْ 17 times; فَضُلَّ 84 times and فَضِيلُ 26 times.

فَضُلُّ [v. II, trans.] ١ to favour, to bestow favour on, to prefer (٧:١٤٠) when He has favoured you over all other people ٢ to cause to excel, to make better than, to make exceed يَسَلِّقُ بأَيْمَ وَاحِدٍ وَفِتْضَلُّ بَعْضَهُمْ عَلَى بَعْضٍ فِي الأُلُولٍ (١٣:٤) all of which are watered with the same water, yet We make some of them excel over others in taste/yield.

يَتَفْضَلُ [imperf. of v. v., intrans. with prep. to raise oneself above others, to assume superiority over (٢٣:٢٤) مَا ذَلِكَ إِلَّا بَشَرٌ مِّلِيمٌ يَسْتَفْضِلُ عَلَيْكُمْ he is merely a mortal like you, trying to gain some superiority over you.

فَضِيلُ [n.] ١ grace, favour (٢:٦٤) فَلْوَلَّا فَضَلْتُ اللَّهُ عَلَيْكُمْ وَرَحَمَتَهُ لَكُمْ had it not been for God’s grace and mercy on you, you would certainly have been lost ٢ bounty, free gift (٧٣:٢٠) وَأَخَرَّونَ وَبِعَضُوْنَ في الأرض يَتَفْضَلُونَ من فَضِيلِ اللَّهِ and others travelling through the land [lit. hitting the road] seeking God’s bounty ٣ benefit ولَنَّ أَصْبَحَكُمْ فَضَلًا مِّن اللَّهِ يَتَفْضَلُونَ كَانَ لَمْ تَنَّ بَيْتُكُمْ وَبَيْنَكُمْ مُودةً بَالبَّيْتِ كَنَّ بَيْنَكُمْ مُعِمِّمٌ yet if a benefit comes to you from God, he is sure to say, as if
there had been no affection between you and him, ‘How I wish I had been with them [you]’ 4 munificence, compassion, charity
waiving [your right] is nearer to godliness, so do not forget charity amongst yourselves 5 merit
وقالت أولاهم لأخرىه فما كان لكم علينا من فضل (7:39)
and the first of them will say of the last, ‘You had no merit whatsoever over us.’

tafdil [v. n.] (act of) preferring, favouring, raising oneself above all others, causing to excel and We favoured them above many of those whom We created, with a marked favouring.

faḍḍā [v. VI, intrans.] to break the barriers between, to occupy the space of, to become adjacent to, to come close to
*faḍḍā بعضاً إلى بعض (4:21) you have slept together [lit. one of you has come close to the other].

faṭara 10 times; انفطر once; infatara once; fāṭir six times; فطرة once and Munfatir once.

faṭara u [v. trans.] to create, to fashion
إِيَّاهَا السَّمَاءُ وَجَبَّاهَا (6:79) I turn my face towards Him who created the heavens and the Earth.

إذا السَّمَاءُ (82:1) when the sky splits apart.

infatara [v. VII, intrans.] to split apart
فاطر السَّمَواتَ والأرض (12:101) Creator of the Heavens and the Earth; * name of Sura 35, Meccan sura, so-named because of the reference in verse 1 to the ‘Creator of the Heavens and Earth’, also called مَلِكَة (see malakat).
m–l–k).

فطرة [n.] creation * فطرة الله the genesis of creation, the original unadulterated nature of things, natural disposition (30:30)
فأقم وَجَهَّلَ لَدَيْنَ حَيْنَافاً فطرة الله التي فطر الناس عليها so set up your face [set your purpose] to the religion, upright-[this is] the natural disposition God instilled in humankind.

*الإنفطار* al-ʾinsfīṭār name of Sura 82, Meccan sura, so-named because of the reference in verse 1 to the sky being ‘Split Apart’.

فُطِرْ [v. n.] flaw, inadequacy, defect
لَذِي خَلَقَ سَبْعَ (67:3) سمَوَات طَبَاقًا ما تَرُى فِي خَلْقِ الرَّحْمَنِ مِنْ تَفَارُقٍ فَارِجِعَ البَصَرَ هِلَ تَرُى مِنْ فَطَرٍ
He who created the seven heavens one above the other; you will see no disparity in the creation of the Beneficent, so look around you–can you see any flaw?

مُقْطَر munfaṭir [quasi-act. part.] split, rent apart
يَجْعَلُ الْوَلَدَانِ شَيْبًا السِّمَاءِ مُقْطَرًا به a Day that will turn children grey-haired, [a Day] in which the sky will be split apart.

فَزُّ [quasi-act. part.] thick, tarnished matter taken from a camel’s belly; to split open; to be rough, to be rude, to be ill-tempered. Of this root, فَزُٰل occurs once in the Qur’an.

فَزُّ [quasi-act. part.] uncouth, rude, gruff, harsh, foul-mouthed
وَلَوْ كَتَبْ فَزُوْلًا عَلَيْهِ القَلْبِ لَا فَائِضًا مِنْ حَوْلَكَ 3:159 had you been foul-mouthed, hard-hearted, they would have dispersed from about you.

فَعَا لَّ [v. -l to act, to do, to work, to labour, to toil. Of this root, eight forms occur 108 times in the Qur’an: فعل faʿala 85 times; فعل fuʿila three times; فعل fiʿl once; فعل faʿlatun once; فعل fāʿīl once; فعال faʿīlin eight times; فعل faʿc̣āl twice and مفعل mafʿūl seven times.

وَمَا تَفَعَّلُوا مِنْ خَيْرٍ يُعْلِمُهُ اللَّهُ 2:197 whatever you do of goodness, God is fully aware of it 2 to commit والذِّينَ إِذَا فَعَلُوا فَاحْشَأْنَهُ أو طَلَّبُوا أَنْفَسَهُمْ ذَكَروهُ اللَّهُ فَأُفْغَرَوْا لَدُونِهِمْ 3:135 those who, when they have committed a sinful deed or have [otherwise] sinned against themselves, remember God, so they implore
forgiveness for their sins 3 to behave (27:34) whenever kings/wealthy people go into a city, they corrupt it and make the noblest of its inhabitants debased—that is how they [always] behave.

فَعَّلَ فُعْلَةٌ [pass. v.] to be done as was done to those of their kind before [them].

فَعِلَ fi‘l [v. n.] doing, acting, working, performing (21:73) and We inspired them to do good deeds.

فَعَّلَ فَعْلَةٌ fa‘latuun [n. of unit] (one) deed, an action (26:19) and you did that deed of yours, that you did, while you were one of the disbelievers!

فَعَّلَ فَعَّلَ فَعَّلَ fā‘īl [act. part.; pl. فَعَّلُيْنَ Communists, doing something, performing (18:23) I shall be doing that tomorrow.

فَعَّلَ fa‘cīl [intens. act. part.] one who is most able to do, one who is most able to act or carry out (11:107) your Lord is sure to carry out whatever He wills.

فَعَّلَ مَفَعُولٍ maf‘ūl [pass. part.] being done or carried out (33:37) and God’s command is sure to be carried out.

فَ–َرُ–َدْ f–q–r to lose, loss; to seek, to search, to research; to inspect. Of this root, two forms occur three times in the Qur’an: نَفَقَ nafqid twice and تَفَاقَقَ tafaqqada once.

نَفَقَ nafqid [imperf. of v. trans.] to lose, to miss (12:71) and they turned and said, ‘What are you missing?’

تَفَاقَقَ tafaqqada [v. V, trans.] to inspect, to review, to survey (27:20) and he inspected the birds and said, ‘How is it that I do not see the hoopoe?’

فَ–َأْرَ–َأْ f–q–r vertebra; breaking of vertebra; calamity; want, to lack something, poverty, the poor, needy. Of this root, four forms occur 14 times in the Qur’an: فَقَرَ faqr once; فِقْير faqīr five times; فِقْرُؤْ fūqarā‘ seven times and فَقِيرَةٌ fāqiratun once.

فِقَرٍ [n.; quasi-act. part.; pl. فيقاراء] ١ poor whether the person in question be rich or poor, God is the more able to take care of either ٢ one who is in need of something, one lacking or devoid of something (28:24) ربِّ إِنِّي لَمَا أَنزَلْتَ إِلَيْنَى مِنْ خَيرٍ فَقِيرٍ my Lord, I am in need of whatever good thing You may send me ٣ jur.] destitute, a person qualifying for alms on the grounds of owning nothing or owning far less than his daily needs, and who is so abstemious that he does not beg (thus considered to be in a worse situation than the مسكين (q.v.)) إِنَّمَا الصَّدَقاتُ لِلفَقَارَاءِ والْمَسْكِينِ... (60:9) charity is only for the destitute, the poor ...

فَقَرَةَ fāqiratun [act. part. fem.] (something that breaks the vertebra) devastating calamity وَوَجَدُواْ بَيْنَ يَدَيْهِ مَا نَقْهَّةٌ نَّبَيْلٌ أُنْفَعْ (5–24) and [some] faces on that Day will be sad and despairing, perceiving that a great calamity will [therein] befall them.

فَقَرَةٌ f–q–c truffle; brightness of white or yellow; to pop, to explode, bubbles; devastating calamity; poverty. Of this root, فاقع fāqiء occurs once in the Qur’an.

فَقَعَ fāqiء [quasi-act. part.] bright (of yellow) (69:2) فَقَعَ لَوْنِيَا a yellow cow of bright hue.

فَقَحَ f–q–h to understand, to learn, to acquire knowledge; comprehension. Of this root, two forms occur 20 times in the Qur’an: to understand tafqah 19 times and يَتَفَقَّحُ yatafaqqah once.

تَفَقَّحُ tafqah [imperf. of v. trans. فِقَحَة] ١ to comprehend, to understand ما نَقْهَّةٌ كَثِيرًا مَا نَقْهَّةٌ we do not understand much of what you say ٢ to be aware of, to be conscious of (17:44) شيءٌ إِلَّا يَسْتَبْحَبُهُ نَقْهَةٌ there is not a single thing that does not celebrate His praise, though you are not aware of their praising.

يَتَفَقَّحُ yatafaqqah [imperf. of v. V, intrans.] to endeavour to gain
understanding, to seek learning; if only a party out of each group of them should go forth, that they may gain sound knowledge of the religion.

فَكَّرُوا [v. II, intrans.] to think, to ponder (74:18)

He thought and planned.

فَكَّرُوا [imperf. of v. V, intrans.] to contemplate, to reflect, to meditate and they reflect on the creation of the heavens and earth.

فَكَّرَ [v. n.] freeing, setting free, untying * freeing of a slave [lit. untying of a neck].

فَكَّرَ [act./pass. part.] one who ceases an action, one who desists, one who leaves off, one who lets go of; something untied those who denied [the truth] of the People of the Book and the idolaters would never desist till the Clear Sign came to them.

فَكَّرََ [imperf. of v. V tafakkaha with the 2nd person prefix َل elided] to wonder, to muse; to be gripped by remorse, to be shocked, to wail if We willed, We could turn it [your harvest] into debris, so you would continue wondering.
fākiḥu[n] [pl. of quasi-intens. act. part. fākiḥ] exulting; free from strains, rejoicing above measure, cheerful, jesting, joking and when they return to their own people, they return, rejoicing [at the expense of the believers].

fākāhūn [pl. of act. part. fākāh] one who eats fruit; one who is enjoying good living, rejoicing (36:55) the people of Paradise today are happily occupied.

fākıhatu[n] [coll. n.; pl. fawākıh] fruit (43:73) and in it there will be for you abundant fruit from which you eat.

Fālān (see f–l–n).

Fāl/h f–l–h tiller of the land, cultivator of plants, to cultivate, to plant; to succeed, to prosper; to remain; to cut, to break; to negotiate, to mediate. Of this root, two forms occur 40 times in the Qur’an: aflahā 27 times and mulfihūn 13 times.

وَقَدْ أَفْلَحَ الْيَوْمُ مِنْ أَفْلَحٍ اسْتَعَلَى

aflahā [v. IV, intrans.] 1 to prosper (20:64) and whoever prevails today is sure to prosper 2 to succeed, to fulfil one’s purpose (69:20) افْلَحَ سَاحِرٌ وَلَا يَفْلَحُ السَّاحِرُ حَيْثُ أَتَى throw down what is in your right hand, it will swallow up what they have produced—they have only produced the tricks of a sorcerer—and a sorcerer will not succeed, wherever he goes 3 to come to good (18:20) إِنَّمَا يُظْهِرُوْا عَلَيْكُمْ ۖ إِنْ تَفْلُحُوا إِنْ تَفْلُحُوا if they should discover you, they will stone you or make you revert to their religion, then you would never come to any good.

Mulfihūn [pl. of act. part. mulfih] those who are successful, achievers, those who prosper indeed, the party of God, those are the successful ones.

Fāl/q f–l–q to split, to cleave, to crack, to open up; fault, rift, cleft; section, part; (of light) to show through; (of seed) to sprout. Of this root, three forms occur four times in the Qur’an: infalaqa
once; فَلَقّ falaq once and فَلَاِقّ fāliq twice.

 autofocus infalaqa [v. VII, intrans.] to divide, to open, to part autofocus فَلَقّ فَكَانَ كَلِمُ فِرَقٍ كَالْبَرْقِ العَظِيمُ (26:63) and it [the sea] parted, and each part was like a great mountain.

 autofocus فَلَقّ falaq [v. n./n.] fissuring, fissure; breaking of the dawn; autofocus فَلَاِقّ fāliq [act. part.] one who splits something open, one who causes something to split open (إِنَّ اللَّهَ فَلَاِقَ الْحَبَّةَ وَالْنَّوِىٰ (6:95) it is God who causes the seed and the fruit-stone to split open [germinates them].

 autofocus فُلَكَّ fāliq [fem./masc. coll. n. (no sing.)] 1 ship; ships, sea-faring vessels; shipping in general (اللَّهُ الَّذِي سَخَرَ لَكُمُ الْبَحْرَ ۖ لِتَجْرَبُواْ الفَلَكَ (12:45) فيه بِأَمْرِهِ it is God who has subjected the sea to you–ships sail on it by His command 2 [with the definite article] Noah’s Ark (11:38) وَيَصْنَعُ الْفَلَكَ وَكُلُّ مَّرَّةٍ عَلَيْهِ مَلَأٌ مَّنْ قُوَّمَهُ سَخَرَوْاْ مَنْهُ then he started to build the Ark, and every time a group from his people passed by him they made fun of him.

 autofocus فَلَكَّ falak [n.] orbit; sea wave, sea-faring ships, boats; boundary; round and flat hillocks, rounded breasts; buttocks. It has been suggested that the meanings of ‘boat’ and ‘ship’ associated with this root are borrowed from Greek, either directly or through Akkadian. Of this root, two forms occur 25 times in the Qur’an: autofocus فُلَكَّ full 23 times and فَلَكّ falak twice.

 autofocus فُلْكَّ fulk [fem./masc. coll. n. (no sing.)] 1 ship; ships, sea-faring vessels; shipping in general (يْتَرَكُ الْقَمْرَ وَلاَ الْلَّيْلِ (40:64) الَّذِي يُسَلَّى سِبَايْنَ الْزَّهْرَ وَكُلُّ فِي ذَلِكَ بِسَبُوحٍ it is not for the sun to overtake the moon, nor can the night outrun the day–each floats in an orbit.

 autofocus فُلَّانِ fālanīn [the forms فَلُانَ fālān, feminine فَلِانَاتُنَّ fālanatun, and the abbreviations فُلَّا fula and فَلُّا fulā are derived from this (what should be described as) hypothetical root.] Of this root, فَلُانَ fālān,
occurs once in the Qur’an.

\textit{fulān} [masc. sing., fem. \textit{fulāntūn}] unspecified person: a substitute for the proper name of a man, so-and-so (28:25) 

\textit{woe is me! If only I had not taken so-and-so as a friend!}

\textit{f–n–d} branch, to branch out, faction; to be weak of mind or body, to become senile; to lie; to refute, to dispute; to err; to fall into factions, to take refuge. Of this root, \textit{tufānnīdūn}, occurs once in the Qur’an.

\textit{tufānnid} [imperf. of v. II, trans.] to refute, to deny; to describe as senile \textit{I sense \textit{Joseph’s scent, even though you may think I am senile.}}

\textit{f–n–n} branches of a tree, locks of hair; variety, type, variation on a theme, types of expression, people of various backgrounds. Of this root, \textit{‘afnān}, occurs once in the Qur’an.

\textit{‘afnān} [pl. n.; sing. \textit{fān} or \textit{fann}] branches, varieties \textit{the two with hanging branches.}

\textit{f–n–y} to perish, to expire, to pass away, to come to an end; large, open courtyard. Of this root, \textit{fānīn}, occurs once in the Qur’an.

\textit{fānī} [act. part.] one that perishes, subject to death, mortal, perishable \textit{everything on it \textit{the Earth} will perish.}

\textit{f–h–m} to understand, to comprehend. Of this root, \textit{fāhhamā}, occurs once in the Qur’an.

\textit{fāhhamā} [v. II, doubly trans.] to cause someone to understand something, to cause someone to comprehend something \textit{and We made Solomon understand it \textit{the case}.}

\textit{f–w–t} to bypass, to miss, to escape the notice of, to ignore; to
acuse falsely; to vary greatly, to be flawed; to be inadequate. Of this root, three forms occur five times in the Qur’an: فات fa’ta three times; فوت fawt once and تفاوت tafāwut once.

فَتَاءُ فات fa’ta [v. trans.] to bypass, to miss, to pass away from, to escape someone or something لكي لا تأمسوا على ما فاتكم ولا تفرحوا بما فاتكم so that you do not grieve for that [benefit] which escapes you nor exult in what [gain] He gives you.

فوت fawt [v. n.] escape وَلَوْ تَرَى إِذْ فَزَعْتُ فَلَا فَوْتَ if you could only see when they become terrified [by death/resurrection?], there will be no escape.

تفاوَت tafāwut [v. n.] disparity وما تَرَى فِي حِلْقِ الرُّحُمَ مِن تَفاوَتْ (67:3) you will not see any disparity in the creation of the Lord of Mercy.

فَوْجُ f–w–j group of people; running fast; clearing between two heights; waft of fragrance; (of a she-camel) being fat. Of this root, two forms occur five times in the Qur’an: فوج fawj three times and أَفْوَاحُ افواح twice.

فوج fawj [n.; pl. أَفْوَاحُ افواح] group of people, company of people, crowd, a drove اِتَّبَعُوا فِي الصُّوْرِ فَتَاوَتْ أَفْوَاحًا on the Day when the Trumpet will be blown and you will emerge [from your graves] in droves.

فَوُرَ f–w–r to boil over, to gush out; to spread smells; to erupt with anger; (of heat) rising, to increase in intensity, swelling; immediacy. Of this root, two forms occur four times in the Qur’an: فور fāra three times and فور fawr once.

فَأْرَا فارا fāra ī [v. intrans.] 1 to boil over, to erupt حتى إذا جاء (11:40) أَمْرُنا وَفَرَأَ النَّارُ until such time as Our command came to pass, and the earth’s surface (or, the furnace, or, the spring of water) erupted 2 to boil, to heave, to blaze forth سمَعُوا لَهَا شَهِيفًا وَهُوَ (67:7) they will hear from it a deep inhaling as it boils up.

فَور fawr [n.; v. n.] the present time (in which there is no tarrying), immediacy, haste *فَوُرُهُمُ من فورهم (3:125) they come to you instantly [lit. in their hastel/immediacy].
فَأَطْلَسَ fā’lūs [v. intrans.] to achieve one’s goal (32:34) whoever obeys God and His Messenger will truly achieve a great triumph.

فَازَ fāz [v. n.] to triumph, to succeed, to achieve one’s goal (33:71) whoever obeys God and His Messenger will truly achieve a great triumph.

فَازُونَ fā’izûn [pl. of act. part. فاز ﻓَاز] winners, those who triumph, successful people (24:52) whoever obeys God and His Messenger, stands in awe of God and keeps his duty to Him—those [he] will be the triumphant.

مَفَازَ mafāz [v. n.] winning, success, gaining, fulfilment (78:31) for those who are aware of God, there will be supreme fulfilment.

مَفَازَتَ mafāzatun [n.] distance far enough from danger, place of safety, safe place (3:188) do not deem that they are in a safe place from the Torment II [v. n.] succeeding, triumphing, achievement (39:61) but God will deliver those who took heed of Him by virtue of their success.

فَوَزَ fawz [v. n.] victory, success, triumph; succeeding, triumphant (9:111) so rejoice in the bargain you have made [with God]—that is the supreme triumph.

مَفَازةَ mafāzatun [n.] distance far enough from danger, place of safety, safe place (3:188) do not deem that they are in a safe place from the Torment II [v. n.] succeeding, triumphing, achievement (39:61) but God will deliver those who took heed of Him by virtue of their success.

فَأَطْلَسَ fā’lūs [v. intrans.] to achieve one’s goal (32:34) whoever obeys God and His Messenger will truly achieve a great triumph.

فَازَ fāz [v. n.] to triumph, to succeed, to achieve one’s goal (33:71) whoever obeys God and His Messenger will truly achieve a great triumph.

فَازُونَ fā’izûn [pl. of act. part. فاز ﻓَاز] winners, those who triumph, successful people (24:52) whoever obeys God and His Messenger, stands in awe of God and keeps his duty to Him—those [he] will be the triumphant.

مَفَازَ mafāz [v. n.] winning, success, gaining, fulfilment (78:31) for those who are aware of God, there will be supreme fulfilment.

مَفَازَتَ mafāzatun [n.] distance far enough from danger, place of safety, safe place (3:188) do not deem that they are in a safe place from the Torment II [v. n.] succeeding, triumphing, achievement (39:61) but God will deliver those who took heed of Him by virtue of their success.

فَوَزَ fawz [v. n.] victory, success, triumph; succeeding, triumphant (9:111) so rejoice in the bargain you have made [with God]—that is the supreme triumph.

مَفَازَ mafāz [v. n.] winning, success, gaining, fulfilment (78:31) for those who are aware of God, there will be supreme fulfilment.

مَفَازَتَ mafāzatun [n.] distance far enough from danger, place of safety, safe place (3:188) do not deem that they are in a safe place from the Torment II [v. n.] succeeding, triumphing, achievement (39:61) but God will deliver those who took heed of Him by virtue of their success.
God.

$\textit{f\textasciitilde w\textasciitilde q}$ up, above, on top, beyond, to reach the top, to gain on; to surpass, to excel; to regain consciousness; to hiccup; to gasp; the time between two milkings of a she-camel in a single milking session, periods of time within the span of one night; poverty. Of this root, three forms occur 43 times in the Qur’an: ʼafāqa once; ʼafāqa 41 times and ʼawāq once.

ʼafāqa [v. IV, intrans.] to come round, to regain consciousness, to recover (7:143) and Moses fell, unconscious, and when he recovered said, ‘Glory be to You!’

ʼawāq [adv. of place] 1 above, over (43:32) and We raised some of them above others in rank (physically) on, upon, in addition to, above (12:36) I saw myself carrying bread on my head upon, in addition to, above (16:88) for those who disbelieved and barred others from the Way of God We will add torment upon torment more than (4:11) and if they be females more than two beyond, more (in respect of a certain quality or value) (2:26) God does not shy away from drawing any comparison, [whether it be] a gnat and/or something beyond it (i.e., in smallness/largeness).

fawāq [v. n.] brief delay, pausing, postponement (38:15) and those are waiting for nothing but a single blast for which there can be no postponement.

$\textit{f\textasciitilde w\textasciitilde m}$ except for ʼawāq, to bake (bread), it is rare to find any form of this root except ʼawāq, the meaning of which is disputed by philologists (see below for the various suggestions). ʼawāq occurs once in the Qur’an.

ʼawāq [coll. n.] plants (in general), wheat, ears of corn, chickpeas, bread, grains in general (or most probably) garlic
فَدَاعْ لَنَا رَبُّكَ يُحْرِجْ لَنَا مَمَّا مَتَتَّبِعُ الْأَرْضُ مِنْ بَلَاءَهَا وَقَتَانِيَّهَا وَقُوْمِهَا وَعَدْنِيَّها (1:61)
so call upon your Lord for us to bring out for us some of what the Earth produces—its herbs, its cucumbers, its garlic, its lentils and its onions.

فِي f–w–h mouth, to utter by mouth; to speak out, to be eloquent; gluttony; gossip; the first part of a road, river or valley. Of this root, two forms occur 13 times in the Qur’an: فَا fā once and أَفْوَاهُا ʼafwāh 12 times.

فَا fā [n. (always in construct (إضافة)) in the accusative فَا fā (nom. فُوْتُ fūt, gen. فِي fī); pl. أَفْوَاهُونَ ʼafwāh] 1 mouth like someone stretching forth his two palms towards the water that it [the water] may reach [for] his mouth [by its own volition] 2 words of the mouth (9:8) they give you satisfaction with [words from] their mouths, but their hearts refuse.

في fī preposition occurring some 1692 times in the Qur’an and conveying a multiplicity of meanings, of which are the following:

1 in (30:2-3) the Byzantines have been defeated in a nearby land 2 inside God knows what is inside your hearts 3 on (11:6) there is not a creature on the Earth except that its provision is God’s concern 4 within (a period of time) (30:3-4) and they, after having been defeated, will become victorious within a few years’ time 5 during remember God during the appointed days 6 with, in the company of (7:38) قال أُخْلِقُوا في آمَنْ قَدْ 〈He will say, ‘Enter in the company of communities that preceded you, [communities] of jinn and mankind’ 7 among nine signs [that you will bring] to Pharaoh and his people 8 because of, for (12:32) that is he whom you blamed me for 9 concerning, about (2:139) قُلْ أَتَاحَاوْنَا فِي ٱللَّهِ وَهُوَ رَبُّنَا وَرَبُّكُمْ say [to the people of the Scripture], ‘How can you argue with us about God when He is our Lord and your Lord?’ 10 on (20:71) and I will crucify you on the trunks ولاَصَلِبْنِكُمْ فِي جَدْوَعِ ٱلْمَلَّاحِخَ 〉
of palm trees 11 to, towards, into they were unable to give an answer, they were unable to argue, they tried to suppress their anger, or, they tried to hide their laughter [lit. they put their hands in/over their mouths] 12 from within a day [will come] when We raise up from within each community a witness against them from amongst themselves 13 to (in an interpretation of verse those who are blind to this life are likewise blind to the Hereafter, and even further off the path 14 in comparison with the enjoyment of this world is, compared with the life to come, nothing but a small thing 15 [with v. trans.] for emphasis, corroboration ارْكَبْوهُ فِيهَا (11:41) board it [the Ark].

فَرَدُوا أَبْنِيَهُمْ في أُوْلِيَاءِهِمْ (14:9) shade, the movement of shade; to return; to take shelter in the shade, to recover from anger; spoils from battle; taxation; flock of birds; company of people. Of this root, three forms occur seven times in the Qur’an: فَأَفَّا فِي a three times; أَفِّنَّا three times and يُفًّيَنَّا yatatayya once.

فَإِنْ فَتَتَّعَ إِدْخاَلَهُمْ عَلَى الْأُخْرَى (9:49) فَقَطَّلُوا الْكَيْبَاتُ الَّتِي تَبِينُحَتْ تَقْبُرْهُ إِلَى أُمِّ الْلَّهِ but if one [of the two parties] wrongs the other, fight the one who has done wrong until he returns to God’s commandment.

ما أَفَّا الْلَّهُ عَلَى (59:7) وهَوَّلَهُمْ مِنْ أَهْلِ الْقُرْءَاء whatever spoils God turned over to His Messenger from the inhabitants of the villages.

وُقَالَ أَفَّا (4:16) يُفًّيَنَّا yatatayya [imperf. of v. V, intrans.] (of something) to cast (its shades) from one side to the other do they not ponder the fact that whatever things God has created that cast shadows all around [lit. to the right and to the left]–all submit [lit. prostrate themselves] to God?

ضْفُّ f–y–d large mass of water, people moving in great numbers, to overflow; to speak at length. Of this root, two forms occur nine times in the Qur’an: tafid twice and أَفْشَطُ أَفْشَا tafadtum seven
times.

\textit{tafid} [imperf. v. intrans.] to overflow 

\textit{فَلَى} أَعْيَنَهُمْ لَقَيَضٌ (5:83) 

you will see their eyes overflowing with tears because of the truth they recognise [in it].

\textit{'afada} [v. IV] \textbf{I} [intrans.] \textbf{I} [jur.] to surge, to move en masse * \textit{فَإِذَا} أَفْضَلْتُمْ مِنْ عَرْفَاتٍ (2:198) when you [the pilgrims] surge down all together from \textit{'arafat} (at the sunset of the 9th day of the month of Dhúl-Hijjatī on the way back to Mecca, where the annual Pilgrimage is eventually concluded three days later) 2 [with prep. \textit{في}] to actively engage in \textit{فيه} but \textit{We are witnesses over you when you are engaged in it} II [trans.] to pour, to bestow, to grant \textit{فيه} * \textit{أَفْضَلْتُمْ} عَلَيْنَا مِنْ أَلْمَاءٍ أَوْ (7:50) grant us some of the water, or some of the sustenance God has granted you.

\textit{فَ} لَيَبْنٌ \textit{فِيل} weakness of the body, lack of wisdom; to rebuke; to give bad counsel. Philologists derive the word \textit{فِيل} \textit{فِيل}, elephant, from this root, although it has been suggested that it is a borrowing from either Persian or Aramaic that came into Arabic in pre-Islamic times. Of this root, \textit{فِيل} \textit{فِيل}, occurs once in the Qur’an.

\textit{فِيل} [n.] elephant \textit{فِيل} \textit{فِيل} [n.] elephant (105:4) \textit{لَا} أَلْمُ تُرْ تُرْ كَيْفْ فَعَلْ رَبُّكَ بِأَصْحَابِ الْفِيلِ have you not seen [considered] how your Lord dealt with the People of the Elephant? (reference here is made to events that happened in 570 A.D., the year of the Prophet’s birth, when the army of Abraha (a Christian ruler of Yemen), which included war elephants, marched to attack Mecca in order to destroy the Ka‘ba and divert pilgrims to the new cathedral in San’a. The destruction of this army is cited here to encourage the believers and warn the disbelievers); * \textit{الفِيل} name of Sura 105, Meccan sura, so-named because of the reference in verse 1 to ‘the Elephant’.
`qāf

Qārūn a proper name occurring four times in the Qur’an and recognised by the philologists as being of foreign origin. Of the four Korahs mentioned in the Bible, the name and story of Qārūn correspond to the name and story of Korah (son of Izhar, the son of Kobath, the son of Levi) who was leader of the famous rebellion against his cousins, Moses and Aaron, in the wilderness, and who, together with his followers, was burned and swallowed by an earthquake as a punishment from God (Num. XVI and XXVI.9–11).

Qārūn [proper name] Korah (28:76) إن قَارُونَ كَانَ مِن قُوْمِ مُوسَى فِيْهِ مَوْسَى قَارُونَ was one of Moses’ people, but he transgressed against them. Qārūn is described in the Qur’an as being so rich that it took a group of strong men just to carry the keys to his treasury. Though people envied him his wealth, he was arrogant and rebelled against God, Moses and Aaron, declaring that he had been given his wealth on account of the knowledge he possessed, and forgetting the many generations before him who were mightier and wealthier than him but were destroyed. In retribution God caused the earth to swallow him and his treasure, thereby proving that wealth is a responsibility and the Hereafter is a reward only for those who do not exalt themselves above others or cause corruption in the earth (28:76-83).
Qāf  

Qāf functions in the Qur'ān as: 1 opening verse of Sura 50. In addition to the general opinions concerning letters used in similar positions within the Qur'ān (see the alif–lām–rā), the opening verse of the sura is also said to mean: ‘wisdom’, ‘the matter has been decided’, or to be a name of a mountain encompassing the world (50:1) Qāf, by the glorious Qur'ān 2 name of Sura 50, Meccan sura, so-named because of the reference in verse one to the letter ‘Qāf’.

q-b-h  

q-b-h to be or become bad, evil, foul, ugly, unseemly; to chase away, to repulse, to curse. Of this root, مقبر رو maqbūhīn occurs once in the Qur'ān.

مقبر رو maqbūhīn [pl. of pass. part. مقبر رو maqbūh] one who is removed from all that is good; driven away; cursed; made ugly andن أتمنى لفترة في هذ حدث لن توقَّع وتومّ القيامة هم من المقربون (28:42) in this world We sent after them a curse, and on the Day of Resurrection they will be among those removed from all that is good.

q-b-r  

q-b-r grave, tomb, cemetery, to bury, to entomb. Of this root, four forms occur in eight places in the Qur'ān: 3aqbara once; قبر qabr once; قبر qubūr five times and مقابر maqābir once.

3aqbara [v. IV, trans.] to cause to be buried, to hand over someone for burial, to cause burying to be the norm (80:21) ثم أمست الم قبر then He causes him to die and be buried (or, made burial the norm for humankind).

qabr [n.; pl. قبر qubūr] tomb, grave and surely God will raise those who are in the graves.

مقابر maqābir [pl. of n. مقابر maqbaratun] graves, burying places; cemetery, graveyard 4until you go into your graves [lit. until you visit the cemeteries].

q-b-s  

q-b-s flame, fire, firebrand, live coal, to try to acquire fire; to seek knowledge, to acquire knowledge; to adopt; good countenance. Of this root, two forms occur three times in the Qur’ān: نابتيس naqtabis once and qabas twice.
naqtaṣis [imperf. of v. VIII, intrans.] to seek or acquire fire or light from a live fire source (57:13) on the day the hypocrites, men and women, will say to those who believe, ‘Wait for us! Let us kindle [light for ourselves] from your light!’

qabas [n.] firebrand taken from fire, a lit kindling switch I perceive a fire, perhaps I may bring you a lit piece of kindling from it.

q–b–d fist, handful, handhold, to take a handful; to contract, to seize, to grab; to control; to depress; to fold up, to drive fast. Of this root, four forms occur nine times; in the Qur’an: قِبْسٍ qabaṣa five times; قِبْسٌ qabš once; قِبْسٌ qabdatun twice and مَقْبُودٌ maqbuḍatun once.

qabaṣa i [v. trans.] 1 to seize, to take hold of (20:96) قَفَّضْتَ فِي صَافَاتِ أُرُوْسِلْنِي قِبْسًا من أُرُوْسِلْنِي to contract, to draw in (25:46) ثُمَّ قَفَّضْتَ إِلَيْنَا قِبْسًا بِسِيرَةٍ then We gradually draw it towards Us, little by little [lit. with a slight drawing] 3 to fold up, to close do they not see the birds above them spreading and closing [their wings]? 4 to straiten, to hold back, to withhold [lit. they close their hands].

qabš [v. n.] contracting, drawing in (25:46) ثُمَّ قَفَّضْتَ إِلَيْنَا then We gradually draw it towards Us, little by little [lit. with a slight drawing].

maqbuḍatuṇ I [unit. n.] a handful I saw something they didn’t and so I took a handful [of dust] from the Messenger’s tracks II [v. n.] grasping, power the whole earth will be His grasp (or, in the palm of His hand), on the Day of Resurrection.

maqbuḍatuṇ [pass. part. fem.] (of securities, monies or the like) taken in hand, taken into possession
if you are on a journey, and cannot find a scribe, something should be handed over as security.

if you are on a journey, and cannot find a scribe, something should be handed over as security.

if you are on a journey, and cannot find a scribe, something should be handed over as security.

if you are on a journey, and cannot find a scribe, something should be handed over as security.

if you are on a journey, and cannot find a scribe, something should be handed over as security.

if you are on a journey, and cannot find a scribe, something should be handed over as security.

if you are on a journey, and cannot find a scribe, something should be handed over as security.

if you are on a journey, and cannot find a scribe, something should be handed over as security.

if you are on a journey, and cannot find a scribe, something should be handed over as security.

if you are on a journey, and cannot find a scribe, something should be handed over as security.

if you are on a journey, and cannot find a scribe, something should be handed over as security.

if you are on a journey, and cannot find a scribe, something should be handed over as security.

if you are on a journey, and cannot find a scribe, something should be handed over as security.

if you are on a journey, and cannot find a scribe, something should be handed over as security.

if you are on a journey, and cannot find a scribe, something should be handed over as security.

if you are on a journey, and cannot find a scribe, something should be handed over as security.

if you are on a journey, and cannot find a scribe, something should be handed over as security.

if you are on a journey, and cannot find a scribe, something should be handed over as security.

if you are on a journey, and cannot find a scribe, something should be handed over as security.

if you are on a journey, and cannot find a scribe, something should be handed over as security.

if you are on a journey, and cannot find a scribe, something should be handed over as security.

if you are on a journey, and cannot find a scribe, something should be handed over as security.

if you are on a journey, and cannot find a scribe, something should be handed over as security.

if you are on a journey, and cannot find a scribe, something should be handed over as security.

if you are on a journey, and cannot find a scribe, something should be handed over as security.

if you are on a journey, and cannot find a scribe, something should be handed over as security.

if you are on a journey, and cannot find a scribe, something should be handed over as security.

if you are on a journey, and cannot find a scribe, something should be handed over as security.

if you are on a journey, and cannot find a scribe, something should be handed over as security.

if you are on a journey, and cannot find a scribe, something should be handed over as security.

if you are on a journey, and cannot find a scribe, something should be handed over as security.

if you are on a journey, and cannot find a scribe, something should be handed over as security.

if you are on a journey, and cannot find a scribe, something should be handed over as security.

if you are on a journey, and cannot find a scribe, something should be handed over as security.

if you are on a journey, and cannot find a scribe, something should be handed over as security.
mutaqābilin [pl. of act. part. mutaqābil] facing one another, face to face (15:47)
and We will remove from their hearts whatever rancour there is; like brothers they shall be on couches [set] face to face.

mutaqbil [act. part.] facing, fronting, approaching from the front (46:24)
when they saw it [the punishment] as a traversing cloud coming towards their valleys, they said, 'This is a traversing cloud that will give us rain!'

qiblatun [n.] 1 Qibla, a prayer direction, the direction Muslims face when praying (2:144)
قد نَرَى نُقْلَبٍ وَجَهَّلَةً فِي السَّمَاءِ فَنُولِتْكَ many a time have you [Prophet] turn your face from one side to the other, gaz ing into the sky, so We are turning you towards a prayer direction that pleases you 2 faith, belief, way of worship (2:145)
وَلَنَّئِنَّ أَنْتُ بِقِبْلَةٌ أَنْتَوِيَ الْكَتَابُ بِكَلِّ عَيْنِهَا مَا تَبْعَثُوا بِقِبْلَتَكُنَّ yet even if you brought every proof to those who were given the Scripture, they would not follow your faith (or, prayer direction), nor will you follow theirs, nor indeed will any of them follow one another’s creed (or, prayer direction) 3 a place of worship (10:87) and make your houses places of worship.

qabil [n.] 1 group, faction, host (7:27)
إِنَّهُ يَزَاكِمُ هُوَ وَقِبْلَةٌ مِنْ حِينَ لَا تُرُوِّهِمْ for he and his forces see you from where you do not see them 2 variously interpreted as: face to face; surety or as one group in verse (17:92)
أُوْلَئِكُ أَتَبَيَّنَتْ عَلَيْهِمْ كَمَا زَعَمَتْ عَلَيْهِمْ إِنَّهُ بَعْضَهُمْ بِقِبْلَةٍ بَعْضٌ or make the sky fall on us in pieces, as you have claimed could happen, or bring God and the angels [before us] face to face.

qabā’il [pl. of n. qabīlatun] tribes (49:13)
وجَعَلْنَاهُمْ شُعُوبًا وَقِبَائِلًا and We made you into nations and tribes that you may know one another.

qubul ı [n.] the front side, the front part, the forefront (12:26)
إِنَّ كَانَ قَبْسًا قَدْ مَنَ اَلَّ تُقَلِ فَسَدَقَتْ وَهُوَ مِنَ الْكَذِّبِينَ if his shirt has been torn from the front, then she has spoken truly and he is one of the liars II [used adverbially] 1 in front, in plain sight
وَلَوْ أَنَا نُزِّلْنَا إِلَيْهِمُ المَلَائِكَةَ وَكُلُّهُمُ الْمَوْتِيّ وَحَضَرَتْنَا عَلَيْهِمُ كُلُّ شَيْءٍ قَبْلًا مَا (6:111)
even if We sent the angels down to them, and the dead spoke to them, and We gathered all things right before them, they still would not believe, unless God so willed 2 variously interpreted as: in various types; face to face; in the future in verse (18:55)
وَمَا مَنَعَ النَّاسَ أَنْ يُؤْمِنُوا إِذْ جَاءَهُمُ الْهُدَى وَيُسَتَّعِفْوا رَبَّهُمْ أَلَّا أَنْ تَأْتِهِمْ سَنَةٌ أُولَىٰ أَوْ تَأْتِيَهُمُ الْعَذَابُ قَبْلًا now that guidance has come to them, what stops [these] people believing and asking forgiveness of their Lord, unless it be that the norms [governing the life] of the ancients come to them or the chastisement is coming to them face to face (or, in various types)?

قِبْلَ qibl [n.] power, strength, qibal I go back to them: we shall come upon them with forces they have no power to face II [adverbially] I towards (2:177) لِيَسْتَغْفِرَ الْبَرَّ أَنْ تَوَلَّوا وَجَوَّهُمْ قِبْلَ الْشَّرْقِ وَالْمَغْرِبِ goodness does not [merely] consist of turning your faces towards East or West [in any particular direction] 2 in front, fronting, facing, confronting (70:36) فَمَالُ الْذُّنُونِ فَلْلَّهِ قِبْلَ مَعْطِينِ what is the matter with those who disbelieve, confronting you in [such] haste? 3 adjacent, next to (57:13) وَفَضَّلَ بِحَمَادَةِ رَبِّهِ قِبْلَ طَوْعُ and there will be erected between them a wall with a door–on the inside there is mercy, while on the outside, from its direction [the door], [lies] chastisement.

وَلَقَدَ عَهِدانَا إِلَى عَادِمَ (20:115) indeed We made a covenant with Adam in the past, but he forgot 2 [in construct (إضافة) with a noun, pronominal suffix or a phrase] before (such and such) وَإِسْتَبْحَرَ بِحَمَادَةِ رَبِّكَ قِبْلَ طَوْعُ (50:39) and celebrate the praises of your Lord before the rising of the sun and before the setting.

قُتُّرُ qurtar [imperf. v., intrans.] to be niggardly, stingy, miserly

qurtar; qatur; qataratun; مقتررُ; قُتر; قَتِّرُ; qutur and muqitir.
and those who, when they spend, they neither squander nor become stingy.

قَتَر qatar [n.] darkness, dejection, gloom, melancholy, distress for those who do good is goodness [itself] and more besides is [a reward most fair], and neither darkness nor abasement shall besmirch their reputation [lit. cover their faces].

قَتَرَة qataratun [n.] distress, dejection, gloom, melancholy, darkness smothered in darkness.

قَوُّر qatur [ quasi-intens. act. part.] very stingy, given to meanness, miserly, very grudging if you possessed the coffer of mercy of my Lord, you would hold back for fear of spending—man is ever stingy.

مَقَرَّ مَقَرَر muqir [ quasi-act. part.] one who is needy, one in strained circumstances and make provision for them [at the termination of marriage], the affluent according to his means and the strained one according to his.

قَتِلَ qatala [v. to kill, killing, slaughter; to fight; to put into hardship; to curse; to inquire, to look deeply; to quench a thirst; to be experienced; (of an animal) to be trained; to be worldly wise; to work very hard. Of this root, 11 forms occur in 170 places in the Qur’an: qatala 63 times; qitâla 20 times; qattala twice; qatilâ twice; qâtila 51 times; qâtâla 3 times; qatîla four times; qâtl 10 times; qaṭṭâl once; qaṭâl 13 times and qaṭl once.

قَتَلَ qatala u [v. trans.] 1 to kill, killing, slaughter; to fight; to put into hardship; to curse; to inquire, to look deeply; to quench a thirst; to be experienced; (of an animal) to be trained; to be worldly wise; to work very hard. Of this root, 11 forms occur in 170 places in the Qur’an: qatala 63 times; qitâla 20 times; qattala twice; qatilâ twice; qâtila 51 times; qâtâla 3 times; qatîla four times; qâtl 10 times; qaṭṭâl once; qaṭâl 13 times and qaṭl once.

من قَتَلْ نَفْسَا بِصَحِيحَةٍ أَوْ فَسَادٍ (32:5) whoever kills a person—not in retribution for [the killing of] another nor for spreading corruption in the land—it is as if he has killed all humankind; لَا تَقْتَلُوا أَنفُسَكُمْ (4:29) do not kill each other 2 to suppress one’s own lusts (in one interpretation of 2:54) إِنْ كَمْ ظَلَّلْتُمْ أَنفُسَكُمْ بِالْخَطَاسَةِ المَعْلُولُ you have wronged yourselves by taking
the calf [for worship], so turn to your Creator and cleanse your souls (or, kill [the guilty amongst] yourselves).

qūtila [pass. v.] 1 to be killed (2:154) do not describe those who are killed for God’s cause as dead; they are alive, though you do not realise it 2 to be defeated (in one interpretation of 3:154) they say, ‘If we had a say in the matter, we would not have been defeated (or, killed) here’ 3 [interjection] woe to, perish!, confound (him)! (74:18–19) he planned and plotted; confound him, how he plotted!

qattala [v. II, trans.; pass. v. qittāl] to slay all, to kill in large numbers, to exterminate (7:127) we will exterminate their male children and spare their women.

qātal [v. III] I [trans.] to fight (5:24) so you and your Lord go in and fight; we are sitting here II [trans.] to combat, to fight against, to attack (2:191) if they do fight you, kill them; *may God confound them!

qūtila [III. pass.] to be fought, to be attacked (22:39) permitted [to defend themselves] are those who are being attacked, because they have been wronged.

iqṭatala [v. VIII, intrans.] to fight against one another, to battle against one another (49:9) and if two parties of the believers fall to fighting, put things right between them.

qā’il [v. n.; n.] killing, slaughter (33:16) running away will not benefit you if you flee from death or killing (being killed).

taqīl [v. n.] intense killing, slaughtering (also imprecationally) accursed, wherever they are found, they will (or, may they) be seized and slain absolutely.

qīl [v. n.; n.] fighting, combat (33:25)
and God spared the believers from having to fight.

قَتَلَ [pl. of pass. part. قَتْل] those who are murdered, those who have been killed (2:178) in the qatlī you who believe, fair retribution is prescribed for you in [cases of] the slain.

g–th–٣ cucumbers, cucumber plantation, to grow cucumbers. Of this root, قَثَا occurs once in the Qur’an.

قَثُّ [coll. n.] cucumbers (2:61) so invoke your Lord to bring forth for us out of what the earth grows, of its herbs and its cucumbers and its garlic and its lentils and its onions.

ق–ح–٣ to rush, to plunge, to burst into, to embark boldly; hardship; to scorn; to pass over; to be aged. Of this root, two forms occur once each in the Qur’an: فَلَا أفَتْحَمَ النَّعْقَةَ (90:11) will he not attempt the steep path?

افتحم مقتتحم [act. part.] one who is rushing in headlong this is a group rushing in headlong with you.

قد [a particle occurring 403 times in the Qur’an and forming a single unit with a following perfect or imperfect verb in the affirmative. When preceded by قد (قد) the imperfect cannot be prefixed by a future particle (حرف تفعيل) or preceded by a subjunctive (أداة نصب) or a jussive particle (أداة حرام) before a perfect verb قد denotes that: I the statement has been expected or sought after, in such cases the use of has/have in the English gloss is appropriate (58:1) قد سَمَّى اللَّهُ الْوَلَّدَ الَّذِي تَجَادَلُونَ فِيهِ زُوجَاهُ وَتُشْتَكِي إِلَى اللَّهِ God has heard the words of the one who disputes with you [Prophet] concerning her husband and complains to God 2 the event has taken place in the not so distant past (الماضى القريب). The
use of has/have in the English gloss is appropriate here too, as in "we could not fight in God’s cause when we have been driven out of our homeland and forced to part with our children? the event has indeed taken place (التحقيق), either in a the actual past, as in (2:65) and b in the virtual past, as in (10:10–91:9) those who purify it [their souls] shall indeed attain success [lit. have attained success] and those who corrupt it shall be [lit. are] lost II before an imperfect verb, قد\ldots denotes that: 1 the event seldom takes place (التحقيق). This particular signification of قد, however, is a subject of dispute between grammarians and Qur’anic commentators. The latter base their argument on the fact that an interpretation of the verse (24:64) as seldom He knows what [state] you are in is inadmissible, it has been suggested, out of this theological dilemma, that the verb يعلم in the context of this verse should be glossed as ‘takes to task/call to account for what you are committing’ 2 the event frequently takes place (التكثير), as in (2:144) many a time We have seen you [Prophet] turn your face from one side to the other gazing into the sky 3 the event has indeed taken place and, indeed, we know that they say it is only a human who teaches them.

ق‌/د‌/ح q–d–h arrow shaft, flint; steel; drinking cup; to strike fire, spark, to spark; to bore, to pierce; to censure, to reproach. Of this root, قدّح qadh occurs once in the Qur’an.

قدّح [v. n.] striking fire, sparking and those striking sparks [with their hooves].

ق‌/د‌/د q–d–d to cut lengthwise, to split up, to carve out; faction; dried meat; leather strap; height, stature, figure. Of this root, three forms occur five times in the Qur’an: قدّد qadda once; قدّد qudda three times and قدّد qidad once.

قدّد [v. trans.; pass. v. قدّد] to rip, to rend, to split
apart or asunder 12:25 so they raced for the door—and she ripped his shirt from behind.

قدَرَ qadar [pl. of n. قُدُّرُ quddatum, used adjectively] cut (in pieces), separate, fragmented, divergent (72:11) and among us there are the righteous and there are those less so—we are divergent factions.

قُدُرَ q–d–r power, strength, ability, to have power; fate, to decree, to pre-ordain; to reckon, to measure; extent, worth, sum; destruction, to strain, to straiten; cooking pot. Of this root, 14 forms occur in 132 places in the Qur’an: قُدَرَ qadara 23 times; قُدَرَةُ qudira twice; قُدَّارَ qaddara 16 times; قُدُّرٌ qadr seven times; قُدِّيرَ qādir seven times; قُدَّرُون qādirūn seven times; قُدْرٍ tāqēr five times; مُقَدَّر maqdar once; مُقَدَّرَ مُقَدَّر muqta dir three times; مُقَدَّرُون muqta dirūn once; قُدَّر qadar 11 times and مُقَدَّر qudūr once.

قدَرَ (1) qadar a i [v. intrans.] 1 to be able or have the strength or the ability to act or do something 16:75 God coins the similitude of a slave, owned, having no control over anything 2 to overpower, to catch up with, to get the better of (90:5) does he think no one will be able to overpower him?

قدَرَ (2) qadar u/i [v. trans.] 1 to straiten, to restrict, to give in meagre quantity 89:16 but whenever He tests him and straitens his circumstances, he says, ‘My Lord has humiliated me’ 2 to ordain, to determine, to decree 77:23 We ordained [all that] (or, We are able) and what an excellent ordainer We are! 3 to reckon the worth of, to estimate the value of (6:91) and they do not measure God with His true measure when they say, ‘God has not revealed a thing to a mortal’.

قُدَرَ qudira [pass. v.] 1 to be straitened, to be given in meagre quantity 65:7 and let the affluent spend according to his wealth, but let him
whose circumstances are strained spend according to what God has given him to be destined, decreed; to be measured (54:12) and the earth with [surging] springs—and the waters met for a decreed purpose.

قُدُرٌ qaddara [v. II, trans.] to determine, to measure (10:5) He it is who made the sun a shining radiance and the moon a light, and measured it in phases so that you could count the years and reckon to ordain, to decree (15:60) all except his wife: We have decreed that she will be one of those who stay behind to contemplate, to ponder, to plot (74:18–19) he planned and plotted, confound him, how he plotted!

وَمَا qadr [v. n.; n.] 1 worth, position, status, esteem (39:67) and they do not esteem God with the esteem due Him, the whole earth will be a grasp of His [in the palm of His hand] on the Day of Resurrection timing; measure God has set a due measure for everything; *the Night of Decree, Glory or Power, the night in which the Prophet received the revelation the first time and said to be one of the last ten nights in the month of Ramadān, probably the 27th, *name of Sura 79, Meccan sura, so-named because of the reference in verse 1 to the Night of Decree.

قَادِرٌ qādir [act. part.; pl. قَادِرُونَ qadirūn] one who is able, or capable and in order to show you what We have promised them We certainly are able; *[an attribute of God] the Able one who determines; decrees, ordains (23:95) We ordained [all that] (or, We are able) and what an excellent ordainer We are!

قَدِيرٌ qadir [intens. act. part.] one most able, one in absolute control and He gives life to the dead; He has absolute control over everything.

تَقَدَّمُ taqdir [v. n.] determining, designing (41:12) with a purpose and with a purpose that determines the nearest
heaven with lanterns and [also placed them there as] security (or, made them secure); such is the design of the Almighty, the All-knowing.

مقدّر [pass. part.] decreed, ordained, destined (33:38) وكان أمرٌ الله قدرًا مقدّرًا and the command of God is a fate ordained.

مقدّر [n.] quantity, measure, extent, duration (13:8) كل شيء عدد مقدّر everything with Him is in [exact] measure.

مقتدر [act. part.] one most able, one in absolute control, or power, or We have you witness what We promised them; We have full power over them.

قادر [n.] 1 capacity, measure, He sends from the sky water, so ravines flow, each according to its capacity 2 fate, pre-ordination, decree; predetermination, providence, فِلِيَبْنَت سَبْئين في أَهْل مَدْيَان ثُمَّ جَنَّت (20:40) على قدر بآمر سوى so you stayed for some years among the people of Midian, then you came [here] by providence/decree, Moses 3 period, duration (77:22) إلى قدر معولٍ for a determined period.

قُدُر [pl. of n. قدر] cauldrons (34:13) يعمِّلون له ما يشاء they made him whatever he wanted–palaces, statues, basins as large as water troughs, and cauldrons hard to move.

قَدْسَةَ q-d-s to go far in the land; holiness, to be holy, blessed, or sacred; to venerate, to be pure, cleanliness. Of this root, five forms occur 10 times in the Qur’an: ُنُقَادِسَ once; ُالْقُدُسَ four times; ُالْقُدُوسَ twice; ُالْمُقَادِسَ twice and ُالْمُقَادِسَةَ once.

نُقَادِسَ [imperf. v. II, trans.] to sanctify, to extol, to hallow قالوا أجعل فيها من يفسد فيها وينسك الشماء ونستح بحديك (2:30) they said, ‘How can You place on it someone who will cause damage and bloodshed there, whereas we sing Your praise and sanctify You?’

روحُ الْقُدُسَ [v. n.; n. in construct (إضافة)] the
essence of purity, the spirit of holiness, interpreted as 1 epithet of the Archangel Gabriel (q.v.) (16:102) the Holy Spirit has brought it with the Truth (q.v.) from your Lord 2 the spirit that God sent to the Virgin Mary as a substitute for procreation through a father, or the power by which Jesus raised the dead We gave Jesus, son of Mary, Our clear signs and strengthened him with the Holy Spirit.

al-qaddās [n. [an attribute of God] the Holy One the King, the Holy One, Source of Peace.

muqaddas [quasi-pass. part.; fem مُقَدّسَةَ] blessed, made sacred (20:12) so take off both your shoes; you are in the sacred valley, Tuwā.

قدّم q–d–m foot; position, rank, leader, to lead; to come, to arrive; front, to advance, fore, in the front; brave, courageous; to precede, to be old, ancient, eternal; to submit. Of this root, 10 forms occur 48 times in the Qur’an: قدّم qadima once; قدّم yaqдум once; قدّم qaddama 27 times; قدّم تستقدّمون; قدّم tastaqdimān four times; قدّم qadam twice; قدّم aqāدم six times; مُستقدّمون أقدّمون; قدّم qadamūn once and مُستقدّمون mustaqdimān once.

قدّم qadima [v. intrans.] to come to, to apply oneself to, to turn to and We will turn to whatever [good] deeds they have done and scatter them like dust.

قدّم yaqдум [imperf. of v. قدّم qadama, trans.] to precede بُقِّيَ قدّم بُقيَ يوم القيامة (8:98) he will be at the forefront of his people on the Day of Resurrection.

قدّم qaddama [v. II. trans.] 1 to advance, to put forward, to offer 2 have you found it burdensome to give alms before your private consultation [with the Prophet]? 2 [with an elliptical object] to work for, to show concern, to provide (58:13) he will say, ‘Would that I had provided for my life [here]!’ 3 to offer, to make
available, to bring upon (38:60) it was you who brought this on us 4 to tempt, to entice, to allure, to beguile (5:80) how vile is what their souls have beguiled them into! God is wroth with them as a result 5 to commit, to perpetrate, to incur (3:18) this is on account of what you have committed with your own hands: God is never unjust to [His] servants.

لَيَغْفَرْ لَكُمُ الْلَّهُ (48:2) taqaddama [v. V, intrans.] 1 to go before that God may forgive you those of your sins that are past [lit. long gone] and those yet to come 2 to go forward, to advance (74:37) to those of you who choose to go ahead or lag behind.

يُسَتَّقَدِمُ yastaqdim [imperf. of v. X, trans.] to seek to advance, to seek to bring forward and when their time comes they are unable to put it off for an hour nor [can they] bring it forward [for an hour].

قَدَمَ qadam [n.; pl. أَقدَامٌ 'aqdām] foot, foothold * فَتَرَلْ قَدَمًا (16:94) 'in good standing (or, on a sure footing) with their Lord; * فَيُوْدَدُ بِالْوَاصِئِينِ وَالْأَقدَامِ and will be seized by the forelocks and the feet; * نَجْعَلُهُمَا نَحْتُ أَقْدَامَانِ (41:29) so we may humiliate them [lit. so we may put them under our feet]; * وبَيْنَتْ بِهِ الْأَقْدَامَ (8:11) and with which to strengthen the resolution [lit. and with which to make feet firm].

قَدِيمٌ qadīm [quasi-act. part.] 1 ancient * وَإِذْ لَمْ يَهْتَدُوا بِهِ (46:11) and, since they will not be guided by it, they say, ‘This is an ancient fabrication’ 2 old, shrivelled (36:39) and the moon, We have determined it by stations until it becomes like a shrivelled, old date-palm stalk 3 customary, familiar, same old (thing) (12:95) they said, ‘By God, you are still in your old delusions!’

أَقْدَامُونَ aqdamūn [pl. of elat. أَقْدَامٌ 'aqdam] older/oldest, more/most ancient * أَبَاوْكُمُ الأَقْدَامُونَ (26:76) your forefathers, your ancestors, your predecessors.
mustaqdimin [pl. of act. part. mustaqdim] past generations; those who lead others in good work; the vanguard

and We have come to know those of you who press forward and We know the laggards.

q–d–w example, model, pattern; to follow the example, to imitate, to use as a guide; to be in the forefront; to go straight, to follow the right path; to be near. Of this root, two forms occur once each in the Qur’an: إِقتَدِهُ أَيَّامَهُ and مُقْتَدُونُ. 

iqtadi [imper. of v. VIII, iqtadā, intrans.] follow the example of, use as guidance, imitate, emulate (6:90) أوَلَكَ الَّذِينَ هَدَى اللَّهُ فِي هَذَا الْأَيَّامَ هُمْ أَيَّامُهُمْ these are they whom God has guided, so follow their guidance.

muqtadūn [pl. of act. part. muqtaḍī] those who follow the steps of others, those who emulate others, followers إِنَّا وَجَنُّنا عَلَاهُمَا عَلَى أَمَّةٍ وَإِنَّا عَلَى عَالَمٍ مُقْتَدُونُ We saw our fathers following a tradition; we are only following in their footsteps.

q–dh–f to cast away, to throw, to shoot; to be fast, to run quickly; side, protrusion. Of this root, two forms occur in nine places in the Qur’an: قَذِفَ أَيَّامُهُ qadhafa eight times and yuqadhaf once.

qadhafa i [v. trans.; pass. imperf. yuqadhafūn] 1 to cast, to throw, to fling. An ْيَقُذَفُونَ في الْأَيَّامِ ْيَقُذَفُونَ فِي الْيَوْمِ يُقَذَفُونَ الْيَوْمِ An-qadhaf in the day. Let the river wash him/it onto the bank 2 to pelt, to hurl (21:18) بَلْ يَقُذِفُ الْبَاطِلَ فِي َيْلَمَعَهُ وَيَقُذِفُونَ بِالْمَعْبَدَ no!, We hurl the truth against falsehood, and it breaks its head; *they make wild guesses at the unknown, they conjecture wildly, they are shooting in the dark.

q–r–s period, time span, cycle, appointed time; menstruation, menstrual period; to become with child; to add, to gather together; to hold, to hold in; to recite, to read; to match in length. Of this root, six forms occur 88 times in the Qur’an: قَرَأُ 14 qara’a
times; read, recite: qur‘a twice; learn: yuqri‘ once; al-Qur‘ān 50 times; read, recite: Qur‘ān 20 times and qurū‘ once.

قَرَأْ أَنَّ مَالِكَ الْ ذِيّ (96:1) قُرِئَ "فِي نَامَةٍ مَّا اً، نزِلْنَا إِلَيْكَ مَلَكُ الْذِّينِ يَقُرُونُ الْكُتْبَ مِنْ فِيّكَ (10:94) so if [Prophet] are in doubt about what We have revealed to you, ask those who have known revealed Scripture [lit. the Book] before you.

وَإِذَا قُرِئَ (7:204) qur‘a [pass. v.] to be read, or recited, aloud when the Qur‘an is recited, listen to it and be silent.

يُقَرِّرَ [imperf. of v. IV, trans.] to cause or enable, to read, or recite, to teach to read, to help to read (87:6) We will teach you to read [the Qur‘an], so you will not forget.

قَرَأْ I [v. n.] the act of reciting, or reading, the Qur‘an do not rush your tongue in an attempt to hasten it [fearing it may escape you]–it is Our [own] task to collect it and recite it [to have it recited] II [n.] 1 discourse (13:31) the earth to be scattered or the dead to be spoken to [this Qur‘an would have done it] 2 the entire text of the Qur‘an whenever Our revelations are recited to them in [their] clarity, those who do not look forward to meeting with Us say, ‘Bring a Qur‘an, different from this or change it’ 3 readings of the Qur‘an, parts of the Qur‘an it has been revealed to me that a group of jinn listened in [on a recitation of the Qur‘an] and said, ‘We have heard a wondrous reading’ [also interpreted as: wondrous Qur‘an].

القْرَآنَ I [n. 1] the Qur‘an (also the Koran), the Holy Book of Islam consisting of the corpus of Arabic utterances sent down by God to Muhammad, through the Archangel Gabriel, and recorded in a way that establishes its authenticity; the reading of
and this Qur’an was revealed to me that I may warn you and everyone it reaches 2 reading/s from the text of the Qur’an and when We directed a group of jinn to you [Prophet] to listen to the Qur’an 3 the teaching contained in the Qur’an (46:29) إِنَّ الَّذِي فَرَضَ عَلَيْكَ الْقُرْآنَ لِئَلَّا تُجَلِّلَ الْقُرْآنَ مِنْ قَبْلِ أَنْ يُفْضِسِّى إِلَّيْكَ وَهِيْلَةٌ وَقَلْ رَبِّ زَدْنِي عَلَمًا (28:85) and He who has made the [teachings of the] Qur’an binding on you [Prophet] will return you to an appointed time/place II [v. n.; n.] the act of reading or reciting the Qur’an ولا تَجَلِّلِ الْقُرْآنَ مِنْ قَبْلِ أَنْ يُفْضِسِّى إِلَّيْكَ وَهِيْلَةٌ وَقَلْ رَبِّ زَدْنِي عَلَمًا (14:20) and [Prophet] do not rush into reciting before the revealing of it to you has been fully completed [comes to an end] and say, ‘Lord, increase me in knowledge.’

ٍ[pl. of n. قُرْنَة qurūn] jur.] menstruation cycles والمتطلبات تترتبُن على قربات ثلاثة قروة (2:228) divorced women [must] keep an eye on themselves [and be on the lookout for any sign of pregnancy, or, stay away from their husbands] for three monthly periods [before remarrying].

q–r–b closeness, proximity, to be, or become near; to moderate; kinship, relatives, companions; to hurry; to seek, to seek water sources, to drive livestock to water sources, waterskin; scabbard, sheath; small boat; sacrifice. قربان qurbān, an offering, could be an early borrowing from Syriac. Of this root, 12 forms occur in 96 places in the Qur’an: قربَ taqrab 11 times; قربُ qarraba five times; قربُ qaraba five times; قربُ qurbatun once; قربَ qurubat once; قربَ qarib 26 times; قريب qurbā 16 times; قريب qarabun 12 times; قريب muqarrabun eight times; قريب maqarrabatun once and قربان qurbān three times.

taqrab [imperf. of v. trans.] 1 to draw near, to approach فإنْ لَمْ تَأْتِني بِهَا فَلا كَلِمَ كَلَّمَ عَنِيدٍ وَلَا تَقْرِبُونَ (12:60) if you do not bring him to me you will neither have any measuring [of corn] from me nor will you [be permitted even to] come near me 2 to attempt يَأْتِيْهَا الَّذِينَ ءَامَنُوا لا تَقْرِبُوا الصَّلَاةَ وَأَنْتُمْ سَكَارَى حَتَّى تَعْلَمُوا ما تَقْرِبُونَ (4:43) you who believe, do not attempt the prayer while you are intoxicated until you have come to be aware of what you are saying 3 to
violate these are the bounds set by God, so do not violate them 4 to commit an evil path to take 5 to have intercourse with women during menstruation, and not have intercourse with them until they are cleansed.

قَرْبَةٌ qarraba [v. II, trans.] 1 to cause to be near and he brought it near to them, ‘Will you not eat?’ he said 2 to endear it is neither your wealth nor your children that endear you to Us [lit. bring you near to Us in endearment] 3 to offer as a sacrifice and recite to them the story of the two sons of Adam in truth, when they offered a sacrifice.

قَرْبَةٌ qurban [n.; pl. qurbat] an offering to God, a good deed are [acceptable] offerings for them.

إِنْ رَحْمَةُ اللَّهِ قَرِيبٌ فقُرْبَةٌ مِّنَ الْمُتَّقِينَ surely the mercy of God is near to those who do good; then they repent soon afterwards, without delay.

قَرِيبٌ qarib [quasi-act. part.] near, approximate say [Prophet], ‘I ask you for no reward for it [the Faith], only [your] affection for the [my] kinfolk (or, the love accruing to all of us in being near [to God], or, affection for the ones who are near God)’; relative, member of one’s family.

أَقَرَبٌ aqrab [elat.] nearer/nearest, closer/closest (56:85)
while We are nearer to him than you, though you do not see.

al-‘aqrabūn I [pl. n.] variously interpreted as: one’s children, kinsfolk other than the parents, all kinsfolk, non-inheriting relatives it is prescribed for you that, if death approaches any of those of you who are leaving properties behind them, he should make bequests to parents and close relatives II [adjectival] closer, nearer to the aqrabūn II [adjectival] nearer (2:180) and warn your nearest kinfolk.

muqarrabūn [pl. of quasi-pass. part. muqarrab] (those who are) drawn near, favoured (ones) the Messiah would never disdain to be a servant of God, nor would the favoured angels.

maqrabatun [n.] nearness, proximity a relative; a member of/ an orphan from the kinfolk [lit. an orphan possessing closeness].

qurūbān I [n.] offering, sacrificial offering those who say, ‘God has made a covenant with us that we not believe in any messenger until he brings us a sacrifice [that] the fire will consume’ II [v. n.] the act of drawing near those who set up gods beside God to bring them nearer to Him.

qar rh wound, sore, ulcer, skin eruption, abscess; to invent, to initiate, to suggest; intellect, the innate disposition; pure. Of this root, qarḥ occurs three times in the Qur’an.

qar ḥ [n.] wound, pain, hardship if a hardship touches you [you should bear in mind that] a similar hardship has touched those people [your enemies].

qiradatun occurs three times in the
Qur’an.

قِرَدَة qiradatun [pl. of n. قُرَد قُرَد] ape, monkey (7:166)  
then when they became too proud to abandon that which they were forbidden to do, We said to them, ‘Be [like] apes, outcasts!’

قَرَرَ r–r cold, chilliness, to be cold; to abate, to settle down, urban areas; to deposit, container, sedimentation; bottom of a ravine, abyss; basis, to decide, decision; to become carefree, to become tranquil. Of this root, eight forms occur 38 times in the Qur’an; taqarr five times; qarak four times; istaqarr once; qarār nine times; qurratun three times; qawārīr three times.

تَقَرَّ taqarr [imperf. of v. intrans.] to stay, to remain, to settle down and do not display your finery in the way of the pagans of old; stay at home, her eye settles down.

قَارَّ qarār [v. IV] I [intrans.] to concede, to accept, to affirm then there came to you a messenger confirming what is with you—will you believe in him and help him? ‘Do you accept?’ he asked, ‘and do you take My pledge over this [matter], as binding on you?’ They said, ‘We accept’ II [trans.] to cause to settle whatever We choose until an appointed time.

إِسْتَقَرَّ istaqarr [v. X, intrans.] to become settled, to remain firmly in a position then He said, ‘You will never see Me, but look at the mountain— if it remains standing firm in its place, you will see Me.’

قَرَّ qarār [n.] 1 depth, secure place then We placed him as a drop of semen, in a secure lodging 2
abode (14:29) Hell in which they burn—what an evil abode 3 hold, stability, endurance, root and the likeness of an evil word is as an evil tree, uprooted from the surface of the earth, with no power to endure 4 peace, tranquillity (23:50) and We made the son of Mary and his mother an exemplar; and We brought them to shelter on a peaceful hillside with flowing water.

قَرْتَتْ عَينَّ qurratu/qurratun [n. in construct, sing. qurrata ‘ayn; pl. qurrata ‘a‘yun] rest; comfort, pleasure, happiness, consolation, and those who pray, saying, ‘Our Lord, give us from our spouses and offspring comfort [lit. rest for our eyes].’

مَستَقِرْ mustaqirr [quasi-act. part.] I that which comes to settle, or to alight if it came before him, he said, ‘This is out of the favour of my Lord’ 2 that which is lasting or remaining (54:38) and there came to them early in the morning a lasting chastisement 3 that which comes to an end, that which serves its term and they deny [the truth] they deny that every prophecy has its fixed time [to be fulfilled] (or, has certain endurance)—so you will come to realise.

مَستَقِرْ mustaqarr I [n. of place] a fixed abode, a place of settlement abiding there forever—fair it is as a settlement and abode II [pass. part; n. of place] a term to be served; a place to settle in (6:98) and He it is who produced you from a single soul, then [gave you] a residing place [while you lived] and a repository [after death] III [n. of time; v. n.; pass. part.] a time of settlement; a term to be served; settling (6:67) and it is what sustains and works. He holds the species in every county that He has given you, and who has power over all (4:24) glass qawārīr I [mass n.] glass goblets, bottles made of glass (27:44) he said, ‘It is a palace/palace hall paved with glass’ II [pl. n.]
silver-like [lit. gleaming] glass goblets they [the served] or [the servers] measure them exactly [in accordance with the drinker’s wishes].

قُرَّش Qərəsh [proper n., in the diminutive] (little, or beautiful, shark) the tribe of Quraysh (in which Prophet Muḥammad was born and reared, so-named, it is said, because it was so powerful as to have been like the shark, able to devour other tribes while other tribes could not touch it. Quraysh was also much respected throughout Arabia because it was the custodian of the Kaʿba before Islam. When Muḥammad began his mission, many of the Quraysh rejected his message, hence the Qurʾan urges Quraysh to worship the ‘Lord of the House’ (106:1–4) who gave them food after hunger and security after fear and who facilitated for them the two major trading journeys, one in the summer to the north and the other in the winter to the south. (106:1 [He did this] in order to make Quraysh secure (or, to keep Quraysh together as a cohesive unit, or, to help them continue with their summer and winter journeys (q.v. رحلة); * قريش Quraysh name of Sura 106, Meccan sura, so-named because of the reference in verse 1 to the tribe of ‘Quraysh’.

قُرُش Qurush [imperf. v., trans.] to avoid, to turn away from, to pass away وتَرَى الشَّمْسُِّ إِذَا طَلَعَتْ تِزَاوَرْ عن كِبْرُيْهُمْ ذَاتِ الْيَمِينِ (18:17) you could see the sun, as it rose, veering away from their cave towards the right, and when it set, avoiding them [by inclining] to the left.
قُرْضَةُ [v. IV, trans.] to lend (64:17) if you give alms to the poor [lit. make a goodly loan to God], He will multiply it for you and forgive you.

قُرْضَةُ qard [n.] loan * (73:20) alms given to the needy for the sake of God alone [lit. a goodly loan].

قُرْطَاسُ qiratās [n.; pl. qarātīs] paper, parchment; strong young she-camel; tall, fair young woman; to hit the mark. It has been suggested that qirāṭās came to Arabic through Ethiopic and Syriac. Of this root, two forms occur once each in the Qur’an: قُرْطَاسُ qirṭās and qarātīs.

قُرْطَاسُ qirṭās [n.; pl. qarātīs] paper, parchment (6:7) even if We had sent down to you actual writing inscribed on parchment, and they had touched it with their own hands, those who disbelieve would still say, ‘This is nothing but manifest sorcery.’

قَرَاعَةً qar‘atun occurrences five times in the Qur’an.

قَرَاعَةٌ qāri‘atun I [act. part.] I calamity, disaster, affliction as for those who disbelieve, disaster will not cease to strike them, because of what they do II [n.] the crashing blow (epithet of the Day of Judgement) the people of Thamūd and ʿād denied the coming of the Day of Judgement [lit. crashing blow]; * name of Sura 101, Meccan sura, so-named because of the reference in verse 1 to the ‘Crashing Blow’.

قُرْطَفَ qṭraf [v.], to tree bark, to peel off the bark; to kill, to eradicate; to earn, earnings; to commit a sin, to commit a crime, to slander, to accuse; to be worthy of something; to be loathsome. Of this root, two forms occur five times in the Qur’an: اقتُرَفَ iqṭarafa four times and مَقَرَّفُون muqtarifūn once.
to earn, to acquire (42:23) whoever does good, We shall increase it for him in goodness (6:120) those who earn the wages of sin, surely will be repaid for what they commit.

muqtarif [act. part.] one who perpetrates, earns, or commits (a bad deed) and let them perpetrate whatever they [the evil ones] perpetrate.

g–r–n horns, feelers; pods; summit of a mountain; first rays of the rising sun; generation, number of years; blade; prisoner of war, shackles; to join together, peer, companion, equal, wife, to wed; circumstance. Of this root, eight forms occur 40 times in the Qur’an: qarn seven times; qarīn three times; qurūn 13 times; qarīn seven times; qurānā’ once; qurnārīn three times; muqarrānīn once; muqtarīnīn once and qārūn qārūn four times.

qarn [n.; pl. qurnārīn] a generation (variously said to cover 10, 20, 30, 60, 70 or 80 years) (6:6) do they not realise how many a generation before them We destroyed?

qarnāyin [dual. n.] two horns * (18:83) the one with the two horns; said by some to be an epithet of Alexander the Great since, in a Syrian legend, Alexander says to God, ‘I know that thou hast caused horns to grow upon my head’, a theory which is rejected by orthodox scholars. The Qur’an merely refers to him as a man ‘established in the land’ and given ‘the means to achieve everything’.

qarīn [quasi–act. part.; pl. qurānā] close companion We have appointed for them companions, and they made their present and their past [seem] fair to them.

muqarrānīn [pl. of pass. part. qurānā] shackled, bound together and the sinners on that Day, bound in fetters.
muqrinīn [pl. of act. part. مَقْرِنِينَ] those who shackle, subdue, subordinate, or control
سبَحَانَ الَّذِي سَخَّرَ لَنَا (43:13) this and what has He made of Muqrinīn
we could not have controlled it [by ourselves].

muqtarinīn [pl. of act. part. مَقْتَرِينِ] joined
together
فَوَلَا أَقْلِ اِلَّهُ أَسْوَآءَةَ مِنْ ذَهْبٍ أَوْ جَاهِلَةَ مَعَهُ مَقْتَرِينَ (43:53) if
only bracelets of gold had been cast upon him, or angels had come in company with him?

قَارُون qārūn (see alphabetically).

قَرَىٰ qāri‘ hole in the root of a palm tree where the sap collects; to
offer hospitality; to travel; to investigate; to collect, to store;
village, town, city. Of this root, three forms occur 56 times in the
Qur’an: qaryatun 37 times; qaryatayn once and qurā 18 times.

قَرَىٰٰ qāri‘ [n.; pl. قُرُىٰ qurā] town, city, township, village,
dwelling
وَضَرِّبَ اللَّهُ مِثْلًا قَرَىٰٰ كَانَتْ عَابِدَةً مُّطَمِّتَهَا (16:112) God presents
the parable of a city that was secure and at ease; *(42:7) (epithet for Mecca) the mother of towns, metropolis; *(43:31)
the two towns, Mecca and ʿal-Ṭā’if.

قَسِيسُونَ qissīsūn [q, s, s] wise people; seasoned camel drivers; to seek
something in the dark, to go after, to enquire; to listen in, a
learned person, a priest. Of this root, Qissīsūn occurs once in
the Qur’an.

قَسِيسُونَ qissīsūn [pl. of n. قِسِيسٍ qissīs] priests
ذُلُكَ بَيْنَ مِنْهُمْ (5:82) that is because from them, there are
priests and monks and they are not given to arrogance.

قَسُّ تَحَاَسُطُ  justice, equity, to do justice, to deny justice; balance, measure, share; instalment, to pay by instalments. Of this root, five forms occur 25 times in the Qur’an: قَسُّ تَحَاَسُطُ three times; قَسُّ تَحَاَسُطُ  twice; قَسُّ تَحَاَسُطُ   twice; قَسُّ تَحَاَسُطُ  three times and قَسُّ تَحَاَسُطُ  15 times.

قَسُّ تَحَاَسُطُ [imperf. of v. IV قَسُّ تَحَاَسُطُ  aqiṣṭa, intrans.] to act justly and if you fear that you cannot deal justly by the orphans [in marrying them], then marry those women who seem agreeable to you.

قَاسِطُونٍ [pl. of act. part. قَاسِطُ qasiṭ] those acting unjustly, or unrighteously; those who deviate from the right path and among us there are the ones who surrender, and the ones who deviate: those who surrender have endeavoured to find guidance.

قَاسِطُ المَعْلُومَة  [elat.] more/most just (33:5) name them after their [real] fathers, this is more equitable with God.

قَسُّ تَحَاَسُطُ    [pl. of act. part. قَسُّ تَحَاَسُطُ    aqiṣṭiṭun] those who act justly or fairly, those who are even-handed then, if it [the aggressing party] returns, put things right between them equitably, and be just, surely God loves the just.

قَسِّطٍ I [n.] justice, say, ‘My Lord commands justice’ II [quasi-act. part.] fair, just and We set the scales, the just ones, for the Day of Resurrection.

كَسْطَس this word is regarded by early philologists as a borrowing from Greek meaning either ‘justice’ or ‘balance’. Other scholars, however, argue that كَسْطَس is a borrowing from either Aramaic or Syriac. كَسْطَس occurs twice in the Qur’an.

وَأَوْقَفْنَا الْكِيَامَةَ إِذَا كَانُتمْ وَرَزْنَا (17:35) كَسْطَس [n.] balance, scales
and fill up the measure when you measure, and weigh with proper scales.

q–s–m to divide, to partition, to share out; portion, section; to divine, to seek to know the future, to ponder; to swear, oath; truce, allies; countenance, good looks, features; market place. Of this root, 10 forms occur 33 times in the Qur’an: قَسَمُ qasam twice; قَسَمَ taqāsama once; قَسَمَ ﷺ yastaqsim once; قَسَمَ qasam twice; قِسْمَةً qismatun three times; مَقْسُومٍ muqassimāt once and مَقْسُومٍ muqtasimān once.

قَسَمُ qasama i [v. trans.] to determine, to share out, to measure out أَهْمُ يُقَسَمُونَ رَحْماً رَبّكَ نَحْنُ قَسَمَائْنِي بَيْنَهُمْ مَعْيِشَتَهُمْ فِي الْحَيَاةِ الدُّنْيَا وَرَفَعُوا بَعْضَهُمْ فَوَقَ بَعْضٍ درِّجَاتٍ are they the ones who share out the mercy of your Lord!?—We have shared out between them their livelihood in this life, and raised some of them above others in rank.

قَسَمُ qasama [v. IV, intrans.] 1 to swear by الله (5:107) ﷺ lāshādātā aḥqām min shay‘atihā let them swear by God, ‘Our testimony is more worthy [of being accepted] than theirs’ 2 to vow, to resolve, to firmly decide on a course of action إِنَّا بَلَوْنَا إِنَّا بَلَوْنَا أَصْحَابُ الْجَنَّةَ إِنَّا أَقْسَمْنَا لِيَسْرُمُّهُمْ مَصِيحِينَ We tested them as We tested the owners of a garden, who vowed that they would harvest its fruits first thing in the morning.

قَسَمُ qasama [v. III, trans.] to take a solemn oath; to exchange oaths وَقَاسَمْهُمْ إِلَى لِكَمَا لَمْ نَذُخْنِ حُسْبَانِ (7:21) and he swore to them, (or, exchanged oaths with them,) ‘I am giving you sincere advice.’

تَقَسَّمُ taqāsama [v. VI, intrans.] to swear to one another (27:49) ﷺ قَالَوْا يَقُالُوا قَالَوْا بِاللَّهِ لَبَيْبَتِهِمْ وَأَهْلَهُ they said, ‘Swear to one another by God: we shall attack him and his household in the night.’

يَسْتَقْسِمُ yastaqsim [imperf. of v. X, intrans.] to seek to divide, to draw lots by means of the divining arrows (آَلَزَمُ). (q.v.), either to decide upon a course of action, or to distribute what are supposed to be equal parts of a slaughtered animal ﷺ وَأَنَّ يَكُونُوا بِالآَلِزَمِّ (5:3) ذَلِكُمْ فَسَقُ and [forbidden to you] is to seek answers by means of drawing divining arrows—that is a heinous practice.
قَسَمَ [n.] oath, and it is a mighty oath, if you only knew.

قَسْمَةٌ [n. v. n.] partition, dividing (4:8) أو لَوْ تَعْلَمُونَ عَظِيمًا and if [other] kinfolk, orphans and the poor attend the division, make provision for them out of it [of the legacy].

مَقْسُومٌ [pass. part.] apportioned, assigned, allotted (15:44) it has seven gates, to each belongs an allotted share of them [the inmates].

مَقْسَمَاتٌ [pl. of fem. act. part. مَقْسَمَة] those who carry out acts of apportioning (51:4) who apportion what is ordained.

مُقْتَسِمٍ [pl. of act. part. مَقْتَسِمٌ] those who divide with others, those who take a share; those who divine, or seek omens (15:90) كَمَا أَنْزَلْنَا عَلَى الْمَقْتَسِمِينَ like the [warning] We sent down for those who were selective in their beliefs [lit. take some parts [of the teachings]].

قَسَا [v. intrans.] to be, or become hard, or cruel (2:74) فَقُلُوبَكُمْ مِنْ بَعْدُ ذلِكَ قَلِيلًا even after that, your hearts became hard, as hard as rocks, or even harder.

قَسَىَةٌ [quasi-fem. act. part.] cruel, hard (5:13) فَقُضِّنِي مِنْ نَفْعَاهُمْ وَجَعَلْنَاهُ قَلِيلًا قَاسِيَةً on account of their breaking their pledge, We cursed them and hardened their hearts.

قَسَوَاتٌ [n. hard] (2:74) قُلُوبَكُمْ مِنْ بَعْدُ ذلِكَ قَلِيلًا even after that, your hearts became hard, as hard as rocks, or even harder.

قَسَـٰحَةٌ [v. intrans.] to shudder, tremor, shiver; to tremble, to shudder; (of earth) to dry and crack up, (of skin) to become rough and
hard, to become wrinkled; cucumber. Of this root, تَقْصَعَرُ taqsha‘irr occurs once in the Qur’an.

تَقْصَعَرُ [imperf. of تَقَصَعَرَ, v. intrans.] to tremble, to shiver, to creep, to shudder (39:23) يَخْصَنُونَ رَبِّهِمْ at which shivers the skins of those who fear their Lord.

ق–ق–د to proceed straight away, to intend; to be middle of the road; endeavour, intention, design; poem, to write a poem; bone marrow; wick; killing, to compel. Of this root, five forms occur six times in the Qur’an: قَصَدْ once; قَثَانَّ once; قَثَانَّ once; قَثَانَّ once; مَقَثَانَانْتَةُ muqtaṣadatun once.

قَثَانَّ [imper. of v. قَصَادَا, intrans.] be moderate, be judicious, be temperate (31:19) وَقَصَدَ فِي مَشْيِكَ وَأَغْضَضَ مِنَ صُوْنُكَ إِنَّ أَلْقَارَ الأَصْوَاتِ لَصُوْنُتُ الحَمِير walk at a moderate pace and lower your voice, for the ugliest of all voices is the [loud] braying of asses.

قَصَدَ [v. n.] straightening, directing, setting up; purpose, goal وَعَلَى الْلَّهِ قَصَدَ السَّبِيلَ وَمِنْهَا جَانَّ (16:9) it is for God to direct to the straight path (or, it is for God to straighten the path), for some of them [the paths] are crooked.

قَثَانَّ [quasi-act. part.] straight, moderate, trouble free لَوْ كَانَ عَرَضًا قَرِيبًا وَسَفَرًا قَثَانَا لَأَتَبِعَكِ (42:9) had it been a gain near at hand and an easy journey, they would have followed you.

مَقَثَانَانْتَةُ [act. part.] one who keeps to the middle of the road, one who is moderate فَمِنْهُمْ طَالِمُ لَنْفَهُ وَمِنْهُمْ مَقَثَانَانْتَةُ وَمِنْهُمْ سَابِقُ بالَّبِحَرَاتِ إِذَا نَزَهَ اللَّهُ among them are [those] who wrong themselves and among them are those who middle [do the bare essentials], and those who are [far] ahead in good deeds, by God’s leave.

ق–ق–ر to be short, brief or small; incapability; negligence; curtailment, confinement, to shorten, to fail to accomplish; chaff; base of the neck, disease paralysing the neck; trunk of a great tree. Of this root, seven forms occur 11 times in the Qur’an; تَقَصُّرُ once; يَقْصِرُونَ once; قَصَرَ once; قَصُّورُ twice; مَقَصُورَاتُ قَمْصُوراتُ three times; مَقَصُورَاتُ قَمْصُوراتُ four times and مَقْصُورَينَ muqasshirin once.
taqsur [imperf. of v. گرس qasara, trans.] to shorten
and if in the land you shortened your prayer it is not your fault (101)
there is no blame on you if you shorten [your] prayer when you are travelling in the land.

yuqṣir [imperf. of v. IV گرس qasara, intrans.] to stop
doing, to cease to do, to desist
and their fellows relentlessly lead them into error, then
cannot stop.

qasar [n.; pl. قُصُور qusūr] 1 stone house, fortified dwelling, mansion
and they will take for yourselves fortified dwellings on its plains and hewing
the mountains into houses 2 great tree trunk
it shoots out sparks as large as tree trunks.

قَاتِرٌ al-tarf [pl. of fem. act. part. قَاتِرات قَاتِرات Qasirat, in construct (إضافة)] literally, women who shorten the range of their gaze, who cast down their eyes; modest women, avoiding staring at others' parts of the body, and with them are those restraining their glances, of equal age.

مقَشَرات maqṣūratun [pl. of pass. part. fem. Qasiratun, in construct (إضافة)] literally, women who shorten, those who curtail, those who cut off, to shear, to curtail, scissors, chips, cuttings; to match, to retaliate, reprisal; to follow up, to settle accounts on both sides; to relate, story, narrative, tale; to track, tracker; breastbone. Of this root, three forms occur 30 times in the Qur'an: قَارِس qasā 20 times; قَارِس qasāṣ six times and قَارِس qisāṣ four times.

قَارِسُ qāṣṣ to cut, to clip, to cut off, to shear, to curtail, scissors, chips, cuttings; to match, to retaliate, reprisal; to follow up, to settle accounts on both sides; to relate, story, narrative, tale; to track, tracker; breastbone. Of this root, three forms occur 30 times in the Qur'an: قَارِس qasā 20 times; قَارِس qasāṣ six times and قَارِس qisāṣ four times.

nālq al-qur'ān such were the towns whose annals We relate to
you 2 to mention, to make mention of
he said, 'My son, do not mention your dreams to your
brothers’ 3 to tell, to declare, to inform (6:57)
judgement is for God alone—He tells the truth, and He is the best of judges 4 to clarify, to explain (27:76)
the Qur’an clarifies to the children of Israel most of what they differ about 5 to follow unobtrusively, to track, to shadow (28:11)
and she said to his sister, ‘Keep track of him’, so she watched him from the side [a vantage point], while they were unaware.

qaṣṣāṣ I [coll. n.] 1 narration, story, history (12:3)
We tell you [Prophet] the best of stories 2 account, report (28:25)
so when he came to him and gave him an account [of what had been happening], he said, ‘Have no fear’; * the name of Sura 28, Meccan sura, so-named because of the reference in verses 3–46 to the ‘Story’ of Moses II [v. n.] (act of) following, tracking, retracing (18:64) so the two turned back, retracing [their footsteps].

qaṣṣāṣ [v. n.; n.] 1 retribution equal to the crime, just or fair retribution in just retribution there is survival for you (as a just community), you who are endowed with insight 2 [jur.] the law governing acts of retribution for killing (2:179) فَلَمَّا جَاءَهُ وَقَصَّ عَلَيْهِ الْقَصَصَ قَالَ لَا تَخَفِّ ذَا عَاتِرَهَا فاصحا (2) فارقدا على ءاثارهما قاصحا (18:64) فارقدا على ءاثارهما قاصحا (18:64)
you who believe, prescribed for you is just retribution in the [cases of] homicide.

qasif, qasif/ 1 to break, to shatter, to smash, to snap; to thunder, to rumble, thunder, gale, storm; to rush in, to crowd. Of this root, قاصف qāṣif occurs once in the Qur’an.

qasif [act. part.] hurricane, gale, storm (17:69) فَأَرْسَلْ عَلَيْكُمُ الْقَصَصُ and send against you a gale of wind and drown you for your ungratefulness.

qasama 1 to break, to shatter, to snap; to be brittle; catastrophe. Of this root, قَصَّمُ qasama occurs once in the Qur’an.
qasama | в транс. | to totally demolish, to shatter (21:11)  
how many a community of evildoers We have shattered.

q -s-w/y | to be far, distant or remote; to send far away, to segregate; to penetrate; to boycott. Of this root, three forms occur five times in the Qur’an: قَسَي مُّ فَسْرَاحاً | qasiyy once; قَسَي | qasā three times and قُسْوَح | qušwā once.

قَسَي ُyy | quṣyy [quasi-act. part.] remote, distant, so she conceived him and withdrew with him to a distant place.

قَسَح | qasā | I [elat. masc.; fem. quswhā] more/most distant, remote; farther/farthest remember when you were on the near side [of the valley], and they were on the farther side; *| the Furthest Mosque [in Jerusalem] II | n.] most remote part (36:20) وجاء من أقصى المدينة رجل يسعى | a man came in haste.

قَذِب | qadīb | to cut off, to prune; branch, twig, vegetation; to abridge, to condense; flesh; soft. Of this root, قُذِب | qadb occurs once in the Qur’an.

قُذِب | qadb | [n.] soft ripe date; vegetation, pasture, herbage فَأَنْبِتْنَا فِيهَا حَبْبًا وَجَبَّا وَقَسَحًا | so We cause to grow in it grain, vines, and fresh vegetation.

قَذَِّل | qadīl | to swoop down, to descend, to charge; to collapse, to tumble; pebble, to be pebbly; to pierce, to bore; to become dusty; to be rough. Of this root, يَنْقَذَلُ | yanqadd occurs once in the Qur’an.

يَنْقَذَلُ | yanqadd | [imperf. of v. VII, intrans.] to crumble, to collapse, to crack up, to fall down, to tumble down فَوَجَّهًا | they found a wall in it that was on the point of collapsing and he supported it.

قَذِب | qadīb | judgement, verdict, to judge, to decree, to ordain;
case, fate; to decide, to plan, to entrust with; to fashion, to cut; to inform, to relate; to consummate, to complete, to carry out, to meet an obligation; death, to die, to expire; to annihilate, to demolish. Of this root, five forms occur 63 times in the Qur’an: مضى qadă 36 times; مضى qudīya 23 times; مضي qādīnu; مضي qādiyatun once and مضي maqdiyy twice.

إذَا قَضَى أُمَّرَ، إِفَّاعَمَا يَقُولُ وَلَّهُ كَنْ فَيَكُونُ when He decrees something, He says only, ‘Be’ and it is to bring about, to bring to an end if you had promised each other [to fight/meet], you would surely have differed [in keeping] the appointment [but the battle had to take place] so that God might bring about a matter that was ordained to judge, to issue a verdict, to pass a sentence no indeed, by your Lord, they will not be believers until they seek your arbitration in what [issues] arise between them and find no resistance in their souls to your judgements, accepting them totally to fulfil, to complete من المؤمنين 33:23 among the believers are men who were true to that which they pledged with God: some of them have fulfilled it [by dying in battle], and some are still waiting; * تمّ أن يُصْلِّوا فِي قُرْبَاهُم (22:29) then let them perform their acts of cleansing to satisfy ولمّا دَاخَلُوا مَنْ حَيْثُ أُمَّرَهُمُ الْيَوْمُ اَلْقَدِّيمَ (12:68) and, when they entered as their father had told them, it was of no avail to them against [the will of] God, it was merely a need in Jacob’s soul which he satisfied to create, to fashion out لَجِيْفَانِ سَبْعَ (41:12) سَمَوَاتٍ فِي يوْمِينِ وَأَوْحَى فِي كُلِّ سماءٍ أَمْرًا so He fashioned them as seven heavens in two days, and assigned in each heaven its order to fulfill a purpose, to satisfy a need فِيْلَمْ قَضَى زَيْتَهُ مِنْهَا وَطَرْراً (33:37) and when Zayd had satisfied a purpose with her [and when Zayd’s marriage with her came to an end]. We gave her to you in marriage so that there should be no fault in believers marrying the spouses of their adopted children after they had satisfied a purpose with them [they were in the same situation] with prep.
We made known to him that decree: that the last remnants of those people would be wiped out as they entered into the morning 9 [with prep. ٨] to annihilate, to extinguish, to put an end to (43:77) and they will cry, ‘Mālik, let your Lord finish us off’: he will say, ‘You are to stay.’

And every community is sent a messenger (10:47) to be judged, arbitrated 1 [v. pass.] 1 to be concluded, to be brought to a successful conclusion 2 and the water was made to subside and the command was fulfilled and it [the Ark] came to rest on [Mount] Jūdiyy 3 to be fulfilled, to be accomplished (60:6) and He it is who gathers you at night, and knows what you have earned by day, then raises you up again in it [the daytime], that the term specified [for you] is fulfilled 4 [with prep. ٨] to be annihilated, to be exterminated (35:36) as for those who disbelieve, for them is the fire of Hell, they will neither be annihilated and die, nor will they have its torment reduced for them.

One who decrees, one who decides, one who determines so decide whatever you are deciding: you only decide on this present life.

One which destroys, or annihilates; death (69:27) if only it had been death!

And that We may make him a sign to all people, a blessing from Us—and it [the conception of Jesus] was a matter decreed.
For the root ِقُّيِّر، ِقُطْر، ِقُطْرَانَ "qūr, qāṭr, qāṭrān" one form occurs five times in the Qur’ān: ِقُّيِّر qūr twice; ِقُطْر qāṭr twice and ِقُطْرَانَ qāṭrān once.

ِقُطْر qūr [n.] molten copper; ِقُطْرَانَ qāṭrān [n.] tar, pitch (see ق/ط/ر q–n–t–r).

ِقُطْرَان qāṭrān (see ق/ط/ر q–t–r).

ِقُطْر qūr [n.] share; written record [of punishment] before the Day of Reckoning.

ِقُتِّيَّةُ qūṭīyya [f. of قُرْعَة qūra] to sever, to cut off, to scatter; part, piece; to boycott; the edge, the end; to be out of season, to be scarce; to be out of breath, to suffocate; to buy off; to grant, to allot; to cover a distance. Of this root, 10 forms occur 36 times in the Qur’ān: ِقُطْعَ qāṭa‘a 11 times; ِقُطْعُ qūṭi‘a once; ِقُطْعٌ qāṭta‘a nine times; ِقُطْعَ qūṭa‘a once. ِقُطْرَانَ qāṭrān 5 times.
quṭṭī'a three times; قطعُ taqāṭṭa'a five times; قطعُ qit' twice; قطعَا taqāṭṭatatu'a once; مقطعًا maqṭṭī'a once and قطعًا maqṭṭī'atun once.

قطع qata'a [v. trans. pass.] 1 to cut down, to fell whatever palm trees you may have felled or left standing on their roots—it was done by God’s leave 2 to cut off, to sever (5:38) whatever، والشرق والمغربٌ فقتِّعوا أَيْدِيهِمَا and then that He might cut off a party of the disbelievers’ [army] 3 to separate and [who] sever the bonds that God has commanded to be joined 4 to cover a distance, to travel, to traverse and that they spend neither a little nor a lot [for God’s cause], nor do they traverse a mountain pass, but that it is recorded in their favour.

WEST 1 to tear up (47:15) and they are made to drink boiling water, so it tears their bowels; *47:22 and you cut off your [ties of] kinship 2 to slash فَلَمَّا رَأَى النَّبِيُّ أَكْثَرَهُ وقَطَعَ أَيْدِيهِمْ وَقَطَعَ أَيْدِيهِمْ and when they saw him, they were awed by him, and [unwittingly] slashed their hands 3 to divide up, to separate (12:31) and We divided them up into twelve tribes, [distinct] communities.

أوُّلَى أَنْ قُرْأَانُ أُتْقَطَّع أوُّلُى أَنْ قُرْأَانُ أُتْقَطَّع or have their hands and feet cut off on alternate sides 2 to be split asunder, shattered (13:31) سَيُصَبْ مِنْ نَارٍ or قُطَعْتُهُ أَيْدَى and had it been possible for a discourse to be used in causing mountains to move, the earth to be shattered or the dead to be spoken to [this Qur’an would have done it] 3 to be cut out, to be fashioned (22:19) يُبَيِّبُ مَنْ نَار as for those who deny [God], garments of fire will be cut out for them.
taqāṭa‘a [v. V] I [intrans.] to tear, to sever, to become disjoined (6:94) and We do not see with you your intercessors whom you claimed were partners [of God] in [controlling] you; indeed all the bonds between you [are] severed; * (2:166) all bonds severed, they became completely helpless, at their wits’ end II [trans.] to divide up, to fragment * (21:93) they fell into disunity, caused a schism amongst themselves [lit. they cut up their affair among them].

قَطْعُ qit‘ [n.] portion, part, the first third of the night, the darkness at the end part of the night, dead of night (11:81) so, travel with your household in the dead [lit. end part] of night.

قَطْعٌ qita‘ [pl. of n. قَطْعٌاتُ qit‘atun] plots, tracts, pieces of land. in the land there are neighbouring plots.

قَطْعَةٌ qāṭa‘atun [act. part. fem.] one who decides, one who finalises (27:32) she said, ‘Chiefains, give me your counsel in the matter I now face; I would never decide on a matter until you attend [with] me.’

مَقْطُوعٌ maqṭū‘ [pass. part.] interrupted, terminated, cut off (55:33) [abundant fruits] neither terminated, nor forbidden; * (66:15) the last remnants of those would be wiped out.

قُطْفُ q–t–f to pluck off, to harvest, fruits on the tree, bunches of grapes; velvet. Of this root, قُطْفُ قَطْفٍ qutūf occurs twice in the Qur’an.

قُطّفُ qutūf [pl. of n. قُطْفٌ qitf] fruits ready for plucking, clusters of ripe fruit (14:76) its shades shall be hanging low above them, and its fruits/fruit-clusters shall be brought low, within easy reach.

قُطْفُ q–t–m–r the cleft in the date stone, the membrane enveloping a date stone, a tiny hole in the back of a date stone. Of this root,
qā‘ada occurs once in the Qur’an.

قَطِمْر qitmir [n.] thin membrane enveloping the date-stone

والذين تدعون من ذونه ما يملكون من قطمير (35:13) those you invoke beside Him do not even control the skin of a date-stone.

1. q – d to sit down, to take a seat; to abide, to lie in wait; to refrain; (of women) to grow old; to serve; saddle, cushions; young camel; companion, wife; foundations; weight-bearing pillars, cowardly person. Of this root, eight forms occur 31 times in the Qur’an: فَعَدَّ cada 12 times; قَعُود qū‘id four times; قَاعِد qā‘id once; قَعَید qā‘īd six times; قَاعِد qā‘īd once; قَعَید qū‘īd three times; مَقَعِّد maq‘īd twice and مَقَعِّد maq‘īd twice.

2. فَعَدَّ qa‘ada u [v. intrans.] 1 to sit down, if Satan should make you forget, then, do not sit with the evil-doing people after the Remembrance [has come to you] 2 to stay behind, to hold back, to deny those who said of their brothers, while [themselves] staying behind, ‘If [only] they had listened to us, they would not have been killed’ 3 to lie in wait, to lie in ambush فَعَدَّ qa‘ada because You have put me in the wrong, I will lie in wait for them all on Your straight path 4 to become, end up لا تُجَعَّلُ مَعَ اللَّهِ إِلَى إِخْبَارٍ فَقَعُودَ (17:22) do not set up with God another god [beside Him], or you will end up reproved and forsaken.

3. قَعُود qū‘ud [v. n.] 1 sitting down those who remember God standing, sitting and on their sides 2 staying behind, denying help, not participating لن تُخَرَّجُوا مَعِيْ أَيْدًا ولن تُقَاطَعُوا مَعِيْ عَدْوًا لَّكُمْ رَضِيْمًا بالقَعُودَ (9:83) you will never go out [to battle] with me, and will never fight an enemy with me: you chose to stay at home the first time, so stay with those who stayed behind.

4. قَاعِد qā‘īd [act. part.; pl. قَاعِذُون qā‘īdūn] 1 one who is sitting down when affliction befalls man, he calls Us–on his side, sitting or standing 2 one staying behind, holding back, denying assistance (4:95) لا
those believers who stay at home, apart from those with an incapacity, are not the equal of those who strive in God’s cause with their possessions and their selves.

قد qā’id [quasi-act. part. unchangeable for number or gender] one sitting down, companion, close observer

إذ بُنَقِى المُلْتَقِياَنَ {50:17} when the two receivers receive [him—the individual, one] seated on the left [and another] on the [deceased’s] right.

قَوَاعِد qawā’id [pl. of fem. n. قَوَاعِدَ qā’idatun] 1 base, foundation

ولَأَ يَرَفِعَ إِبَراهِيمُ القُوَاعِدَ مِنَ الْبَيْتَ وَإِسْمَاعِيلَ and as Abraham and Ishmael were raising up the foundations of the House [at Mecca] 2 women past child-bearing age (24:60) and women past child-bearing age who have no hope of marriage.

مَقَعَد maq’ad I [v. n.] the act of staying behind, the act of denying someone assistance 3 seat, sitting place

فُرِحَ المُخْلَفُونَ بِمَقَعَدِهِمْ خَلاَفُ رَسُولِ اللَّهِ those who were left behind [and did not join in the Campaign of Tabūk, year 9 A.H./630 A.D.] rejoiced at their staying behind the Messenger of God II [n. of place; pl. مقاعِد] 1 seat, sitting place

وَإِذْ غَنُوتُ {121} 2 station, position

وَمَا كَانَ مَقَعَدُ مِنْهَا مَقَعَدًا لِلْسَمَعِ and that we used to sit therein in places for listening 2 station, position

فِي مَقَعَدِ صِدْقِ عِنْدِ مِلْكِ مَقَعَدِ and [remember] when you left your folk at dawn to assign battle positions to the believers 3 rank secure in the seat of truth in the presence of an all-powerful Sovereign.

قُرَیر q–r bottom, depth, to excavate, to pierce, to uproot; to hollow; to knock down. Of this root, مَنَقَعَir occurs once in the Qur’an.

مَنَقَعَir [pass. part. of v. VIII منْقَعَir, منْقَعَara] uprooted, severed at the root (54:20) it sweeps people away, as if they were uprooted palm stumps.

قُفُّل q–f–l to return; caravan; to dry up, dried timber; bolt, to lock
up; miserly person. Of this root, ْبَقَّ أَقْفَال ْبَقَّ أَقْفَال occurs once in the Qur’an.

ْبَقَّ أَقْفَال ْبَقَّ أَقْفَال [pl. of n. ْبَقُّ أَقْفَال] locks ْبَقَّ أَقْفَال على قلوب أقفالها will they not contemplate the Qur’an, or do [their] hearts have locks upon them?

ْبَقَّ أَقْفَال q–f–w back of the neck, nape, back of the head, the reverse; to follow, to track, to send after; to rhyme, poem; to slander, slander; advantage, hospitality. Of this root, two forms occur five times in the Qur’an: ْبَقَّ أَقْفَال once and ْبَقَّ أَقْفَال four times.

ْبَقَّ أَقْفَال [imperf. of v. ْبَقَّ أَقْفَال, trans.] to pursue, to follow, to track, to seek ْبَقَّ أَقْفَال ولا تَقْفِي ما ليس لك به علم and do not pry into that which you are not supposed to know [lit. and do not seek that of which you have no knowledge].

ْبَقَّ أَقْفَال qaffā [v. II, intrans.] to cause to follow, to cause to come after ْبَقَّ أَقْفَال وفَقِينَا عَلَى أَثَاثِ حُسُنِ بِعِيْسِيَ بَنِ مَرْيَم مَصَّدَقَناً لَّا بَيْنَ بَيْنِ ذِيَينِ من التُّرَاةَ We caused Jesus, son of Mary, to follow in their footsteps, confirming the Torah [that had come] before him.

ْبَقَّ أَقْفَال q–l–b to turn over, around, upside down or inside out; to reverse, to twist; to waver, to dissuade; to investigate; to revert to; brains, heart, inner part, the essence; form, mould; well (in particular, an unlined well). Of this root, 12 forms occur 168 times in the Qur’an: ْبَقَّ أَقْفَال tuqlabūn once; ْبَقَّ أَقْفَال qallaba five times; ْبَقَّ أَقْفَال tuqallab once; ْبَقَّ أَقْفَال inqa’alaba 17 times; ْبَقَّ أَقْفَال tataqallab once; ْبَقَّ أَقْفَال mutaqallab once; ْبَقَّ أَقْفَال manqalibūn three times; ْبَقَّ أَقْفَال munqalab twice; ْبَقَّ أَقْفَال qalb 19 times; ْبَقَّ أَقْفَال qalbayn once and ْبَقَّ أَقْفَال qulūb 112 times.

ْبَقَّ أَقْفَال tuqlab [imperf. pass. v.] to be returned, to be handed over to Him you will all be returned.

ْبَقَّ أَقْفَال qallaba [v. II, trans.] 1 to turn over, around, upside down or inside out; ْبَقَّ أَقْفَال رفَّوْا وَتَقَلّبُونَ دَارًا دَارًا you would have thought they were awake, though they lay asleep, while We turned them over, to the right and to the left; ْبَقَّ أَقْفَال فَأَصْبَحُ تَقَلَّبُ كَفِيَهُ عَلَى ما أَقْفَقَ فيَهَا and there he was, wringing his hands over what he had spent on it 2
to cause to be in a sequence, to alternate (24:44)

God alternates night and day 3 to cause to waver; to cause to contemplate

ونَتَتَّلَبُ، فَأَفْتَدَتِهِمْ وَأَبْصَارُهُمْ كَمَا لَمْ يُؤْمِنُوا بِهِ أَوَّلًا مَّرَّةً وَتَدَبَّرُوهُ (110:6)

just as they did not believe in it the first time. We will make their hearts and their eyes waver, and leave them to flounder in their obstinacy; *and they stirred up troubles for you.

tِيَتَّلَبُ tuqallab [imperf. pass. v. II] to be turned over, to be turned around, to be tossed about (33:66) on the Day when their faces are being turned about in the fire.

tَتَتَتَّلَبُ tataqallab [imperf. v. V, intrans.] to turn over, to wriggle, to twist, to tremble (24:37) they fear a day when hearts and eyes will write (or, will have different abilities, understanding and seeing things which were in the past outside their capabilities).

انْتَقَلَبُ anqalab [v. VII, intrans.] 1 to return, to come back, to go back (83:31) and when they return to their own people they return jesting; *you revert to your old ways, you renge [on the faith] [lit. you turn on your heels] 2 to become (7:119) they were defeated there and became utterly humiliated.

تَتَتَّلَبُ taqallub [v. n.; n.] 1 turning about, turning around (2:144) قد ذَرَى تَتَتَّلَبَ وَجُنُقَّ في السَّمَاء many a time We have seen you [Prophet] turning your face from one side to the other, gazing into the sky 2 activity, behaviour, conduct, movement (26:219) al-дَّيْرُ أَهْبَسِهِمْ تَتَتَّلِبُهُمْ وَتَتَتَّلَبُهُمْ في السَّاجِدِينَ َهُلْوَ مَنْ يَرَاكَ حَيْنَ تَقُومَ He who sees you when you stand [in prayer, going about your duties] and your activities among the worshippers 3 success in worldly affairs (3:196) لا يَغُرِّنَّكُمْ تَتَتَّلَبُ الدُّنِيَّةَ do not be deceived by the disbelievers’ [lucrative] trading to and fro in the land.

مَتَتَتَّلَبُ mutaqallab [v. n.; n. of place or time] daily endeavour; place or time of going about one’s business (47:19) واللَّهُ عَمَّ مَتَتَتَّلِبُهُمْ and whenever/ wherever you rest (or, *He knows when you are being active and when you are resting).
munqalib [act. part.] one who goes back, one who returns (26:50) to our Lord we are sure to return.

munqalab [v. n.; n. of place] returning, turning into something else; place to which one returns, or turns (26:227) and the evildoers will come to know to what final place they will return (or, what kind of an outcome they will meet with).

qalb [n.; dual قلبين qalbayn; pl. قلوب qulūb] heart those who said with their mouths, ‘We believe,’ while their hearts did not believe; *we were made to imbibe [the love of] the calf [deep] into their hearts; *our minds are sealed [lit. our hearts are encased or, encasing] also in another interpretation: our minds are stores [of learning]; *made you unable to understand [lit. and put a seal on your hearts]; *the new converts to the faith [lit. those whose hearts are being reconciled]; *may God cause their hearts to turn away [from guidance]!; *and harden their hearts [against the faith]; *their hearts are in total oblivion; *a day in which hearts and sights will turn over (or, will have different abilities, understanding things which were in the past outside their capabilities); *We strengthened her resolution; *God has not made it possible for a human to hold two persons at exactly the same level of endearment [lit. God has not assigned to any man two hearts within his breast]; *[a heart free from all impurity (or, with a heavy saddened heart)]; *the hearts rise up to the throats [in anxiety]; *who are corrupt at heart [lit. those in whose hearts is sickness]; *they are divided, at odds with one another [lit. their hearts are divergent/different]; *your hearts have deviated.

q–l–d water store; to overwhelm; to twist metal together,
braided bracelet; key, treasure, safe; neckband, to adorn with a
necklace, to honour, (of animals) to mark with a neckband, to
entrust with a task, to appoint, to undertake a task; cream; share;
to emulate, to follow blindly.  نَقْلَةُ, key, is described by some
philologists as a possible borrowing. Of this root, two forms
occur twice each in the Qur’an: نَقْلَةُ and مَقْلَید. مَقْلَید
نَقْلَةُ [pl. of n. مَقْلَید] necklaces, neckbands, ornamental
neckbands, garlands [put around necks of sacrificial
animals], wreaths

يَقْلِيْطُهَا الْذُّوْنِ يَعْمُنَا لَا تُحْرِكْنَ فِيْلَهَ وَلَا السَّلَّمُ الْحَرَّامَ (5:2)

you who believe, do not violate the sanctity of God’s rites, the sacred month, the offerings,
[particularly] the garlands, not those going to the Sacred House.

مَقْلَید مَقْلَید [pl. of n. مَقْلَید or a pl. with no singular]
key; treasury, case مَقْلَیدُ السُّمُوْاتُ وَالْأَرْضُ (42:12) to Him [belong] the keys of the heavens and the earth.

قُلَّ لِتْ عَابِراً to pull out, to uproot, to remove; castle, stronghold; to
cease, to desist, to abstain, to abandon; sail, to sail; fever, ulcercated stomach. Of this root, نَقِلْيًّا occurs once in the
Qur’an.

قُلَّ لِتْ عَابِراً نَقِلْيًّا [v. IV, intrans.] to cease action, to abate (11:44)
وقَلَّ لِتْ عَابِراً نَقِلْيًّا مَعاَكَ وَيَا سَمَاءً نَقِلْيًّا
then it was said, ‘Earth, swallow up your water, and sky, cease [raining].’

قُلَّ لِتْ عَابِراً to be, or become little, small, or few; to trifle with; to lift
up; to accompany; summit of a mountain; to travel around, to be
agile. Of this root, seven forms occur 75 times in the Qur’an: قُلَّ
قَالَ 68 times; قَالَل 68 times; قَالَل 68 times; قَالَل 68 times; قَالَل 68 times; قَالَل 68 times; قَالَل 68 times.

قَالَل قَالَل i [v. intrans.] to be or become less, to decrease (4:7)
وَالْإِنْسَانَ نِصِيبُ مَمَّا تُرَكَ الْوَالِدَانُ وَالْأَقْرَبُونَ مَمَّا قَلَّ مَمَّا مِنْهُ أُوْلَئَ
and to the women is a share of what the parents and kinsmen leave, be it little or
much.

قَالَل قَالَل [v. II, trans.] to cause to decrease, to cause to
appear less (8:44) and He made you seem few in

قَالَل قَالَل and قَالَل قَالَل قَالَل and قَالَل قَالَل قَالَل قَالَل قَالَل قَالَل قَالَل قَالَل قَالَل قَالَل قَالَل قَالَل
وقَالَلْكُمْ فِي أُمِّيْهِمْ (8:44) and He made you seem few in
their eyes [estimation].

'aqalla [v. IV, trans.] to raise, to carry off, to bear (7:57) 

الذي يرسل الرائحة يشرح بينن يذكرون رحمته حتى إذا أغلقت سحابة فقالت ليلد ميت He it is who sends the winds, as good news ahead of His coming grace—until when they bear a heavy cloud, We drive it to a dead land.

ونَّآئِلَ [quasi-act. part; n.: pl. قَلِيلُونَ qalīlūn] 1 a few (4:66) 

فَأَنَا كَتَبْنَاهُمْ أَنَّهُمْ أَقْتَلُوا أَنفْسَهُمْ أَوْ أَخْرَجُوا مِنْ دِيَارَكُمْ مَا فَعَلْوَاهُ إِلَّا قَلِيلٌ منْهُمْ if We had decreed for them [saying], 'Lay down your lives' [also interpreted as: kill yourselves] (or, leave your homes), they would not have done so, except for a few of them 2 small (2:79) 

لِيَبْنُوا بِهِ قَلْلُ 3 [4:77] short, little in order to make some small gain 3 short, little قلُعُنَّانِ [quasi-act. part; n.: pl. qalīn] say, 'Little/short-lived is the enjoyment in this world'; 

فَسِيَطُّمُونَ مِنْ أَضْعَفَ نَاسِرًا وَآئِلَ عِنْدَا (72:24) they will realise who has the weaker protector and the smaller number.

q–l–m to cut, to clip; reed, pen. The word قلم qalam ‘pen’, is recognised as an early borrowing from Greek. Of this root, two forms occur twice each in the Qur’an: قلم qalam and أَقَلاَمَ aqlām.

qalam [n.: pl. أَقَلاَمَ aqlām] 1 pen, reed, 

وَلَوْ أَنَّا فِي الْأَرْضِ مِنْ مَحْرَقٍ قَلَامٍ [3:27] even if all the trees on earth were pens and the sea had seven seas [more] to replenish it [as ink], the words of God would not run out; * 

الْقَلَامِ الْقَالِمَ [name of Sura 68, Meccan sura, so-named because of the reference in verse 1 to the Pen’ 2 lots, divining arrows (3:44) وَمَا كَتَبْنَاهُ [44:44] you were not present among them when they cast lots [to decide] which of them might become guardian of Mary.

q–l–w/y to dislike, to hate, to shun, to desert, to boycott; to roast; to toss about; to climb. Of this root, two forms occur once each in the Qur’an: قلأَ وَأَقْلَائِنَ qalā and قَلآينَ qālīn.

qalā ُ [v. trans.] to come to shun, to come to dislike (93:3)
your Lord has neither forsaken you [Prophet], nor [has He come to] hate [you].

قَلِينَ [pl. of act. part. قَلِ] one who hates, loathes or detests (26:168) truly, I am one of those who detest what you do.

قُمْحَنٌ [pl. of pass. part. مُقْمَح] those who raise the head in refusal of what is being offered, shun assistance, shun guidance; ones who cannot see (36:8) إِنَّا جُلِّلْنا في أعناقهم أعلامًا (36:8) فِي الْأَلْفَانِ فِيهِ مُقْمَحْنُ We have placed fetters on their necks, right up to their chins, so they have their heads forced up.

قَمْرٌ [n.] 1 the moon (36:39) والقْمَرُ قَدْ أُرَتِّنَاهُ مَزَالًا حَتَّى عَادَ (36:39) and the moon, We have set it in phases [lit. measured it into stations] until it becomes like a shrivelled, old, date-palm stalk; * name of Sura 54, Meccan sura, so-named because of the reference in verse 1 to ‘the Moon’ 2 a moon (25:61) تَبَارَكَ الْقَدِيمُ جَعَلَ فِي السَّمَاءِ بَرْوجًا وَجَعَلَ فِيهَا سَرَافًا وَقَمْرًا مِّنْهُا exalted is He who placed constellations in the heavens, and placed in them a great lantern and an illuminating moon.

قُمْرُ [n.] 1 the moon (36:39) and the moon, We have set it in phases [lit. measured it into stations] until it becomes like a shrivelled, old, date-palm stalk; * name of Sura 54, Meccan sura, so-named because of the reference in verse 1 to ‘the Moon’ 2 a moon (25:61) تَبَارَكَ الْقَدِيمُ جَعَلَ فِي السَّمَاءِ بَرْوجًا وَجَعَلَ فِيهَا سَرَافًا وَقَمْرًا مِّنْهُا exalted is He who placed constellations in the heavens, and placed in them a great lantern and an illuminating moon.

قَمْسِي [n.] tunic, shirt, garment (12:18) وجَاءُوا عَلَى قَمْسِيهِم بَدَمَّ and they came with false blood on his shirt.
\( q-m-t-r \) a sturdy, strong, fast-moving camel, short strong man; to reach a crisis; to scowl, to look angry; to pull tight the mouth of a water skin. Of this root, قمطرير qamṭarīr occurs once in the Qur’an.

قُمطرير qamṭarīr [quasi-act. part.] grim, difficult, stressful, calamitous (76:10) إِنَّا نَخَافُ مِنْ رَبِّنَا يُوَمَّا عَبَسًا قُمَطرير أَيْنِ! indeed, we fear from our Lord a scowling, grim Day.

\( q-m-c \) to subdue, to vanquish, to tame, to bridle; to abate; earlobes, heads; sty on the eye; dust storm; curved iron rod. Of this root, مقامٌ maqa‘mī occurs once in the Qur’an.

مقام maqa‘mī [pl. of n. of instrument مِقْمَاة miqa‘atun] hooked iron rods ولِيْهُ مِقَامُ مِنْ حَذِيد (22:21) and iron rods will be prepared for them.

\( q-m-l \) lice, to become louse-infested, dirty, (of people, plants and animals) to become blackened; to increase in population; to be insignificant; grasshopper. Of this root, قُمل qummal occurs once in the Qur’an.

قُمِّل qummal [generic n., sing. قُمْمَال qummalatun] lice, grasshoppers, termites, ticks فَأَرْسَلْنَا عَلَيْهِمُ الطُّوفانَ وَالجَرَادَ وَالقُمَّل (7:133) and so We let loose on them the flood, locusts, lice, frogs and blood—a succession of clear signs.

\( q-n-t \) to stop talking; to be obedient, submissive, humble (before God), devoutness, piety, to ask God in prayer, to pray. Of this root, four forms occur 13 times in the Qur’an: يَقَنُّ يَقَنُّ يَقَنُّ يَقَنُّ aqūnyqūnit twice; هذهْ قانيتเก้า qānit three times and قانيتون qānitūn six times.

ياَقْنُّ yaqnut [imperf. of v. intrans.] 1 to be obedient وَمِنْ (33:31) يَقَنَّ يَقَنَّ يَقَنَّ يَقَنَّ يَقَنَّ yaqnut whoever of you submits to God and His Messenger and does right, We shall give her twice her reward 2 to devote oneself to God لِزَرَكِ وَاسْجَدْ وَأَرْكِعْ مَعَ الْوَارِكِين Mary, devote yourself to your Lord, prostrate yourself in worship and bow down with those who bow.
qānit [act. part.; pl. qānitūn qānitān] one who is devout, one who is obedient to God, guarding in secret that which God has guarded 2 one standing long, or who is constant, in performing the prayer 3 Amīn 4 qānit 5 qānitūn once and qanātā four times; qānitūn once and qanāt 4 times. qanātā a [v. intrans.] to despair, to fall into despair, to be despondent. Of this root, three forms occur six times in the Qur’an: qanātā four times; qanāt once and qānitūn once. qānitūn pl. of act. part. qānit qānitūn] one who is in despair or utter despondence they said, ‘We have given you the good news in truth, so do not be one of the despairing.’ qanāt [intens. act. part.] one who is in utter despair, in utter despondence man never tires of praying for good, but if evil touches him, then he is hopeless, despondent.

q-n-r to tie together, to arch; to leave the desert and live in urbanised areas; large amounts of money, sums and/or weights of various measures; cunning person. Philologists recognise qintār as a borrowing. Of this root, three forms occur four times in the Qur’an: qintār twice; qanātīr once and muqantaratun once.

qintār n.; pl. qanātīr qintār] measure of weight and/or measure of number, regarding the exact amount of which the sources differ significantly. Given the particular contexts in which the two words are used in the Qur’an, it is appropriate to
render them simply as ‘a great amount’ or ‘a fortune’ (3:75) of the people of the Book there is he who, if you trust him with a ton of gold, he will return it to you.

مَقْتَرَاتٍ [pass. part.] stacked up in heaps (3:14) for the sake of the women and the children made alluring to humankind is the love of passions—women, sons, heaped piles of gold and silver.

قَانُونٍ to be content; to be convinced, to persuade, temperament; greed; to crane the neck in submission; camel hump; mask, veil, to mask. Of this root, two forms occur once each in the Qur’ān: قَانَٰنٍ and مَقْتَرَاتٍ.

قَانَٰنٍ [act. part.] one who is content with his meagre lot, one who asks for alms gently (22:36) so eat of it and feed the one who does not ask, and the one who begs.

مَقْتَرَاتٍ [pl. of act. part. (إضافة) مَقْتَرَاتٍ, in construct مَقْتَرَاتٍ رَّفْعَهُمْ (14:43) rushing forward, craning their necks.

قَنْوَانٍ to acquire livestock primarily for breeding, to possess; to cause to acquire wealth, to be content; rivulet; a spear shaft, branch, stalks of dates with or without the dates. Of these roots, two forms occur once each in the Qur’ān: قَنْوَانٍ and أَقْنُ [v. IV, trans.] to cause to possess, to cause to have property; to cause to be content (53:48) that it is He who enriches and causes to possess/to be content.

قَعَرٍ to conquer, to subjugate, to compel, to subdue; to be scanty. Of this root, four forms occur 10 times in the Qur’ān: قَعَرٍ تَقَهَّرٍ once; قَهَرٍ قَعِّرٍ once and قَعِّرٍ six times. 
taqhar [imperf. of v. trans.] to oppress (93:9)

قاهر as for the orphan, never oppress him.

قاهر I [act. part.; pl. قاهرون qāhirūn] one who subdues, one prevailing, one who compels (7:127) indeed we have complete power over them II [with the definite article, the القاهر al-qāhir, nominalised act. part.] [an attribute of God] the One in indisputable control, the Master the Supreme Master over His servants.

القاهر al-qāhrār [nominalised intens. act. part.] [attribute of God] the One who holds absolute power over all (12:39) the One, the All-powerful.

ق–ب q–w–b to dig, to hollow out, to uproot, to break open, to peel off; short span, a distance, to be quite near, imminent. Of this root, قاب qāba occurs once in the Qur’an.

فكان قاب فوسين أّنني (53:9) until he [the Archangel Gabriel] became two bow-lengths away or [even] closer.

ق–ت q–w–t food, sustenance, to feed, to subsist; to sustain, to guard over. Of this root, قوات aqwāt and مقيت muqīt.

قوات aqwāt [pl. of n. قوت qūt] food, nourishment, sustenance, provisions (41:10) then He placed solid mountains on it, blessed it, and measured out its [various] provisions.

مقيت muqīt [act. part.] sustainer, guardian, overseer (4:85) the الله على كل شيء مقيت and God is ever watching/guarding over everything.

ق–س q–w–s bow, arch, to shoot a bow; to bend, to curve; hermitage; hard times. Of this root, فوسين qawsayn occurs once in the Qur’an.

فكان قاب فوسين (53:9) until he [the Archangel Gabriel] became two bow-
lengths away or [even] closer.

$q\rightarrow w\rightarrow$ lowland, plain or level land, marshland, bottom; courtyard. Of this root, two forms occur each in a single place in the Qur’an: قاع qāʿ and  قاع qūʿ.

قاع qūʿ [n.] barren, desolate plain (20:106) ويُسألونك عن الجبال فقل and they ask you [Prophet] about the mountains: say, [on that day] my Lord will blast them into dust and leave them as a flat plain.

والذين كفروا أعدائهم قاع qūʿ but the deeds of those who disbelieve are like a mirage in a barren plain.

$q\rightarrow w\rightarrow l$ speech, talk, to speak, to say, to tell, to attribute; to fabricate lies, to gossip, to spread rumours; tongue; king, leader; to surmise; to demand; to exchange. Of this root, eight forms occur 1621 times in the Qur’an: قال qāla 1475 times; قال qil 52 times; قال taqawwala twice; قال qawl 82 times; قال ʿaqāwil once; قال qil 4 times; قال qāʿīlin once.

وقال ليلة إني معبكم قال qāla ā [v. intrans.] 1 to speak, to say, to voice an opinion and God said, ‘I am with you’ 2 to testify, to voice an opinion and if you speak/testify, be just, even if he [the person you testify against/for] is kin 3 to instruct, to command believing men to lower their gaze 4 to inspire We inspired/said, Dhūl-Qarnayn, ‘You may either punish or adopt [a policy of] good treatment with them’ 5 to submit, to fall into a system ثم استوى إلى السماء وهي ذهاب فقال لها ولأرض أنتيث طوعًا أو كرها قاتنا then He turned to the sky, while it was smoke, and said to it and to the earth, ‘Come, willingly or unwillingly!’ They submitted, ‘We come, obedient’ 6 to confess a belief in those who have been driven unjustly from their homes only for believing [declaring], ‘Our Lord is God’ 7 [with prep. ل] to describe, call or label as ولا تقولوا لمن يقتل في سبيل الله آموات بل أحياء ولكن لا تشعرون (2:154) and
do not call those who are killed in the way of God ‘dead’; indeed, they are alive, only you do not perceive [it] 8 [with prep. 
على (2:80) أَمَّنَ كَفَّارُ ۖ أَمْ تَقَلُّونَ عَلَى اللهِ مَا لَأَتَعْمَلُونَ or are you attributing to God things of which you have no knowledge?

قَالَ [pasp. v.] 1 to be said, to be told 
فِيْلَ َلَّذَينَ طَلَّمُوا (7:162) so the unjust among them substituted another saying for the one that was said to them 2 to be commanded 
وَإِذَا قَالَ لَّهُمْ أَرْكَعُوا لَا يَرْكَعُونَ (77:48) and if it is said to them, ‘Bow down,’ they bow not.

تَقَلَّبُ [v. V, trans.] to falsely attribute a statement to someone, to fabricate
وَلَوْ تَقَلَّبْ عَلَيْنَا بِغَيْرِ الأَقَوَائِلِ (69:44) if he [the Prophet] had attributed some fabrications to Us.

قُولَ [v. n.; n.] 1 something said, what is said, statement
إِنَّمَا كَانَ قُولُ الْمُؤْمِنِينَ إِذَا ذَهَبُوا إِلَى اللَّهِ وَرَسُولُهُ لِيُكَرَّمُوا بِنِيْمَهُمْ أَنْ يَقُولُوا سَمَعْنَا (24:51) the saying of the believers, when they are summoned to God and His messenger so that He may judge between them, is only, ‘We hear and we obey’; we will not forsake our gods [merely] on the strength of your word 2 message, teachings 
إِنَّا سَلَّمْنَا عَلَيْكَ قُولًا لَا تَقَلَّبَ (11:53) We shall cast upon you a weighty message 3 sentence, verdict 
فَلَا (11:40) فَلَا أَحَلَّ فِي مِنْ كُلِّ زَوْجِينَ لَّذَينَ أَكْتَلِفَانِ وَأَكْتَلِفُانِ إِلَّا مَنْ سَبَقَ عَلَى الْقَوْلِ We said, ‘Carry on it a pair of each [species], and your own family–except those against whom the sentence has already been passed’ 4 punishment 
وَقَوْلُ الْقَوْلِ عَلَيْنَا بِغَيْرِ الْأَقَوَائِلِ وَقَوْلُ أَذِنَّا بِغَيْرِ الْأَقَوَائِلِ (27:85) indeed, the punishment will befall them because of their wrongdoing: so they will not speak 5 opinion
إِذَا كَفَّارُ قُولُ مَخْتَلِفُ (51:8) indeed, you are of opposing opinions.

أَقَوَائِلٍ ۖ أَقَوَائِلٍ [pl. of pl. أَقَوَالٍ aqwāl] falsely fabricated statements 
وَلَوْ تَقَلَّبْ عَلَيْنَا بِغَيْرِ الأَقَوَائِلِ (69:44) if he [the Prophet] had attributed some fabrications to Us.

قَيلَ [v. n.] saying, speaking 
إِلَّا قَدْ قَالُوا سَلَامًا (56:26) only agreeable speech [will they hear there] [lit. but saying ‘Peace, peace’].

قَالَ [act. part., pl. قَأَلُّينَ qā‘ilīn] one who speaks
God may know [take to task] the hinderers among you, those who say to their brothers, ‘Come join us,’ and they come to battle but little II [n.] speaker, ‘I had a close companion on earth.’

قُلْ يَعْمَلُ اللَّهُ المُعَوَّقِينَ مَنْ كَفَرَ وَالقَاتِلِينَ لِلَّهِ مَنْ هُمُ الْإِثْنَىْانَ وَلَا يَأْتُونَ الْبَأْسَ إِلَّا قَلِيلًا

قُلْ إِذًا قَامَوُا إِلَى الصَّلَاةَ (4:142) 1 when they stand up to pray, they do so sluggishly 2 to shoulder or undertake a difficult/great task, to assume [a big responsibility] 3 to rise from the dead those who take usury will [not] rise [on the Day of Resurrection] except like one scourged by Satan’s touch to be about to act, to undertake you who believe, when you are about to pray, wash your faces and your hands up to [also interpreted as: including] the elbows to stop, to halt, to stand still whenever it flashes on them they walk on it and when it darkens around them they stand still 6 to stand in for, to be in the place of two
others [should] stand in for them 7 [with prep. 3 | على] to stand over and never pray over any of them who die, and never stand over his grave 8 to depart from, to rise from (27:39) I will bring it to you before you rise from your place 9 to worship, to pray (9:108) never worship in it—a mosque founded from the first day on consciousness of God is a more fitting place in which you worship 10 to function, to exist (30:25) and [one] of His wonders, is that the heavens and the earth function by His command 11 to take place, to come to be held 12 to discharge one’s duties, to undertake a task, maintain/establish (4:127) and that you discharge your duties towards the orphans in fairness 13 to object to, to rebel (18:14) and the orphans’ rights that are due to them, we will never call upon any god other than Him, for that would be an outrageous thing to say.’

aqāma [v. IV, trans.] 1 to prop up, to erect, to support and they found a wall in it that was on the point of collapsing [lit. wanting to collapse] so then he set it up (or, supported it); *30:30* devote yourself entirely [lit. set up your face] to the religion 2 to observe, to maintain (9:11) if they turn to God and maintain the prayer 3 to arrange, to organise, to set up, to conduct 4 when you [Prophet] are with them, and you conduct the prayer for them 5 to abide by, to stand by, to uphold (5:66) and the Gospel and what was sent down to them from their Lord 6 to straighten, to establish, to perform in an upright manner (65:2) and give witness [correctly] for the sake of God 7
We will not hold any weighing for them [their deeds], on the Day of Resurrection (or, We shall not assign any weight to them on the Day of Resurrection).

`istaqāma [v. X, intrans.] to go straight, to become upright, to follow the correct path (3:13) those who say, ‘Our lord is God,’ and then become upright; *so long as they remain true to you be true to them.

Qā`im I [act. part.; pl. Qā`imūn Qā`imūn] one standing (3:39) so the angels called out to him, while he stood praying in the sanctuary 2 watching, observing (13:33) is He who is aware of the actions of every soul [as he who is aware of nothing]? 3 one being constant at (3:75) but of them is he who, if you trust him [over] with a [single] dinar, will not return it to you, unless you persist in standing over him 4 that which is taking place, coming true (18:36) Qā`im I do not think the Hour will take place 5 supporting, upholding justice II [quasi-act. part.] upright among the People of the Book there is an upright group who recite God’s revelations throughout the night.

Qiyām I [v. n.] 1 rising, standing up (51:45) they could not manage to stand and never were they able to defend themselves 2 supporting, providing security, a standard (97:5) God has made the Ka’ba–the Sacred House—a standard for humankind II [v. n.; n.] support, mainstay, livelihood and do not entrust to the feeble-minded your property (or, the properties of the feeble-minded) over which God has assigned to you responsibility III [pl. of act. part. Qā`im Qā`im] those who are standing up, those who are rising up (5:4) and then it is blown another [time] and, behold, they are
standing, looking on.

قوّامون qawwāmūn [pl. of intens. act. part. قوّام qawwām] 1 those who are most upright, those who are steadfast, guardians (4:135) كُونوا قوّامين بالقسط شهداء لله be upholders of justice and bear witness for God 2 those who are responsible for, take care of, in charge of الرَجَال قوّامٍ على النَّساء بما فضل الله بعضهم بعض ويما أنفقو من أنموليم men are in charge of women by virtue of what God has bestowed on some of them in preference to others and by the spending of their money [on women].

قيوم qayyūm [intens. act. part.] constant, eternal, guardian, benefactor *(2:255) [an attribute of God] the Supporter [of all], the Constant, the Everlasting, the Independent.

قَوْمَ, Qawam [elat.] 1 more/most upright (2:282) and قَوْمُ للشهادة this way is more equitable in God’s eyes, and more reliable as testimony 2 more/most precise (73:6) إن ناشئة الليل هي أشد وطنًا وأقومُ قبلا night worshipping is most taxing [on those who conduct it] (or, makes a deeper impression) but far reaching in prayer [lit. speech].

إِنَّ كَاٰنَ كِبْرٌ عَلَيْكُم مَّقَامٌ وَتَذَكِّرُونَ maqām [v. n.] staying (10:71) if my staying among you and my reminding [you] of God’s signs are burdensome on you II [n. of place] 1 physical place, location, and انتَخَذُوا مِن مَّقَامٍ إِتِّجَاهِم مُصِلِّي and take the spot where Abraham stood as a place of prayer 2 seat, seating place أنا عائلك به قبلي أن تقوم من مقامك (27:39) I will bring it to you before you rise from your seat 3 rank, position, status (37:164) وما من إلا الله اللامي and there is not a single one of us but has a known rank, and أخْرَى مَّقَامِن يَقُومُان مَقَامُهما (107) two others [should] replace them (or, stand in their place) 4 situation, abode, dwelling (26:58) وَكُنَّازٌ ومَّقَامٌ كريم treasures and a noble dwelling.

مَقَامٌ muqām [n. of place] 1 place; stand (33:13) يَأْهِلْ يَتُرِب لَا مَقَامٍ لَكَ people of Yathrib, there is no place for you [among the defending army], so go back! 2 abode, position (25:76) خالدين فيها and abiding there forever—fair it is as a station and abode.

مَقَامَةٌ muqāmatun [n. of place; v. n.] place, abode of
permanence; act of staying He who has, from His bounty, settled us in the home of permanence.

muqīm [quasi-act. part; pl. muqīmūn] 1 one who is/that which is lasting, constant in which they will have lasting bliss 2 one who observes, maintains, upholds 3 that which is straight; lasting and there are those who, when they spend, they neither waste nor are stingy, but keep between these to a just balance.

qayyīm [quasi-act. part.] straight, true my Lord has guided me to a straight path, an upright religion.

qawāma [n.] straightness, correct balance we inspired in them the doing of good, the upholding of prayer and the giving of alms.

iqāmatun [v. n. of v. IV] act of staying and He provided for you, from the hides of cattle, [houses] tents [that] you find light on the day you travel and on the day you settle down.

taqwīm [v. n. of v. II; n.] forming, moulding; stature and indeed, We fashioned humankind in the best of statures.

mustaqīm [quasi-act. part.] straight, upright, righteous guiding to the truth and to a straight path.
القيامة

القيامة *al-qiyyāmatu* [n.] the rising, the resurrection *مَنْ يَقْيَمُۢ (19:95)* the Day of Resurrection; *مَنْ يَقْيَمُُ (11:75)* the name of Sura 75, Meccan sura, so-named because of the reference in verse 1 to the ‘Resurrection’.

قُوَمُ [coll. n.] 1 a people

إنَّ اللَّهَ لَا يُعَيِّنُ مَا يَقْوَمُ حَتَّى (13:11) يَعْيَنُوا مَا يَبَالِغُهُمُ God does not change the condition of a people unless they change what is in themselves 2 a specified group of people

We sent Noah to his people; he said, ‘My people, worship God’ 3 [with the definite article َالْقُوَمُ al-qawm] a certain people

وَلا تَهْنَا فِي (4:104) and do not be faint-hearted in pursuing [those people] the enemy: for if you are suffering hardship then they, too, are suffering 4 ones, individuals, anyone

لا يَسْخَرُ قُوَمٌ مِّن قُوَمٍ عَسَى أَنْ يَكُونَوا خَيْرًا مِّنْهُمْ (49:11) no men [no individuals] should jeer at others; as they may [after all] be better than them.

قُوَّةٌ [q–w–y strength, to be, or become, strong; seriousness; barren land, to be without food or provision, to be forsaken, to be desolate. Of this root, four forms occur 42 times in the Qur’an: قُوَّةٌ quwwatun 29 times; قُوَّةٍ quwā once; قُوَّى qawiy 11 times and muqwin once.

ذِي قُوَّةٍ (81:20) might, power

عَنْدَ ذِي الْعَرْشِ مِكْيَنْ endowed with might, in the sight of/by the Lord of the Throne, secure 2 affluence, prosperity (11:52) and He will increase you in prosperity on top of your prosperity 3 strength

يَا بَلَيْتُ أَحْكَمْ مِنْ شَكِّكَ مَثْعَبٌ it is God who creates you out of weakness, then He brings about after weakness strength 4 resolution (19:12) بالحَتَّى مَا ذَلِكَ الْكِتَابُ بْعَوْدَةً John, hold on to the Scripture resolutely 5 firmness, tightness

وَلا تَكُونُوا كَالْأَكْسَرَيْنَ نُفَضُّتْ عَلَيْهِمَا مِنْ بَعْضٍ قُوَّةٍ أَنْ تُقَلَّبُوا do not be like a woman who unravels her yarn into fibres [lose your unity], after [it has been spun] tightly.

قَوِيٌّ [quasi-act. part.] 1 mighty

إِنَّ اللَّهَ لَا قُوُّيَ عَزِيزٌ (22:74) God is truly strong and mighty; ٌ القُوُّيَّ (66:11) [an attribute of God] the Strong 2 strong

قَالَتْ إِذَا هَادِهَهُمَا بَالِبِتَ إِسْتَجِيرًا إِن يُحَرَّرُ مِنْ (28:26)
one of the two women said, ‘Father, hire him, the strong, trustworthy man is the best person you could hire’ 3 capable, able

We made it [the fire] a reminder and of use to the users.

qayyada [v. II, trans.] to assign, to facilitate, to put in the way We have appointed for them companions, who made their present and their past [seem] fair to them.

قَيْضَ [v. I. inf.] to hatch, to crack; to barter, to compensate; to foreordain, to destine; to assign, to facilitate, to prepare. Of this root, قَيضُ occurs twice in the Qur’an.

قَيْضَ [v. I. inf.] to assign, to facilitate, to put in the way We have appointed for them companions, who made their present and their past [seem] fair to them.

قَيِّمَ [act. of v. قَيِّمْ] one who rests or sleeps at midday so Our punishment came to it by night or while they slept in the afternoon.

قَيِّمَ [n. of place; v. n.] a place for repose, a place for a midday siesta; resting at midday, repose in the Garden will have on that Day a better home and a fairer place to rest.


ک / kāf

‘al-kāf the 22nd letter of the alphabet; it represents a voiceless velar plosive sound.

ک ka occurs some 291 times in the Qur’an and functions as: I a pronominal suffix (صاحب مُتَّصل), it occurs in two basic forms: 2nd person sing. masc. ک ka [dual كما kumā; pl. kum] قرأَ كَنَّاكَ (14:17) [کَنَّاكَ for dual كَا that [there for you to see] is part of what my Lord has taught me; کَنَّاكَ قَالَ اللَّهُ (48:15) كَنَنَا قَالَ اللَّهُ من قبل [what my Lord has taught me]; كَنَّاكَ قَالَ اللَّهُ (12:37) كَنَنَا قَالَ اللَّهُ من قبل [what my Lord has taught me]; كَنَّاكَ قَالَ اللَّهُ (19:21) كَنَنَا قَالَ اللَّهُ for dual کَا that [there for you to see] is part of what my Lord has taught me; كَنَّاكَ قَالَ اللَّهُ (12:32) كَنَنَا قَالَ اللَّهُ من قبل [what my Lord has taught me]; كَنَنَا قَالَ اللَّهُ (3:49) كَنَنَا قَالَ اللَّهُ من قبل [what my Lord has taught me]; كَنَنَا قَالَ اللَّهُ (2:198) كَنَا حَذَكْمُ for dual کَا that [there for you to see] is part of what my Lord has taught me].

II a particle of address (حرف خطاب) augmenting the attention-drawing function of the demonstratives to which it is attached, ‘there (such-and-such) for you to see!’ It varies like a 2nd person pronominal suffix: كَمَا for sing. masc. كَنَّاكَ كَمَا عَلَّمَنِي رَبِّي (12:37) كَنَّاكَ قَالَ اللَّهُ (19:21) كَنَّاكَ قَالَ اللَّهُ for dual كَا that [there for you to see] is part of what my Lord has taught me; كَنَّاكَ قَالَ اللَّهُ (12:32) كَنَنَا قَالَ اللَّهُ من قبل [what my Lord has taught me]; كَنَنَا قَالَ اللَّهُ (3:49) كَنَنَا قَالَ اللَّهُ من قبل [what my Lord has taught me]; كَنَنَا قَالَ اللَّهُ (2:198) كَنَا حَذَكْمُ for dual کَا that [there for you to see] is part of what my Lord has taught me].

III preposition (حرف جر) mainly similitude or comparison, ‘as’, ‘like’, ‘in the way of’, ‘similar to’, ‘resembling’ أَيْ تَحْلَقُ كَمَا مِن الطَّين كَهِيَة الطَّيْر (3:49) أَيْ تَحْلَقُ كَمَا مِن الطَّين كَهِيَة الطَّيْر I will fashion for you out of clay [something] resembling the form of birds. 2 causality (السببية) ‘on account of’, ‘in return for’, ‘because’, ‘as’ وَاذْكُرُوهُ كَمَا هذَا كَمَا (2:198) and remember Him because He has guided you 3 emphasis (المُتَّحَكَّم) in the very unusual context
where the word مَثَلُ (mithl), ‘like’ follows prep. كَ. Only a single example of this type occurs in the Qur’an similar to Him there is none [lit. there is none similar to the like of Him].

كَأس ka’s (no verbal root) considered to be an early borrowing, perhaps from Aramaic, wine, a cup or glass containing wine (not when it is empty). Of this root, كَأس ka’s occurs six times in the Qur’an.

كَأس ka’s [n.] 1 wine

كَأس a cup from a gushing spring will be passed around for them, white, delicious to the drinkers 2 cups or glasses of wine

كَأس in it [the Garden] they exchange cups of wine, in which there is neither intoxication nor a cause of sin.

كَأَنَّ ka’anna [a sister of إنَّ ‘inna (q.v.), a comparative conjunctive (تَشِيٍّ, يَشِي١٢) occurring 31 times in the Qur’an; it introduces a nominal clause] ‘like’, ‘as if’, ‘as though’, ‘it is as if’ كَأَنُّ المَيْاَقُوٕتُ وَالمُرْجَانُ كَأَنُّ المَيْاَقُوٕتُ and the earth which they pass by while they are turning away from them!

كَأَنَّ ka’ayyin a composite interjection consisting of the كَ لَ ka of comparison + relative noun أَيُّ tanwīn = كَأَنَّ but rendered orthographically in Qur’anic script as كَأَنَّ ka’ayyin. It occurs seven times in the Qur’an and denotes exclamation over the high frequency of the occurrence of the noun following it, ‘how many a …!’ The exclamation conveyed by ka’ayyin is further emphasised by the use of the so-called ‘redundant’ preposition كَلِّيَنُ منَ عَلَيْهِ في السَّمَوَاتِ والأَرْضِ يَمُرُّونَ after it (12:105) وكَلِّيَنُ مَنَ عَلَيْهِ وَهُمْ عَلَيْهِ مُعْرَضُونَ and how many a sign is there in the heavens and the earth which they pass by while they are turning away from them!

كَدَ kāda (see كُوَلَدَ k–w–d).

كَفُوٍّ kāfūr grape blossoms before they open up, leaves enveloping bunches of grapes; sheath of palm tree pollen, the pollen itself;
plant pods of any type; mixture of perfume paste; certain plant with white flowers; camphor tree. It is attributed to a borrowing from Persian, according to 'al-Jawāliqī, or from an Indian dialect, according to others; it occurs once in the Qur’an.

kāfūr [n.] camphor; a mixture of chosen scents; a name of a spring in Paradise (76:5) the pious shall drink of a cup/wine whose mixture is camphor.

kāfūr k–b–b (see also: kāfūr k–b–k–b) to overthrow, to topple, to knock to the ground; to apply oneself; skein of wool; detachment of horses; crowdedness; hillock of rippled, moist sand. Of this root, two forms occur once each in the Qur’an: kūbat and mukīb.

kūbat [pass. v.] to be flung down (on one’s face) (27:90) and whoever comes with evil deeds; their faces will be cast into the fire.

mukīb [act. part.] one who is prone to looking down, keeping his sight turned downwards, (67:22) and whoever in the face better able to find his way, or the one who goes upright on a straight path?

kāfūr k–b–t knocking down, to crush, to humiliate, to suppress. Of this root, two forms occur three times in the Qur’an: yākbit once and kūbita twice.

yākbit [imperf. of v. kābata, trans.] to suppress, to frustrate, to overwhelm, to crush (3:127) and that He might cut off a part of the disbelievers’ [army] or overwhelm them.

kūbita [pass. v.] to be suppressed, to be overwhelmed, to be brought low (58:5) those who oppose God and His Messenger will be brought low, as the ones before them were brought low.

kāfūr k–b–d liver, the interior, heart, centre, the zenith; content; the
earth’s metals; hard boulder; great hardship, struggle, to suffer, to afflict. Of this root, كَبَدُ kabad occurs once in the Qur’an.

كَبَدُ kabad [v. n./n.] (the act of) suffering, toiling, struggling; hardship, struggle لَقدْ خَلَقْتُ الإِنْسَانَ فِي كَبْدٍ (90:4) indeed, We have created man for toil and trial (or, for hardship and suffering).

كَبْرَةُ kibrа [v. II, trans.] 1 to glorify [God], to magnify, to

كَبِرُ kibr [imperf. of v. كَبِرَ kabir, intrans.] to increase in age, to grow up, to reach maturity, to grow old فَإِنَّهُمْ مَنَّنَّاهُمْ (4:6) if you find they have sound judgement, hand over their property to them; do not consume it wastefully and in haste before they come of age.

كِبْرُّ kaburа [v. intrans.] 1 to be great, to be awesome (17:50–6) فَقَلَّ كَوْنُوا حِجَارَةً أَوْ حُدَّاً أَوْ خَلَقَتْ مَعَهُ يَكْبُرُ فِي صَدْوَرُهُمْ say, ‘Be [as hard as] stone, iron, or any other substance that may inspire awe in your bosoms’; * What a monstrous assertion that comes out of their mouths! 2 [with prep. على] to cause distress; to be burdensome, to be intolerable, to become too much to bear وإنْ كَانَ كَبْرَ عَلَيْكَ إِغْرَاصُهُمْ (35:6) and if their turning away has greatly distressed you.
exalt [Him] and to glorify God for having guided you to utter the invocation God is the greatest; thus He subjected them to you that you may glorify His name for His having guided you.

‘akbara (I) [v. IV, trans.] to deem great, formidable or awesome فَلَمَّا رَأَيْتُهُ أَكْبَرَتْهُ وَقَطَعْنَ أَيْدَيْنَا (12:31) and when they saw him, they were awed by him, and [unwittingly] slashed their own hands.

tatakabbara [imperf. of v. V, intrans.] to show pride, to act arrogantly, فَقَالَ فَاهْتَبَ مِنْهَا فَمَا يَكُونَ لَكَ أَنْ تَتَكُّبَرَ فِيهَا (7:13) He said, ‘Descend from it!: it is not for you to act arrogantly in it.’

‘istikbara [v. X, intrans.] to behave arrogantly, haughtily, proudly, or insolently لَتَكُنَّ اسْتَكْبَرُوا فِي النَّسِيمَ وَعَنَّا (25:21) they have become too proud of themselves, and greatly violated all bounds of propriety.

takbir [v. n. used adverbially] glorifying, exalting وَكُرِّهَتْ تَكْبِيرٌ (17:111) and glorify Him limitlessly.

mutakabbir [act. part., pl. منْكَبِّرُون] one who is arrogant, proud or haughty فِنْسَ مَنْ تَكَبَّرُونَ (39:72) so, how evil is the abode of the arrogant! [an attribute of God] Possessor of all glory, the truly Great, the Proud.

‘istikbār [v. n.] acting with insolent pride فِي الأَرْضِ (35:43) in the land.

mustakbir [act. part.; pl. منْكَبِّرُون] one who is puffed up with pride وأَيْدَا تُكْبِرُ عَلَيهِمَا وَلَوْ مِنْكَبِّرُونَ (31:7) and when Our verses are recited to him, he turns away disdainfully.

kibr [n. 1 pride, conceit (40:56) there is nothing in their hearts but conceit which they will never satisfy 2 the greatest share (of something bad) (24:11) and he who took upon himself the greatest part in it [the slander], will have a painful chastisement.

kibar [n/v. n.] old age, infirmity (2:266) وأَصَابَهَا الْكِبْرُ وَلَهُ دُرْبَيْةً
when he became stricken with old age while having feeble offspring.

कबीरَ [quasi-act. part.] 1 great, much kabir II [quasi-act. part.] they ask you [Prophet] about intoxicants and gambling: say, ‘There is great sin in both’ kabir II [n., pl. kubā’ir] chief, leader, dignitary

कबिरतु [quasi-act. fem.] 1 great, much kabiratun II [quasi-act. fem.] we obeyed our leaders and our nobility, so they led us astray from the guidance [lit. path]; * [an attribute of God] the Great.

कबर [quasi-act. part.] awesome, formidable, mighty kubār and they have hatched a mighty plot.

अकबर (2) [elat.] 1 greater/greatest akbar and acceptance from God is greater still 2 bigger/biggest akbar and acceptance from God is greater still 2 bigger/biggest, but all is recorded in a clear Record; *variously interpreted as: blowing of the trumpet heralding the Day of Resurrection, Hell Fire or death [lit. the greatest Terror]; *the greatest torment in the Hereafter [lit. the greatest chastisement].

अकबर [pl. of n. कबीर kābir (and possibly कबर kubār) ] the greatest in nobility and dignity and they hatched a mighty plot.  

قبالهم 2:217 they ask you [Prophet] about fighting in the prohibited month; say, ‘Fighting in it is a grave offence’ 3 old, infrim affidānu Shaykh kābir (28:23) and our father is an old man II [n., pl. kubā’ir] chief, leader, dignitary  

कबरें [quasi-act. fem. pl.] 2 hard, difficult kubā’er seek help with steadfastness and prayer—though this is hard, indeed, for anyone but the humble II [n., pl. кабир kabīr] great sin if you avoid the great sins of the things We have forbidden you, We will wipe out your [minor] misdeeds.

कबर [quasi-act. part.] awesome, formidable, mighty kubār and they have hatched a mighty plot.

कबर [quasi-act. part.] awesome, formidable, mighty kubār and they have hatched a mighty plot.
thus We have appointed in every city chiefs for its evildoers.

kubrā [elat. fem., pl. كَبْرٍ kubar] 1 the greater/the greatest فَأَرَأَهَا الْآيَةُ الْكَبْرِىَّ (79:20) so, he showed him the greatest sign/miracle 2 mighty event, greatest thing (74:35) indeed, it [Hellfire] is one of the mighty things.

كِبْرِيَةٍ kibriya’ [n.] pride, greatness, glory (45:37) the true pride in the heavens and the earth is His.

k–b–k–b (also see كُبْثَا k–b–b) to throw something face down, to throw in a pit, to throw on top of one another; to be wrapped up, to be mixed up, a great number. Of this root, كَبَثَ occurs once in the Qur’an.

kubkiba [pass. quad. v.] to be gathered and thrown (into an abyss) on top of one another فَكُبْتُوا فِيهَا هُمُّ وَالْغَاوُونَ (26:94) and then they will all be thrown headlong into it [Hell], they and those who misled them.

k–t–b to gather together, layers of material; to put letters together (i.e. to write), to write down, book, letter, record; army regiment; to ordain, prescribed, decreed, to impose, to contract; a set amount. Of this root, nine forms occur in 314 places in the Qur’an: كَتِبَ كَتَبَ kataba 35 times; كَتَبَ كَتِبَ kutiba 14 times; كَتِبَ iktataba once; كَتَبَ كَتَبَ kataba once; كَتَبَ كَتَبَ kätib four times; كَتِبَ كَتَبَ kâtibüän twice; كَتَبَ كَتِبَ kitab 250 times; كَتَبَ كَتِبَ kutub six times and كَتَبَ كَتَبَ maktüb once.

فَوَيْلُ لِلذَّنِينَ كَتَبُونَ الْكَتَابَ (79:27) so woe to those who write a text with their own hands and then say, ‘This is from God’ 2 to write down, to record or take down in writing (10:21) indeed, Our messengers record in writing all your scheming 3 to predestine, to decide, to ordain (9:51) say, ‘Only what God has ordained for us will befall us’ 4 to decree, to make obligatory كُتَبَ عَلَى بِنَيِّ إِسْرَائِيلَ أَنْ مِنْ قَلِلْ نَفْسًا (32:32) We decreed upon the Children of Israel that he who kills a person—not in retribution
for [the killing of] another nor for spreading corruption in the
land—it is as if he has killed all of humanity collectively 5 to
preserve, to make incumbent (6:12) He has
taken it upon Himself to be merciful.

كتابَ [pass. v.] 1 to be recorded, to be taken down (43:19)
كتابَاتُ شهادتهم ويسألون their claim will be written down and they will be questioned [about it] 2 to be ordained, to be prescribed
كتابَ عليهُ إِذَا حَصَا أَحَدُكُمُ الْمَوْتُ إِنَّ تَرَكَ حُرًا الْوَصْيَةَ لِلْوَالِدَيْنِ والأَبْنَاءِ (2:180)
it is prescribed for you, when any one of you is on the point of
death, if he is leaving property behind him, that he bequeaths [it]
to parents and close relatives 3 to be predestined قَلْ لَوْ كَتَبْنَ (3:154) في بُيُوتٍ مَّنْ يَرُزُّ الْذِّينَ كَتَبَ عليهُمُ القَنْتُلُ إلى مضاجعهم 
tell them, ‘Even if you were at home, those who were destined to be killed would still have gone out to the places of their deaths.’

كتابُ [v.VIII, trans.] to seek to have something written, to cause to be written, and they said, ‘[It is just] fables of the ancients, that he has sought to
have written down.’

كتابُ [v. III, trans.] [jur.] to contract a slave to work for
كَاتِبٌ مَّنْ يَبْتَغُونَ الْكَتَابَ مَنْ مَكْتُبَ أيَّامَكُمْ فَكَتَابُوهُمْ إِنَّ عَلَمَتْ فِيهِمْ حُرًا those of your slaves who wish to contract for their
freedom, make a contract with them, if you know that they have good
in them.

كتابٍ [n.] scribe and have a
كتابَ بِيَتَكِمْ كَتِبَ بِالْعَتْلَ (2:282) and have a
scribe write it down justly between you II [act. part.] one who writes, one who records (21:94) فمنَ يَعْمِلُ مِن الصَّالِحَاتِ وَهُوَ مُؤْمِنٌ فَلَا كُفْرُانَ لِسَبِيلِهِ وَإِنَّ لَهُ كَاتِبٌ as for one who does good deeds and is a
believer, his efforts will not be rejected and We are recording
them for him.

كتابٍ [n., pl. كتابٌ kutub] 1 written document, written text
وَلَا تَكَتِبْنَ لِلْقَبْلِ حَتَّى تَنْزَلَ عَلَيْنَا كَتاَبٌ نَزُوُّهُ (17:93) [even then], we will not
believe in your ascension until you bring down on us a book we
can] read 2 letter اذِهَبْ يَكُتَبِي هَذَا فَأَلْقُهُ الْيَمِينَ (27:28) take this letter of
mine and deliver it to them 3 divine record containing the grand
design and knowledge of all 
ما أَصَابَ مِن مَّصِيبَةٍ فِي الأَرْضِ ولا (57:22)
no calamity befalls either [lit. in] the earth or you, yourselves, except that it is [recorded] in a book before we bring it into being; *the origin [lit. the mother] of the book variously interpreted as: اللَّهُ الْمَحْقُوبُ 'al-lawh 'al-mahfūz (q.v.) the Eternal Record, the Preserved Tablet, Divine knowledge, or the first Sura of the Qur’an 4 divine record of all that takes place [there is] not a thing, fresh or withered, but it is in a clear record 5 individual record for each person 6 divine revelation and when God took a pledge from the prophets, saying, ‘[If] after I have given you scripture and wisdom ...’ [also interpreted as: ‘For my bestowing scripture and wisdom upon you’] 7 particular revealed books, scriptures: a) the Torah and وَعَطَاهُمَا الكِتَابَ الْمُسَتَّوِينَ (37:117) the New Testament We gave them both [Moses and Aaron] the clarifying Book b) the clarifying Book c) the Qur’an أَلَئِلَّا كَتِبٌ (3:64) people of the book [referring to the Jews in particular or the Christians] c) the Qur’an أَلَئِلَّا كَتِبٌ (3:64) indeed, We have sent down the Qur’an to you with the Truth 8 teachings, divine writ 9 decree, verdict, an ordinance لَا كَتِبَ مِنْ اللَّهِ سَبْعَ لَمْ يُسْتَخْرِجَ مِنْهُ إِلَّا عَذَابَ عَظِيمٍ (8:68) and had it not been for an ordinance by God that had come previously, a severe punishment would have come upon you for what you have taken 10 appointed time لَا تَعْرِمُوا عَقدَةَ النَّكَاحِ حَتَّى يَبْتَغَ الْكِتَابُ أَجْلَهُ (2:235) and do not confirm the marriage tie until the prescribed period [of waiting] reaches its end 12 decreed, or predestined lot, prescribed punishment فَمَنْ أَظَلَّ مَمْنَونًا افْتَرَى عَلَى اللَّهِ كُبْرَا أَوْ كَذَّبَ بِآيَاتِهِ أَلَّا يَسْتَجِبَ لَهُمَا نَصْبِهِمْ مِنْ الْكِتَابِ who is more wrong than the person who forges lies concerning God or rejects His revelations?, [for] such people, their share of prescribed retribution will catch up with them 13 written scrolls يَوْمَ نَطِعُ السَّمَاءَ كَطَنُ السَّجِلِّ لِلْكِتَابِ (21:104) on the Day, We will roll up the skies the way a scribe rolls up written scrolls
or, the way a [folded up] scroll rolls in the writings) 14 [pl. كتبُ writing (in an interpretation of 21:104) يومَ نَطَعَ السَّمَاءَ كَطُبٍ (the Day We roll up the skies the way a scroll rolls in the writing on it II [v. n.] 1 the act of writing; the act of writing something down (78:29) We have accounted for everything in writing 2 [jur.] contracting a slave to work for his/her freedom والذين يبيعون الكتابًا ممن ملكت أيمنكم فكتابوه إن (24:33) those of your slaves who wish to contract for their freedom, make a contract with them [accordingly], if you know they have good in them.

مكتوب maktūb [pass. part.] that which is written, recorded, described in writing (157) the one [mention of whom] they find recorded [in writing] with them [the People of the Book] in the Torah and in the Gospel.

كـُتـمُ k–t–m to hide, to conceal; to restrain, to suppress, to smother; to be silent. Of this root, كتما occurs 21 times in the Qur’an.

وقال رجلٌ مؤمنٌ من عائل فرعون يكتب إيمانه and a believing man of the family of Pharaoh, who was hiding his faith, said 2 to keep back, to suppress ولا تكتبوا الشهادة ومن يكتبها فإنه عالم قلبه (283) do not hold back testimonies: anyone who does so has a sinful heart.

كثـيـب k–th–b nearness, proximity, to approach; to heap up, to collect; sand dunes; small amount. Of this root, كثيب kathīb occurs once in the Qur’an.

وكانت الجبال كثيبًا (14) and the mountains will become a heap of running sand.

كثـٰثـرَ k–th–r to increase in number, to outnumber, to happen frequently; to show pride in wealth and/or children; to be rich, plentiful, abundance; river. Of this root, 10 forms occur in 167 places in the Qur’an: كثّر kathra twice; كثر kaththara once; كثرةُ akhara (1) twice; استثمار istakthara three times; كثرةُ kathratun twice; كثيرُ kathir 63 times; كثرةُ katharaton 11 times; كثرةُ akthar (2) 80 times; كثائر takathur twice and كثائر al-kawthar once.
kathura u [v. intrans.] to be or become a lot. many, much, numerous

καθαρος kathara [v. II, trans.] to cause to increase in number, or to multiply

καθαρας kathara (I) [v. IV, trans.] to do something in great quantities or frequently; to cause something to increase or multiply

καθαρτη kathartan [v. n.] multiplicity, abundance, multitude

καθαρτης kathir I [quasi-act. part; fem. καθαρτης kathiratun] many, abundant

καθαρος kathir II [adverbially] often, a lot

καθαρας akthara (II) more than that

καθαρη takathur [v. n.] (the act of) seeking to increase, to obtain more; vying to accumulate more

καθαρος al-kawthar [intensive v. n/proper name] abundance, multitude; name of a river in Paradise

καθαρος al-kawthar [v. n./proper name] abundance, multitude; name of a river in Paradise

وَلِلَّنِسَاءِ نِسُابًا مَّا تَرَكَ الْوَالِدَانُ وَالأَقْرَبُونَ مَّا قَلَّ مِنَهُ أُوْلَٰٰىٰ الْكَتْحُورَ (4:7) and to the women a share of what the parents and kinsmen leave, whether it be little or much.

وَأَذَكَّرُوا أَنَّكُمُ قَلِيلًا فَكُتِبَ مَنْ أَصْبَحَ عَلَيْهِمُ [مَسْتَخْلِصَهُمْ] وَأَذَكَّرُوا أَنَّكُمُ قَلِيلًا فَكُتِبَ مَنْ أَصْبَحَ عَلَيْهِمُ [مَسْتَخْلِصَهُمْ] (7:86) and remember [His favour upon you] when you were few and He increased you in number.

أَذَكَّرُوا أَنَّكُمُ قَلِيلًا فَكُتِبَ مَنْ أَصْبَحَ عَلَيْهِمُ [مَسْتَخْلِصَهُمْ] (89:12) and so they spread much corruption there.

وَلَوْ كَانَ أَنَا عَلِيمُ الْغُرُوبِ لَا سَتَكَثَّرَ مَنْ (7:188) and if I had the ability to know the future I would seek to acquire much good and harm would not touch me.

وَلَوْ كَانَ أَنَا عَلِيمُ الْغُرُوبِ لَا سَتَكَثَّرَ مَنْ (9:25) and on the day of the battle of Hunayn, when you were pleased with your great numbers.

وَلَوْ كَانَ أَنَا عَلِيمُ الْغُرُوبِ لَا سَتَكَثَّرَ مَنْ (4:1) and from the pair of them He generated a great number of men and women often, a lot

فَلَيَضْحَكُوا قَلِيلًا وَأَذَكَّرُوا أَنَّكُمُ قَلِيلًا فَكُتِبَ مَنْ أَصْبَحَ عَلَيْهِمُ (9:82) let them laugh a little; they will weep a lot.

وَلَوْ كَانَ أَنَا عَلِيمُ الْغُرُوبِ لَا سَتَكَثَّرَ مَنْ (4:12) but if they are more than that most people do not know.

وَلَوْ كَانَ أَنَا عَلِيمُ الْغُرُوبِ لَا سَتَكَثَّرَ مَنْ (12:40) and from the pair of them He generated a great number of men and women often, a lot

وَلَوْ كَانَ أَنَا عَلِيمُ الْغُرُوبِ لَا سَتَكَثَّرَ مَنْ (102:1) the drive to accumulate [worldly riches] continues to distract you; * the drive to accumulate [worldly riches] continues to distract you; name of Sura 102, Meccan sura, so-named because of the reference in verse 1 to the ‘Accumulation’ of wealth.

وَلَوْ كَانَ أَنَا عَلِيمُ الْغُرُوبِ لَا سَتَكَثَّرَ مَنْ (108:1) We have given in abundance to you [Prophet] (or, given you the river
The name of Sura 108, Meccan sura, so-named because of the reference in verse 1 to the ‘Abundance’ of goodness (or, the name of the river) granted to the Prophet.

kādāh to scratch or scrape off the skin; to bite; to scratch a living; hardship; drudgery. Of this root, two forms occur once each in the Qur’an: kadh and kādāh.

Kadh [v. n.] applying oneself diligently, striving hard, labouring after ahlīhā al-‘ālamūn ‘alā kadh kādāh ‘alā rīdāk kādāh fī màliqīhī (84:6) Humankind, you are laboriously toiling towards your Lord, and you will meet Him.

Kādāh [act. part.] one who strives hard, labours after, toils, applies himself diligently ahlīhā al-‘ālamūn ‘alā kadh kādāh ‘alā rīdāk kādāh fī màliqīhī Humankind, you are laboriously toiling towards your Lord, and you will meet Him.

Kādar to be muddy, grimy, dreary; to be troubled; cloud of dust; to assail, to scatter. Of this root, inkadar occurs once in the Qur’an.

Inkadara [v. VII, intrans.] to become murky, to become dim wādā yāhdūr inkadar inkadar wādā yāhdūr inkadar (81:2) when the stars are dimmed.

Kadh y big boulder; obstacle; to deny assistance, to be mean, (of water or plants) to cease to give, to be sluggish. Of this root, ākḍā occurs once in the Qur’an.

Akdā [v. IV, intrans.] to hold back, to cease to act, to dry up wādā yāhdūr ākḍā wādā yāhdūr ākḍā (53:34) and he only gave a little and then he ceased.

Kdhib to lie, to deceive; to refute, to accuse of lying, to give the lie to; to run away from battle; to be wrong, to be wasted on, to fail to be up to a job; to be compulsory. Of this root, 13 forms occur in 281 places in the Qur’an: kadhba 10 times; kdb kudhiba once; kadhba 171 times; kdb kudhdhiba five times; kdb kadhba 32 times; kdb kadhba four times; kdb
kādhibūn 26 times; kādhibah twice; kadhiba once and mukadhdhibūn 21 times.

إنَّ كَانَ فَمِيَصِهَا فَدْ أَمَّنَ (12:27)

καταθῆκα I [v.] to lie, but if his shirt has been torn from behind, then she has lied and he is one of the truthful II [trans.] 1 to lie, to make a false statement II [trans. with prep. لِ] to subject to denial, to make an object of denial, to reject as false (6:66) your people rejected it, even though it is the truth II [trans. with object often elided] 1 with object to deny, to accuse of being false if they give the lie to you, say, 'Your Lord is of immense mercy’ 2 with elided object] to refuse, to reject it has been revealed to us that punishment falls on whoever rejects [the truth] and turns his back [on it].

καθήκα [pass. v.] to be denied, to be reckoned or deemed as liars, or καθήκα [v. II] I [intr. with prep. لِ] to subject to denial, to make an object of denial, to reject as false (6:34) other messengers were denied before you.

καθήκα I [n./v. n.] 1 lying if he is lying, then upon him is his lying 2 falsehood do not describe the falsehood your tongues utter, [saying] ‘This is lawful and that is forbidden’ II [adjectival] false and they came with false blood on his shirt.

καθήκε I [act. part.; pl. καθήκοιν] one who tells lies, one who lies, lying person (43:9) till it became clear to you which of them spoke the truth and you
[came to] know the liars II *kādhibatun* used possibly as v. n. or fem. n. referring to *nās nafs* denying, stopping; denier (in an interpretation of 56:1–2 if *waqayt īlā *litefūtuha* kādhībīna* the moment which is coming arrives, there will be no denying it (or, stopping it, or, no one denying it).

کاذب *kadhāhāb* [intens. act. part.] one who is constantly lying, habitual liar, incorrigible liar. 

أَلَّا يُصْلِحُ الْمَوْلُودُ عَلَيْهِ مِنْ بَيْتِنا بَلْ هُوَ كاذِبٌ (54:25) 

أَلَّا أُنْصِرُ has the Message been sent down upon him from amongst all of us? [No indeed], rather he is an incorrigible liar!

کاذب *kidhdhab* [intensified v. n. (said to be of the dialect of the Yemen) used adverbially for intensification] adamantly denying, strongly accusing of lying (78:28) *and they vehemently rejected Our messages.*

مكذوب *makdhāb* [pass. part.] falsely stated, belied (11:65) 

وَعَدَّ غَيْرَ مكذوب this is a promise that will not be proved false.

تکذيب *takhib* [v. n.] adamant, obstinate denial 

کاذبین *mukadhdhibūn* [pl. of act. part. *mukadhdhib*] those who strongly deny or give the lie to (85:19) *yet still the disbelievers persist in obstinate denial.*

کاذبین *mukadhdhibūn* [pl. of act. part. *mukadhdhib*] those who strongly deny or give the lie to (16:36) *so travel through the earth and see how was the end of those who denied.*

کرُب k-r-b to twist together, to tighten, to enclose; to depress, to oppress; grief, distress; supporting ropes; the broad base of palm tree leaves. Of this root, *kārb* occurs four times in the Qur’an.

کرب *karb* [n.] adversity, affliction, distress (64:6) *God delivers you from it and from every distress.*

کرَّت k-r-r to return, to repeat, to turn around, day and night; to assail; to be undecided; cough. Of this root, two forms occur five times in the Qur’an: *karratun* four times and *karratayn* once.

کَرَّتَة *karratun* [n. of unit, dual *karratayn* turn, another chance, another time; assailment, overrunning (an enemy) (17:6) *نُمُّ...*
then we returned the scales and allowed you a turn against them [lit. then We gave back the turn to you against them].

A mass of animal droppings, to stick together, multi-layered; to become matted; group; root; seat, throne. The word kursiyā, which is derived by Arab philologists from this root, is considered to be a borrowing from either Aramaic or Syriac. Of this root, kursiyā occurs twice in the Qur’an.

 throne, seat (38:34) We certainly tested Solomon and placed on his throne a [lifeless] body, then he repented knowledge, power, reign, sovereignty, throne: and the earth. His throne embraces the heavens and the earth.

karrama twice; akrama four times; karīm 27 times; kirām three times; akram twice; ikram twice; mukarramatun once; mukrim once and mukramān twice.

We have honoured the children of Adam to favour, to single out for favour he said, ‘Do You see this one whom You have honoured above me?’

akrama [v. IV trans.] 1 to treat with generosity, to honour as for man, whenever his Lord puts him to the test by honouring him and granting him ease of living to treat with kindness no indeed!, you [people] do not show kindness to the orphan; look after him well, treat him hospitably [lit. honour his abode].

A generous (27:40)
then my Lord is All-sufficient, All-generous; 2

[an attribute of God] the Most Generous 2 
plentiful (26:58) and plentiful provision 3 noble (26:58) 
\(\text{وَرَزَقْتُ كَرِيمًا} \) (8:4) treasures and a noble dwelling/station/position 4
dignified, one who behaves with dignity, one who behaves with self-respect (25:72) and when they come across some frivolity, they pass on with dignity.

\(\text{إِنْ رَبِّي غَنِيٌّ كَرِيمٌ} \) (23:116) \(\text{أَكَرَمَ} \) the most honoured, the noblest (49:13) \(\text{أَكَرَمَ مَعِيتَ اللَّه} \) the most noble among you with God are the most God-fearing among you 2 [attribute of God] the Most Exalted, the Most Bountiful (96:3) \(\text{أَكَرَمَ} \) and \(\text{وَرَزَقْتُ} \) the most Bountiful One.

\(\text{بَارَكَ اسْمُ رَبِّكَ ذِي} \) (55:78) blessed is the name of your Lord, the Lord of Majesty and Honour-giving.

\(\text{مَكَرَمُ} \) mukarram [pass. part. of v. II] honoured, venerated (80:13) on honoured leaves.

\(\text{مَكَرَمٌ} \) mukrim [act. part.] one who honours (22:18) as for the one God disgraces, he has no one to honour him.

\(\text{مَكَرَمُون} \) mukramūn [pl. of pass. part. mukram] those who are honoured (26:21) no!, they are only [His] honoured servants.

\(\text{k–r–h} \) hardship; to dislike, to loathe, antipathy; to force; calamity. Of this root, nine forms occur 41 times in the Qur’an: once; \(\text{kār} \) kārreha once; \(\text{a} \) akraha four times; \(\text{u} \) ukriha once; \(\text{k} \) kakhre seven times; \(\text{r} \) kārihūn seven times; \(\text{h} \) kārihūn seven times; \(\text{m} \) makrūh twice and \(\text{m} \) makrūh once.

\(\text{kariha} \) a [v. trans.] 1 to dislike and perhaps you may dislike something although it is good for you 2 to be against, to be averse to (2:216) and if you dislike something, it is good but God was averse to their going forth, so He discouraged them.
karraha [v. II trans. with prep. to] to cause to be hated, loathed, disliked and He has made hateful to you disbelief, mischief and disobedience.

أَكْرَهْ [v. IV trans.] to compel, to force would you [Prophet] compel people so as to become believers?

أَكْرِهَ [pass. v. IV] to be compelled whilst his heart remains at rest in the faith.

karh [v. n. used adverbially] (the act of) compelling, imposing, forcing it is not lawful for you to inherit women against their will.

kurb [v. n.] (the act of) hating, loathing fighting is ordained for you, though it is loathsome to you.

kārīhūn [pl. of act. part. Kārīh Kār] those who hate, loathe, dislike indeed, he has brought them the truth but most of them hate the truth.

لا إِكْرَاءٌ (2:256) there should be no compulsion in religion.

mākūrūh [pass. part.] hated, loathed, loathsome, hateful the evil of all these [actions] is hateful to your Lord.

k–s–b to earn one’s living, to profit, to acquire; to gather, acquisition; birds of prey. Of this root, two forms occur 67 times in the Qur’an: kasaba 62 times and ʿiktasaba five times.

kasaba i [v. trans.] 1 to earn, to gain neither his wealth nor what he has gained will avail him 2 to commit the male and female thief, cut off their hands as a punishment for what they have committed 3 to do 4 each person is in pledge for what he did 5 to intend, to mean
God will not take you to account for oaths you have uttered unintentionally, but He will take you to account for what your hearts have intended.

*āktsaba* [v. VIII, trans.] to commit, to acquire a bad thing

God does not burden any soul beyond its capacity: for it is [only] that which it has gained and against it [only] that which it has committed.

**k-s-d** (of the market) to be dull, market depression, to be sluggish, to be stagnant. Of this root, **kāsād** occurs once in the Qur’an.

**kāsād** [v. n.] slackness of commerce, sluggishness of trade and a trade you fear may become stagnant.

**k-s-f** eclipse, to become dark; to cast one’s sight down, to be dejected; to cut off, to cut up, piece of cloud. Of this root, two forms occur five times in the Qur’an: **kīsf** once and **kīsaf** four times.

**kīsaf** [n.; pl. **kīsaf**] 1 piece, part, segment (26:187) so make bits of the heavens fall down on us, if you are telling the truth 2 [adverbially] in pieces or make the sky fall on us, in pieces, as you have claimed.

**k-s-l** laziness, to be sluggish, to be idle, to be negligent. Of this root, **kūsālā** occurs twice in the Qur’an.

**kūsālā** [pl. of quasi-act. part. **kūsālan** kaslān and **kūsīl** kasil, used adverbially] lazily, reluctantly, sluggishly and when they stand up to pray, they do so sluggishly.

**k-s-w** clothes, attire, to clothe, to wear, to be garbed. Of this
root, two forms occur five times in the Qur’an: كُسَتٌ kasā three times and كَسَوَّةٌ kiswatun twice.

कस्ता kasā u [v. trans. 1 to garb, to clothe make provision for them from it and clothe them 2 to cover, to encase the bones of the bones of the skeleton. (Qur’an 23:14) then We clothed the bones with flesh.

कस्वात kiswatun [n./v. n.] clothing, providing the clothing (Qur’an 5:89) for the atonement for it is feeding ten poor people of the average of what you feed your own household, clothing them or liberating a slave.

कश्हीत kushita [pass. v.] to be peeled off, to be stripped off, to be peeled away (Qur’an 81:11) when the sky is peeled away.

कश्चष्ट k–sh–f to peel away, to peel off, to flay, to scratch off. Of this root, كُشْحَتُ kushhat occurs once in the Qur’an.

कश्चष्ट kushita [pass. v.] to be peeled off, to be stripped off, to be peeled away (Qur’an 81:11) when the sky is peeled away.

कश्चष्ट k–sh–f to uncover, to remove, to bare, to reveal, to disclose; to have a receding hairline; to weaken in battle. Of this root, seven forms occur 20 times in the Qur’an: كَفَفٌ kaff 13 times; كَشَفَ fıkṣaf once; كَشَفٌ kashf once; كَشَفَ fıkṣaf once; كَشَفٌ kashf once; كَشَفَ fıkṣaf once; كَشَفٌ kashf once; كَشَفَ fıkṣaf once; كَشَفٌ kashf once; كَشَفَ fıkṣaf once.

कश्चष्ट kashafa i [v. trans. 1 to bare, to uncover (Qur’an 27:44) she took it to be a deep pool of water, and bared her legs 2 to relieve from (Qur’an 23:75) even if we had showed them mercy and removed the affliction that is upon them 3 to take off, to remove (Qur’an 50:22) for it is a day of retribution We have removed from you your covering, so your sight today is sharp,

कश्चष्ट kashafa i [v. trans. 1 to bare, to uncover (Qur’an 27:44) she took it to be a deep pool of water, and bared her legs 2 to relieve from (Qur’an 23:75) even if we had showed them mercy and removed the affliction that is upon them 3 to take off, to remove (Qur’an 50:22) for it is a day of retribution We have removed from you your covering, so your sight today is sharp,

कश्चष्ट kashafa i [v. trans. 1 to bare, to uncover (Qur’an 27:44) she took it to be a deep pool of water, and bared her legs 2 to relieve from (Qur’an 23:75) even if we had showed them mercy and removed the affliction that is upon them 3 to take off, to remove (Qur’an 50:22) for it is a day of retribution We have removed from you your covering, so your sight today is sharp,

कश्चष्ट kashafa i [v. trans. 1 to bare, to uncover (Qur’an 27:44) she took it to be a deep pool of water, and bared her legs 2 to relieve from (Qur’an 23:75) even if we had showed them mercy and removed the affliction that is upon them 3 to take off, to remove (Qur’an 50:22) for it is a day of retribution We have removed from you your covering, so your sight today is sharp,

कश्चष्ट kashafa i [v. trans. 1 to bare, to uncover (Qur’an 27:44) she took it to be a deep pool of water, and bared her legs 2 to relieve from (Qur’an 23:75) even if we had showed them mercy and removed the affliction that is upon them 3 to take off, to remove (Qur’an 50:22) for it is a day of retribution We have removed from you your covering, so your sight today is sharp,

कश्चष्ट kashafa i [v. trans. 1 to bare, to uncover (Qur’an 27:44) she took it to be a deep pool of water, and bared her legs 2 to relieve from (Qur’an 23:75) even if we had showed them mercy and removed the affliction that is upon them 3 to take off, to remove (Qur’an 50:22) for it is a day of retribution We have removed from you your covering, so your sight today is sharp,
kāshif [act. part.; pl. ḫāṣifūn kāshifān; fem. ḫāṣifā] one who removes, takes away, bares
إِنَّ أُرَاِدُي اللَّهُ بِضَرٍّ هُنَّ كَأَشْيَافُّ ضَرُّهُمُّ (39:38) if God desires harm for me, are they able to remove His harm?

k~m to suppress, to conceal, to keep silent; to be oppressed, to put a stop to; breathing tract. Of this root, three forms occur six times in the Qur’an: كَازِمُّينَ kāzīmīn twice; كَازِمٌ kāzīm three times and مَكْظُوم مَكْطُوم once.

كَازِمُّينَ [pl. of act. part. كَازِمْ كُازْم] one who suppresses, one who keeps a very tight control (3:134) those who restrain [their] anger that which blocks, chokes, firmly obstructs وَلَيْبَضُّ عَيْبًا مِّنَ الْحُزْنِ فَوَقُوهُ (40:18) and warn them of the Day of the approaching doom, when hearts come next to the throats, choking [them] [also interpreted as: keeping silent or grieving silently].

كَازِمٌ [quasi-act./pass. part.] suppressing the feelings, keeping feelings under tight control; choked with grief, distressed, grieved, grief stricken, and his eyes went blind (or, became flooded with tears) and he was grief stricken.

مَكْظُوم مَكْطُوم once, and do not be like the fellow of the whale, when he called out [only] when he was in distress.

k~b ankle, ankle bone, heel; cube, dice, to fold in a square shape, square building; honour; the Ka‘ba; busty, (of women) well-formed; to speed up. Of this root, three forms occur four times in the Qur’an: كَابِنٌ كَابِنٌ ka‘bīn once; كَابِنٌ al-ka‘batu twice and كَوَاعِب Kawā‘ib once.

كَابِنٌ [dual of n. كَابِبَ كَابَبَ] jur. ankle bones (also said to mean heels) وَأَصِلْنَا يَرْحَمُكُمْ وَأَرْجُلُكُمْ إِلَى الكَابِنِّ (5:6) wipe your heads and your feet up to [also interpreted as: including] the ankles/heels.

كَابِنٌ [proper n.] the Ka‘ba, the Sacred House in
Mecca 

God has made the Ka‘ba—the Sacred House—a standard for humankind.

كِواَعِبُ kawā‘ib [pl. of fem. n. كَأِبَ kā‘ib] well-formed maidens, women whose breasts have formed وكِواَعِبُ أَنْتِ آنَا (78:33) nubile companions.

ُكَفُوْنَا kufuwan (also read as kaf’tan) occurs once in the Qur’an.

وَلَمْ يَكُنْ لَهُ كَفُوْنَا (4:112) and equal to Him there is none.

إِنَّا نَجْعَلُ الأرْضَ كَفَاتًا أَحْيَاً وَأَمْوَاتًا (77:25–6) did We not make the earth a home for the living and the dead?

كُفَّرُ kaffir is a borrowing from either Nabatean or Hebrew. Of this root, 17 forms occur 510 times in the Qur’an: كَفَّرَ kafara 286 times; كَفْرُ kufara three times, كَفْرُ kaffara 14 times; كَفْرُ akfara once; كَفْرُ kufir 37 times; كَافِرُ kafir five times; كَافِرُونُ kāfirūn 114 times; كَفَّارَاتُنَّ kafaratun once; كَفْرُ kaffār 21 times; كَافِرُونَ kāfirūn once; كَفَّارَةَ kawāfīr once; كُفْرُ kufir three times; كُفَّارُ kufār five times; كَافُّ آنَا kaffāratun four times; كَفُّرَانِ kufān once and كَافُّ آنَا kāfūr once which philologists classify under this root although they recognise it as a borrowing.

كَفَّرُ kafara u 1 [v. intrans.] 1 [also with prep. لِ] to disbelieve, to
reject or deny God (31:23) and whosoever disbelieves, let not his disbeliefs sadden you [Prophet]; *with no further qualifications, a generic term for ‘those who do not recognise the existence of God’, atheists or idolaters. It is contrasted with ‘those who believe’ (q.v.) [الذُّنَّىَّانِ (2:6)] (2:6) they will not believe 2 to blaspheme, to attribute to God that which He rejects 3 to deny or reject the Message of Muhammad (98:1) they surely disbelieve who say God is the third of three the ones who confessed disbelief [in the Message of Muhammad] from among the People of the Book and the idolaters would never desist [abandon their position] till the Clear Sign came to them 4 to disobey or ignore a command of God (2:102) and [instead] they followed what the devils taught about the Kingdom of Solomon—not that Solomon disobeyed [the command of God] but [it is] the devils who disobeyed [the command of God] teaching people witchcraft 5 with prep. ٌ] to deny any of God’s signs or attributes (19:77) افْرَأَيتُ الَّذِي كَفَرَ بِبَابِيَتِنا وَقَالَ لَوْ تُقَدِّنَا مَالًا وَرَزَقًا َّلَٰهُمْنَا هَذَا حَدَّ السَّنَّةُ الْمَائَةٌ وَرَبِّنَا أَفْتَرَىٰ َّلَٰهُمْنَا (27:40) this is by the grace of my Lord, to test me whether I shall give thanks or shall be ungrateful 7 [contrasted with doing good] to behave outrageously, to be irreligious, to behave irreligiously whosoever commits evil deeds, his bad deeds will be against him, and whosoever does good deeds, it is for themselves that they make provision 8 to reject someone or some idea 2:256 (30:44) َّلَٰهُمْنَ ِفِى كَفَرَ بِالطَّاغُوتِ وَيُؤْمِنُ بِاللَّهِ (11:68) as though they had never lived and flourished there. Indeed, the Thamüd denied their Lord—so, away with the Thamüd.
Kafira [pass. v. with prep. لـ] 1 to be denied, to be rejected (4:140) if you hear the revelation of God being denied 2 to be begrudged or denied the reward of one’s work (3:115) and whatsoever they do of good, [the reward of] it will not be begrudged them.

Kaffara [v. II trans. with prep. عـ] (of God) to acquit or relieve one from sins or bad deeds (8:29) if you remain conscious of God, He will give you a criterion of discrimination [between right and wrong], acquit you of your evil deeds and forgive you.

ما أُكَفَّرَهُ mā 'akfarah [exclamation] ‘what an ingrate he is!’ (80:17) قُتلُ الإنسانُ ما أُكَفَّرَهُ perish man!, how ungrateful he is!

Kufr [v. n.] 1 denial of God and whosoever disbelieves, let not his disbelief sadden you 2 with [prep. لـ] rejection of God’s signs and other attributes (4:155) فيما نقضهم معاقبهم وکفروا به الله and because of their breaking their pledge and for their rejecting God’s revelations/signs 3 ingratitude in the face of God’s favours (14:28) لَمْ تَرَ إِلَى الْدُنِّيَّةِ بَدْثًا have you given thought to those who exchange God’s favour for ingratitude.

Kāfir 1 [n., pl. kuffār] 1 a disbeliever 2 husbandman, planter, farmer (57:20) كَفَّاراً like a rain the growing power of which delights the sowers II [act. part./n., pl. كافرون kāfīrūn] 1 one who rejects or denies God and their souls perish while they are disbelieving; * the kāfīrūn name of Sura 109, Meccan sura, so-named because of the reference in verse 1 to the ‘Disbelievers’ 2 one who rejects God’s teachings (2:41) ولا تَكُونُوا أَوْلِي الْكَافِرِ بِهْ do not be the first to disbelieve in it 3 one who does not live by God’s commands (5:44) ومنْ لَمْ يَحْكِمَ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمْ those who do not judge according to what God has sent down are [in fact] rejecting God III [quasi-act. part.] disbeliever إِنَّ إِلَّا يَبْتَسُ مِنْ رَزْوَةِ اللَّهِ إِلَّا الْقَوْمُ الْكَافِرُونَ 12:87 indeed, none despair of
the Mercy of God except the people who disbelieve.

kafaratun [intens. pl. of kāfir] obstinate infidels, such will be the obstinate disbelievers, the debauched.

kāfiratun [quasi-act. part. fem., pl. kawnāf] feminine infidel and do not hold on to marriage ties with disbelieving women.

kūfūr [v. n.] 1 rejecting or denying God man is ever ungrateful
वे जो ईश्वर से दूर रहते हैं उन्हें बिना अनुचित करते हैं।
2 rejecting God’s guidance many times have We repeated this to people so that they might take heed, but most persist in their rejection.

kafūr [intens. act. part.] obstinate ingrate, determined rejecter of God man is ever ungrateful.

kaffār [intens. act. part.] determined ingrate, obstinate rejecter of God if you count God’s blessings you will never number them—man is truly unjust and ungrateful.

kaffarun [intens. act. part. fem. functioning as a n. [jur.] retribution, atonement, expiation, an act or something offered as expiation or the atonement of feeding the needy.

kāfūr (see alphabetically).

kaffa u [v. trans.] to restrain, to hold back, to ward off, to curb God may curb the power of the disbelievers; ُنَظَرَ َفَكَفَّهُمُ َعَلَيْكَ (4:84) He restrained them [lit. He stayed their hands from you].
kaffayh [dual of n. كفّة kaff + pron. suffix هَ] two palms (of the hand), two hands (like someone stretching forth his two hands towards water; *[اصْحَبْ يُلُبْبَي (18:42)] فَكَبَسَّهُ كَفَّةً إلى الأَمَام (13:14) and there he was, wringing his hands [lit. turning his hands from one side to the other] over what he had spent on it.

KFATAN [act. part.] I [used adverbially] altogether (9:36) and fight the polytheists altogether II [intens. act. part. also adverbial] one who puts a stop to something, a restrainer; altogether (34:28) We have sent you [Prophet] only to bring good news and warning to all people (or, to put a stop to the evil of humankind).

k–f–l posterior, rump, buttocks; to undertake, to guarantee, to provide for, to sponsor, guardian; share, equal amount. كَفَّلَين kiflayn; ‘twice the amount’; is considered by some philologists to be a borrowing from Ethiopic. Of this root, six forms occur 10 times in the Qur’an: يَكْفُلُ yakful three times; كَفَّلَ kaffala once; كَفَّلَ {akfala once; كَفَّلَ kifl three times; كَفَّلَين kiflayn once and كَفَّلَ kafil once.

yakful [imperf. of v. كَفَّلَ kaffala] to foster, to take responsibility for a child وَمَا كَتَبَتْ لَهُمْ إِذْ يَبْعَثُونَ أَفَلَمْ أَيْمًا كَفَّلَ (3:44) when you were not present among them when they cast lots to see which of them should become guardian of Mary.

kaffala [v.II doubly transitive] to place someone under the guardianship of another, to entrust someone to the charge of another فَكَبَسَّهُ كَفَّةً فَخَلَلْهَا رَبِّهَا بِغَيْرِ حَسَنٍ وَأَبْتَهَا نِيَانًا حَسَنًا وَكَفَّلَهَا زِكْرِيَا (3:37) so her Lord received her with gracious favour and made her grow in goodness and placed her under the guardianship of Zachariah.

akfala [v. IV, doubly trans.] to transfer the responsibility of something/someone to another إنْ هَذَا أَخِي لَهُ تَسْمَعَ وَتَسْتَغْنَ (38:23) اًفْعَظَغْهَا وَلَهُ نَعْجَةً وَاِنْفِقْهَا وَاحِدَةً فَقَالَ أَكَفِّلْهَا this my brother has ninety-nine ewes and I have one ewe, so he said, ‘Put her in my charge.’

kifl [n.] part, portion, share وَمِنْ يَقْعُدُ شَفَاعَةٌ سَيْبَةٌ يَكُن لَهُ (4:85)
and whoever intercedes with a bad intercession will have a share of it; * (21:85) Dhâ’l-Kifl; according to the commentators this is the name of a particular prophet whom they name as Elijah, Joshua, Zachariah or Ezekiel. He was so-named because he undertook to take responsibility either for some people or for some charitable work and he fulfilled his promise.

kiflâyın [dual of n. كِفُلٌ kifl] two shares, double share, large share يَأَلِیْتُهَا الَّذَینَ عَامَنُوا اتَّقَوا اللَّهَ وَعَامَنُوا بِرَسُولِهِ يُؤْتِیْکُمُ كِفْلِیْنَ مِنْ رَحْمَتِهِ (57:28) believers, be mindful of God and have faith in His Messenger—He will give you generously [lit. a double share] of His mercy.

وَلَا تَنْقُضُوا الْأَيْمَانَ بَعْدَ تَوْكِیْدِهَا (16:91) and do not break oaths after their being confirmed, when you have made God your surety [over them] (reference to the practice of concluding agreements, written or verbal, by the invocation of the Prophet's name and of God as our witness what we say).

k-f-y livelihood, food; sufficiency, modest income; to stand for someone; to spare, to protect. Of this root, two forms occur 33 times in the Qur’â’n: كَفَّیَة kafâ 32 times and كاف kâfî once.

كاَفَّیَة kafâ ï [v. trans.] I to be enough, sufficient, satisfying أَوْلَمْ يَكَفِیْهَا أَنْ أَرْزَأْنَا عَلَیْكُمْ الكَبَارَیْ عَلَیْهِمْ (29:51) does it not suffice them as a [proof] that We have sent the Book down to you, which is being recited to them?; * كاف kafî bi [with intensifying prep. بِ (q.v.) prefixed to the grammatical subject of كاف] sufficient indeed it is to have (such-and-such) as (such-and-such) (4:45) كَفَّیَة بِاللَّهِ وَلِیًا God is indeed sufficient as an ally II [v. doubly trans.] I to spare someone the trouble of something, to take care of a problem for someone وكَفَّیَة لِلَّهِ الْمُؤْمِنِیْنَ الْفَتَالَ (33:25) and God spared the believers fighting 2 to stand in for someone in a difficult situation, to protect someone from someone or something (15:95) وكَفَفْنِی الْمُتَمَتَّرِنِیْنَ We sufficed you against the mockers, We took care of them for you.

كاف kâfî [act. part.] one who protects; one who suffices (some commentators derive this single occurrence of كاف from the root
kāfā, meaning one who rewards) (39:36). does not God suffice/protect his servant?

kāla' [imperf. of v. كَلَّا kala‘a, trans.] to shelter, defend, protect, to give sanctuary to (21:42) say, ‘Who could shelter you night and day other than [lit. away from] the Lord of Mercy?’

kiliā [masc. n. occurring once in the Qur’an; fem. كِلْتَا kiltā, also occurring once, and always in construct (اضافة) with a definite noun or pronominal suffix] both of (18:33) both gardens produced their [proper] yield.

kālba dog, any wild animal, to train animals and birds for hunting; to become fierce; rabies; to fight over; hanging hook; gluttony. Of this root, two words occur six times in the Qur’an: كلب kalb five times and مكلّبين mukallibin once.

فمثالة كمثالة الكلب إن تحمّل عليه بلينث أو نتركة (7:176) so his likeness is as the likeness of a dog, if you attack him, he pants [with his tongue out] and if you leave him alone, he pants [with his tongue out].

مكلّبين mukallibin [pl. of act. part. مكلّب mukallib] one who trains animals or birds or keeps them for hunting أحلّ لكم الطيّبات وما (4:5) permitted to you [for food] are all good things and [the catch of] such predatory creatures as you train to hunt.

كِلتَا kiltā (see كلا kila).

kālah scowling, frowning, to be grave, austere; hardship, famine; succession of thunderbolts. Of this root, كالحون kāliḥūn occurs once in the Qur’an.
kālihūn [pl. of act. part. kālih] scowling, glowering, gloomy (23:104) the Fire will scorch their faces and they will abide in it scowling [in pain].

k–l–f freckles, vitiligo; to be fond of; cost, task; to take the trouble; to be keen, to be in charge; to feign. Of this root, three forms occur eight times in the Qur’ān: نَكَلَّفَ nukallif five times; تَكَلَّفَ tukallaf twice and مَتْكَلَّفين mutakallifin once.

نَكَلَّفَ nukallif [imperf. of v. II trans.] to charge someone with (a task), to burden someone with (a task) (23:62) we do not charge/burden any soul with more than it can bear.

تَكَلَّفَ tukallaf [imperf. pass. v. II] to be charged with, to be burdened with, to be made responsible for (4:84) فقاللله تعالى لا تكُلَّفَ إلا نفسكَ so fight in God’s cause; you are made responsible only for yourself.

مَتْكَلَّفين mutakallifin [pl. of act. part. متکلّف mutkallif] pretender, impostor, one who affects something, one who feigns [Prophet] say, ‘I ask no reward whatsoever of you for this, nor am I one of the impostors.’

k–l–l to fatigue; the blunt side of a knife; to be childless, to die without leaving children to inherit; to be a burden on someone; head gear, crown, to surround. Of this root, two forms occur three times in the Qur’ān: كَلَٰلَ kall once and كَلَّةَ كَلَّةَ kalālatun twice.

أَحَذَّهَا أَلْيَمًا لَّا يَقُدِّرُ عَلَى شَيْءٍ وَهُوَ كَلَٰلٌ عَلَى مَوَلاَةٍ one of them is dumb, having no power over anything, and he is entirely dependent upon his master.

كَلَّةَ كَلَّةَ kalālatun [v. n., also used adverbially] [jur.] the state of having no children, no parents and no inheritors from the father’s side (16:76) إِنَّ كَانَ رَجُلٌ يُورِثُ كَلَّةَةَ أَوْ أُمَرَأَةَ وَذَٰلِكَ أَوْ أُحْتَ فَلَكَّ وَاحِدٌ مَنْهَا (4:12) and if a man or a woman [’s legacy] is inherited [while they are] as a ‘kalālatun’ (i.e. leaving no children or parents, but half brother/s and/or half sister/s on the mother’s side) while having a brother or sister [on the mother’s side] for each of them is one sixth, but if they were
more than that [two], they share one third.

**kull** [determiner] every, all. It occurs 356 times in the Qur’an, always in a construct (إضافة) كل شيء (28:45) everything. It sometimes appears elliptically, in which case it always has the nunciation of compensation وإن ينفرقا يُغَنّي (130:4) (تقوين التمويض) the "سرت" but if the two [husband and wife] do separate, God will provide for each [one of them] out of His plenty. When negated, **kull** conveys the meaning of ‘not any (one)’ but not ‘not every (one)’, or ‘not each (one)’ as it is sometimes rendered ولا تَنْجِعُ كُلُّ حَالَفٍ مُهِينٍ (68:10) and do not yield to any contemptible swearer. The second term of the construct with **kull** could be either definite or indefinite and in either case the whole construct, including **kull**, could play a nominal, adjectival or adverbial role, as follows: I [nominal (إسمية) 1 [with countable n.] every, each (10:30) there and then every soul will experience what it did in the past 2 [with mass n.] all (3:93) all food was lawful to the children of Israel II [adjectival, the emphatic (المؤكد) 3 [with genitive] every single one, every bit and you believe in all and every one of the revelations III [adverbial (م {}

**kullamā** [conjunction, occurring 17 times in the Qur’an, consisting of **kull** + adverbial mā (ما الطرفية); joining two verbal clauses in a time sequence, each of which begins with a verb in the perfect form.] each time, whenever (2:20) whenever it [lightning] flashes on them they walk on in it.

**kallā** [particle of response occurring 33 times in the Qur’an] 1 [rebuke and repulsion (رذاعة ووجهر), so described by the grammarians] ‘not at all!’ ‘never!’ ‘certainly not!’ ‘by no means!’ ‘Kāla سَكَتَّبَ ما يَفْوَلُ وَنَمَّا لَهُ مِنِّ النَّعْمَاء مَدَّا (19:79) no indeed!, [desist!] We shall record what he says and shall assuredly prolong for him the chastisement 2 [emphasis (التاكيد)] no way, not ever (83:7) no indeed!, the list of the...
wicked is in Sijjin [a clearly numbered list].

κuílmá to cut, to wound; speech, utterance, word, to speak, conversation. Of this root, eight forms occur 75 times in the Qur’an: κuílmá 19 times; κuílmá once; κuílmá four times; κuílmá four times; κuílmá 28 times; κuílmá 14 times; κuílmá four times and κuílmá once.

κuílmá [v. II, trans.] to speak to, to talk to, even if We sent the angels down to them, and the dead spoke to them.

κuílmá [pass., of v. II] to be spoken to, to be talked to, if there were ever to be a discourse with which mountains could be moved, the earth shattered or the dead spoken to ...

κuílmá [imperf. of v. V, intrans.] to speak, to talk, on the Day when the Spirit and the angels stand in line, they will not speak save for the one to whom the Beneficent gives permission.

κuílmá [n.] 1 speech, talk, utterance, spoken words when a group of them used to hear the words of God and then pervert them, [even] after they had understood them 2 [v. n. (the act of) speaking]

κuílmá [n.] 1 word, a good word is like a good tree; *κuílmá (epithet for Jesus) His Word; *κuílmá (epithet for Jesus) in a Word from God 2 mere words, empty talk ‘that I might act righteous in the things I neglected,’ no indeed!, this is a [mere] word [only words] he is saying 3 advise, message, instruction and he bequeathed this advice to his descendants that they might return [to God] 4 decree
In this way, your Lord’s decree about those who defy [the Truth] has come true—they do not believe 5 status, position, cause and He brought down the cause of the disbelievers; God’s cause is always uppermost 6 promise (6:115) and the words of your Lord have come to pass in truth and justice: no one can change His words 7 direct creation, miraculous creation (epithet for Jesus) (4:17) His Word; a Word from Him; (3:39) of a Word from God

Kalimat [pl. of n. كلام Kalimatun] 1 words (18:27) follow what has been revealed to you of your Lord’s Scripture: there is no changing His words 2 revelation and she accepted the truth of her Lord’s revelations and Scriptures 3 commandments (2:124) 4 guidance, instructions when Abraham’s Lord tested him with certain commandments, which he fulfilled 4 guidance, instructions then Adam received guidance, from his Lord and [followed it]—He accepted his repentance 5 promises, pledges (2:37) (64) there is good news for them in this life and in the Hereafter; there is no alteration in God’s words/promises.

Kalim [pl. of n. كلام Kalimatun] 1 words (35:10) to Him ascend good words 2 revelation some of those who are Jews distort words [of revelation] out of their contexts.

Taklim [v. n. used adverbially for emphasis] (the act of) speaking and to Moses God spoke directly (4:164)

Kam a nominal occurring 21 times in the Qur’an and functioning as: I interrogative noun (اسم استفهام) (2:59) ‘how many?’ ‘how much?’ he said, ‘How many [days] have you remained [like that]?’ he answered, ‘A day, or part of a day’ II exclamatory noun (خبرية), often followed by prep. من for
added emphasis] ‘how many a…!’, ‘how much!’

في السماء لا تغني شفاعتهم شئًا how many an angel there is in heaven whose intercession will not be of any use!

كم kum (see ك k).

كما kumā (see ك k).

كالم k/m/ل m–l completeness, to become whole; to conclude, to perfect, maturity. Of this root, three forms occur five times in the Qur’an: أكمَلَ Akmaša; كامِلَينَ kamīlayn once and كامِلَاتَ kāmilatun twice.

أكمَلَ Akmaša [v. IV, trans.] to complete, to perfect (5:3) أكمَلْتَ لكمِ مُذْهَبكمَ today I have completed/perfected your religion for you.

كامِلةَ Kāmilatun [quasi-act. fem.; dual كامِلينَ Kamīlayn] complete, in full لِيحملوا أوْرَارُهُمْ كامِلةً يومَ القيامة (16:25) so that on the Day of Resurrection they will bear their full burden.

كالم k/m/m m–m to cover up, to conceal, to wrap up; sleeve, sheath, the outer part of a flower (perianth); headgear; blinkers. Of this root, أكمَمَ Akmaša occurs once in the Qur’an.

أكمَمَ Akmaša [pl. of n. كَمْ kum] sheaths (of fruits, flowers and blossoms) وَمَا نَخْرَجُ مِن نُكْرَاتٍ مِن أَكِمَمَةِ وَمَا نَحْمِلُ مِن أَكِمَمَةٍ وَلَا نَقْصُ وَلَا يُجِبُوهُ and no fruits burst forth from their sheaths, nor does a female conceive or give birth, but with His knowledge.

كالم k/m/h h–h blindness from birth, to come into darkness, to be born blind; to become mad, dust covering the sun. Of this root, أكمَةَ Akmaša occurs twice in the Qur’an.

أكمَةَ Akmaša [n./ quasi-act. part.] one born blind and with sealed eyelids وأَبْرِئُ الأَكْمَةِ والأَمْرَصَ وأَحْيَيْيَ الْمُوَتَّى إِبَذَنَ الله (49:3) I will heal the blind and the leper [the one suffering from vitiligo] by God’s permission.

كالم k/n/d d–n d barren land, to deny assistance to others; to beat one’s
servant; to be ungrateful. Of this root, كَنُودُ kanūd occurs once in the Qur’an:

كانودُ kanūd [quasi-intens. act. part.] most ungrateful, terrible ingrate إن الإنسان لربه كنود (100:6) indeed, humankind is most ungrateful to his Lord.

كَنُزا kanaza [v. trans.] to stock up treasure, to hoard. Of this root, three forms occur nine times in the Qur’an: كَنُزا kanaza three times; كَنُزَّ kanz four times and كُنُوز kunūz twice.

كانودُ kanūd [n.; pl. كَنُوز kunūz] treasure, buried valuables; to fill up a water skin, to amass, to hoard. Of this root, كَنُزا kanaza [v. trans.] to stock up treasure, to hoard (9:34) يَكُنُؤُونَ الْذَّهُبَ وَالأَضْحَقَةَ ولا يُفْقِهُونَها في سبيل الله those who hoard gold and silver and do not spend them in the way of God.

وَأَمَّا الْفُجُرِّ فَكَانَ لُغَالِمِينَ (18:82) and as for the wall, it belonged to two young orphans in the town and beneath it was a treasure that belonged to them.

كَنُصَّ kunnas [pl. of quasi-act. part. كَانَّ kānī] (those) retreating into their homes, setting along a course of their own (81:16) the runners, the sinkers [the rising, orbiting, setting celestial bodies].

كَنَّ أَكُنَّ akanna [v. IV, trans] to conceal, to hide. Of this root, four forms occur 12 times in the Qur’an: اِكُنَّ akanna three times; اَكَنَّ anān once; اَكِنَّ akrinnatun four times and مَكَنَّ maknūn four times.

إِنْ أَكُنْ أَكُنَّ وإن رَكَّبَ لِيَعْلَمُ (27:74) and indeed, your Lord knows what their hearts conceal and what they reveal.

كَنَّ anān [pl. of n. كَنِّ kinn] shelters, hide-outs, places of
refuge and He has made for you from the mountains places of shelter.

akinnatun [pl. of n. كن kinn] concealments, coverings, encasings وقفاً قُلْنَا فِي أكِنَّةٍ مَّمَّا تَدْعُونَ إلَيْهِ (41:5) and they say, ‘Our hearts are encased against what [the faith] you call us to.’


kunn (see ك k).

k–h–f cave, cavern, hollow, refuge, helpful person. Of this root, كَهْف kahf occurs six times in the Qur’an.

kahf [n.] cave, cavern, when the young men took refuge in the cave; *when the young men took refuge in the cave* (18:10) أَصْحَابُ الْكِهْفِ (18:9) Sleepers of the Cave, Companions of the Cave. The Qur’an speaks of the Companions of the Cave as being a group of young people who believed in God. As a result of persecution by the rulers of their time, they escaped to a secluded cave where, together with their dog, they went to sleep. There they remained in a state of slumber for three hundred and nine years until the time came for them to be woken. Unaware of the length of their sojourn, they sent one of their number out for provisions in disguise and to ascertain how long they had been sleeping. Despite his being discovered, due to the use of outdated coins, the Companions of the Cave were much honoured by those people of the time who, like them, recognised the true God. The story is given in the Qur’an in answer to a riddle which the Jews of Medina put to the Prophet concerning the identity and the number of the group and the time they tarried in the cave.* name of Sura 18, Meccan sura, so-named because of the reference in verses 9–26 to the story of the Companions in ‘the Cave.’

k–h–l the back of the torso, the base of the neck; to burden, a person supporting the family; to be at the height of one’s strength; middle-aged person. Of this root, كَلْ kahl occurs twice in the
Qur’ân.

کُلَّ kahl [quasi-act. part.] of full age, in maturity, in manhood and he will address people in [his] cradle/childhood and in his adulthood.

کُاهِنَ kâhîn to predict the future, to prophesy, divination, soothsaying, fortune-telling, priesthood, priest. The word کَاهِن kâhîn is attributed by some to a borrowing from either Hebrew or Ethiopian. Of this root, کَاهِن kâhîn occurs twice in the Qur’ân.

کَاهِنَ kâhîn [n.] soothsayer, practising divination, oracle (52:29) فَذَكِّرْ: فَمَا أَنتُ بِعَمَّةٍ رَئِيكُمْ کَاهِنًا وَلَا مَجِيِّرًا so [Prophet] remind, for you are, by the favour of your Lord, neither a soothsayer nor a madman.

کَعْفَّصَ káf–hâ–yâ–‘ayn (variant ‘ayyin)–ṣâd the opening letters of sura number 19, Maryam (see الرَّ اَلْ a‘lif-lâm-râ).

کُوُبَ kûb [pl. of n. كُوبَ kûb] cup, goblet, glass (43:71) عَلَيْهِمْ يَصِحَّفُونَ من ذَهَبٍ وَأَكْوَابٍ dishes of gold will be passed around for them, and goblets.

کُوُدَ kûd [v. no imper. governing a subject and a verbal-clause predicate whose verb is always in the imperfect. Semantic ambiguity arises in some cases in which کَعْدَ kûd/kûd or its predicate are negated. Grammarians often say that negated کَعْدَ kûd denotes that an action has already taken place,
whereas in the affirmative كاذٌ kāda denotes that an action has not taken place; cf. كاذ لا يفعل (kāda lā yaf‘al) he almost did not  
(kāda lā yaf‘al), he almost did not, but he did with difficulty] ‘to be on the point of’ (1) [in the affirmative] (7:150)  
وَكَذَٰلِكَ لَيْكُنْتُمُ these people deemed me weak and almost killed me! (2) [in the negative] (24:40)  
إِذَا أخْرَجَ يَدَهُ لَمْ يَكُنْ يَرَاهَا if he holds out  
his hand, he is scarcely able to see it.

كَوْرُت k–w–r travel gear; bellows; to twist a turban around the head,  
to roll up; to harvest, to gather; succession of day and night;  
township. كُوْرِات kuwwarat is described by some philologists as a  
borrowing from Persian. Of this root, two forms occur three times  
in the Qur’an: كِوْرُتَ yukawir twice and كُوْرَة kuwwira once.

يُكَوْرُ [imperf. of v. II] to roll up, to twist * (39:5)  
يَكُوْرُ اللَّيْلَ على الْيَوْمَ ويُكَوْرُ الْيَوْمَ على اللَّيْلَ He sets the night to outstrip  
the day and the day to outstrip the night [lit. He wraps the night  
around the day and the day around the night].

كُوْرَة kuwwira [pass. of v. II] to be gathered, to be folded up, to  
be covered up in darkness (81:1) when the sun is  
shrouded in darkness.

* التَكْوِير al-takwir name of Sura 81, Meccan sura, so-named  
because of the reference in verse 1 to the ‘Shrouding’ of the sun  
in darkness.

كُوْرَة k–w–k–b star, planet; blossoms; to shine; water; centre of  
importance, leader; party. Of this root, two words occur five  
times in the Qur’an: كَوْرَبَ kawkab three times and  
كَوْرَابَ kawkāib twice.

كَوْرَبَ kawkab [n., pl. كَوْرَابَ kawkāib] planets  
الْهَمَّةَ بِهِنَّ=kawkāib  
We have adorned the lowest heaven with an  
adornment, the planets.

كُوْرَد k–w–n place, status; to become submissive; existence, to exist,  
to be; to form, to create; happenings. Of this root, three forms  
occur 1315 times in the Qur’an: كَانَ 1283 times;  
مَكَانَ makān
27 times and *makanah* five times.

كانَ kanā u [v. functioning in three ways] I the incomplete or relative käna (كانَ الناقصةَ) (together with 12 other verbs called käna’s sisters (أُخوات كَانَ)) governing a nominal clause, with the subject in the nominal case and the predicate in the accusative. käna’s sisters are semantically a limited number of roots that indicate time reference for the predicate: ّأمسيّ أَمْسَى the morning; ّآدْهَا, mid-morning ّزَالَّ, midday to midnight; ّأَشْبَأ, the night; ّمَا زَالَ, continuously etc. (see under the various entries). The נ of the imperfect form yakūn may elide, for sound harmony, under certain conditions and I am no unchaste [woman]. In context the incomplete or relative كانَ (كانَ الناقصةَ) denotes the following: 1 to be (3:95) وما كان من (3:95) ما يكون لنا أن نتكلم يبدأ (24:16) when the sky is torn apart and becomes rose-red, like red hide (or, like molten fat) 3 emphasising a fact with no time reference (3:110) you are the best nation that has been brought forth for mankind 4 [preceded by negation and followed with لَام of absolute denial (لَام الجوهر) (q.v.)] absolutely not for, beyond the capability of, absolutely not fitting for (16:92) it is not [proper/in the realm of possibility] for us to speak of this 5 [in reference to God] eternally, for eternity (4:17) وكان الله علمًا حكماً God is All-Knowing, All-Wise II [the complete käna (كانَ الناقصةَ), taking a subject but no accusative] to be, to come into being, to exist, to materialise اِلَمَّا أَمَّرَهُ إِذَا أَرَادَ شَيْئًا أَن يَقُولُ لَهُ كَنُّ (36:82) His command when He intends a thing is only that He says to it, ‘Be’–and it is III [so-called redundant, or, emphatic كانَ käna (كانَ الزائدةَ), occurring after a negative] ever, whosoever, whatsoever ما كان على الالْبَيِّ من حَرَّجَ فيما فرض الله لَهُ (33:38) there is no reproach whatsoever upon the Prophet in [carrying out] what God has ordained for him.

مكان makān I [n.] 1 place or the wind flings him into a faraway place; *أَنْتِمْ شَرْعُ مَكَانًا (12:77) you are in a far worse situation 2 direction, side (10:22) وجاءه مُؤْجِرًا مِنْ
and waves come on them from every side [interjection]
’stop where you are!’, ‘no more of that!’ (10:28)
on the Day We gather them all together, We will say to those who associate partners with God,
‘Stay in your place, you and your partner-gods.’

makanatun [n.] 1 place (36:67)

k–w–y to burn, to brand, to cauterise, to sting; hot iron; aperture, small round window. Of this root, tukwā occurs once in the Qur’an.

kay [particle indicating reason (حرف تعليل)], occurring 10 times in the Qur’an] so that. This particle precedes a verb in the subjunctive

k–y–d plot, to plot, to deceive, to connive, to conspire, ruse, machination; to wish to harm. Of this root, three forms occur 35 times in the Qur’an: kāda eight times; kād kayd 26 times and makidūn once.
kāda [v. intrans.] to plot, to connive, to devise a harmful scheme

قالٌ يابنيِ لا تقصص رؤٍوك على إخوتك فكيفوا لك كيدا (12:5)

‘My son, do not relate your dream to your brothers, lest they devise against you a harmful scheme’ II [v., trans.] to harm, to upset,

فكيفونا جميعا ثم لا ننظرون (11:55)

so try your utmost against me, all of you, and give me no respite.

كيد kayd [n./v. n.] 1 guile, ploy, cunning

Satan’s plays are truly weak 2 contrivance, machination, cunning

فلمما رأى قميصا قد من ذن الن قال إنه من كيدكن إن كيدكن عظيم (12:28)

when he saw that the shirt was torn at the back, he said, ‘This is another instance of your cunning; your cunning is indeed great’ 3 harmful plot

وأراؤا به كيدا فجعلناهم الأخرنين (21:70)

they intended to harm him, but We made them suffer the greatest loss 4 stratagem, scheming

and Pharaoh’s scheming led only to ruin 5 planning, arrangements, preparation (20:64)

فأجمعوا كيدكم ثم انوها صفًا

so muster your resources and form a line 6 taking to task, punishment

ومزلي لهم إن كيدي مكيدون (7:183)

I give them respite; indeed, My punishment is sure.

مكيدون makidin [pl. of pass. part. مكيد makid] one who is caught in a plot, entrapped

لَمْ يَريذون كيدا فالذين فكروا هم المكيدون (52:42)

do they seek to trap [you]?—it is the disbelievers who will be trapped.

كيفّ kayfa [interrogative n., of which instances occurring in the Qur’an seem to function as rhetorical questions] ‘How!, In what way!’ 1

she pointed towards him, [but] they said, ‘How can we converse with one who is [still] in the cradle, a [mere] baby boy?!’ 2

[adverbial] manner in which action is performed or takes place

لَمْ تَرَ إِلَى رّكِّ كَيْفَ مَدَّ الظلّ (25:45)

have you not considered the way of your Lord, how He lengthens the shadow?

كيل kayl k–y–l volume, measurement, to measure in volume, dry measure; to compare, to evaluate, to pay back in kind.

كيل kayl is described by some as a borrowing from Syriac. Of this root, four
forms occur 16 times in the Qur’an: کَالَّ kāla twice; اِكْتَالَ anktala twice; كَيْلَ kayl 10 times and مَكِيَالٌ mikyāl twice.

کَالَّ kāla I [v. trans.] to measure out in volume (17:35) and fill up the measure when you measure.

اِكْتَالَ anktala [v.VIII, intrans.] to receive or to seek to receive in measure (83:2) those who when they take measure from people demand it in full.

کَيْلَ kayl I [v. n.] measuring out, selling, buying (12:63) when they returned to their father, they said, ‘Father, we have been denied [any more] buying [of corn] II [n.] unit of measuring, measure (12:65) we will have the increase of a camel-load [of grain].

مَكِيَالٌ mikyāl [n./v. n.] dry measuring vessel, measuring unit, dry measuring (11:85) my people, give full measure and weight in fairness.

k–y–n the substantive word for ‘clitoris’, كَينَ kīn kayn, seems to be the source from which this root is derived. The word اِسْتَكَانَ āstakāna, to be humbled, to become abased, to abase oneself, which is derived from this root, is also considered by some scholars to be a derivative from the root سَلْكْاَوْان s–k–w–n. Such confusion is characteristically common in the case of roots with weak radicals. Of this root, اِسْتَكَانَ āstakāna occurs twice in the Qur’an.

اِسْتَكَانَ āstakāna [v. X, intrans.] to abase oneself, to humble oneself, to submit to greater power (23:76) We have already tried them with torment, yet they did not submit to their Lord: and they do not plead for mercy.


\[lām\]

\[lām\] the twenty-third letter of the alphabet; it represents a voiced dento-alveolar lateral sound.

\[lā\] intensifying particle (لام التوكيد), indeed, no doubt, surely, certainly, truly; occurs, together with \[\text{i}\] (q.v.) some 3838 times in the Qur’an and functions as: 1 inceptive \[\text{la-}\] (لام الابتداء) which may introduce 1 the subject of a nominal sentence 2 and 1, 2, 3 the postponed subject of \[\text{‘inna}\] (إِنَّ) (q.v.) (68:4)

\[\text{‘inna}\] and 1, 2, 3 the subject of a nominal sentence 2 and 1, 2, 3 the postponed subject of \[\text{‘inna}\] (إِنَّ) (q.v.) (68:4)

\[\text{‘inna}\] truly you are of great moral character 3 the comitent on Us, indeed, is guidance—Ours is the Hereafter and Ours is [the First] this life II complement of \[\text{‘al-lām}\] (لام القسم) 

1 an oath (تَلَّهَا نَفْتَٰنَا لِلَّهِ عَلِيَّانَا (12:12) (لام القسم) 

2 God did, indeed, favour you over us law (لَوْ تَرِثَّوا لْدُنْ بَنَادٍ (48:25) (لو) 

3 had they been clearly separated, We would definitely have chastised the disbelievers among them with a painful chastisement 3 law lā (لَوْ لَا أَنَّ مِنَ اللَّهِ عَلِيَّانَا (82:28) (جواب لَوْ) 

4 had God not been gracious to us, He would have indeed caused [the earth] to swallow us [too] 4 facilitating \[\text{la-}\] (لام الموطنة) 

5 prefixed to a conditional particle to indicate that the complement, the apodosis, is subject to an elided oath, as in لَنْ أَخْرَجُو لاَ يَخْرُجُو مَعَهُمْ وَلَنْ كُتِبَ لَوْ كُتِبَ لَوْ يَقُولُو لاَ يَقُولُ وَلَنْ كُتِبَ لَوْ يَقُولُو (12:59) (الأَدِبَار) [by God] if they are driven out, they will certainly never leave with them; if they are attacked, they will never help them and even if they do come to their aid, they will soon turn tail and flee.
the Qur’an and functioning as I requisition/command ُلَامَ (lām) prefixed to an imperfect in the jussive (مُحَرَّمَةَ) ‘let it be done’, ‘it should be carried out’ the wealthy should spend of their wealth. The vowel ِلَل is elided, as a rule, when ُلَامَ is prefixed by conjunctives ٓوَ (3:104) ِأَمْثَأ ُلَامَ ِدَعَوُّونَ إلى الخِيرَ let there be a community from among you [also interpreted as: and there should be a community from among you] who call to goodness ٓفَا-َلَ (3:29) ِمَنْ قُدِرَ عليه رَكَّةً فَلْبَقِّفَ مَمَا عَتِنَّاهَا ُلَامَ ِلَهُ (65:7) whoever is strained in his provision should spend according to what God has given him ِثُمَّ (3:23) ِفَمَنَّ أَيَّضَفُوا فَتَقِّيْتهُمْ then they should perform their acts of cleansing. Such elision of the vowel ِلَل is does not occur in the case of other functions of ِلَل as in the following example of ِلَل- of purpose (لَامَ التَّعْلِيلَ) (48:20) ِوَلَتَكُونُ عَلَى الْمُؤْمِنِينَ and so as to be a sign for the believers. The subject of the command directed by the ُلَامَ of requisition/command, as in the case of all commands, is usually in the 2nd or 3rd persons. A rare example of it occurring with a 1st person is (29:12) ِوَقَالَ الْذِّينَ كَفَرُوا لِلَّذِينَ حَمَّلَهُمُ اللَّهُ سَيِّئَتَا وَلَتَتَكَلَّمُوا خَطَايَاكَمْ those who disbelieve say to those who believe, ‘Follow our path and we will obligate ourselves to bear your sins’ II ِلَل- of purpose (لَامَ التَّعْلِيلَ), a conjunction prefixed to an imperfect verb in the subjunctive (مُنْصَوبَ) ِوَمَا أُرْسِلْنَا مِن رَسُولٍ إِلَّا بِلَسْنَاتِ الْمَلِكِينَ لَهُمْ (4:3) We never sent any messenger except [one speaking] in the tongue of his people, that he may make [the message] clear for them. II- of purpose often occurs with the transitive verb يَرِيدُ ‘[he] wants’, for emphasis as in (4:26) ِبَلْ يَرِيدُ اللَّهُ لِيَبْيِنْ لَكُمْ indeed, God wishes to make [His laws] perfectly clear to you III preposition (حَرَفُ حَرْفِ) [when prefixed to a pronominal suffix, except for 1st sing., ِلَل- (ُلَل) becomes ِلَا- (ُلَا)] denoting various meanings, among which are the following (contexts in which prepositions are used generally allow more than one interpretation): 1 ownership (المَلَكَّة) ِوَلَدَهُ الْمَشْرَقُ وَالْمَغْرُبُ and to God belong the East and the West 2 a sense of attribution in an assortment of relations (الابْتِصَاعُ) of which the following are six examples ِفَإِنَّ كَانَ لَهُ إِخْوَةٌ ِبَلْ يَا وَلَدُ اللَّهُ نَجِلُ لَهُ عَيْنَيْنَ (8:90) did We not make for him two eyes? ِعَجْلًا جُسَّأٌ لَهُ خُوَارٌ ِبَلْ يَا وَلَدُ اللَّهُ ِبَلْ يَا وَلَدُ اللَّهُ جُسَّأٌ لَهُ خُوَارٌ (7:148) a calf in body with a lowing sound; ِوَمَا أَرْسِلْنَا مِن رَسُولٍ إِلَّآ بِلَسْنَاتِ الْمَلِكِينَ لَهُمْ (4:3)
relying upon God? (20:118)

it is [granted] to you that in it [the Garden] you will neither go hungry, nor go naked; (47:8)

as for the disbelievers, misfortune is due to be their lot 3 deservedness of the lame of utter denial (4:1) praise is due to God, Lord of the Worlds 4 those who have rejected the faith and do evil, far be it from God to forgive them or guide them onto any road 5 reason (the verb ‘it is not for...’, ‘it is not in the realm of acceptability to’ and his love of wealth, is mean (or, he is truly niggardly in his love of wealth) 6 the sense of ‘ilâ (موافقة حرف الحرف إلى) until, to, towards the sun and the moon, each one running to an appointed time 7 the sense of ‘alâ (موافقة على) on, upon (37:103)

when they had both submitted [to God], and he had laid him down on his forehead; (17:107)

they fall down on their faces 8 the sense of ٍ (موافقة على) in, at the time of none will manifest it at its due time but He 9 the sense ‘an (موافقة على) about, of, concerning (46:11)

and those who disbelieve said, concerning the believers, ‘If it [the new faith] were any good, they [the believers] would not have beaten us to embracing it’ 10 the sense of ba’d (موافقة بعده) after (17:78)

the establishment of the prayer from the going down of the sun (or, the time it goes past the zenith at midday) until the darkness of the night 11 the lame of [unexpected] outcome (28:8) ‘... only to’، (لام العاقبة أو الصيغة) لِيكونُ لهُ عذًٌا وحَزَنًا so the family of the Pharaoh took him in [only for him] to become for them an enemy and a source of grief 12 so-called ‘redundant’ lame for emphasis (11:107)

your Lord is sure to carry out whatever He wills 13 specifying the subject of a verb (تشبيه الفاعل)
lā particle occurring some 1723 times in the Qur’an and functioning as ِ I prohibitive lā (النافية) negative imperative, demanding cessation of action, it precedes an imperfect in the jussive and does not forget to be charitable towards one another. Because one does not ‘command’, but rather ‘invokes’ God, the variety of prohibitive lā used in imploring Him is termed invocative lā (ذاعائية) (2:237) رَبَّنَا لَا تَوَهْدِنَا لَوْ نَتَسَاءَلَ اللَّيْلَ وَالشَّمَسِ بِيَوْمِ الْقِيَامَةِ لَأَسْأَلُكمُ عِلْمَهُ أَحْرَأَ I do not ask you [for] a wage for it [the Faith/Qur’an] or, in the perfect in which case it would be repeated, ‘neither … nor’ (75:31) he neither believed nor prayed. It may also precede a nominal sentence, in which case it is also repeated ‘neither … nor’ (36:40) لَأَشْمِسْ يَدْنُعَ نِعَّاهَا أَنْ تُذْرَكَ الْقُمْرَ وَلَا الْقُمْرَ سَابِقُ الْقُمْرِ it is not for the sun to overtake the moon, nor can the night outrun the day. It may also precede a non-sentence item (i.e. فَمَرَّ), in which case it would be repeated (2:68) إِنَّهَا بَقَرَةٌ لَا فَارِضٌ وَلَا بَكْرٌ it is a cow which should neither be too old nor too young. However, it occurs singly in (2:71) لَا ذَلْلُوْلَ it is a cow which is not broken in. Some grammarians are of the opinion that when preceded with negative ِ مَّا an imperfect verb denotes the present whereas it denotes the future when preceded with negative ِ لا. However, in the following two parallel verses the imperfect in each seems to denote the present with both particles يُخَادِعُونَ اللَّهَ وَالذَّينَ آمَنُوا وَمَا يُخَادِعُونَ إِلَّا أَنْفَسَهُمْ وَمَا يَشْعَرُونَ (2:9) they try to beguile God and those who believe but they only beguile themselves although they do not perceive [the reality of what they
do]; (2:12) indeed, they are the corrupting ones although they do not perceive [the reality of what they do] 3 so-called ‘redundant’ (reminiscent of the doubly negative) (زائدة), a variety of the negative lā (مؤكدة) occurring in some four verses in the Qur’an and lending emphasis to the whole context (20:93; 21:95) what prevented you from not following me when you had seen that they had gone astray?; (7:12) a ban [is imposed] upon communities We have destroyed: they shall not return [to Us] [lit. it is forbidden to any community We have destroyed that it not return (on the Last Day)]; (57:29) so that the People of the Scripture should indeed [lit. not] know that they have no power over any of God’s grace; (38:75) what had prevented you from prostrating yourself to what I have created with My two hands? In contexts where lā frequently occurs before an oath, it is also considered by some commentators to be of the emphatic/redundant type (2:1–3; 75:2–9) بيوم القيامة ولا أقسم بالنفس اللمامة [indeed, I do swear by the Day of Resurrection and I do swear by the ever self-reproaching soul (also considered as functioning as a negative particle: I do not swear by ... or, No, I swear by ...).

lāta negating word occurring once in the Qur’an and operating specifically with the word حين hin, time. The nature of this word appears to mystify the grammarians, some of whom consider it a type of the perfect verb, while others analyse it into negative la + ā + fem. suffix -t, and others still consider it to be, together with حين, one unit made of the two words lā + tāhin ‘not the time for’. Modern scholarship, however, equates it with ليس laysa (q.v.) كم أهلكا من قبليهم من قرن فاندؤو ولات حين مناص (38:3) how many a generation before them We have destroyed, so they cried out when it was no longer the time for escape.
اللات

allāta (see ل/و/ت l–w–t).

l–w–l–l–... pearls, to shine, to shimmer, to glitter, to radiate; (of fire) to rage; (of animals, deer, in particular) to flash the tail. Of this root, لؤلؤ luʾluʾ occurs six times in the Qurʾan.

luʾluʾ [generic noun.] pearls and coral come forth from both of them.

l–b–b kernel, core, the edible inside of nuts and fruits; the essence; heart, mind, reason; veins in the heart said to be the source of kindness, amiable person, diligent person, upper part of the chest. Of this root, only الباب ʿalbāb occurs 22 times in the Qurʾan.

ʿalbāb [pl. of n. لبب lubb] cores, minds, discerning faculties, reason, hearts, intellects truly, in the creation of the heavens and earth, and in the alternation of night and day, are signs for those with minds/reason.

l–b–th to stay, to be slow, to tarry, to be late in coming, to abide, stopover, lingering; mixture. Of this root, three forms occur 31 times in the Qurʾan: لثبت labitha 29 times; لثبتين lābithīn once and لثبتان talābithūn once.

labitha a [v. intrans.] to remain, to stay, to tarry ‘How long have you remained?’ They said, ‘We remained a day or part of a day’; * ‘no sooner than’, ‘without delay’, ‘straight away’ (11:69) فما لبثت أن جاء بعجل.” and without delay he brought in a roasted calf.

lābithīn [pl. of act. part. لثبت lābith] those who tarry, those who remain in a place, those who spend time in a place إنَّ جَهَنَّمُ كَانَتَ مَرْسَادًا لِلطَّاعِنِينَ مَالًا لَا بَثُّ يَبْقَى فيها أَحَقَابًا (3–21) Hell lies in wait, a home for transgressors, there to abide for a long, long time.

talabbaθa [v. V. intrans.] to seek to tarry, to hesitate وَمَا تَلَبَّثْتُ بِهَا إِلَّا يَسِيرًا (33:14) and would have hesitated over it but
very little.

l–b–d mane; felt; ticks, locusts, crowd; to stay, to accumulate, to congregate; to patch up; to be stuck to the earth. Of this root, two forms occur once each in the Qur’ān: لَبِد lābad and لَبِد libad.

لَبِد lābad [quasi-act. part, also said to be pl. of n. لِبَاد lābadum] an accumulation (of something), much, great, a lot, vast (90:6) يقول أهلكْنِي مَالًا لِبَادًا he says, ‘I have squandered great wealth.’

لَبِد libad [pl. of n. لِبَاد libadum or لِبَاد lābadum] crowds of people, in dense crowds (72:19) وَأَنَّهُ لِمَا قَامُ عَبْدُ اللَّهِ يَدْعُوْهُ كَأَنْ كَيْوَنَّ يَكُونِّ يَذْهَبُونَ yet when God’s Servant stood up to pray to Him, they almost fell upon him in [their] crowds.

l–b–s to wear, to put on, to clothe, garment, clothes, armour, cover; to confuse; wife, husband; condition; to tarry or to remain in a place. Of this root, five forms occur 23 times in the Qur’ān: لِبَسَ labasa seven times; لِبَسَ labisa four times; لِبَسَ labs once; لِبَسَ libās 10 times and لِبَسَ labās once.

لِبَسَ labasa i [v. trans.] 1 to obscure, to mystify, to confuse something with something else, to render obscured, to cause to be obscured (6:9) وَلَوْ جَعَلْنَاهَا مَكَّةً لِجَعَلْنَاهَا رَجَالًا وَلَبِسَنَا عَلَيْهِ مَا يَلِبِسُونَ if We had made him [the Messenger] an angel, We would still have made him [in the shape of] a human being, and confused for them the thing which they are now confusing for themselves 2 to mix up, to mar, to adulterate (6:82) لَذِينَ عَامَّنُوا وَلَمْ يَلِبِسُوا إِيَامَانَهُمْ بَيْظَمْ أُولَئِكَ لَهُمَ الأَمْنِ those who believe, and have not obscured their faith with wrongdoing—for them will be security.

لِبَسَ labisa a [v. trans.] to wear, to put on, to dress (35:12) وَتَسْتَخْرَجُونَ حَلْيَةً لِلَّبْسُ نَٰهَا and extract ornaments that you wear.

لِبَسَ labs [v. n./n.] confusion, muddle, doubt (50:15) هُمْ فِي لِبَسِ مِنْ خَلَقٍ جَدِيدٍ they are in doubt concerning a new creation.

لِبَسِ labās [n./v. n.] 1 raiment, apparel, clothing (7:26) فَإِذَا أَنْزَلْنَا عَلَيْهِمْ لِبَسَ مَعَ وَسَأْلَكُمْ وَرَبِّي لَبِسَانَا الْقَتَّالَى ذَلِكَ خَيْرُ children of Adam, We have given you garments to cover your nakedness and as adornment [for you], and the garment of piety, that is best;
*the state of hunger and fear 2 cover, hiding υπάλλαγον τα λιθά της νύχτας και τα λιθά της ημέρας υπάλλαγον* We have made the night as a cover and the day for livelihood.

labīs [n.] coat of mail, clothing We taught him the making of garments [of mail] to protect you from your violence.

lībān milk, (of a female) to be with milk; quest, wish, desire; mud brick; tree sap. Of this root, only لبابنا laban occurs twice in the Qur’an.

laban [n.] milk نقيكم مما في بطونه من بين فرث ودم ليبنا We give you to drink what is from inside their bellies, from the midst of dung and blood, pure [clean] milk, sweet to the drinkers.

malja’ [v. n./n of place] refuge, place of refuge, sanctuary if they could find a place of refuge; or a cave; or somewhere to crawl into; they would bolt away to it in great haste.

lajja [v. intrans.] to persist obstinately لج أت لحجأ لحجأ لحجأ لحجأ لحجأ لحجأ لحجأ لحجأ لحجأ لحجأ لحجأ لحجأ لحجأ لحجأ لحجأ لحجأ لحجأ لحجأ لحجأ لحجأ لحجأ لحجأ لحجأ لحجأ لحجأ لحجأ لحجأ لحجأ لحجأ لحجأ لحجأ لحجأ لحجأ لحجأ لحجأ لحجأ لحجأ لحجأ لحجأ لحجأ لحجأ لحجأ لحجأ لحجأ لحجأ لحجأ لحجأ لحجأ لحجأ لحجأ لحجأ لحجأ لحجأ لحجأ لحجأ لحجأ لحجأ لحجأ لحجأ لحجأ لحجأ لحجأ لحجأ لحجأ لحجأ لحجأ لحجأ لحجأ لحجأ لحجأ لحجأ لحجأ لحجأ لحجأ لحجأ لحجأ لحجأ لحجأ لحجأ لحجأ لحجأ لحجأ لحجأ لحجأ لحجأ لحجأ لحجأ لحجأ لحجأ لحجأ لحجأ لحجأ لحجأ لحجأ لحجأ لحجأ لحجأ لحجأ لحجأ لحجأ لحجأ لحجأ لحجأ لحجأ لحجأ لحجأ لحجأ لحجأ لحجأ لحجأ لحجأ لحجأ لحجأ لحجأ لحجأ لحجأ لحجأ لحجأ لحجأ لحجأ لحجأ لحجأ لحجأ لحجأ لحجأ لحجأ لحجأ لحجأ لحجأ لحجأ لحجأ لحجأ لحجأ لحجأ لحجأ لحجأ لحجأ لحجأ لحجأ لحجأ لحجأ لحجأ لحجأ لحجأ لحجأ لحجأ لحجأ لحجأ لحجأ لحجأ لحجأ لحجأ لحجأ لحجأ لحجأ لحجأ لحجأ لحجأ لحجأ لحجأ لحجأ لحجأ لحجأ لحجأ لحجأ لحجأ لحجأ لحجأ لحجأ لحجأ لحجأ لحجأ لحجأ لحجأ لحجأ لحجأ لحجأ لحجأ لحجأ لحجأ لحجأ لحجأ لحجأ لحجأ لحجأ لحجأ لحجأ لحجأ لحجأ لحجأ لحجأ لحجأ لحجأ لحجأ لحجأ لحجأ لحجأ لحجأ لحجأ لحجأ لحجأ لحجأ لحجأ لحجأ لحجأ لحجأ لحجأ لحجأ لحجأ لحجأ لحجأ لحجأ لحجأ لحجأ لحجأ لحجأ لحجأ لحجأ لحجأ لحجأ Lajja [n.] body of water, pool when she saw it, she took it to be a deep pool of water, and bared her legs.
lujjiyy [quas-act.part.] (of the sea) tumultuous and deep, turbulent, fathomless or like darkness on a tumultuous sea, topped by wave(s) upon wave(s), above them are clouds.

l–h–d shelf in one side of a grave, to bury on such a shelf; to deviate, to stray from the straight course, deviant; to object to, to contradict, to profane, to violate; place of refuge, to seek refuge. Of this root, three forms occur six times in the Qur’an: يُلْحَدُونَ yulhidūn three times; مُلْتَحَدٍ ilhād once and مُلْتَحَد multahad twice.

يَلْحَدُ yulḥad [imperf. of v. IV ʾalḥada, intrans.] 1 to allude to, to insinuate لسانُ الَّذِي يَلْحَدُونَ إِلَيْهِ أُعْمِجَيْ (16:103) the language of the person they allude to is foreign 2 to distort, to pervert إنَّ الَّذِينَ يَلْحَدُونَ فِيٍّ إِبايَةٍ لَا يَحْفُونَ عَلَيْنَا those who distort Our revelations are not hidden from Us.

ʾilḥād [v. n./n.] profaning, desecrating, violating (22:25) ومنْ يَرْدُ فِيه بِإِلْحَادِ بَلْ and whoever intends to violate it [the Sacred Mosque] with wrongdoing.

مُلْتَحَد multahad [n. of place] place of refuge, sanctuary (72:22) قَلْ إِنِّي لَنْ يَجِرِينَ مِنِ اللَّهِ أَحَدًا وَلَا نَحْنُ أَحَدًا مِنْهُ مُلْتَحَدًا say, ‘No one will protect me from God, and I will not find away from Him any refuge.’

l–h–f outer garment, bedcover, to wrap up; to bestow a favour, to request or ask persistently, to demand urgently. Of this root, only الْحَاف ʾilḥāf occurs once in the Qur’an.

ʾilḥāf [v. n. used adverbially] persistence, importunity تعرُّفُهُمْ بِسَيَامَاهُمْ لَا يَسُلُّونَ النَّاسَ إِلَّا حَافًا (2:273) you will recognise them by their characteristics; they do not beg people persistently.

l–h–q to catch up, to reach, to follow, to go after; pursuit; to attach, to annex. Of this root, two forms occur six times in the Qur’an: يَلْحَقُ yalhaq twice and أَلْحَقُ alḥaq four times.

يَلْحَقُ yalḥaq [imperf. of v. نَحْقَ lāḥiqa trans.] to catch up with, to join up with (3:170) لَمْ يَلْحَقَوا بِهِمْ they have not caught up with
them.

al-ḥaqa [v. IV, trans.] to cause to join, to attach, to unite with
and those who believe and whose descendants follow them in the faith. We cause their descendants to join them.

l–h–m meat; to be fleshy; to cling together; great battle; to patch up; kinship relation; to go after. Of this root, two forms occur 13 times in the Qur’an: لحم laḥm 12 times and لحوم luḥūm once.

lahm [coll. n., pl. لحم luḥūm] flesh (16:14) it is He who subjugated the sea to you that you may eat from it tender flesh; *أكل لحم أخيه (49:12) to speak ill of his brother behind his back [lit. to eat the flesh of his brother].

l–n dialect, language; to err in speaking or reading, to deviate; to speak in code, to allude to, to hint at; tune, to read melodically. Of this root, لحن laḥn occurs once in the Qur’an.

lahn [n./v. n.] deviation, crookedness, twisting (47:30) ولتفرقهم في لحن القول but you will know them by [the] twisting of [their] speech.

l–w–y tree bark; to peel off; to insult, to rebuke; beard, the area where a beard grows. Of this root, only لحيّة liḥyatun occurs once in the Qur’an.

liḥyatun [n.] beard *لا تأخذ بلحايتي (94:20) do not abuse me, do not man-handle me [lit. do not take hold of my beard].

l–d–d the two sides of a valley; to look about in confusion, to be perplexed; to be fierce; to be grim; to be stubborn; to be quarrelsome, to be contentious, to defend; mortal enemy. Of this root, two forms occur each in the Qur’an: لد aladd and لدد ludd.

الله al-āladd [elat.] more/most contentious, stubborn, fierce
ويشهد الله على ما في قلبه و هوَ الله الخصام (2:204) and he calls on God to
witness what is in his heart, when [what is in his heart] is the bitterest of contentions.

لَذَى ludd [pl. of n./quasi-act. part. لَذَى aladd] very contentious, most vicious (in quarrelling) (19:97) and with it you warn a stubbornly contentious people.

لَذَى l–d–n to be soft, to be pliant; to ponder, to tarry, to stay; point in time; location. Of this root, only لَذَى ladun occurs 18 times in the Qur’an.

لَذَى ladun [adverb of place and time (the latter does not seem to occur in the Qur’an)] 1 with, at, in the presence of, close to the source of (18:76) you have put up with enough excuses from me [lit. my side] 2 [in construct with لله God or a pronominal suffix referring to Him] His possession. His bounty فوجدنا عبدًا مَن عبِداً لأَرْحَمْهُ وَحَمَمَهُ مَن لَذَى علما (18:65) and they found one of Our servants—to whom We had granted mercy from Us and whom We had instructed with knowledge from Ourselves.

لَذَى ladā occurs 22 times in the Qur’an and is considered by some philologists to be a variant form of لَذَى ladun (q.v.).

إِذْ اللَّهُ (18:18) لَذَى إذَّ التَّلُوبِ وَمَا كُنتِ (3:44) لَذَى الْمُحَاجِر when hearts are next to the throats 2 with لَذَى (72:28) and you were not with them when they were casting their lots as to which of them should take charge of Mary 3 possession of and He encompassed all that they have.

لَذَى l–dh–dh pleasure, sweetness, to be delicious, to enjoy; speed, to be nimble. Of this root, two forms occur three times in the Qur’an: لَذَى taladhdh once and لَذَى ladhdhatun twice.

لَذَى taladhdh [imperf. of لَذَى ladha, intrans.] to enjoy, to savour, to find enjoyment in, to find pleasing (43:71) in it is all that souls desire and eyes delight in.

لَذَى ladhdhatun [v. n./n. adjectively used] pleasing, delightful,
delicious a cup from a gushing spring will be passed around for them, white, delicious to the drinkers.

لـَزَب l–z–b to be narrow; to be scanty, famine, hardship; to adhere, to stick together; to sting. Of this root, only لـَزَب lāzib occurs once in the Qur’an.

لـَزِبَم l–z–m to cling, to adhere; to accompany; to persist, to force, to impose as a duty, necessity, obligation, compulsory. Of this root, two forms occur five times in the Qur’an: لـَزِمَم lāzīm three times and لـَزِمَ līzām twice.

لـَزِم lāzīm [v. IV. doubly trans.] 1 to fasten or bind to وكل إسْـان لـَزِمَهُ طَارِئًا ـ في غَـنْـفه (17:13) and every human—We have bound his destiny to his neck (or, made him responsible for his deeds) 2 to compel someone to, to assign something as a duty to أَلْنَّكمُوهَا وَأَنْتَمُ لَهَا كَأَرْحَمْ (11:28) shall we compel you to it while you are averse to it?

فَقَدْ كَنَّـبُتمُ فَسُوْفَ كُونُ (25:77) now you have denied [the truth], the [punishment] will be inevitable.

لـَسَـنَ l–s–n tongue, speech, language, message, spokesman; good repute, eloquence. Of this root, two forms occur 25 times in the Qur’an: لـَسَـنَ lisan 15 times and لـَسَـنَهُ lisanāt 10 times.

لـَسَـن lisan [n.; pl. لـَسَـنَاتُ lisanāt] 1 tongue [Prophet] do not move your tongue with it [Qur’anic verses as they are being revealed] in an attempt to hasten [your memorising] it 2 language ومن عَيْانِهِ خُلَقَ السُّمُوَاتُ والأَرْضُ (30:22) and among His wonders are the creation of the heavens and earth, and the diversity of your languages and colours 3 speech وأَخِي هارُوُنُ هُوَ أَفْصَحُ مَنِي لـَسَـنَ (28:34) and my brother Aaron is more eloquent than me in speech 4 repute
and We granted them of Our grace, and bestowed on them high and true renown (or, We gave them a noble tongue of truthfulness).

لَتَلَفِّ يِتَلَفْفِفَ [imperf. of v. V intrans.] to do stealthily, to act carefully, to do discreetly, to do unobtrusively, to act in an easy manner and not cause anyone to become aware of you.

Latīf [intens. act. part.] most benign, most subtle, most discerning

ٌلَتَلَفِّفُ وَلَيْتَلَفْفِفَ وَلَا يُشْعُرُنَّ بِكَّمْ أَحَدًا (18:19)

God is most subtle towards His creatures; He provides for whomsoever He will; He is the Powerful, the Almighty.

لَتَلَفِّفٍ [an attribute of God]. One who encompasses all subtleties, Most Discerning

أَلَا يَعْمَّنَ مِنْ حَلَقِّ وَهُوَ اللَّطِيفُ الْخَبِيرُ (42:19)

would He not know whom He has created?—when He is the Most Subtle, the All-Aware!

أَلَا لِيْلَيْتَلَفْفِفَ [impf., with elided initial لَ of v. V intrans.] to blaze, to burn fiercely

أَفَأَنْتَرْكُمْ نَارًا لَتَلَفْفِفَ (92:14) so I have warned you about a raging Fire.

لَتَلَفِّفٍ [n.] a raging fire

كَلَّا إِنْهَا لَطَلْفٍ (70:15) indeed, it [Hell] is truly a raging fire.

لَتَلَفْفِفٍ [imperf. of v. intrans.] 1 to play, to amuse oneself.

لَتَلَفْفِفٍ [imperf. of v. intrans.] 1 to play, to amuse oneself.
لَعْلَمُ أَرْسِلْهُ مَعَنَّا عَنْ عَدَا يَرْتَعِعُ وَلَعْبٌ (12:11)

وَلَنَّ نَسَأَلُهُمُ الْأْوَلَى إِنَّهُ كَانَ تُحْوَلْنِ (9:65) 

وَلَعْبٌ yet if you question them, they would say, ‘We were just chatting, just jesting’ 3 to engage in the idle passing of time, to play about

وَأَوَلَّمْ أَهْلُ الْقَرْءَةَ أَنْ يَنْأَبِيْهِمْ بَعْدًا ضَحْيَ وَلَعْبٍ do the people of those towns feel secure that Our punishment will not come upon them one morning while they are playing about?

لَعْبٌ laʿīb [v. n./n.] 1 diversion, pastime 2 know that the present life is only play, and a diversion 2 jesting, game (6:70) 3 leave to themselves those who take their religion for a mere game and a diversion 3 mocking, scorning (5:57) those who poke fun at and make light of your religion.

لَعْبِينَ laʿībin [pl. of act. part. لَعْب] 1 jesting, those who jest قالوا أَجَنَّتُنَا بِالْحَقِّ أَنْ أَنتُمْ مِنَ اللَّعْبِينَ (21:55) they asked, ‘Have you brought us the truth or are you from those who jest?’ 2 one who engages in the idle passing of time (21:16) وما خَلَفَ النَّسَمَةَ وَالْأَرْضَ وَمَا بَيْنَهُمَا لَلَّعْبِينَ We did not create the heavens and the earth and everything between them in play.

لَعْلَمُ laʿalla [a sister of particle ʿinna (من أَخوَاتِ إِنْ). (q.v.), composed of لَعْلَمُ l- + ʿalla; it occurs 129 times in the Qurʾan] 1 expressing hope فَاتَّقُوا اللَّهَ يَأْوَلَيْ الْأَلْبَابَ لَعْلَمُ تُفَلِّحُونَ (5:100) be mindful of God, people of discernment, that you may prosper 2 expressing fear or apprehension وَمَا يَتَرِيدُ لَعْلَمُ السَّاعَةَ تُكْرَمُونَ (33:63) how could you know? ! Perhaps the Hour may be near! 3 expressing purpose وَقَالَ افْتَبَأَهُ اجْعَلُوا بِضَاعَتَهُمُ فِي رَحَالِهِمْ لَعْلَمُ يُعْرَفُونَهَا إِذَا أَقْتَلَوْا إِلَى أَهْلِهِمْ he said to his helpers, ‘Put their goods back in their saddlesbags, that they will recognise them (or, the gesture involved in returning them) when they get back to their folk.’

لَعِنُونَ l-جـُــــرَا to drive away, to eject, to reject; to curse, to damn; to torture, imprecation; the devil; scarecrow. Of this root, seven forms occur 41 times in the Qurʾan: لَعِنُونَ laʿana 20 times; لَعِنَ laʿina three times; لَعِنَونَ laʿunon 14 times; لَعِنَةَ laʿnatun 14 times; لَعِنَونَ laʿinun once; مَلْعُونَاتُونَ مَلْعُونَاتُونَ once and مَلْعُونَاتُونَ مَلْعُونَاتُونَ once.
la'ana a [v. trans.] to reject, to curse (29:25) on the Day of Resurrection, you will disown one another and reject one another.

lu'ina [pass. v.] to be rejected, to be cursed (24:23) those who accuse unaware, believing, chaste women are cursed, in this life and the next.

la'n [v. n.] the act of cursing, rejecting (33:68) Lord, give them twice the punishment and curse them with a mighty cursing.

la'natun [n.] curse, rejection (13:25) for them there will be a curse and a dreadful abode.

lā'inūn [pl. of act. part. لعن لعنون] those who curse, reject (2:159) God curses/rejects them, and so will others who curse/reject.

mal'ūnīn [pl. of pass. part. ملعون] accursed, those who are cursed/rejected (33:61) they will be cursed/rejected wherever they are found.

malūnataun [fem. pass. part.] accursed, one who is subjected to cursing/rejection (17:60) as was the cursed tree [mentioned] in the Qur’an.

l–gh–b badly made arrow, weariness, fatigue, weak-minded person; to undertake a task tirelessly; long chase. Of this root, only lughūb occurs twice in the Qur’an.

lughūb [v. n./n.] fatigue, exhaustion, weariness (50:38) We created the heavens, and the earth, and everything between them in six Days, and no weariness touched Us.

l–gh–w to speak, language, dialect, idiom, useless idle talk, chatter, nonsense, outrageous talk; to cancel, void; to digress. Of this root, three forms occur 11 times in the Qur’an: لغواً ilghaw once; لغو laghw nine times and لاغيتابت lāghiyatun once.
ilgāw [imper. of v. laghā intrans.] to speak; to chatter, to utter meaningless sounds

وقال الذين كفروا لا تسمعوا لهذا القرآن (41:26) واللغو فيه the disbelievers say, ‘Do not give ear to this Qur’an; and speak frivolously [while it is being recited].’

لا يواخذكم الله (5:89) لغوا

God does not take you to task for what is unintentional in your oaths 2 vain, idle talk, frivolity (25:72) وإذا مروا باللغو مروا كرامة and when they come across some frivolity, they pass on with dignity 3 intoxication, mind corruption

يتنازعون فيها كأسا لا لغو فيها ولا تأثيم (52:23) in it [the Garden] they exchange cups of wine, in which there is neither intoxication nor a cause of sin.

lāghiyatun [n./fem. act. part. used adjectivally] vain, idle talk, obscenity; (of talk) offensive, idle, frivolous (88:10–11) جنة عالية لا لغو فيها لغوية in a lofty garden in which none will hear a vain [word].

ل-ف-ت l–f–t to turn to one side, to turn back, to look back, to divert; to distract, to dissuade; to twist; to take care; gesture. Of this root, two forms occur three times in the Qur’an: تلفت talfit once and yaltafit twice.

talfit [imperf. of v. lafata, trans.] to distract, to divert, to cause someone to turn away from قالوا أجنبنا للفتت عما وجندا they said, ‘Have you come to turn us away from that [the faith] which we found our fathers upholding?’

yaltafit [imperf. of v. VIII, intrans.] to turn to the side, to look back, to use your household in the dead of night, and let none of you look behind.

ل-ف-ح l–f–h heat of a fire, fire, glare of a fire; to scorch, to burn, to sear, to tan; to strike lightly. Of this root, only تلفح talfah occurs once in the Qu’ran.

talfah [imperf. of v., trans.] to scorch, to burn (23:104) وجوههم النار the Fire will scorch their faces.
l–f–ז to spit out, to emit, to cast out; to enunciate, to utter, to speak, utterance; to expire. Of this root, only yalif occurs once in the Qur’an.

yalif [imperf. of v. trans.] to utter, to enunciate not an utterance does he utter without, there being beside him, an observer at the ready.

l–f–f (of the thighs) to be fleshy; to gather together, to wrap up; large crowd of a mixture of people, thicket of trees; to stutter. Of this root, three forms occur once each in the Qur’an: لَيْفُ alfāf and لَيْفَ لَيْفِ الفُ‍طَلَفَ alfaffa; لَيْفَ لَيْفِ الفُ‍طَلَفَ alfāf and لَيْفَ لَيْفِ الفُ‍طَلَفَ alfaffa [v. VIII, intrans.] to wind around, to join closely together when death overtakes the person [lit. and leg is intertwined with leg].

أَلْفَ alfāf [pl. of luff which is, in turn, pl. of quasi-act. part. لَفَ قُدَّرُ alfāf] intertwined, conflated, thickly interlacing, tangled لَخْرُجَ يَا حَبَّا وَنِبَآتٌ وَجَنَّاتٌ أَلْفَا alfāf (16–15) to bring forth with it grain, plants and gardens of interlacing foliage.

لَيْفَ لَيْفِ الفُ‍طَلَفَ lāfif [quasi-act./pass. part.] diversified crowd, a mixed group فَإِذَا جَاءَ وَعْدُ الآخِرَةِ جَتَنَا بِكَمْ لَيْفَ alfāf (17:104) and when the promise of the Hereafter is fulfilled, We shall bring you [out] as a mixed group.

لَيْفَ وُ لَيْفَ l–f–w to scrape meat off bones; to find; to avoid; to put right; to eliminate. Of this root, only لَفَ قُدَّرُ alfāf occurs three times in the Qur’an.

أَلْفَ [v. IV trans.] to find, rather, we [will] follow what we found our fathers following.

لَقَبُ l–q–b surname, nickname, epithet, designation, title, to call names. Of this root, only لَقَبُ بالألقاب alqāb occurs once in the Qur’an.

أَلْقَابُ لَقَبُ lqab [pl. of n. لَقبَةَ lqaba titles, surnames, epithets, nicknames; derogatory names and do not defame one another, and do not revile one another with derogatory names.
l–q–h seed, semen, pollen, to impregnate, to pollinate, to become pregnant. Of this root, only لَوَاقِيَّ occurs once in the Qur’an.

لَوَاقِيَّ lawāqīh [pl. of act. part. لَاقِيَ لَاقِيَ] pollinating, fertilising وَأَرَسَلْنَا الْرَّيْاحَ لَوَاقِيَّ (15:22) and We send the winds as pollinators.

l–q–t to pick up from the ground, to collect, to glean; a find, a foundling; windfalls. Of this root, مَتَّقَ occurs twice in the Qur’an.

مَتَّقَ مَتَّقُ [v. VIII trans.] to pick up, to take in [only for him] to become for them an enemy and a source of grief.

l–q–f to catch up, to gulp up, to snatch up; to collapse, to crumple. Of this root, مَتِّقَ occurs three times in the Qur’an.

مَتِّقَ مَتِّقَ [imperf. of v. مَتِّفَ laqīfa, trans.] to gulp, to swallow down مَتِّفَ مَثَلَّكَ مَتِّقَ مَا صُنِّعَ (20:69) throw down what is in your right hand; it will swallow up what they have produced.

l–q–m to swallow, to gobble up; morsel, mouthful of food, to hand-feed; to obstruct. Of this root, مَتَّقَ occurs three times in the Qur’an: مَتْمَا مَتْمَا مَتْمَا مَتْمَا مَتْمَا مَتْمَا Mūsā and Luqmān twice.

مَتَّقَ مَتَّقَ [v. VIII. trans.] to gobble up, to swallow up فَمَا مَتْمَا بَيْنَكَ مَتْمَا مَثَلَّهُ وَهُوَ مَلِيمٌ (37:142) so the great fish swallowed him while he was blameworthy.

مَتَّقَ مَتَّقَ Luqmān [proper n.] a man whom the Qur’an describes as someone whom God has endowed with wisdom. He is said to have been a prophet, pious man or man of wisdom وَأَيَّـُ قَالَ (31:13) and when Luqmān counselled his son, ‘My son, do not attribute partners to God’; * مَتَّقَ name of Sura 31, Meccan sura, so-named because of the reference in verses 12–19 to ‘Luqmān’.

l–q–y to meet, to encounter, reunion; to find; to undergo, to
suffer, to experience; to throw, to cast; to give, to receive, to accept; to lie down. Of this root, 16 forms occur 146 times in the Qur’an: لقيّ laqiya 14 times; لقيّ laqqā once; لقيّ tulaqqā five times; يلؤثّ yulāqū three times; القيّ’ alqā 58 times; القيّ’ ulqiya 13 times; لقيّ talaqqā four times; لقيّ’ ilaqāq seven times; لقيّ’ liqāq 24 times; لقيّّ talaqq once; ملقوّ mulaquq seven times; ملقوّ mulqīyāt once and ملقوّ mutalaqqīyān once.

ودَّإذَا لَقَوْا الْذِّينَ عَمِنَّا قَالُوا ُآمَّنْا (2:14)
and when they meet the believers, they say, ‘We believe’ 2 to meet in battle, to battle against (8:45) when you meet a force in battle, stand firm 3 to find (17:13) and We shall bring out for him, on the Day of Resurrection, a record, which he will find spread wide open 4 to reap, to meet with, to come face to face with, to reap the result of one’s deed
فَقَباَةُ (76:11)
but there came after them successors who didn’t keep [lit. wasted] the prayer and followed [their] lusts—so they will meet with evil [for what they have done] 5 to experience (18:62) ُآمَّنْا لْقَيْنَا مِنَ ِسْقْرَنَا
so God protected them from the evil of that Day, and rewarded them with radiance and gladness.

لَقَوْاَ لَقَيْنَا (76:11)
لقيّ laqqā [v. II, doubly trans.] to reward, to give (76:11) ُآمَّنْا للهُ شَرِّ ذَلِكَ الْيَوْمِ وَلَقَآَهُ نَصْرَةً وَسُرُورًا
so God protected them from the evil of that Day, and rewarded them with radiance and gladness.

تَلِقْنِيٓ tulaqqā [pass. imperf. of v. لقيّ laqqā] 1 to be made to receive, to be given (27:6)
وَإِذْ لَقَيْنِيَ الْقُرْآنَ مِنْ لَنْدُ حَكِيمٌ عليَّ and you [Prophet] are given the Qur’an from One who is All-Wise, All-Knowing 2 to be granted (41:35) وما لَقَيْنِي إِلاَّ الْذِّينَ صَبَرُوا وَمَا لَقَيْنِي إِلاَّ دُوَّارُ حَكِيمٍ but none will be granted it save for the steadfast; none will be granted it save for those endowed with great good fortune.

يَلَقُّيٓ yulāqī [imperf. of v. III, trans.] to meet with, to encounter, to come face to face with (70:42) فَدَارُهُمْ يُخْصِصُوا وَيَلَقُّوا حَتَّى يَلَقُّوا يَوْمَ هَمْٓمٖ الْذِّينَ يُؤْتُونَ so leave them to wallow in idle talk and jest, until they come face to face with their promised Day.

ُآمَّنْا alqā [v. IV, trans.] 1 to cast down, to throw down (26:32)
so he cast down his staff and—lo and behold!—it became a snake for everyone to see; * (50:37) listened in, lent an ear to [lit. cast the hearing] 2 to lay down 3 to bestow upon, to shower upon (20:39) and I bestowed upon you love from Me 4 to offer so if they withdraw and do not fight you, and offer you peace; *(75:15) أَفَلَقْتُ عِضْةً فَإِذَا هِيَ ضِعْبٌ مِّينٌ أَفَلَقْتُ عِضْةً فَإِذَا هِيَ ضِعْبٌ مِّينٌ so if they withdraw and do not fight you, and offer you peace; * (75:15) أَفَلَقْتُ عِضْةً فَإِذَا هِيَ ضِعْبٌ مِّينٌ أَفَلَقْتُ عِضْةً فَإِذَا هِيَ ضِعْبٌ مِّينٌ 3 to hurl into, to cast into (50:24) أَفَلَقْتُ عِضْةً فَإِذَا هِيَ ضِعْبٌ مِّينٌ أَفَلَقْتُ عِضْةً فَإِذَا هِيَ ضِعْبٌ مِّينٌ hurl every obstinate disbeliever into Hell 7 to instigate, to foment, to sow (5:64) أَفَلَقْتُ عِضْةً فَإِذَا هِيَ ضِعْبٌ مِّينٌ أَفَلَقْتُ عِضْةً فَإِذَا هِيَ ضِعْبٌ مِّينٌ 7 to bring forth, to cast out (84:3-4) أَفَلَقْتُ عِضْةً فَإِذَا هِيَ ضِعْبٌ مِّينٌ أَفَلَقْتُ عِضْةً فَإِذَا هِيَ ضِعْبٌ مِّينٌ when the earth is stretched out, and casts forth what is in it and empties itself 9 to charge with, to entrust with (73:5) أَفَلَقْتُ عِضْةً فَإِذَا هِيَ ضِعْبٌ مِّينٌ أَفَلَقْتُ عِضْةً فَإِذَا هِيَ ضِعْبٌ مِّينٌ 10 to convey, to communicate (4:171) أَفَلَقْتُ عِضْةً فَإِذَا هِيَ ضِعْبٌ مِّينٌ أَفَلَقْتُ عِضْةً فَإِذَا هِيَ ضِعْبٌ مِّينٌ the Messiah, Jesus, son of Mary, was only a messenger of God, and His word, [that] He conveyed to Mary 11 to retort (16:86) أَفَلَقْتُ عِضْةً فَإِذَا هِيَ ضِعْبٌ مِّينٌ أَفَلَقْتُ عِضْةً فَإِذَا هِيَ ضِعْبٌ مِّينٌ when the idolaters see their partners whom they ascribed to God they will say, ‘Our Lord these are the partners we used to invoke besides You,’ but the partners will retort, ‘Indeed, you are liars.’
talaqqā [v. V, trans.] 1 to receive
then Adam received words from his Lord 2 to meet, to welcome
and the angels will welcome them [saying,] ‘This is your Day, the one you were promised!’

‘iltaqū [v. VIII, intrans.] to come face to face with one another, to meet one another (8:44) and [remember] when He showed them to you, when you came face to face, as few in your eyes.

lāqī [act. part.] one who finds something, one who meets with someone
فَمَنْ كَانَ يَرْجُو لَقَاءَ رَبِّهِ (18:110) so whoever hopes of meeting his Lord.

tilqā’ [v. n. used adverbially] towards, towards the people of the Fire; *of my own accord.
إِذَا اسْتَمِلَّوهُمْ إِذَّ الْقُبُولُ فِي أَعْيَنِكُمْ قَلِيلًا (7:47) and when their sights are directed towards the people of the Fire; *of my own accord.

الْبَيْنَةُ يَوْمُ (40:15) to warn of the Day of Encounter.

mulāqī [act. part.] one who meets, meets with
ما يُظْنُونَ أَنْ هُمْ مَلَأَوْ رَبِّهِ those who believe [also interpreted as: who expect] that they will meet their Lord.

mulqī [act. part.; fem. pl. mutlāqīt] 1 one who casts or throws something down
فَأَلَّهَا يَامُوسِى إِبَّانَا أَنْ نَذَّنَّ الْمُلْقِينَ (7:115) so they said, ‘Moses, either you throw first or we will be the ones to throw’ 2 one who brings down, one who delivers
فَالْمُلَقِّينَ ذَكَرَانَ غَيْرُ أَنْ دَرَأُوا (77:5–6) and those delivering a message that excuses or warns!

mutalaqqī [act. part.] one receiving, receiver, receptor, recording angel
إِذْ يَتَلَقَّى المَلْقِيَّانِ عَنْ الْيَمِينِ وَعَنْ الشَّمْسِ قَعَدًا (50:17) when the two receivers receive [him], one seated on the left and the
`lākin [rectifying particle (حرف إستترآك) occurring some 65 times in the Qur’an] but, yet, nevertheless, rather (43:76) وَمَا طَلِمْتُمْ هُمُ الطَّالِمُونَ We never wronged them; rather, they were the ones who were the wrongdoers.

`lākinna [rectifying particle (حرف إستترآك) one of the sisters of `inna (من أخوات إن), (q.v.), occurring some 65 times in the Qur’an. The use of lākinna, rather than lākin, (q.v.) lends emphasis to the context] but in fact, on the contrary (2:102) وَمَا كَفُرَ سُلْطَامٌ وَلَكُنْ (2:102) not that Solomon himself was a disbeliever; it is the devils who, in fact, were disbelievers.

`lam [negative particle (حرف نفي) occurring some 346 times in the Qur’an. It precedes an imperfect, in the jussive (مَحْرُوم); the time reference of the whole is similar to that of the perfect] did not لَمْ يَبْدِ وَلَمْ يُولِدْ (3:112) He did not father nor was He fathered.

`l-m-h to glance, to notice, to look furtively, twinkle, to look askance; looks, features; glow of light. Of this root, only لُمَحَ lummah occurs twice in the Qur’an.

Lummah [v. n.] the act of twinkling, glancing, blinking (16:77) وَمَا أَمَّرَ السَّاعَةُ إِلَّا كَلَّمَحَ الْبَصُرِّ أوْ هَوَّ أَرْقَبَ the matter of the [coming of] the Hour of Judgement is but like the blink of an eye, or [even] faster.

L-m-z to nudge; to poke fun at, to defame, to speak ill of someone, to slander, a slanderer. Of this root, two forms occur four times in the Qur’an: لُمَزْ َلَمْ يَلْمِزُ yalmiz three times and لُمَزَّ lumazatun once.

Yalmiz [imperf. v., trans.] to slander, to defame, to speak ill, to find faults with (9:58) وَمِنْ يَلْمِزْكُ في الصدَّاقَاتِ among them are some who speak ill of you [Prophet] regarding [the distribution of] alms.

Lumazatun [intens. masc./fem. quasi-act. part.] one who
slanders, backbites or defames frequently or strongly  

وَيَلُّ (104:1)  

لَكِلْ هُمْزَةٌ لَّمُرَّةٌ woe to every backbiting slanderer.

لُمَسَّ l–m–s to touch, to probe; to look for, to request; to become aware; to be in contact with, to have sexual intercourse. Of this root, three forms occur five times in the Qur’an:  

لَمَسْ lamasā twice;  

لَمَسْ lamasā twice and  

’رَتِيمِسِّلَّ iltamisū once.

وَلَوْ نَزَّلْنَا عَلَيْكَ كَتَابًا فِي (6:7)  

قَرْطَاسَ قَلَمُسُوهُ بَيْنَ يَدَيْهِمْ even if We had sent down to you actual writing inscribed on parchment, and they had touched it with their own hands  

وَأَنَا لَمُسْتِمَ السَّمَاءَ فَجَزَََءْتُهَا (72:8)  

وَثُلُبَتُ حَرْسًا شَدِيدًا وَشَهِيَا and we probed heaven, but found it had been filled with strong guards and meteors.

لَا مَسَّ lāmasā [v. III, trans.] to come into contact with *(4:43)  

لَمْ تُسَمَّى النَّسَاءُ you have [come into contact] had sexual intercourse with women.

’رَتِيمِسِّلَّ iltamis [imper. of v. VIII, trans.] seek, search for, go in quest of  

أَرَجَعُوا وَرَأَوُا فَأَلْتَمْسَوْا نُورًا (57:13)  

go back and look for a light.

لُمُّ l–m–m to gather, to put together, to reunite; group; small faults, mistakes; to visit sporadically; calamity; lock of hair. Of this root, two words occur once each in the Qur’an:  

لَمْمًَ lammā and  

لَمْمَ lammā [v. n. used adjectivally] exhaustive, excessive, extreme  

وَأَكْثَرُونَ النَّفَرَ أَكْثَرًا لَّمَمًَ and you devour the inheritance [of the orphans] with excessive greed.

لَمْمَ lammam [coll. n.] occasional/unwittingly committed lesser mistakes  

الْدُّنْيَا يَجُتِبُونَ كَبَارَ الإِنْتَمَ وَالْفَوَاحَشِ إِلَّا الْلَّمْمُ (53:32)  

those who avoid grave sins and foul acts, except for the occasional peccadillo.

لَمْمَ lammā particle occurring some 164 times in the Qur’an and functioning as I negative particle (أَنَا نَفْيٌ preceding an imperf. v. in the jussive (مَجْرَمُ) has not yet  

قَالَتُ الأَعْزَابُ عَامْنَةَ قَلْ لَمْ تَمْسَوْا (49:14)  

سَيْدَةَ  

لوٍّ
We believe.’ [You, Prophet,] say, ‘You do not believe, rather say, ‘We have submitted’—as faith has not yet entered your hearts’ II exceptive particle  وإنَّ كلاًّ لَّمَا لوَقَّعَتْهُمُ رَبُّكَ (11:111) أَدَاءَ أَسْتَنْتَطَاءَ أَعْمَالَهُمْ none of them [will be left] but your Lord will recompense them for their deeds. The other place in which this type of lammā also occurs in the Qur’an is in the popular reading of verse (86:4) أنَّ كُلُّ نَفْسٍ لَّمَا عَلِيَّاً حَافِظَ there is not a soul but a keeper guards over it, (in the less popular reading lammā is rendered as lamā and is analysed as consisting of emphatic la + emphatic mà) III quasi-conditional particle (عَامَلَةُ عَمَلِ الْشَّرْطِيَّة) when joining two clauses, the first of which is always verbal and begins with a perfect verb, while the second may be: 1 a similarly structured verbal clause (فَلَمَّا نَجَاهمُ إِلَى الْبَرِّ أُعْرَضَتْهُمْ (17:67) but when He brings you safe to land you turn away 2 a verbal clause whose verb is in the imperfect, the only example of which, in the Qur’anic text, is in verse (فَلَمَّا ذَهَبَ عَنِ إِبْرَاهِيمِ الرَّوْحُ وَجَاجَتْ النِّبَّاتُ يُجَادِلُنَا فِى فَوْمٍ لَوْطٍ (11:74) and when the fear left Abraham and the good news came to him, he began to plead with Us for Lot’s people 3 a nominal clause beginning with connective (فَهَا- (ق.ث.م.ح.) مُقَتَصِبًا but, when He delivers them safely to land, some of them waver [also interpreted as to give the opposite meaning: some of them stay firm in their faith] 4 a nominal clause connected with ‘idhā of sudden occurrence (فَلَمَّا نَجَاهمُ إِلَى الْبَرِّ (29:65) إِذَا الفَجَائِيَّةُ but when He delivers them safely back to land, lo and behold!, they ascribe partners to Him.

لَنَّ lan a future tense negative particle (إِدَّةَ نَفِيِّ لِلْمُسْتَقَبِلُ) ‘will not ever’, ‘indeed, will not’, occurring 106 times in the Qur’an and negating the imperfect. It is disputable amongst the grammarians whether it is ‘for emphasising negation’ (تَتَأكِيدُ النَّفِيِّ), in contradistinction to là (ل) which also negates the imperfect but does not lend emphasis to it, as all grammarians agree. The context in the following verse however implies emphasis (قُلُوا لَنَّ نَذْرَخُ عَلَيْهِ (20:91) عَاكِفِينَ حَتَّى يَرْجِعُ إِلِيَّا مَوْسِي they said, ‘We will never give up our devotion to it [him, the calf] until Moses returns to us.’
لـُهُب $l–h–b$ tongue of fire, flame, to blaze; radiance; to be extremely hungry, thirst. Of this root، لـُهُب $lahab$ occurs twice and لـُهُب $'abī lahāb$ once in the Qur’an.

ستَّلَّى نُارًا ذَاتٍ (111:3) لـُهُب
he will burn in the flaming Fire.

أَبِي لـُهُب $'abī lahāb$ [nickname] (an attribute of أَبِدُلْعُزُّا، one of Prophet Muḥammad’s uncles’ who used to abuse him) the one with the fiery temper, the one worthy of going to Hell (111:1) تَبَتَّلَ يَدًا أَبِي لـُهُب وَتَبَتَّلَ may the hands of أَبِي Lahāb be paralysed!– may he come to ruin [too]; * أَبِي لـُهُب $Abī Lahāb$ name of Sura 111, Meccan sura, so-named because of the reference in verse 1 to أَبِدُلْعُزُّ. Also called أَبِدُلْعُزُّ (see مَسْدَةً $t−b−t$) and أَبِدُلْعُزُّ (see مَسْدَةً $m−s−d$).

لـُهُث $l–h–th$ the physical sensation of thirst, panting with thirst, panting; to loll the tongue; fatigue. Of this root, only لـُهُث $yalḥāth$ occurs twice in the Qur’an.

يَلْحَثَ $yalḥāth$ [imperf. v., intrans.] to pant with thirst, to hang one’s tongue out, panting فَمَتْلَهُ كَمَتْلُ الكَلْبِ إِنْ تَحْمَلُ عَلَيْهِ يَلْحَثُ أَوْ (7:176) فَمَتْلَهُ كَمَتْلُ الكَلْبِ إِنْ تَحْمَلُ عَلَيْهِ يَلْحَثُ أَوْ so his likeness is that of a dog: attack him, and he pants [with his tongue out]; leave him alone, and he pants [with his tongue out].

لـُهُم $l–h–m$ gulping, glutton; inspiration, to inspire; notable person; fast horse; vast army. Of this root, only لـُهُم $'alḥama$ occurs once in the Qur’an.

أَلْهَمَ $'alḥama$ [v. IV, doubly trans.] to instil something into, to inspire فَأَلْهَمَهَا فُجُورَهَا وَتَفْرَّهَا (8:91:8) so He instilled it [the capacity for] its lewdness (or, rebellion) and its piety.

لـُهُوَ $l–h–w$ amusement, distraction, diversion, pastime, time-wasting, to amuse oneself, to have fun, to distract; to turn one’s attention to; mouthful; uvula, gullet. Of this root, four forms occur 16 times in the Qur’an: أَلْهُوَ $'alhā four times; لـُهُوَ $talḥāhā$ once; لـُهُوَ $lahw$ 10 times and لـُهُوَ $lāhiyatun$ once.
alhā [v. IV, trans.] to divert, to distract men whom neither goods nor trading divert from the remembrance of God.

talalhā [imperf. (with elided prefix ta-) of v. V, intrans. with prep. ʿan] to be distracted or diverted away from, to occupy oneself away from. And what of them who seek profit and neglect the remembrance of God as for the one who has come to you full of eagerness and awe, you allow yourself to be distracted from him.

lahw [v. n.; n.] 1 diversion, distraction the life of this world is nothing but distraction and amusement 2 amusement, sport yet whenever they see [a chance for] trade or amusement they scatter towards it, and leave you [Prophet] standing [alone] 3 a plaything, a pastime, an idle talk, distracting tales.

lāhiyatun [fem. act. part.] preoccupied, distracted; jesting whenever any fresh revelation comes to them from their Lord, they listen to it while they play with frivolous hearts.

lāta (see alphabetically).

alatnāhum (see ʿalā/ʿālī/lī/tī ʿalī/lī/tī).

yalitkum (see ʿalā/ʿālī/lī/tī ʿalī/lī/tī).

law particle occurring some 201 times in the Qur’an and functioning as 1 conditional particle of prevention it introduces hypothetical clauses like ‘had x been possible y would, or would not, have taken place’ 2 conditional particle with future reference ‘if’ and let those who, if they left behind them
offspring unable to fend for themselves, would fear for them—let them fear [being unfair to other people’s orphaned children] 3 infinitive forming particle (حرف مصدره), similar to أن `an (q.v.). It is usually preceded with the verb يَدْعُو and followed by a verb ‘... to ...’ you’d atakhir لَأَفْسَنْ (2:96) each of them wishes if only he were to be granted longevity for a thousand years 4 optative (or wish) particle (حرف للتمييز) ‘if only ...!’ as in (26:102) فَلَوْ أَنلَّا كَرَهْتُم 1 would that there were for us a return [to our former state]: we would be true believers! 5 (disputed by some grammarians) a particle of paucity or rarity (حرف تقليل), ‘even if ...’, as in (135:4) كُونَا قَوْمٌ يَسْتَعْدَنِينَ بِالْفُضُّ شهادَةُ الله وَلَنُعْلَى أَنْسَكَمْ أَوِ الْوَلِدَاتِ and the females uphold justice and bear witness for God, even if it is against yourselves, your parents and your [other] relatives.

اللَّاتِ `allātayn [proper n. occurring once in the Qur’an] `allāt, a female idol which, alongside Manāt and `al-`uzzā, was regarded by the pre-Islamic pagan Arabs as God’s daughters (21–19:53:19) أَفْرَأَيْتَمُ اللَّاتَنَّ will you [disbelievers] consider [the case of] `allāt and `al-`uzzā and that one, Manāt, the third? Are you to have the male and He the female?

لَوْح l–w–ḥ shoulder blade, board, a slap; to be emaciated; to be tanned, to be scorched black, to be thirsty; to glitter, to appear from a distance; to wave, to brandish; to insinuate; a glance, a blink; to whip. Of this root, three forms occur six times in the Qur’an: لَوْح lawḥ once; أَلْوَاحُ `alwāḥ four times and lawwāḥatun once.

َلوْح lawḥ [n. pl. `alwāḥ] 1 board, plank and We carried him along on a boat [lit. a thing of planks and nails] 2 slate, tablet and We inscribed for him in the Tablets; *لَوْح مَخْفُوظ a Protected, or Guarded Tablet. Some commentators take this to literally mean an actual Heavenly tablet eternally kept, while others take it to signify the promise that the text of the Qur’an will be forever protected, as stated in verse (15:9) إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرُ وَإِنَّا لَهُ أَحْفَاطُونَ it is We who have sent down the Remembrance, and We, Ourselves, will guard it.
lawwâhatun [intens. act. part.] scorching, burning, darkening the colour (74:29) *scorching the skin/flesh of humans.*

لَوَّاحَةُ لِلسَّمَرُ l–w–dh to take refuge, to resort to, to keep close to, fortress; to evade, to move furtively; to approximate. Of this root, only لَوَّاحَةٌ liwâdhan occurs once in the Qur’an.

لَوَّاحَةً liwâdhan [v. n. of v. III. لَوَّدَ lâwadha, used adverbially] furtively, stealthily, surreptitiously (24:63) *God may take to task [know] those of you who steal away surreptitiously.*

لَوَّئُ لَوَّئٍ l–w–t to coat with mud, to stick; to hide; to claim; to be affectionate towards someone; raiment, food, assortment, usury. The proper noun لَوَّئُ لَوَّئَ Lût is considered by the grammarians as foreign (أَعْجَمَى), although the philologists derive it from this root, of which only لَوَّئُ Lût occurs 27 times in the Qur’an.

لَوَّئُ Lût [proper n.] Lot, a prophet sent to a people who lived near the Dead Sea and who practised sodomy (Gen. XXXII) *وَلَوَّأَتْ إِنْ قَالَ لَقُومُهُ أَنتُونَ الْفَاحْشَاءَ وَأَنتُمْ تَبَيَّنُونَ (27:54)* and [also We saved] Lot when he said to his people, ‘How can you commit this abomination with your eyes wide open?’

The Qur’an speaks of Lot as a prophet who was sent to his people to warn them against the evil of sodomy. The text records him for rebuking them for shunning the company of women and lusting after men, an abomination never practised in communities before theirs. When it became apparent that they were beyond convincing and they conspired to banish him and his household from their city, God sent messengers from Heaven who turned their dwellings upside down and caused a shower of stones to rain over them. Only Lot and his household, with the exception of his wife, were saved (cf. 7:80–4; 11:74–83; 27:54–8).

لَا lawlâ particle occurring some 75 times in the Qur’an and functioning as 1 a conditional particle of prevention (حَرَفُ شَرْطٍ لِلَّامْسَاط) it introduces hypothetical clauses like ‘had x been
possible you would, or would not, have taken place’ (34:31).
لَا أُلْهَ مُّؤْمِنٍ ٍ[2] had it not been for you, we would certainly have been believers 2 an interjection particle of suggesting and urging (حرف نفي) لَوْلاَ كَانَتْ قَرْيَةٌ مَأْمُونَةٌ (27:46) عَرَضٌ وَتَحْضِيضٍ. 3 won’t you? 3 also said by some commentators to function as a negative particle (حرف نفي), in contexts also allowing the possibility of it being urging if only a single town had believed and benefited from its belief! 4 invocative ربِّي لَمْ كَتَبْنَا الْقُطَالَ لَوْلاَ أَخَرَّتْنَا (4:77) ٍ[2] to our Lord, why have You ordained fighting for us? If only You would defer us to a near term!

لَا أُلْهَ مُّؤْمِنٍ ٍ[2] to blame, to censure, to rebuke, to be deserving of blame; to linger; need; hardship; person, silhouette. Of this root, eight forms occur 14 times in the Qur’an: لمَّا lâma three times; يَتَلَوَّمُون tagsawāmūn once; لوْمَةٌ lawmatun eight times; لمَّا lâ’im once; لوْمَةٌ lawwâmatun once; مَلَومُ malûm three times; مَلَومٍ مُّؤْمِنٍ مُّؤْمِنَةٌ malûmûn twice and مُّؤْمِنٍ مُّؤْمِنَةٌ mulûmûn twice.

لَمَّا lâma u [v. trans.] to censure, to blame, to scold, to rebuke قالَتْ فَذَلِكَ الَّذِي لَمْ تَسْتَنْيَ فيه (12:32) she said, ‘That is the one you blamed me for.’

يَتَلَوَّمُون tagsawāmūn [imperf. v. VI, intrans.] to exchange blame, to reproach one another (68:30) فَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَلَوَّمُون and then they turned to each other in mutual reproach.

لَوْمَةٌ lawmatun [v. n., of instance] censure, reproof, rebuke ولا يُخَافُونَ لوْمَةٌ لَادِم (5:54) and they do not fear the blame of any who may blame.

لَمَّا lâ’im [act. part.] one who censures, reproves, rebukes ولا يُخَافُونَ لوْمَةٌ لَادِم (5:54) and they do not fear the blame of any who may blame.

لَوْمَةٌ lawwâmatun [intens. fem. quasi-act. part.] one given to censuring, reproaching, rebuking, blaming ولا أُقْسِمُ بِالْقُسْم (75:2) and I do [lit. I do not] swear by the ever self-reproaching soul.

Wala tajjul mu'allah ila ba‘adh faqti fī jihām malūmā dāhumūra (17:39) do not set up another deity beside God, or you will be thrown into Hell, blamed, cast out.

Mulīm [quasi-act. part.] deserving of blame, censure, rebuke. 

Faqti māta‘ alhūr wa-hu malīm (37:142) so the great fish swallowed him while he was blameworthy.

Lawmā particle of suggesting and urging (حَرْفَ عَرَضٍ وَتَحْضِيضٍ). occurring once in the Qur‘an. It is also said to be similar in all respects to Lawlā (q.v.) Lawmā, (q.v.) isn’t it? why don’t you bring us the angels, if you are one of those telling the truth?’

L–w–n colour, to colour; types, species; to be changeable, to be capricious; to be hypocritical. Of this root, two words occur nine times in the Qur’an: Lawn twice and Alawn ‘alwān seven times.

Lawn [n. pl. Alawn ‘alwān] 1 colour (30:22) and of His wonders is the creation of the heavens and the earth, and the diversity of your languages and colours 2 species, types (16:13) What must you not do? a salāk and what He has multiplied for you in the earth of diverse species/hues.

L–w–y to twist, to intertwine, to bend, to coil up; to tarry; to wither away; to dispute hotly; banner. Of this root, three forms occur five times in the Qur’an: Yalwūna three times; yalwān once and layy once.

Yalwūna [imperf. of v. Lawn, trans.] 1 to twist, (4:135) and If you twist or neglect [justice], God is fully aware of what you do; *3:78 they distort and pervert the Book [lit. they twist the Book with their tongues] 2 to turn, to bend *3:153 you do not turn to anyone, you do not pay heed to anyone, you are not concerned for anyone, being in a state of disarray or panic.
lawwaw [v. II, trans.] to twist several times, to cause to be crooked *لَوْأَ تُؤْسِهُمْ (63:5) they resisted, they showed disdain [lit. they twisted their heads].

layy [v. n. used adverbially] twisting *لَيْنَى بَلْسَنُهُمْ (4:46) distorting with their tongues, distorting the words.

l–y–l

lātā (see alphabetically).

allāta (see alphabetically).
alatnāhum (see لَيْنَى التَّنَا هُمْ.
yalitkum (see لَيْنَى التَّنَا هُمْ.

layta (or wishing) particle (حَرَفَ التَّنَا هُمْ), generally relating to something impossible, a sister of particle ُعَنَّا (q.v.), occurring 14 times in the Qur’an. Like ُعَنَّا (عَنَّا), layta (لى) governs a nominal sentence of which the subject is in the accusative case and the predicate in the nominative, ‘would that …!’, ‘I wish that …!’ ‘if only …!’ لَيْنَى لَمْ أَحْدَثَ فَلا تَخْرِيجَا (25:28) if only I had not taken so-and-so for a friend! لَيْنَى is often preceded with يَأَلَّيْنَى لَيْنَى يَا فِي أَنْخَرِ الْجَنَّةَ قَالَ بَالْيَٰتُ (36:26) قَوْمِي يَعْلَمُونَ it was said, ‘Enter the Garden,’ and he said, ‘Would that my people knew!’

laysa a word denoting negation, ‘not’, and occurring 89 times in the Qur’an. Grammarians describe it as a conjugable verb, occurring only in the perfect, and classify it amongst the sisters of ُعَنَّا (عَنَّا) (q.v.), all of which govern a nominal sentence with the subject in the nominative case and the predicate in the accusative ُعَسَوْا سَوَاء (3:113) they are not equal. Preposition لَيْنَى is often prefixed to the predicate of laysa (لَيْنَى) for particular emphasis لَيْنَى هَذَا بِالْحَقِّ (6:30) is this not very real/true?

l–y–l night, night-time, one night, to enter night-time. Of this root, four forms occur 92 times in the Qur’an: لَيْلُ 74 times; لَيْلَتُونَ five times and لَيْلَةُ. لَيْلَةُ nine times and لَيْلَتُونَ
four times.

الليلُ `al-layl [n.] 1 night as opposed to day (41:37) 
وقلما جَنَّ عَلَيْهِ اللَّيْلُ رَآَى (6:76) 
when the night grew dark above him he saw a star 3 span of 
الليلِ فَمُ اللَّيْلِ إِلَّا قَليلاً (73:2) keep vigil throughout the night, all but a small part of it.

layl [n. used adverbially] by night (17:1) 
ملَّى اللَّيْلِ عَلَى نَعْمَتِهِ (62:1) 
الليل اللَّيْلِ 2 the darkness of night (6:76) 
I called my people [night and day] continuously, all the time; *layl name of Sura 92, Meccan sura, 
so-named because of the reference in verse 1 to the ‘Night’.

laylatun [fem. n., pl. layl] a night (44:3) 
إِنِّي ذَكَّرتُ لَهُ نَارًا (97:1) We have sent it down on a blessed night!, *laylatun`al-qadr (89:2) laylān `ashr [ten nights]. 
Opinions differ as to the meaning of this: the last ten days of the month of 
 رمضان ِ رَمَضان (الليلة القدر) laylatu’l-qadr (q.v.), 
may fall, the first ten days of the month of 
المحرم (الليلة الجمع) during which the pilgrimage takes place, or the first ten days of the month of 
المحرم `al-Muharram, which is the first month in the 
Islamic calendar.

ḻ y̱ n ḻ y̱ n to be soft, to be tender, to be mild; to be amiable, to be 
لَا يَنْفِرسُوا فِي لَيْتَهَا (39:23) to be fluent, ease of living; 
لَتَنْفِرسُوا فِي لَيْتَهَا (39:23) kind of palm tree. Of this root, four forms occur five times in the 
لَا يَنْفِرسُوا فِي لَيْتَهَا (39:23) Qur’an: َلَنَأَلَّا ثَمَّ لَمْ تَلْبِينَ جَلُوْذَهُمْ وَقُلُوبَهُمْ إِلَى ذِكَرِ اللَّهِ (39:23) then their skins and their 
لَا يَنْفِرسُوا فِي لَيْتَهَا (39:23) hearts soften to the words of God.

َالَّا ثَمَّ لَمْ تَلْبِينَ جَلُوْذَهُمْ وَقُلُوبَهُمْ إِلَى ذِكَرِ اللَّهِ (39:23) ُتَأَلَّمُوا فِي ضَرْرٍ (34:10) and We softened for him iron.

laytin [n.] palm tree 
لَنَأَلَّا ثَمَّ لَمْ تَلْبِينَ جَلُوْذَهُمْ وَقُلُوبَهُمْ إِلَى ذِكَرِ اللَّهِ (39:23) ُتَأَلَّمُوا فِي ضَرْرٍ (34:10) whatever palm trees you have cut down or left 
standing on their trunks—[was done] by God’s leave.
لَيُنَ layin [quasi-act. part.] soft, pliable; gentle, kind (20:44)
فَقُولًا لَهُ قَوْلًا لَيَنًا so speak to him a gentle word.
M/mīm

'al-mīm the twenty-fourth letter of the alphabet; it represents a bi-labial nasal sound.

mā a word occurring some 2582 times in the Qur’an and functioning as: I a nominal; it may be: 1 relative noun for non-rational beings (اسم موصول لغير العاقل) ‘what’, ‘that’, ‘which’ مَا عِنْدَكُمْ يَنْفَعُ وَمَا عِنْدَ اللَّهِ يَبْقَى (16:96) that which is with you runs out, but what is with God endures. In certain instances, such as harmony with a preceding contrasting statement, it is used for rationally (للعقل) for example, the referring to God with mā in وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبَدْ (109:3) لا أعبد (2:109) I do not worship what you worship 2 interrogative noun for non-rational beings (اسم استِفهام لغير العاقل) ‘what?’, ‘which?’ وَمَا رَبُّ الْعَالَمِينَ (26:23) what is ‘the Lord of the Worlds’? When interrogative mā is preceded by a preposition its long vowel /lā/ is shortened, resulting in the omission of the letter /l/ ’alif (except in the cases when it is combined with demonstrative ذَا (dhā), as in (78:1) what are they contesting?; and (79:43) where are you [you are far away] from knowing it [its timing] (or, of what are they asking you? You [Prophet] are one of its portents); * مَا لِكَ ‘what is wrong (or, ‘so wrong’) with you (or, … wrong with you that …)?’ (12:11) ما لي لا أرى الالدح (27:20) what is so troubling you that you don’t trust us with Joseph?; [what is it with me] how is it that I do not see the hoopoe?
Interrogative mā is often followed with demonstrative َذاَ dhā for particularising purposes, in which case, grammarians argue, they may be considered as either a single cohesive interrogative unit or two separate entities (2:219) and they ask you what they should give [as alms]?, say, ['Give of what is spare' 3 conditional (شريطيّة), also for non-rational beings, ‘whatever’, ‘whichever’ (2:106)  
ما يَنْسَمُ مِنْ خَبِيرٍ أَوْ يَنْسِمُهَا مِنْ تُحِبُّهَا  
أَوْ مَلَّهَا  
whatsoever revelation We abrogate or erase from memory. We replace with a better or similar one 4 exclamation (تَمْحُبِّيَة), always followed with a form IV perfect verb, ‘what!’ (80:17)  
قُلْ:  
إِنَّ اللَّهَ لَا يَضُرِّبِ مَثْلًا مَثِلًا  
God does not shy from drawing any comparison 2 a particle; it may be: 1 infinitive-forming conjunctive (مصريّة)  
فَاتَلَّتْ عَلَى الْذِّينَ ظَلَّلُوا  
so we sent down upon the wrongdoers an affliction from heaven for their having persisted in disobedience; (64:16)  
فَاتَقَلَّلَ اللَّهُ مَا اسْتَطَعَتُم  
so, be mindful of God to the extent of your being able (i.e., to your utmost ability) 2 infinitive-forming temporal conjunction (مصريّة طرقيّة)  
‘while’, ‘so long as’  
وَأُصِبَّنَا بِالصَّلَاةِ وَالزَّكَاةِ مَا دُمْتُ حَيًّا  
as God has enjoined me with praying and giving alms so long as I live 3 the so-called ‘redundant’ َلامَ (لام الزائدة), used for emphatic purposes and occurring between units which ordinarily are inseparable, such as: a) between a preposition and a following noun (هُوَ الْجَارُ)  
فِيْمَا رَحْمَةٌ مِنَ اللَّهِ لَنْتُ لَهُمْ (3:159)  
it is by a very act of mercy from God that you softened up for them b) between the two terms of a construct (الْمُضَافُ والمُضَافَ الْاَيْهُ)  
أَيْمَا الْأَجَلِينَ فَلَا ضَرَرُّ (22:28)  
عُذَّرْنَ عَلَى  
whichever of the two terms I fulfil, let there be no reproach to me c) between a conditional particle and the protasis, the following verb (وَمَا ذَا تَنْفَقُونَ إِلَّا لِبَعْدَ وَجَهَةِ اللَّهِ)  
فَإِذَا تَرَى مِنَ الْبَشَّرِ (19:26)  
أَكَذَّبَ  
if you do see any mortal, then you [should] say: 'I have vowed to the Lord of Mercy a fast' 4 negative particle (ناقفيّة), negating either a nominal sentence, in the same way as  
لَيْسَ (12:31)  
thi  
and you  
this is not a human being, or a verbal one  
and you
shall not give but as seeking the face of God. The predicate of the sentence negated with mā, like that negated with laysa, is often preceded with the so-called ‘redundant’ prep. ِٰ for emphasis (2:8) ٰ وما ِ هم يسخرون when they are in no way believing. Some grammarians are of the opinion that when preceded with negative mā an imperfect verb denotes the present, whereas it denotes the future when preceded with negative لا. However, in the following two parallel verses the imperfect in each seems to denote the present with both particles, the mā and the lā (2:8) ٰ يخاطرون لله والذين أمنوا وما يخاطرون إلا أنفسهم وما يسخرون they try to beguile God and those who believe but they only beguile themselves although they do not perceive [the reality of what they do]; (2:12) ٰ لا إنهم هم المفسدون ِ indeed, they are the corrupting ones although they do not perceive [the reality of what they do].

مَارُوت Mārūt [proper name, occurring once in the Qur’ān] according to the majority of commentators, Mārūt, together with هاروت Hārūt, were either two rebellious angels or two mischievous kings who practised sorcery in Babylon (2:102) ٰ ولكن الشياطين كفروا يغلمون الناس السحر وما أنزل على الملكين بنبل هاروت وماروت but it was the devil who disobeyed, teaching people witchcraft and what was revealed in Babylon to the two angels (variant reading ملكين malikayn ‘two kings’) Hārūt and Mārūt.

مَاجوْج Ma’jūj [proper name, occurring twice in the Qur’ān] Magog, together with بَجْوْج ya’jūj Gog (also occurring twice), are thought by many commentators to be Mongol or Tatar tribes of central Asia (c.f. Eze. XXXVIII–IX and Rev. XX.8) ٰ قلنا ياذا القرينين (44) ٰ وإن يأجوج ومأجوج مفسدون في الأرض they said, ‘Dhūl-Qarnayn, Gog and Magog are causing destruction in the land.’

مَأجْوْج mā’ajūj is from the root مَأَجَّ /mājj/y to exaggerate, to grow (said of trees), to come into leaf, to become enlarged; to backbite; to mow; the number ‘hundred’. Of this root, two forms occur 10 times in the Qur’ān: ٰ مائة مائتان Mi’aṭun eight times and ٰ مائتان Mi’aṭayn twice.

طَلَّانِي Mi’aṭun [numerical n., dual مائتان Mi’aṭayn] hundred (8:66) ٰ فإِن يكُون مئتان مائتا صاحِرة يعثروها مائتان should there be a steadfast hundred
of you, they would defeat two hundred.

\(m-t\) to be strong or become strong, to be forceful; to advance (said of daytime), to attain or to be granted longevity; to be extremely good, to benefit someone, to enjoy; commodities, provisions, livelihood; household equipment; memento; modest living; purpose. Of this root, six forms occur 70 times in the Qur’an: مَتَّعٌ 16 times; تَمَتَّعُونَ twice; تَمَتَّعَتا 11 times; تَمَتَّعَتا six times; مَتَّعٌ 34 times and أَمْتَعَتْ امْتِعَتِ 1 once.

مَتَّعٌ [v. II] I [trans.] 1 to grant longevity and power to

Indeed, We have granted these and their forefathers before them longevity so they lived for long 2 to cause to enjoy, to grant a benefit to \(بِلْ مَتَّعًا هُوَلًا وَعَابًا هُمْ حَتَّى طَالٌ عَلَيْهِمُ الْعَمَرُ\) (21:44)

وَلَكَنَّ (25:18) مَتَّعُهُمْ وَعَابُهُمْ حَتَّى نَسَوا النُّذَرِ وَكَانَوا قُوَّامًا بُورًا but You granted them and their pleasures in this life, until they forgot the Reminder and were ruined 3 to bestow do not look longingly at the [good] things We have bestowed upon some of them, and do not grieve over them 4 [jur.] to set alimony or provision for a divorced or widowed woman 5 لأَجَدَّ حَلًا عَلَيْكَ إِنْ طَلَقْتِ النَّسَاءَ ما لمْ تَمَسْهُنَّ أُوْلَٰٰٓى there will be no financial liabilities on you [lit. no blame attached to you] if you divorce women so long as you have not yet consummated the marriage or fixed a dower for them, but make provision for them, the rich according to his means and the poor according to his II [doubly trans.] to cause someone to enjoy something مَتَّعًا (28:61) We have given him enjoyment of this worldly life.

مَتَّعٌ [pass. imperf. of v. II] I to be granted long life

لَنْ يَتَفَكَّرُ الْفُرُوجُ إِنَّ فَرُّوهُمْ مِنْ الموتٍ أو القُتلِ وَإِذَا لاَ مَتَّعُونَ إِلَّآ قَلِيلاً 33:16 running away will not benefit you if you flee from death or slaughter, [for] then you will not be granted life but for a short while 2 to be made to enjoy 277 then what good would come to them from the enjoyment they had been granted?
tamatta'a [v. V, intrans.] 1 to remain, to carry on living

but they hamstrung her, so he said, ‘Remain in your town for [another] three days’ 2 to enjoy, to experience the pleasures of life so leave them to eat and enjoy themselves, and let [false] hopes distract them 3 [jur.] to combine the pilgrimage with the 'al-‘umratu, (q.v.), and have a break in between (2:196) in times of peace, anyone wishing to break the restrictions of consecration between the minor pilgrimage and the major one must make whatever offering that is affordable [to him].

'estamta'a [v. X, intrans.] 1 to profit, to benefit (6:128) their friends among mankind will say, ‘Lord, we have profited/benefitted from one another’ 2 to derive pleasure, to enjoy (9:69) you enjoyed your share [in this life] as those [who lived] before you enjoyed their share.

matā' 1 [v. n.] 1 the act of enjoying; enjoyment

the love of desirable things—women, children, tons upon tons of gold and silver, horses with fine markings, livestock and farmland—that is the pleasure of this life 2 tarrying, remaining, spending one’s time embroiled in the chores of living (7:24) He said, ‘Descend, some of you as enemies to others; on earth you shall have an abode and a tarrying for a time’ 3 [jur.] the act of maintaining a divorced or a widowed woman if any of you die and leave wives, make a bequest for them: a year’s maintenance and no expulsion from their homes [for that time] II [n., pl. 'amti'atun] 1 chattels, belongings

they said, ‘Father, we went off racing and left Joseph with our belongings, so the wolf ate him’ 2 packs when they opened their packs, they found their goods returned to them
Household object, utensil; when you ask them for something, do so from behind a barrier. When errand, business, purpose there is no blame on you for entering non-private houses [lit. uninhabited houses] in which there is some errand/business for you.

**m–t–n** back of an animal; to be strong, to be firm; heights; the main part, the middle of the road; ropes holding a tent; to be remote; to hotly oppose in a debate. Of this root, only **matīn** occurs three times in the Qur’an.

**matīn** [quasi-act. part.] powerful, firm, strong, sure I give respite to them; my punishment is sure! [an attribute of God] the Mighty, the Powerful.

**matā** [interrogative adverb of time, occurring nine times in the Qur’an] ‘when?’, ‘at what time?’ they say, ‘When will this Judgement be, if you are truthful?’

**m–th–l** similarity, to resemble, to imitate, to liken, statue, to stand for, to emulate; to appear, to materialise, to submit, proof; amount; example, a saying, parable; measure; to recover, to become good, the best; to mutilate, to maim, punishment, retribution. Of this root, nine forms occur 169 times in the Qur’an: **tamaththala** once; **amthal** once; **mithl** 73 times; **amlal** 19 times; **mathulāt** once; **muthlā** once and **tamāthīl** twice.

**tamaththala** [v. V, intrans.] to appear as, to resemble, to take the appearance, the form or the shape of someone/something, to assume the likeness of then We sent to her Our Spirit, so he appeared to her, in the form of a normal man.
آمثَّلٌ [masc. elat.; fem. مَثْلٌ] the best, the ideal (20:104) if you ask: ‘Tell the best of you’ method [calculation] will say, ‘You have not stayed [on earth (or, in the cave)] but for a day’; *your exemplary way of life/trade RELIGION.

مَثْلٌ [quasi-act. part.; pl. آمثَّلٌ] 1 the same as that is because they say, ‘Selling [trade] is the same as usury’ 2 the like, the like of, similar God warns you never to do anything like it; *similar to Him is none; *none can inform you like the one who is All Aware 3 the same (65:12) it is God who created seven heavens and of the earth the same 4 equal, equivalent, as much as (2:228) they [wives] have rights equal to their obligations, according to what is recognised [to be fair] 5 آمثَّلٌ forms, patterns, makes, physiques, constitutions We have created them and made strong their constitution; should We wish it We could completely change their make [lit. their likeness].

أَوْلَمْ آمثَّلَنْ مَثْلَٰٓا مَثْلِينَ [dual] 1 twice as much (3:165) and why, when a calamity befalls you, even after you have inflicted twice as much damage [on your enemy], do you say, ‘How did this happen?’ 2 twice as many (3:13) رأَيَّاَلْعِينِ they saw them to be twice their number with their own eyes.

مَثْلٌ [n.; pl. آمثَّلٌ] 1 likeness, similitude the likeness of those who spend their wealth in God’s cause is like that of a grain that produces seven ears, each bearing a hundred grains 2 parable of a city that was secure and at ease, with its provisions coming to it abundantly from all places; then it became ungrateful for the blessings of God, so He made it taste the state of hunger and fear for what
they [its people] had been doing 3 an example characteristic of its kind, case in point when the son of Mary is cited as an example, your people [Prophet] reject it 4 an example fit to be emulated, model (43:59) إنَّهُ هوَ إلاَّ عَبَدٌ أَحْمَّنَاهُ عَلَيْهِ وَجَعَلْنَاهُ مَتَلاَءًا لَبْنِي إِسْرَائِيلَ but he is just a servant whom We favoured and made a model for the children of Israel 5 warning, lesson (6–55:55) فَلَمَّا اسْتَفْعَاهُنَا فَأَعْرَقُوهُمْ أَجْمَعِينَ فَجَعَلْنَاهُمْ سَلِفًا وَمَتَلًا لِلآخِرِينَ when they provoked Us, We punished and drowned them all: We made them a lesson and example for later generations.

مُتَّلَّاتْ [pl. of n. مِثْلَةٍ mithlath] exemplary punishments (13:6) ُقُبِّلُوهُمُ الْمُتَّلَّاتَ they urge you to hasten the evil before the good; though exemplary punishments passed before them.

تَمَاثِيلِ [pl. of n. تمَاثِلَةٍ timṭāl] statues, idols, effigies, images (34:13) ُعَمِّلُوا لَهُ مَا يَشَاءُ مِن مَّحَارِبٍ وَتَمَاثِيلٍ وَجُفَانٍ كَالجَوَابُ they made for him whatever he wanted—palaces, statues and bowls as large as water troughs.

مَجِيدٌ [quasi-act. part.] glorious (50:1) ُجِيِّدَ الْمَجِيدُ by the glorious Qur’an!; * (85:15) [an attribute of God] the Exalted.

الْمَجْوُسُ 3' al-Majūs [proper name borrowed from Persian ‘Magush’, occurring once in the Qur’an] the Magians, adherents of Mazdaism, fire worshippers (22:17) إنَّ الْمَجِيدِينَ عَمِّنَا وَالْمَجْوُسِينَ وَالْكَسَابِينَ والْحَلِيمِينَتُقَابِلُهُمْ يَوْمُ الْقِيَامَةِ indeed, those who believe [in the Message of Muḥammad] and those who follow the Jewish faith and the Sabians, the Christians, the Magians and the Polytheists, God will decide between them on the Day of Resurrection.

مُحَجَّرَةٌ [sifting, purifying, smelting: to examine closely; to
come into the open; to be tightly twisted; to afflict. Of this root, *yūmahš* occurs twice in the Qur’an.

> *yūmahš* [imperf. of v. II, trans.] *1* to cleanse, to purify   
> وَيُمَحِّضُ الْلَّهُ الَّذِينَ آمَنُوا (3:141) and for God to cleanse those who believe *2* to bring into the open   
> وَلِيَبْتَغَ الْلَّهُ مَا فِي صُدُورِكُمْ (3:154) [all this has happened] so that God may try what is in your breasts and bring into the open [or, to purify] what is in your hearts.

*m–h–q*waning of the moon, moonless nights; to diminish, to blot out, to eradicate; to uproot, to annihilate; sharp blade. Of this root, only *yamhqaq* occurs twice in the Qur’an.

> *yamhqaq* [imperf. of v. *mahaq*, trans.] *1* to eradicate, to vanquish the disbelievers *2* to cause to decrease, to diminish, to blight (2:276) God blights usury, but blesses charitable deeds [with multiple increase].

*m–h–l*vertebra; might, to struggle; drought, hardship; to defend, to be antagonistic, to carry out intrigues, to plot; to shift from one situation to another. Of this root, *mihāl*, occurs once in the Qur’an.

> *mihāl* [v. n./n./coll. n.] disputing, plotting; prowess, strength; vertebra   
> وَهُمُ يَجَادِلُونَ فِي الْلَّهِ وَهُوَ شَدِيدُ الْمَحَالِ (13:13) they dispute about God yet He is Mighty in prowess.

*m–h–n*experience, to try, to put to the test, to afflict; to smelt, to purify; to whip, to wear out; to be hardened. Of this root, *‘intahāna*, occurs twice in the Qur’an.

> *‘intahāna* [v. III, trans.] *1* to test, to examine, to scrutinize when believing women come to you as emigrants test them [their faith] *2* to train, to prepare; to know those who subdue their voices in the presence of the Messenger of God—are the ones whose hearts God
* The name of Sura 60, Medinan sura, so-named because of the reference in verses 10–11 to the ‘Test’ given to the women who emigrated to Medina.

\( m-h-w \) to wipe out, to eradicate, to disappear completely, to be effaced, to be featureless; (of land) to be covered with rain water; to annul. Of this root, مَهْأ, \( māhā \), occurs three times in the Qur’an.

\( m-h-w \) [v. trans.] 1 to erase, to blot out, to destroy. God erases or confirms whatever He wills. 2 to darken, to withdraw the light. WE then made dark the portent of the night and made the portent of the day to see.

\( m-kh-r \) (of the bow of a boat) to cleave water, to sail with such force as to cause the water to splash up noisily, the sound of the wind driving boats along the surface of the sea; drinking place. It has also been suggested that مَؤَاخِر mawākhīr, when describing sailing ships, could be a borrowing from Akkadian. Of this root, مَؤَاخِر mawākhīr, only occurs twice in the Qur’an.

مَؤَاخِر mawākhīr [pl. of act. part. مَأخَرَة mākhiratun] sailing while making a sloshing noise, ploughing (through water) (35:12) and you see the ships ploughing their course in it, so that you may seek His bounty.

\( m-kh-d \) to be in labour, to give birth, the pain of giving birth, to be with child; to churn, skimmed milk, a churn; to move fast. Of this root, مَخَاض makhād, occurs once in the Qur’an.

مَخَاض makhād [v. n./n.] being in labour, labour pains, labour pains, فِي مَخَاضِهَا المَخَاضُ إِلَى جَذُعِ النَّخَالَةٍ (19:23) birth pangs drove her to the trunk of the palm tree.

\( m-d-d \) to pull, to stretch, elongation, to be tall, to give rope, to lend, to unfold; to enrich, to support, to reinforce, to supply; fodder; ink; to be at high tide, to rise; to fester, pus; duration,
period, time span; a dry measure. Of this root, 10 forms occur 32
times in the Qur’an: madda 12 times; āmād madda once; āmād
amadda 10 times; madd twice; madad once; mamādād
twice; mumaddad once; mumid maddatun once and
madād once.

madda [v. trans.] 1 to spread out (13:3)
and set on it firm mountains and rivers; * do not crave
for/envy/covet/long for [lit. do not stretch your eyes towards]
towards] 2 to add to, to supply, to replenish (31:27) and
the sea, with seven more seas, over and above it, to replenish
it 3 to extend, to elongate (25:45) have you
not considered the way of your Lord, how He lengthens the
shadow? 4 to reach out, to reach up (22:15) let
him reach up to the sky with the means of a rope/ladder (or, let
him stretch a rope/ladder to the sky) 5 to grant a respite to (19:75)
whosoever is in error, may the
Lord of Mercy grant him respite 6 to give rope to (2:15)
behold and in their insolence

muddā [pass. v.] to be spread out, to be stretched out (84:3)
when the earth is stretched out.

amadda [v. IV, trans.] 1 to supply, to provide (52:22)
We provide them with any fruit or meat they desire 2 to reinforce, to assist with (3:124)
will it not suffice you if your
Lord reinforces you with three thousand angels sent down [for
you]? 3 to bestow (17:20) to both
the latter and the former, We give of your Lord’s bounty.

madd [v. n.] 1 the act of granting respite (19:75)
whosoever is in error, may the Lord of
Mercy grant him respite 2 the act of increasing or prolonging
no indeed, We shall record what he says and shall assuredly prolong for him the
chastisement!
madad [n.] supply and even if We were to bring the like of it as a supply.

mamdūd [pass. part.] I outstretched, extended and outstretched shade vastly increased, extensive, vast

mumaddad [pass. part. of v. II] vastly extended

mumidd [act. part. of v. IV] the one who supplies, reinforces, assists

muddatun [n.] period of time, time duration, term

مداد midād [n.] ink

م–ن city, fortress, to settle in a place, are concepts which some philologists consider to be associated with this root. Others derive these concepts from the root َ/ََ/ََ. It is clear from literature, however, that مدينة madīnatun came into Arabic as a borrowing from Aramaic. مدينة Madyan, which some philologists derive from this root, is generally recognised as a foreign name. Of the forms claimed to be associated with this root, three occur 27 times in the Qur’an: المدينة ُ al-madīnatu 14 times; المدان ُ al-madā’in three times and مدين مدن madyan 10 times.

عند al-madīnatu 1 [n., pl. المدانين ُ al-madā’in] city (12:30) some women in the city said [proper name] Medina ما كان لأهل المدينة ومن حوافهم من الأعراب أن يختلوا عن ُ رسول الله it is not [proper] for the people of Medina and those around them, of the desert Arabs, to hold back from following the Messenger of God.

مدين Madyan [proper name] Midian, name of the tribe of the prophet Shu‘ayb and their dwelling (thought to have been in an
area south-east of the Dead Sea, and reaching to the Gulf of Aqaba) (7:85) and to the people of Midian [We sent] their brother, Shu‘ayb.

The Qur’an speaks of Midian in two contexts: the first, as the tribe to whom the Prophet Shu‘ayb was sent (q.v. شعب Shu‘ayb). The second, as the tribe amongst whose people Moses found refuge after fleeing from Egypt (q.v. موسى Musa).

م–ر–٣ (of food) to be wholesome and palatable, to be digestible, food passage; a human being, man, woman, wife, one person; ‘chivalrous’ character, generosity of nature, to be humane, humanity. Of this root, five forms occur 38 times in the Qur’an:

مربَّع marî‘an once; مَرَو mar four times; امرُّ يُ امرّ maru’ seven times; امرأتان امرِئات امرأätun 24 times and امرأätan امرأتان twice.

مربَّع marî‘an [quasi-act. part. used adverbially] palatable, nourishing, wholesome * فكلّه هنيئاً مربًّعاً (4:4) you may assimilate it [in your own property] by all means [lit. with pleasure and health-giving appetite].

واعظموا أنَّ اللّه يَحَوِّلُ بَيْنَ الْمَرَّو وَقَلْبِهِ (8:24) now that God stands between a person and his heart (or, his secret thoughts).

مرَو mar [n.] a person, one (8:38) does every one of them hope to enter a Garden of bliss?

مرَّ يُ امرّ maru’ [n. in the nom.; acc. امرأ mara’; gen. امرّّ يُ امرّ maru’] person, one (70:38) أيْمُّلِخَ كُلُّ مَرَّي مِنْهُمْ أَنْ يَدْخَلَ جَنَّةَ ذَٰلِكَ (70:38) I found a woman ruling them 2 wife I امرأätان امرأتان امرأätun امرأätan 1 woman كُلُّ مَرْجَانَ مَرْجَانَ (27:23) when my wife is barren.

م–ر–ج open space, pasture land, to pasture; to shoot out, branches, to be convoluted, to be obscure; bright, smokeless flame, a bright tongue of fire, to exaggerate; coral; small pearls. The word مَرْجَان marjân, which philologists classify under this root, is an early borrowing into Arabic from Persian, perhaps through Aramaic. Of this root, four forms occur six times in the Qur’an: مَرْجَان maraja twice; مَارِج mārij once; مَرْجِ مَرِيج marīj once and
مَرِّجَان marjān twice.

مَرِج maraja u [v. trans.] to cause to flow, to cause to run freely (55:19) He made the two bodies of [fresh and salt] water flow freely, meeting one another.

مَرِج mārij [act. part.] a shooting out [flame of smokeless fire] (55:15) and He created the jinn out of a smokeless flame of fire.

مَرِج marīj [quasi-act. part.] confusing, obscure (50:5) بل كتبوا بالحق لَمَا جاءَهُم فِي أَمْر مَرِج in fact, they denied the truth when it came to them; they are in a state of confusion.

مَرِجَان marjān [n.] coral, also said to mean small pearls (55:22) بِخَرْجٍ مِنْهَا اللَّوْلَوَّة وَالمَرِجَان pearls and coral come forth from both of them.

مَرِجَان marjān (see مُرِجَان m–r–j).

مُرِجَان m–r–h joy, merriment; arrogance, haughtiness, ungratefulness; mirth, to be active, to be playful, to be light-hearted; intoxicating drink, resonating, precise bow; to bring out shoots. Of this root, two forms occur three times in the Qur‘an: تَمْرَحُون tamrahūn once and مَرِج marjā twice.

تَمْرَح tamrah [imperf. v., intrans.] to act arrogantly (40:74–5) كَلُّكُمُ بِما كَانَتْ تَمْرَحُونَ فِي الأَرْضِ بِغَيْرِ الْحَقِّ وَبِما كَانَتْ تَمْرَحُونَ all because you revelled on earth without right and because you led a wanton life.

وَلَا تَصَعَّرَ marāh [v. n./n.] gaiety; arrogance, pride (31:18) حَتَّى لَنَّاس وَلَا تَمْرِحِي فِي الأَرْض مَرِجَة do not turn your cheek away from people or walk around arrogantly.

مُرِد m–r–d to exceed the limits, to violate the norms, to mutiny, to be arrogant, to be insolent; giant, devil, demon, evil spirit; to soften, to glaze, to plaster; to erect a very high building. Of this root, four forms occur five times in the Qur‘an: مُرَد marada once; مَارِد mārid once; مُرَد mārid twice and mūmarrad once.
Marada [v., intrans.] to become well-trained, to become well-practised (9:101) they have become well-practised in hypocrisy.

Marid [quasi-act. part./n.] mutinous, rebellious (37:7) and a safeguard against every rebellious devil.

Marid [quasi-intens. act. part.] obstinately or defiantly rebellious (22:3) and follows every defiantly rebellious devil.

Mumarrad [pass. part. of v. II] glazed, made smooth it is a palace/a palace hall paved with glass.

Mar r-r to pass by; to drag along, to continue; to twist together, might, determination; to struggle, to be trustworthy; once, one time; myrrh, bitterness, gall, gall bladder; to be angry; marble. Of this root, seven forms occur 35 times in the Qur’an: mara 11 times; mustamirr twice; amarr once; marratun 13 times; marrat six times; marrat once and murratun once.

Marra [v. intrans.] 1 to pass Mala’m an qawwama man’ so he began to build the ark, and whenever a party of his people passed by him, they mocked him 2 to go on one’s way and if the affliction befalls man, he calls Us, on his side, sitting or standing; but when We have removed from him his affliction, he goes on his way as if he had never called Us about any affliction that befell him 3 to continue and when he covered her she bore a light pregnancy, and she continued with it [unnoticed], but when she became heavy ....

Mustamirr [quasi-act. part. of v. X] (the commentators differ widely as to which of the various senses of the prolific root Mar r-r the word mustamirr belongs in the two contexts in which it appears in the Qur’an) continuous; bitter; difficult; elaborate; transient
whenever they see a sign, they turn away and say, ‘Same old sorcery!’ (or, elaborate; nasty; illusory).

امَرّ امَرّ [elat.] more/most bitter, more/most calamitous والساعة أذى وأمرُ (54:46) and the Hour is most calamitous and most bitter.

مرَتَ مرتَ [unit n.; dual, مرتان، مارتان] مرتات مرتان [pl. مرات] 1 one time (8:56) and then they break their treaty each time 2 once (9:126) أولاً يرُون أنهم يُقنطن في كل مرتة أود can’t they see that they are afflicted once or twice each year?

مرَتَ مرتَ [n.] power; good judgement ذو مرتة فاستوى (7:63) وهو بالاق على [an angel] with mighty powers and great strength, who stood on the highest horizon.

مَرَضَ m–r–d to be sick, to be taken ill, to nurse; affliction; pest, to be weak; to be of bad judgement; to be hypocritical, to have doubt. Of this root, four forms occur 24 times in the Qur’an: مَرْض مرض once: مريض 13 times; مريض five times and مرض مرض five times.

وإذا مرضت فهُوَ (26:80) يشفين and if I fall sick He heals me.

مَرَضَ مرض [n.] illness, sickness, disease *(33:60) والذين في قلوبهم مرض and those in whose hearts is a sickness, those who harbour ill feelings.

مَرَضَ مريض [act. part./n.; pl. مريسي مرضي] ill, sick, infirm علم أن سيكون منكم مرضي (73:20) He knows that some of you will be sick.

مَرَضَ m–r–w hard, white stone from which blades are made, flint; barren land; type of fragrant tree. Of this root, only المروة مروة 3al-marwatu occurs once in the Qur’an.

المروة مروة 3al-marwatu [proper name] 3al-Marwatu and 3al-Ṣafā (q.v.) are two hills adjacent to the Kaʻba between which a pilgrim
trots in commemoration of what Hagar did in search of water for her baby, Ishmael (2:158) إنَّ الصفاً والمروأة من شعائر الله فمن حج البيت أو أعمَّرو فلا جَناح عليه أن يُطوَّف بهما Safa and Marwatu are among the rites of God, so for those who make the major or minor pilgrimage to the House it is no offence to circulate between the two.

مَرَأَةً to rub the udder of a she-camel before milking, (of a she camel) to give plenty of milk; to cause blood to flow, to bring forth; to bring out all arguments in a dispute, to wrangle, to oppose, to doubt; to be bright; white antelope, the sweat of a running horse. Of this root, six forms occur 20 times in the Qur’an: يَمْارِيُّ three times; يَمْارَىٰ two; يَمْتَرُون يَمْتَرِينَ five times; مَمْتَرِينَ miryatun five times and مَرَاءً five times and مَرَىٰ once.

يَمْارِيُّ [imperf. of v. III مَارَى mārāı, trans.] 1 to argue فلاَ يَمَارُ فِيمُّ إلاَّ مَرَىٰ ظاهراً (18:22) so do not argue about them, except with an unexacting argument 2 to give the lie to, to refute, to dispute ماَ كَذَّب الفَوَّاد ماَ رَأَى أَقْتَمَارُوْنَ عَلَى ما يَرَى (53:2–11) the [Prophet’s own] heart did not deny what he saw; are you going to dispute with him about what he saw?

يَمَارَىٰ [v. VI, intrans. with prep. ىَ] to cast doubt on, to refute, to dismiss as baseless وقدْ أَنْزَلْهُمْ بَيْسًا فَتَمَاروْا بِالْذِّلِّ يَسِيرًا he warned them of Our onslaught, but they doubted the warnings and dismissed them.

يَمْتَرَىٰ [imperf. of v. VIII إِمْتَرَىٰ imtārā intrans.] to strongly cast doubt on, to dispute forcefullyَ وَإِذْ نُعْلَمُ لِلسَّاعَةَ فَلَا يَمْتَرُنَّ بِهَا indeed, he [Jesus] is an indication of the coming of the Hour [also interpreted as: the Qur’an gives knowledge of the Hour], do not cast doubt on it

مَمْتَرِينَ muntārin [pl. of act. part. مَمْتَرَىٰ muntārī] those who dispute, those who reject, doubters لقدْ جَالَكَ الْحَقَّ مِنْ رَبِّكَ فَلاٰ (10:94) the Truth has come to you from your Lord, so do not be one of the doubters.

مَرَىٰ miryatun [n.] deep doubt; dispute, wrangle (41:54)
in their meeting with their Lord.

 فلا تَمَارُ (18:22) so do not argue concerning them, except with an unexacting argument.

Maryam some philologists suggest an Arabic root for this name, مَُرَيَّمُ مُرَيَّمُ Māriyātu or Māriyyatu is classified and connected with the senses of ‘being bright’ and ‘white antelope’. However, many other philologists recognise the name as a borrowing from Hebrew into Arabic; مَُرَيَّمُ Maryam occurs 34 times in the Qur’an.

Maryam [proper name] the mother of Jesus (2:87) عَبْسِى عَبْسِى ابْنِ مُرَيَّمُ الْبَيْتَاتِ وَأَشْهَدَ بِرَبِّ الْفَضْلِ We gave Jesus, son of Mary, clear signs and strengthened him with the Holy Spirit; * مَُرَيَّمُ name of Sura 19, Meccan sura, so-named because of the reference in verses 16–35 to the story of ‘Mary’.

Mary is described as being chosen and purified by God and even favoured above all the women of humankind (3:42–63). The same chapter relates the story of her immaculate conception, with God’s angels bearing tidings to Mary of the birth of a child, ‘whose name will be the anointed one Jesus, the son of Mary’.

The conception is described in the Qur’an as a manifestation of God’s divine command and word; for He ‘creates what He wishes’. (19:16–33) The Meccan chapter which bears her name, preserves the account of the annunciation and her giving birth to Jesus in a remote place under the shade of a palm tree (19:22–3). Mary’s chaste status and fortitude are reiterated at various junctures in the Qur’anic text as she is held up as an example for believers to emulate. This is particularly evident in (21:91; 66:12).

m–z–j to mix, mixture, substance for mixing with other things; to ripen; person prone to change, temperament. Of this root, مَُرَاءَ مَُرَاءَ
mizāj, occurs three times in the Qur’an.

مَزَاجٍ mizāj [n.] substance used for mixing with something else, e.g. a drink (76:5) 

the pious shall drink of cups whose mixture is camphor.

مَزَاجٍ m–z–q to tear up, to rip apart, to shred, to pierce, to be tattered; to scatter, to disperse. Of this root, three forms occur four times in the Qur’an: مَزَاقْ mazziqa once; مَزْقَةْ mizzqa twice.

مَزَاقْ mazziqa [v. II, trans., pass. v. مَزَايْ mizzqa] ١ to tear apart, to shred

shall we show you a man who tells you that you will be [raised] in a new creation, when you have been utterly torn to pieces!? ٢ to disperse, to scatter around مَزْقَةٌ mizzqa (34:19) so We made them tales to be told, and We scattered them wide [in all directions].

مُمَزَّقٌ mumazzaq [v. n. used adverbially for intensification] ١ the act of tearing into pieces, the act of fragmenting (34:7)

shall we show you a man who tells you that you will be [raised] in a new creation, when you have been utterly torn to pieces!? ٢ the act of scattering, the act of dispersing مَزَقْ mizzqa (34:19) so We made them tales to be told, and We scattered them wide [in all directions].

مَزَانٍ m–z–n rain clouds; to go about one’s business in haste, to run away from an enemy, to be far away; to act pleasantly. Of this root, only مَزَنْ muzn occurs once in the Qur’an.

مَزَنْ muzn [pl. of n. مَزَنَةْ muznata] rain-bearing clouds (56:68–69) 若ِلْأَيْمَانَ الْمَاءِ الَّذِيْ مَشَّبَهُ عَلَىۢهُمُ آَدَّنَمَهُ مِنَ الْمَزَنَّ أَمْ نَحْنَ الْمُتَّلَكُونَ ٩ will you consider the water you drink: was it you or We who brought it down from the rain clouds?

مَسْحُ m–s–h to wipe off, to caress; to anoint; to shake hands over a deal; flat barren land; to deceive by insincere words, insincere
person, a lie; to travel in the land; to cut off, to smite. Some
philologists classify المُسْحَر al-Masih under this root, while others
recognise it as a borrowing from Hebrew. Of this root, three
forms occur 15 times in the Qur’an: مُسْحَر a three times;
mash once and مُسْحَر 11 times.

Mashāha a [v. trans. with prep. ْ] to wipe, to caress, to run
the palm of the hand along or over فَتِيَّمُوا صَعِيداً طَيِّباً فَمَسْحُوا the hand over (5:6) فَتِيَّمُوا صَعِيداً طَيِّباً فَمَسْحُوا so find some clean earth and wipe your face and
hands with it.

Mash [v. n.] the commentators’ opinions vary greatly as to
which of the senses covered by the root مَسِح this verbal
noun belongs: the act of wiping, the act of caressing, or smiting
[with a sword] (38:33) رَدُّها عَلَىٰ فَتَلَقَ مَسْحًا بالسَّمْعِ وَالْأَغْنَاقِ ‘Bring
them back to me!’ [he said], and started stroking [their] legs and
necks (or, as in another interpretation: started to smile them, necks
and legs, with the sword).

Masih [proper name] literally, the anointed; the
traveller; the one who cures by caressing; the Messiah (3:45)
خَلَقَهُ مِنْ نِسْمَةٍ تُغْرَقُ مَسِحُهُ فِي مَاءٍ مَسِحُهُ إِنَّ هَذَا مَرْيَةً Mary, God gives you
good tidings of a Word from Him, whose name will be the
Messiah, Jesus, son of Mary.

The character of Jesus features very prominently in the
Qur’an, being referred to over 25 times in the text. He is
identified as a Prophet sent to the Children of Israel and a
recipient of sacred scripture (61:6; 3:45–59). Particular emphasis
is placed upon his human qualities (43:59; 9:30). The Qur’an
refers to the miraculous nature of his conception, describing his
mother, Mary, as a chaste woman (5:75). Reference is also made
to his being bestowed with the ability to heal ‘the blind and the
leper’ and to raise the dead (5:110). The Qur’an emphatically
refutes the Christian doctrine of the Trinity at a number of
juncture, referring to Jesus in the same vein as venerated
Prophets of the Old Testament (5:75; 4:163). Indeed, it uses
the account of the creation of Adam to highlight parallels regarding
Jesus’s status and conception (3:55); in a number of instances
Jesus is described as being supported with the ‘Holy Spirit’ (2:87). Critically, the Qur’an refutes the notion of Jesus’s crucifixion, stating that he ‘was not killed, nor was he crucified, but it appeared to them so’ (4:155; 3:55).

m–s–kh to distort, to transmute, to transform into an ugly shape or ugly character, to disfigure; tasteless food, a plain person; to wear an animal thin by too much work. Of this root, only masakhnāhum, occurs once in the Qur’an.

masakha a [v. trans.] to transmute, to transform, to change the nature of something for the worse, to disfigure (36:67) and had We willed, We would have transmuted them in their places.

m–s–d palm tree fibres, rope, twisted from palm tree leaves or fibres, rope, made of wool or from animal hides, to twist very tightly; good figure; to persist in travelling by night. Of this root, only masad occurs once in the Qur’an.

masad [n./v. n.] a tightly twisted rope; the act of making a rope from animal hides or palm tree fibres (111:5) around her neck is a rope of palm fibre; * name of Sura 111, Meccan sura, so-named because of the reference in verse 5 to the rope of ‘Palm Fibre’. Also called l–h–b (see ل–ه–ب) (t–b–t).

m–s–s to touch, to feel; to cohabit; to hit, to befall, to harm, to afflict, slight madness, slight fever; to be mean, to be extreme; thirst-quenching water, verdant pasture; antidote. Of this root. four forms occur 60 times in the Qur’an: massa 55 times; yatamāsā twice; mass twice and misās once.

massa a [v. trans.] 1 to touch, none but the purified can touch it 2 to afflict, to befall (56:79) المَضَارِعِينَ 141 (38:41) لَيۡبَيُّ أَوْلَى بِهِ مَسَّاۡ الْجَحِّيۡدُ مَا تُسُرُّهُنَّ مِنْ فَتَّالَاتٍ but if you divorce them before consummating the marriage 4 to comprehend, to
appreciate (in an interpretation of verse 56:79 none but the purified can comprehend it.

**yatamāss** [imperf of v. VI, masc. tamāssa, intrans.] to have intercourse with another person the freeing of a slave before the two of them touch one another.

**mass** [n./v. n.] touching, affliction the one whom Satan confounds by [his] touch.

**misās** [v. n.] touch, touching [interjection] there shall be no touching!, I shall not touch nor will I be touched (an expression originally used in Arabia at times of epidemics).

*m–s–k* hide (originally that of young sheep); bracelet, anklet; a catch, to hold, to seize, to firmly adhere to, to be guided by; to be holding together; brain; to stop doing; to be miserly; deposit; to be impregnable; water reservoir; musk; to scent. Although classified under this root, **misk** is recognised by many philologists as an early borrowing from Persian. Of this root, eight forms occur 27 times in the Qur’an: ُيُمَسَّكُونَ **yumassikūn** once; ُاَمْسَكُاتَ ُاَمسَكُ 18 times; ُيُمَسْكُونَ ُىَمَسْكَ three times; ُيُمَسَّكَ ُيُمَسَّكَ once; ُمُمَسَّكَ ُمُمَسَّكَ once; ُمُمَسَّكُاتَ ُمُمَسَّكَ once and **misk** once.

**yumassik** [imperf. of v. II **massaka**, trans.] to hold fast, to resolutely adhere to as for those who hold fast to the Book.

**amsaka** [v. IV] 1 [intrans.] 1 to be niggardly, to be miserly, to be tight-fisted, if you possessed the treasures of the mercy of my Lord, you would become tight-fisted for fear of spending to cease, to withhold this is our gift, do what you wish with it [lit. bestow or withhold it] without reckoning **II** [trans.] 1 to hold, to keep, to retain to hold fast to your wife and be mindful of God 2 to hold back, to withhold, to stop
 فلا مَرَّسَلُ لَهُ مِنْ بَعْدِه َwhatsoever mercy God opens for humankind, none can withhold; and whatsoever He withholds, none can release other than Him َ3 to hold up, to sustain (22:65) ويُمْسِكُ السَّمَاءَ َand He sustains the heavens lest they fall down on the earth save by His leave َ4 to hold on to (60:10) وَلَا تُسَكَّنَ بِعَصْمٍ الْكَوَافِرَ and do not hold on to marriage ties with disbelieving women َ5 [jur.] to catch (as in one interpretation of فَكِّرُوا مَا أَمْسَكْنَ عَلَيْكُمْ (5:4) so eat of what they catch for you َ6 [jur.] to spare, as in another interpretation of فَكِّرُوا مَا أَمْسَكْنَ عَلَيْكُمْ (5:4) so eat of what they spare [of the prey] for you.

ِةِسْتَمْسَاَكَةَ [v. X, intrans.] to take a firm hold of; to strongly adhere to َقدَّ فَعَّلَ اِسْتَمْسَاكَ بالْعِرْوَةِ الْأَوْلِيَّ (31:22) he has grasped the surest handhold.

ِمُسْمَكَةَ [v. n.] the act of retaining or keeping hold of َالطَّلَقُ مَرَّانِ فِي مَسْكَةٍ بِعَرْوَةٍ أَوْ تَسْرِيحٍ بِإِصْطَنَاءٍ (2:229) divorce is [revocable only] twice, [after which husbands are] either to keep [the wives] in an acceptable manner or release [them] in a good way.

مُسْمِكَةُ [act. part.; fem. pl. مُسْمِكَاتَ] one who keeps back, one who stops َأَوْ أَرَادَنَ بِرَحْمَةِ هَلْ هُنَّ مُسْمِكَاتِ رَحْمَتِهِ (39:38) or if He desires mercy for me, are they [the idols] withholding His mercy?

مُسْتَمْسِكُوْنَ [pl. of act. part. مُسْتَمْسِكَ] firmly holding, firmly adhering to َأَمْ عَاتِئَاهُمُ كَانَا مِنْ قَبْلِهِ فَهُمْ بِهِ (43:21) or have We perhaps given them a book before this one, to which they are holding fast?

مَسْكَ [n. m] misk َيُسَكُّونَ مِنْ رَحْيقٍ مَخْتَوْمَ خَتَامَهُ مَسْكَ (6–25:83) they will be served a drink that is sealed; its seal is misk.

مُسْمَى [imperf. of v. IV مُسْمَى َأَمْسُى، intrans.] to enter into
evening ًامس (see alphabetically).

m–sh–j mixture of two colours, mixture of red and white, mixture of two things, to mix, to mingle, a mixture. Of this root, only ًامشاج amshāj occurs once in the Qur’an.

ًامشاج [pl. of ًمشج mashij; ًمشج mashij; or ًمشاج masha] mixture, composite, union (76:2) ًامشاج We created man from a composite drop of sperm-fluid.

m–sh–y to walk, to go, to proceed; to increase, to prosper, to multiply; to backbite, to spread slanderous rumours; cattle. Of this root, three forms occur 23 times in the Qur’an: ًمشى mashā 21 times; ًمشى mashy once and ًمشاء mashshā’ once.

ًمشى mashā [v. intrans.] 1 to walk on foot (7:195) ًمشى يأكل الطعام ويمشى في الأسواق have they feet to walk with?; ًمشى he behaves like an ordinary mortal [lit. he eats food and walks around the markets] 2 to move about, to go about one’s business ًمشى هو الذي جعل لْكُم الأرض ذلولا فامشوا في مأكولاها وكلوا من رزقه it is He who made the earth accessible for you—so travel its regions and eat of His provision 3 to go on, to move (24:45) ًمشى خلق كل دابة من ماء فمنهم من يمشى على بطنه ومنهم من يمشى على رحلتين ومنهم من يمشى على أرجله God created each living creature out of [a type of] water: some of them crawl on their bellies, some walk on two legs, and some on four.

ًمشى mashy [v. n.] walking (31:19) do not walk proudly [lit. be moderate in your pace].

ًمشاء mashshā’ [intens. act. part.] one who goes about constantly ًمشاء ًمشه ًمشاء backbiter, slander-monger, rumour-monger, one who excites discord or dissension, one who uses factual information in a mischievous manner.
m–ṣ–r to milk with the tips of the fingers; to separate; to give sparsely; place where horses are trained; boundaries, city, to urbanise; Egypt; reddish clay; intestines. Of this root, only مَصرّ misr occurs five times in the Qur’an.

مَصرّ misr 1 [n.] city, town, urban dwelling (2:61) اِحْضََرْوا مَصرٍ فَانَّكُمُ لَكُمْ مَا سَأَلْتُمْ go into a town and there you will find what you have asked for 2 [proper name] Egypt (43:51) أَلْيَسْ لَي مَلكٌ مَصرّ is the Kingdom of Egypt not mine?

مَدْغَحَتٌ m–ḍ–gh small mound; small piece of meat, morsel, mouthful, to chew; molars, jaws. Of this root, only مُضْغَةٌ mudghatun occurs three times in the Qur’an.

مُضْغَةٌ mudghatun [n.] lump of flesh, morsel, bite of meat (22:5) فَإِنَّا خَلَفتُكُمْ مِنْ تَرَابٍ ثُمَّ مِنْ عُطْفَةٍ ثُمَّ مِنْ مُضْغَةٍ مَخْلَفَةٍ وَجَعَلْنَا مُضْغَةً then [remember that] We created you from dust, then a drop of fluid, then a clinging mass, then a lump of flesh, both shaped and unshaped.

مَدَأَ m–ḍ–y to go, to leave, to pass; to continue, to go by; to execute a task; to expire, to die; to be sharp; to come to pass; to complete a deal. Of this root, two forms occur five times in the Qur’an: مَضْيَ maddā four times and mudiyy once.

مَضْيَ maddā i [v. intrans.] 1 to go, to keep going; to spend (time) وَإِذَا قَالَ مُوْسِى لَفَتْنَة لَا أَبْرَزَ حَتَّى أَبْلَغَ مَجَمُّ البحريِّينَ أَوْ مَضْيَ حَقِيقًا (18:60) and when Moses said to his servant, ‘I will not desist [from journeying] until I reach the place where the two seas meet, even if I go on for years 2 to pass by; to come to pass, to become a norm, to become established (8:38) قُلْ لِلذين كَفَرُوا إِنَّ يُنْتَهُوا يُعَفَّرُ لَهُمْ مَا كَفَّدُ 8:38 سَلِفُ إِنَّ يُعَفُّوْنَ فَقُدْ مَضَتْ سَنَةٌ أَوْلَىٰ tell those who disbelieve that if they desist, what went before will be forgiven them, but if they return [to their disbelief], then [they should know what to expect because] the example of [dealing with] those who went before has already been established.

مُدِّيَّ mudiyy [v. n.] the act of proceeding, going on, moving forward وَلَا نْتِمْلَ نَمَا مَسْتَعْنَاهُمْ عَلَى مِكَانِتِهِمْ فَمَا اسْتَطَعْتُمُ وَلَا يَرْجِعُونَ (36:67)
and had We willed, We would have transmuted them in their places, so that they could not move forward or back.

مَطرُ m‐t‐r rain, to rain, to hail; to pray for rain; to expose oneself to the elements; to be steady in one’s views, habit, custom; to seek assistance. Of this root, four forms occur 15 times in the Qur’an: ًامَّطَرَ six times; ًامَّطِرَ once; مَطِرُ mَتَّار seven times and مُمْطِرُ mumṭir once.

ًامَّطَرَ ًامَّطِرَ [v. IV, trans; pass. v. ًامَّطِرَ] to rain, to cause to rain, to cause to pour over (15:74) и We rained on them stones of baked clay.

مَتَّار [n.] rain, downpour, if you are inconvenienced by rain.

مُمْطِرَ [act. part.] that which gives rain, that which causes rain, rain-giving (46:24) this is a traversing cloud that will give us rain!

مُطُوَّعَ m‐t‐w to go fast; to open one’s eyes; limbs, to stretch one’s limbs; to swagger; back of an animal, to mount, riding animals. Of this root, ًيمَطُّوَّعَ yatamaṭṭā occurs once in the Qur’an.

ٍيَمَطُّوَّعَ yatamaṭṭā [imperf. of v. V ٍيَمَطَّعَ tamatāt, intrans.] to swagger, to strut, then he walked back to his people swaggering.

ٍمَعَ maʿa classified by Arab grammarians as an adverb of place, occurring 91 times in the Qur’an. In context, it denotes various senses including the following: ١ with, in the company of (12:66) he said, ‘I will never send him with you’; ٢ together with (4:102) then let another group who have not yet prayed come to pray with you ٣ along with (18:28) واصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَذْهَبُونَ رَبُّهُمْ بالغَدَاةَ وَالْعَشَى restrain yourself along with those who call upon their Lord day and night ٤ side by side, alongside (9:86) believe in God and strive alongside His
If only I had taken a way along with the Messenger! 5 in partnership with, in equal measure with, beside those who set up another god beside God—they will come to know 6 on the side of those who have emigrated [with you] in your cause and they followed the light that was sent down with him 8 in possession of the revelation, they came to God confirming what they already had in their possession 9 at the same time and two young men went into prison with him 10 behind, supporting, helping when your Lord revealed to the angels, ‘I am with you’ 11 in corroboration with, along with so if they testify, do not testify alongside them 12 in addition to, over and above they will bear their own burdens and others besides 13 with, in the care of when he [his son] reached, under his care, [the age of] toil.

The root ’al-maʿz occurs once in the Qur’an.

The root ’al-maʿz [coll. n.] goats of sheep two, and of goats two.

The two words, مَعْيَنَةٌ and مَعْيَنَهُ are variously derived from either this root or the root مَعْيَنَةٌ. They are also considered by some to have been borrowed in pre-Islamic times from Hebrew. Of this root, two words occur five times in the Qur’an: مَعْيَنَةٌ once and مَعْيَنَهُ four times.
māʿūn [n.] variously interpreted as assistance to neighbours in the form of lending household utensils; voluntary and obligatory alms; obedience to the prescribed rules (107:6–7) those who do good deeds in order to be seen, [show off] and deny [to others] common kindnesses; * name of Sura 107, Meccan sura, so-named because of the reference in verse 7 to ‘Common Kindness’.

maʿīn [act. part. of root عي/أ لـ n = m–يـ n or pass. part. of the root عي/أ لـ = m–يـ n] clear, running water, clear water from an open spring وَءَادَا مَا إِلَى رَبِّهَا ذَاتُ قُرْءَانٍ وَمَعِينَ (23:50) and We gave them shelter on a peaceful hillside with flowing water.

m–يـ intestine; soft ripening date, soft food; (of troubles or disturbance) to spread out. Of this root, أمعاءً أمعاءً occurs once in the Qur’an.

Am‘ā [pl. of n. معينَ، معينَ، or معينَ] intestines, bowels (47:15) and they are made to drink boiling water, [which] shreds their bowels.

m–قـ t guardian; to detest, to loathe, to abhor, hatred, detestation; marrying the widow or divorcée of one’s father (in pre-Islamic times). Of this root, مقت ي occurs six times in the Qur’an.

Maqt [v. n/n.] hatred, hatefulfulness كَبِرَ مَقْتُ عَبْدُ اللَّهِ أَنَّ (3:61) it is most hateful to God when you say things that you don’t do.

m–ك–th to remain, to wait, to bide one’s time, to await the outcome; to be self-restrained, to be calm. Of this root, three forms occur seven times in the Qur’an: مكاتاً مكاتاً once and مقتاً مقتاً twice.

Makatha u [v. intrans.] 1 to stay مَكَاثَةً نَع لي أَلْيَكُمْ مَنْ هِيَ يَقِيسَ stay here—I perceive a fire; perhaps I may bring you a brand from it 2 to tarry, to wait فَمَكْتَ غَيْرَ نِعْمَدَ but he did not stay away for long 3 to remain وَأَنَا مَا يَقِيسُ النَّاسُ فَمَكْتَ (13:17)
but what is of benefit to humankind remains on earth.

مكث [v. n.] the act of doing something surely, unhurriedly, or in stages (17:106) it is a discourse that We have [divided up] revealed at intervals, so that you recite it to people in stages; We have sent it down little by little.

مكثون [pl. of act. part. مكث] those who stay, those who reside, those who bide (18:3) in which they will be staying for ever.

مكّرَ [n./v. n.] 1 scheming, plotting, conniving, cunning, to deceive; to irrigate hard, dry land, (of trees) to be of strong, straight stem. Of this root, three forms occur 43 times in the Qur’an: مكّر makara 22 times; مكّر makr 19 times and مكارين mākirin twice.

إن هذا لمكر مكتموه في المدينة لتخرجوا منها أهلهها (3:123) this is a plot you have hatched in the city to drive its people out of it!

مكّر mak [n./v. n.] scheming, plotting, conniving, and they schemed and God schemed, but God is the best of schemers gossip 2 and God is the best of schemers 2 gossip وقال نسوء في المدينة (1–30) 3 أمرأة العزيز تراود فتاه عن نفسها قد شعفتُدها حينا إنا لنذرها في ضلال مبين فلما سمعت مكرهُن أرسلت إلينهِن some women in the city said, ‘The governor’s wife is trying to seduce her slave! Love for him consumes her heart! It is clear to us that she has gone astray.’ 4 When she heard their gossip, she sent for them.

مكارين mākirin [pl. of act. part. مكر māk] those who plot, plan, scheme and God schemes, but God is the best of schemers.

مكّر m–k–r to suck the mother’s milk dry, to chew on hard bones; crowdedness; to press a debtor for a debt; dry measure, drinking goblet; to chirp. Of this root, مكّة makkah occurs once in the Qur’an.

مكّة Makkah [proper name] Mecca (48:24)
He it was who restrained their hands from you, and your hands from them in the valley of Mecca.

m–k–n lizard and locust eggs; bird’s nest; to be exalted in position; to be calm; to be firmly established, to consolidate, to gain influence; to become possible. Of this root, three forms occur 18 times in the Qur’an: مکّه makkana 13 times; مکین makin once and مکین makin four times.

مکّه makkana [v. II, trans.] 1 to establish, to strengthen (24:55) ولیَّمکینن لهم دینهم الذي ارتضى لهم and He will surely establish for them their religion which He had approved for them 2 [with prep. فی] to settle in, to secure in (7:10) ولقد مکینكم في الأرض وجعلنا لكم فيها معاش and We have indeed settled you [people] on the earth and provided you with a means of livelihood there 3 [with prep. فی] to give authority to, to give power to, to give a firm position to (28:6) وننکن لهم في الأرض to give them power in/over the land.

امکان amkana [v. IV, intrans./trans.] (with no notional subject) to become possible, to enable *مینهم 71:8 He had them caught, put them in the power of their adversaries [lit. He enabled over them].

مکین makin [quasi-act. part.] 1 secure, safe (23:13) ثم جعلنا لهن نطفة في قرار مکین then We placed him as a drop of seed in a secure lodging 2 well established (12:54) إنكم اليوم لديني مکین أمين you are now well established with us and trusted.

m–k–w to whistle, a certain bird with a long whistling sound; buttocks; animal furrows, to wash, (of a horse) to sweat. Of this root, only مکاء mukāʾ occurs once in the Qur’an.

مکاء mukāʾ [v. n.] whistling (8:35) وما كان صلاتهم عند البيت إلا مکاء their prayer at the House is nothing but a whistling and a clapping of hands.

m–l– to fill up, capacity, surfeit; to be rich; leaders, notables; groups of people; pleasing sight; to back up; to connive, to gang up on someone; good character; outer garments. Of this root, six
forms occur 40 times in the Qur’an: مَلَأّ mala’ four times; مَلِّيّ muli’a twice; امِتَالَةً intala’a once; مَيْلُ mil’ once; مَالَئُون mali‘un twice and مَلَأّ mala’ 30 times.

مَلَأّ mala’ a [v. trans.] to fill (up) (11:19) لَأُمَلَأَ جَهَنَّمَ مِنَ الْجَنَّةَ I shall definitely fill up Hell with jinn and men together.

مَلِّيّ muli’a [v. pass.] to be filled (up), to be filled up (18:18) وَمَلَأَهُ ثُمَّ فَضِلَّهُ مَرَّةً and you would have been filled with terror of them.

امِتَالَةً intala’a [v. VIII, intrans.] to become full to capacity (50:30) يَوْمَ نْفَعْلُ لَجَهَنَّمَ هَلَّ امِتَالِتُ ‘on the day We shall say to Hell, ‘Have you become full?’

مَيْلُ mil’ [n.] the filling capacity of something; sufficient in quantity or dimension to fill something (3:91) فَلَنْ يَقْلِلَ مِنْ أُحْدَمِ مَيْلَ the earth in gold will not be accepted from any of them.

مَالَئُون mali‘un [pl. of act. part. مَالَيْ عَتْ mali‘a] those who fill (up), that which fills (up) (37:66) وَفَمَالَئُونَ مَيْلُونِ مَيْلَيْنِ and filling their bellies from it.

مَلَأّ mala’ [n.] 1 the notables, the elite, the leaders, the chiefs, the elders (2:246) أَتُمْ تَرَ إِلَى الْمَلَأِ إِلَى الْإِسْرَائِيْلِ هِيَ مُوْسَى have you not considered [the case of] the elders of the children of Israel who came after Moses? 2 assembly, gathering, council (27:29) قَالَتْ يَأْتِيَانِ الْمَلَأُ إِلَى الْأَنْفُسِ كَرِيمٌ she said, ‘Assembly, a gracious letter has been cast to me’ 3 courtiers, counsellors (12:43) الْأَنْفُسُ الْمَلَأُ النَّفْسِ الْمَلَأِ يَأْتِيَانِ Counsellors, advise me concerning my dream; * the Supreme Assembly; the Exalted Angels; the archangels 4 a group, a party (11:38) وَكَلَّامٌ مِّنْ عَلَيْهِ مَلَأً مِّنْ قَوَامِهِ سَخَرَوا whenever a party of his people passed by, they mocked him.

مَلِحُ m–l–h salt, to salt, bitter water; sailor, wind that drives boats; beauty, to be nice, to be of good character; to praise. Of this root, only مَلِحُ milh occurs twice in the Qur’an.

مَلِحُ milh [n. used adjectively] salty, saline (35:2) وَمَا يَسْتَوِي
the two bodies of water are not alike—one is palatable, sweet, and pleasant to drink, the other salty and bitter.

m–l–q smooth, solid rock, to smooth; to flatter; to become impoverished, to become destitute; to erase, to level up. Of this root, only إилоأq إилоأq [n./v. n. of v. IV إيلأq إيلأq] poverty, destitution and do not kill your children because of poverty.

m–l–k to own, to acquire, owner, ownership, property; to rule, to reign, to control, kingdom, sovereignty, king; slave; foundations, essence, the heart; to marry, marriage ceremony; middle of the road, middle of the valley; angels; heavenly. Classified under this root are words which may have had their origin in other Semitic languages long before Islam. These are ملك malak from Ethiopian; ملوك ملوك malakūt from Aramaic and ملك malik, together with ملك mulk and ملك malik, from Akkadian. Of this root, 13 forms occur 206 times in the Qur’an: ملك malaka 44 times; ملك malk once; ملك mulk 48 times; ملك malik 13 times; ملك mulk twice; ملك mālik three times; ملك mālikūn once; ملك malik once; ملك mamlūk once; ملك malakūt four times; ملك malak 13 times; ملك malākin twice and ملك malā’ikatun 73 times.

لَمْ وَأَنْتُمْ أَبْحَرَائْنِ هذَا عَنْبَ فَرَّاتِ سَانَغْ شَرَابَهَا وَهذَا مَلَك أَجَاجُ

If you possessed the treasures of the mercy of my Lord;* the slaves in your ownership [lit. what your right hands own];* that whose keys you have responsibility over, the property in your custody [lit. that for which you own its keys] لا لا لا لا لا لا لا لا لا لا لا لا لا لا لا لا لا لَمْ مَلَكَ مَرْقَالَ دُرُّ مَثْلَ حِمَامِ السَّمَّائَاتِ وَلاِ فِي الْأَرْضِ لِلرَّبِّ إِنِّي لَا أُمَلِكُ إِلَّا نَفْسِي وَأَخِي (5:25)

Lord, I am not responsible [over anyone] except for myself and my brother 4 to
be able to, to have the capability of, to have the power to do 

\(\text{لا يَمْكُونُ كَثْمَّ الْعَرْضُ عَنَّكَ وَلا تَحْوِيلاً} (17:56) \)

they have no power to remove harm from you nor to avert it; *I cannot avail you of anything from God to rule (over) me* (27:23)

I found a woman ruling them.

ملك malk [v. n.n.] that which is within one’s capability, power, will, accord, they said, ‘We did not break our word to you of our own accord.’

وأَتَبَعَوا مَا نَتَلِى النَّسَابِطيُّونَ عَلَى الْمَلِكِ سَلِيمَانَ and they follow what the devils teach about the Kingdom of Solomon sovereignty (2:247)  

لَيٌّ يَكُونُ لِهِ الْمَلِكُ سُلُيْمَانُ وَحَنَّ أَحْقَ الْمَلِكِ how can he have sovereignty over us when we have a greater right to it than him? 3 kingship and sovereignty (2:251) and God gave him kingship and wisdom dominion (3:26)  

فَلِ الْلَّهِ الْمَلِكُ say, ‘God, owner of the dominion’; *name of the 76, Meccan sura, so-named because of the reference in verse 1 to the Authority, say, control  

أَمْ نَهْيُونَ نَصِيبًا مِّن الْمَلِكِ فَإِذَا لَوْلِوْنُ النَّاسَ نَصِيبًا or do they own a share of the Kingdom [have any say in it]?–If so, then they would not give to people so much as] the groove on a date stone ownership (3:189)  

وَلَهُ الْمَلِكُ to God belongs ownership of the heavens and the earth power (2:26) You give power to whoever You will and remove power from whoever You will exalted position, high rank (76:20)  

وإِذَا رَأَيْتُمُ هُمْ رَآيْتُنِّي عَيْنَاً وَمَلَكًا كبيرًا and if you were to look [there], you would see a comfortable living and an exalted position.

ملك malik [n., pl. مُلُوكُ mulāk] King, sovereign (12:54) the king said, ‘Bring him to me; I will have him serve me personally’; *an attribute of God the King, the True, the Absolute Controller 2 powerful, mighty person (23:116)قالت إِمَّ الْمَلِكُ إِذَا دَخَلَوْا قَرْبَةً أَفْسُوهُا وَجَعَلُوا أَعْرَةً 27:34 she said, ‘Whenever people of might go into a city, they corrupt it and make the mighty of its inhabitants lowly.’

ملك mālik [act. part.; pl. مَلَكُونَ mālikūn] one who is in control, one who has ownership, ruler (3:26) say, ‘God,
owner of the dominion’ II [proper name] Malik, the angel in charge of Hell (43:77)

وَنَادَوْاٰ يَا مَلِكَ لِيَبْكُرُ عَلَيْنَا رَبَّكَ ‘Malik, let your Lord finish us off.’

ملك malik [n.] sovereign (54:55) with/in the presence of an all-powerful Sovereign.

مَلْكٌ mamluk [pass. part.] owned, controlled by a master (16:75) عَبْدًا مَلْكًا لَا يَقْدُرُ عَلَى شَيْءٍ a slave, owned, having no control of anything.

مَلْكُ malakūr [n.] I kingdom or dominion of God, as opposed to earthly kingdoms or dominions (6:75)

وَكَذَلِكَ نُزِيرُ إِبْرَاهِيمُ مَلْكُ العَسَمَاتِ وَالْأَرْضِ thus did We show Abraham the kingdom of the heavens and the earth II divine control (23:88)

فَلَمۡنَٰ يُبْدِهِ مَلْكُ كُلٌّ say, ‘In whose hands lies the control of everything?’

ملك malak I [coll. n.] angels (69:7) وَالْمَلِكُ عَلَى أَرْجَانِهَا وَيَحْمُلُ عَرْشَ رَبِّكَ فَوْقَهُمْ مُؤْمِنِينَ and the angels will appear by its [the heavens] sides and on that Day eight of them will bear the throne of your Lord above them malak II [n.; dual malakīn, pl. malā’ikatun] an angel (33:43) it is He and His angels who bless you.

مَلَلُ mīlāl hot ashes, heat of the fire, food cooked in hot ashes; to become bored, to be restless, to loathe; to dictate, to sketch; creed, religion, faith. It has been suggested that مَلَلُ millatun is perhaps a borrowing from Aramaic. Of this root, two forms occur 18 times in the Qur’an: يُمَلِّ يُمَلِّ yumīll three times and مِلَلُ millatun 15 times.

يَمَلِّ yumill [imperf. of v. IV أَمْلُ ‘amalla, trans.] to dictate (2:282)

فَإِنَّ كَانَ الَّذِي عَلَى الْحَقِّ سَفِيًّا أو ضَعِيفًا أو لَا يَسْتَطِيعُ أَن يُمَلِّ هوَ فُلْمِلِلْ ولِيّةٌ بِالْمَلِلِ if the debtor is feeble-minded, weak or unable to dictate, then let his guardian dictate justly.

مَلَلُ millatun [n.] religion, creed, form of belief (4:125) وَمَنْ أَحَسُّنَ دِينًا مَنْ أَسْلَمَ وَجَعَلَهُ للهِ وَهُوَ مُحَسَّنٌ وَأَتَبَعَ مَلَلًا إِبْرَاهِيمَ حُنَيْفًا and who is better in religion than the one who submits his whole self to God, does good, and follows the creed of Abraham, the upright?
m–l–w an expanse of empty land; a period of time, to prolong life for someone, prosperity; to give rein to; to dictate (a text). Of this root, three forms occur six times in the Qur’an أَمْلَى tamlâ four times; مَلِيَّةٌ maliyan once.

أَمْلَى [v. IV, intrans. with prep. ل to give rein (to), to grant respite (to)] ولاَ يُحْسِنُ الْذِّنّ الَّذِينَ كَفَرُوا أَنَّمَا نُمِيَّ لَهُمْ خِيرًا لِنَفْسِهِمْ إِنَّمَا tamlâ نُمِيَّ لَهُمْ لِيُزِيدُوا إِنَّمَا and those who disbelieve should not imagine that We give them free rein for their own good: We give them rein so that they become more sinful.

تَمِيَّزَ tamlâ [imperf. pass. of v. IV, trans.] (of a text) to be dictated so they are continuously dictated to him [lit. morning and evening].

مَلِيَّةٌ maliyan [adverbial] a considerably long time (19:46) and the adverb مَلِيَّةٌ keep out of my way for good [lit. for a long while]!

من man nominal occurring 861 times in the Qur’an with one of the following functions: 1 relative pronoun for rational beings (اسم متصل للعاقل) ‘who’, ‘the one who’, ‘those who’, ‘whoever’, ‘whosoever’ but God turns in His mercy to whomever He will. Occasionally, man refers to non-rational beings or a mixture of rational and non-rational beings واللَّهُ خَلَقَ كُلُّ دَابَّةٍ من مَآءٍ فَضِلْتُهُ مِنْ يَمِيِّزُ عَلَى نَفْسِهِ وَبِهِ مِنْ يَمِيِّزُ عَلَى أَرْبَعَةَ God created each living creature out of [a type of] water: some of them crawl on their bellies, some walk on two legs, and some on four 2 interrogative pronoun for rational beings (اسم استفهام للعاقل) ‘who?’, ‘which one?’, ‘which ones?’ من حُرُمُ زِيَةَ اللَّهُ الَّذِي أَخْرَجَ لِعَبَادِهِ وَالْطَّيِّبَاتِ من من has forbidden the beautiful things which God has brought forth for His servants and that which is wholesome from the sustenance [He has provided]?! 3 conditional pronoun for rational beings (اسم شرط للعاقل) ‘whosoever’ من يَعْمَلُ سُوءًا يُحْزِرَهُ [4:123] whoever does wrong will be requited for it.

من min preposition (حرف جر) occurring 3221 times in the Qur’an and indicating certain contextually determined meanings: 1 departure, starting point (الإبتداء) a from a place (المسجّد الحرام إلى المسجّد) من m–l–w
from the Sacred Mosque to the Furthest Mosque b) from a point in time

[indeed] a mosque that is founded on consciousness of God from the first day e) from a person (27:30 it is from Solomon d)

from a state or condition الله وليَّ الذين عَمَّنا بِخُرُوجِهِمْ من الظُّمَّات (2:257) to the power

God is the ally of those who believe—He brings them out of darkness into light 2 away from أُحُرِّجُنا مِّن هَذِهِ الْقُرْآنِ الْطَّالِم أَهْلَها those who say, ‘Our Lord, take us away from [deliver us from] this town whose people are oppressors’ 3 ‘some of’ مَنْ مِّن كُلِّ اللَّهِ (2:253) (theَّضِيع) to some of them God spoke 4 ‘type of’ مَا يَفْتَحُ اللَّهُ لِلَّدَاس مِّن رَحْمَةٍ (35:2) (الِبَيْانِ الجنْس) whatever of mercy God grants to people, there is none to withhold it 5 reason or cause of an action (الْتَحْقِيل) ‘because of’ مَمَّا خَطِبَتْهُمْ أَعْرَفُوا أَنْ هُمْ نَازِعُونَ (71:25 because of their sins they were drowned and cast into a Fire 6 ‘instead of’ وَلَوْ نُثْبَةً (43:60) (الْبَيْل) لَحُجَّةَ مِنْ كُلِّ مَلَائِكَةٍ في الأَرْض يَلْقَوْنْ if We had willed so, We could have made instead of you angels (or, made some of you into angels) to inherit [the earth] 7 sense of prep. ‘an (مَعَيْنِ عِنْ) of, off (21:97) ياوُلَيَّنا قد كنَا فِي غَرَّةٍ مِّن هَذَا weo to us! , we were heedless of this 8 sense of prep. bi ‘with’ (مَعَيْنِ بِ) they look, glancing furtively [lit. with a hidden glance] 9 sense of prep. فِي ‘in’, ‘within’ (مَعَيْنِ فِي) if when the call to prayer is made on/within the day of congregation 10 sense of prep. ‘اَلَّى’ (مَعَيْنِ عَلَى) ‘over’, ‘above’ (21:77) ‘أَكْبَرُوا بِأَيَّاهَا We helped him gain victory over (or, We took him away from) the people who denied Our signs 11 sense of adverb ‘ind (مَعَيْنِ عِنْدِ) لَنْ تَغْنَيْ عَنْهُمْ أَمْوَاهُمْ وَلَا أَوَّلَاهُمْ مِّن اللَّهِ شَيْئًا (58:17) (مَعَيْنِ عِنْدِ) neither their wealth nor their children will be of any use to them with/against God 12 sense of ‘as distinguished from’ (الْمَحْلَقَة) and God knows the corruptors from the reformers 13 ‘other than’ (الْمَغَابِرَة) فَلَنْ يَكْلُوْكَمُ باللَّيْلِ (21:42) ‘آلا’ وَالنَّهَار مِّن الْرَّحْمَن say, ‘Who could shelter you night and day other than [lit. away from] the Lord of Mercy?’ 14 the so-called ‘redundant’ min (زَائِداً) used for emphasis, ‘[not] any one’, in conjunction with a) a negative وما تَسْقِطْ مِّن وَرَقَةٍ إِلَّا يَعْمَلُهَا (6:59) (فَنِّي) not a leaf falls, but He knows it or b) a rhetorical question (إِسْتَفْهَامِ)
implying denial as in: so look around you! can you see any flaw? The emphasis implied by the so-called ‘redundant’ min (من الزائد) is often enhanced with a following ‘اَتَّهَد’ ‘any single one’, ‘any living soul’ (69:47) فَمَا زِنمَّهُم من أَحْدٍ عَنْهُ حَاجِزٌ and not one of you could have shielded him. Some grammarians interpret the so-called ‘redundant’ min (من الزائد) cases in which there are no negatives, prohibitions or rhetorical questions such as (24:30) ﻓِئِلِّلْمُؤْمِينِ يُبِلِّوْنَهُمْ. tell believing men to lower their very gaze; and (35:33) ﻲَحُضُّونَ فِيهَا ﻣَنْ آَسَأَرَ مِن ذَهَبَ where they will be adorned: with [very] bracelets of gold. Such verses, however, allow for other modes of interpretation, namely ‘of their very gaze’ in (24:30) and ‘with [very] bracelets’ in (35:33). As is the case with other prepositions, contexts in which preposition ‘min’ occurs allow of more than one interpretation.

m–n–c to prevent, to refuse, to hold back, to hinder, to prohibit, to restrain, to refrain, to deprive; to protect, to guard over; to be difficult, to defy, to be impregnable, to be impenetrable, to be insurmountable; to be mighty, to be wealthy; to be miserly. Of this root, six forms occur 17 times in the Qur’an: منع * mana‘a* 11 times; منعُ muni‘a once; منْعَ manū‘ once; منْعَ مَنْعُ munnā‘ twice and منْعَ مَنْعَهُ mammū‘atun once.

منع mana‘a a I [v. trans.] 1 to prohibit; to hold back, to deny ويتعَونُ المَعَاوُنَ (107:7) and deny [to others] common kindnesses 2 to protect, to shield from (21:43) or do they have gods other than Ourselves that can defend them? II [doubly trans.] 1 to prevent someone from something ماَ مَتَعَكَ إِذْ (3–92) what prevented you, having seen that they had gone astray, from following me? 2 to deny someone something, to prevent someone from something وماَ مَتَعَكَ أَنْ نَقُلْلُ مَنْهُمْ نَفَائِمُهُمْ إِلَّا (9:54) and nothing hinders their contributions from being accepted but the fact that they denied God and His Messenger 3 to bar from, to stand between something and something else ومن أَظْلَمْ مَنْ مَتَعَقَّدَ ﻣَسَاجِدَ اللّهِ أَنْ يَذَّكُّرَ فِيهَا أَسْمَهُ وَسُعُى (2:114) who could be more wicked than those who bar God’s places of worship from having His name glorified in them and
strive to have them destroyed/deserted?

مَنَعُ muniʿa [v. pass.] to be denied (to) (12:63) father, we have been denied [any more] buying [of corn].

مَنَعَ manūʿ [act. part.] one which causes to be impregnable, protector وظَنَّوا أنَّهم مَنْعًا مَنْعًا مَنْعًا حَصُونَهُمْ (59:2) and they thought their fortifications would protect them.

مَنْعًا manūʿ [intens. act. part.] one given to denying assistance, niggardly person (70:21) but tight-fisted when good fortune comes his way.

مَنْعَة mannāʿ [intens. act. part.] one who often stands in the way of doing good, or denies assistance (50:25) hinderer of the good.

مَنْعُوَةَ mannūʿatun [pass. part.] forbidden, denied (56:33) لا مَنْعُوَةَ لا مَنْعُوَةَ [abundant fruits] neither cut off, nor forbidden.

m–n–n to cut; a weak rope, a tattered garment, fatigue; vigour, strength of heart; death, eventualities, passage of time; to grant a favour, to remind someone of favours you have done for them; honey-like substance; a certain weight. من mann, honey-like substance, is classified under this root, although it appears to be a borrowing from either Syriac or Hebrew. Of this root, four forms occur 27 times in the Qurʾan: من manna 16 times; من mann six times; من مَنْعَةَ mannūʿ four times and مَنْعَةَ manūʿ once.

مَنَعَ manna u [v. intrans.] 1 to bestow favours from a position of strength or higher rank لَفَّدُ مَنَعَ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذَ بَعَثَ فِي هُمْ رَسُولاً (3:164) من أنفسهم truly God was gracious to the believers when He sent to them a Messenger from themselves; * this is Our gift; do as you wish with it [lit. so bestow or withhold] 2 to remind someone of a favour, freely given, wishing to put him/her under obligation, to recount one’s favours to someone يَمُنُونُ عَلَيْكَ أَنْ أَسْلَمْتُمْ لَا تَمُنُونَ عَلَى إِسْلاَمِكُمْ بِلِ اللَّهِ بَلْ أَنَّ اللَّهَ عَلَى أَنْ هَدَيْكُمُ أَنْ هَدَايْكُمُ (49:17) لِلإِلَهَيْنِ إِنْ كُنتُمْ صَادِقِينَ they count it as a favour to you [Prophet] that they have become Muslims. Say, ‘Do not count your being Muslims as a favour to me— it is God who reminds you of the
favour of his having guided you to the faith’ to weaken, to knuckle under (in an interpretation of 74:6 and never weaken, considering as too much [what you so far has been commanded to do] (or, do not bestow favours seeking increased returns).

man  I [v. n.] 1 the act of freely bestowing favours (47:4) until you have routed them, then tie fast the bonds, thereafter releasing [them] by grace or ransoming [them] 2 the act of reminding someone of favours freely given wishing to put him under obligation (2:264) do not negate your charitable deeds with reminders and hurtful words/actions II [n.] manna, honey-like substance, food given as a gift from God and We sent manna and quails down to you.

muntun [pass. part.] something grudged, interrupted, decreased البدينون who believe and do good deeds will have a reward that is never interrupted/grudged.

manun [n.] bad turns of events, death *30:52) misfortune [lit. accident of death].

m–n–w/y fate, to fate, death, to afflict, to test; to approximate; to hope for, to imagine, to implore; to fabricate, to lie; to shed, to flow, semen, sperm; to recite; to reward; to await; a dry measure. Of this root, eight forms occur 22 times in the Qur’an, manna twice; amnā once; tūmna twice; tāmanna nine times; umniyyatun once; amaniyy five times; maniyy once and manātun once.

matt  i [v. II, trans] to create desires in, to plant expectations in (4:120) makes them promises and raises hopes in them, but Satan’s promises are nothing but delusion.

amnā [v. IV, trans.] to pour forth sperm (56:58) consider the semen you discharge—did you create it yourselves or are We the Creators?


تَمَنَى tunnā [imperf. pass v. IV] (of sperm) to be poured forth, to be ejected from a drop of sperm when it is ejected.

قَفَّتْ نَارٍ tamannā [v. V trans.] 1 to desire, to wish for (62:6) if you are truthful, then [you should] wish for death 2 to covet, to long for (4:32) do not covet that with which God has favoured some of you over others 3 to read, recite (in one interpretation of 22:52) We never sent a messenger or a prophet before you [Muḥammad], but when he recited (or, when he made a wish) Satan proposed [things] in respect of his recitation (or, in respect of his wish).

أمَّنِيَّةٌ 'ummiyyatun [n., pl. أَمَانِيّاتٍ 'amāniyyah wish, desire; recitation (in an interpretation of verse 22:52) when he recited [the message] (or, when he made a wish) Satan proposed [things] in respect of his recitation (or, in respect of his wish).

أمَّانِيَّةٌ 'amāniyy [pl. of n. أَمَمِيَّةٌ 'ummiyyah] 1 hopes, desires (4:123) it will not be according to your desires or the desires of the People of the Book: anyone who does wrong will be requited for it 2 false hopes, vain desires (57:14) but you misled one another, sat in wait [for calamity to befall the believers], doubted [the faith], and false hopes deluded you 3 wishful thinking (2:111) they say, 'No one will enter Paradise unless he is a Jew or a Christian'; this is their own wishful thinking 4 conjecture, hearsay (2:78) some of them are illiterate and know the Scripture only through hearsay.

سْمَرَ في maniy [n.] sperm, semen (75:37) was he not just a drop of ejected sperm?

مَنِإَّةٌ Manāt [proper name] Manāt, one of the idols worshipped by the pagan Arabs in pre-Islamic Arabia and regarded together with َاللِّهَ 'allāt and َاللِّهُ-َعَزْزَā, to be God’s daughters (53:19–21) أَفْرِيَّمُ.
will you [disbelievers] consider [the case of] ِّاللَّهِ and ِّاَلْيَزَّةَ and that third one, Manâṭ!?—Are you to have the male and He the female?

m–h–d sleeping place, resting place, cradle, to prepare, to pave, to straighten things up, to make level or even; to facilitate, to introduce. Of this root, six forms occur 12 times in the Qur’an: مَهْدٌ mahada once; مَهْدٌ mahhada once; مَهْدٌ مَهْدٍ once; مَهْدٌ مَهْدٍ مَهْدٌ tamhîd once; مَهْدٌ mîhâd five times and مَهْدٌ mîhâd seven times.

مَهْدٌ mahada a [v. trans. with no object] to pave the way, to smooth out, to make good provisions (30:44) and whosoever does good deeds, it is for themselves they make provision.

مَهْدٌ mahhada [v. II, trans. with no object] to make agreeable, to facilitate, to remove all obstacles (74:14) and I smoothed things out for him.

مَهْدٌ مَهْدٍ mîhâd [pl. of act. part. مَهْدٌ mîhâd] ones who pave the way, spread out, remove difficulties, smooth things out (51:48) and the Earth We spread out—how excellent is the paver! [lit. are the pavers!]

مَهْدٌ tamhîd [v. n. of v. II] preparing things, making things agreeable, smoothing out difficulties (74:14) and I smoothed things for him.

مَهْدٌ mahd 1 [n] cradle (19:29) how can we converse with one who is [still] in the cradle, a [mere] baby? 2 [v. n./quasi-pass. part.] plain, spread out, habitable, well prepared (20:53) He who made the earth for you an expanse.

مَهْدٌ mîhâd [v. n./n.] 1 widely spreading out, widely outstretched; an expanse (78:6) did We not make the earth for you an expanse? 2 abode, resting place (3:12) and you will be gathered into Hell and a foul resting place it is!
m–h–l molten copper, a generic name for all metals, tar, heated dirty oil; ease of manner, self recollection, to act or proceed in a deliberate manner, to tarry, to give respite; to collapse, avalanche. ٣٦١٥ al-Suyūṭī attributes مَهَل muhlu, oil drags, to a borrowing from Berber. Of this root, three forms occur six times in the Qur’an: مَهَل mahhala twice; مَهَلٍ al-muhl three times.

mahhala [v. II, trans.] to grant a delay, to give respite to, to bear with (73:11) and grant them some respite.

امِحلَةُ [v. IV, trans.] to let be, to give respite to, to be patient with (86:17) so give respite to the disbelievers, let them be for a short while.

مَهَل muhlu [n.] molten brass; boiled oil drags, molten tar (44:45) كَالمُهَل يُعَلِّي فِي النَّبْطَونَ like molten tar, boiling in [their] bellies.

مَهَمَا mahmā [conditional, particle or nominal, with a non-rational referent; it occurs once in the Qur’an] whatever, whatsoever مَهَمَا تَأْتِيَ بِهِ مِنْ عَلَيْهِ لَسْتَهْنَا بِهَا فَمَا نَحْنُ لِكَ بِمُؤَمِّنِينَ (7:132) whatever spell you bring to us in order to bewitch us with it, we will not believe in you.

مَهَن m–h–n to serve, a servant; profession, vocation; to weaken; to degrade, to treat in a humiliating manner; vile, contemptible, insignificant. Of this root, مَهِينِ mihn occurs four times in the Qur’an.

مَهِينِ mahin [pass. part.] ١ contemptible, despicable (68:10) وَلَا تَطُولُ كَلُّ حَالَفَ مَهِينِ and do not yield to any contemptible swearer ٢ cheap, paltry, worthless; nauseating (32:8) ثُمَّ جَعَلَ نَسْلَةً مِنْ سَلَائِلَةِ مِنْ مَاءٍ then He fashioned his descendants/seed from an extract of worthless fluid.

مَهَان muhan (see ه–و–ن h–w–n).

مَهَن m–w–n death, to die, to seek death, mortal; to die down, to let up; wasteland, uncultivated land, to become arid; silence, to become silent. Of this root, 11 forms occur 165 times in the
Qur’an. مَاتٍ māta 39 times; مَاتٍ مَوت 21 times; مَوتٍ mawt 50 times; مَاتٍ مُوت mawtātun three times; مَاتٍ مَوت mawtāt 17 times; مَاتٍ mawtāt five times; مَاتٍ مَوت mawtātun six times; مَاتٍ مَوت mawtāt three times and مَاتٍ مَاتٍ mawtāt three times.

وَالَّذين هاجروا في سبيل الله ثم قتلوا أو ماتوا لِيُرَزَقنَهم الله رزقاً حسناً those who fled their homes in God’s cause, then are killed or die, He will provide a generous provision for them; *for* perish in your rage!

وَأَنَّهُ هو أمّاتٍ (53:44) that it is He who gives death and life.

مَوتٍ mawt [n] 1 death [of a human being] (4:100) and whoever leaves his home fleeing to God and His Messenger and then death overtakes him 2 barrenness because of aridity or drought, death (29:63) who sends water down from the sky and gives [with it] life to the earth after its death?

مَاتَنَ مَاتٍ mawtātun [unit n.] an instant of death, a dying (37:58–9) are we not to die, except our first death?

مَاتٍ مَاتٍ Mayt [quasi-act. part.; pl. مَاتٍ مَاتٍ Mayt and مَاتٍ مَاتٍ mawtāt] 1 (of a human being) actually dead (49:12) would any of you like to eat the flesh of your brother [even] dead? 2 (of land) arid, never cultivated, unfruitful (43:11) one of the small amount of water given to provide for the barren one (29:63) and the One who sends water down from the sky in due measure, and so We revive a dead land with it 3 one denying God, one not knowing God (6:122) فَلَوْنَّا فَلَنْ نُحْيَنَّهُ وَلَنْ نُمْشِي بَيْنَهُ فِي النَّاسِ ... is one who was dead [not knowing God] and whom We brought back to life and to whom We gave light by which he walks among the people ....

مَاتَنَ مَاتٍ Maytun [n.] [jur.] a dead animal (except for fish and locust) not slaughtered in the prescribed manner (5:3) مَاتَنَ مَاتَنَ مَاتَنَ مَاتَنَ مَاتَنَ مَاتَنَ مَاتَنَ مَاتَنَ مَاتَنَ مَاتَنَ مَاتَنَ مَاتَنَ مَاتَنَ مَاتَنَ مَاتَنَ مَاتَنَ مَاتَنَ مَاتَنَ مَاتَنَ مَاتَنَ مَاتَنَ مَاتَنَ مَاتَنَ مَاتَنَ مَاتَنَ مَاتَنَ مَاتَنَ مَاتَنَ مَاتَنَ مَاتَنَ مَاتَنَ مَاتَنَ مَاتَنَ مَاتَنَ مَاتَنَ مَاتَنَ مَاتَنَ مَاتَنَ M”<ref>5.0</ref> forbidden to you [for food] are animals not ritually slaughtered II [quasi-act. part.] (of land) arid, barren, lifeless (36:33) and a sign for them is the dead
land which We bring to life.

مُيت mayit [quasi-act. part/n. pl. منيت mayitūn] 1 dead (6:95)

إِنِ اللَّهُ فَاتِقُ الحَبَّةَ وَالنَّذورِ يُخْرِجُ الْحَيِّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتِ مِنَ الحَيِّ it is God who splits open the seed and the fruit-stone–He brings out the living from the dead and the dead from the living 2 mortal (39:30)

إِنَّكَ مُيِّتُ وَإِنَّمَا مِيتُكِ you [Prophet] are mortal and so are they (or, will certainly die, as will they) 3 (of land) arid (7:57) until when they [the winds] bear heavy clouds, We drive them to a dead land.

الموتى al-mawtā [coll. n.] the dead (36:12) it is We who bring the dead to life.

مَمات mamār I [n.] death (17:75) then We should have made you taste double [the punishment] of [this] life and double [the punishment] of [after] death II [v. n.] (the act of) dying, being dead (45:21) أم حسب الذين اجترحوا السيَّات أن أنجب لهم كلاً منهن عائداً وعلموا الصالحات سواء مكانهم ومما هم do those who commit evil deeds think that We will make them equal [in] their living and their dying to those who believe and do righteous deeds?

مـ/وـج m–w–j wave, swell, surge, to swell, to heave, to roll, to be excited, to be agitated, to flood, to be stormy, (of sea) to be high; to intermingle. Of this root, two forms occur seven times in the Qur’an: يَمْحُوج yamūj once and موج mawj six times.

يَمْحُوج yamūj [imperf. of v. مَحَاج māja intrans.] to surge up, to swell up, to be tumultuous (18:99) وَتَرْكُبُ بَعْضَهُمْ وَيَمْحُوجُ فِي بَعْضِ We will let them, on that day, surge against each other.

موج mawj [n.] waves, breakers (31:32) وَإِذَا غَشَّبَهُمْ مَوْجَ الكَانُةِ دُعُوا اللَّهُ مُخْلِصِينَ لَهُ الْذَّرَى when waves enshroud them like canopies, they call on God, devoting their religion sincerely to Him.

مـ/وـ/ر m–w–r to move briskly to and fro, to swell, to boil, to churn; high waves, dusty wind; to spill over, (of liquids) to run; (of stars) to set and rise in succession; to contradict, to contest; to pluck
out. Of this root, two forms occur three times in the Qur’an: تَمَّعُر tamūr twice and مَوَرَ mawr once.

tamūr [imperf. of v. مَّاَر māra, intrans.] to churn, to convulse, to roll, to quake, to avalanche (67:16), فَإِذَا هُوَ تَمَّعُرُ to make the earth swallow you up, quaking violently.

مَوَرَ mawr [v. n. used adverbially] the act of churning, convulsing, quaking (52:9), يَوْمَ تَمَّعُرُ السَّمَاءَ مَوَرُّّا upon the Day when the sky will quake violently.

Mūsā [proper noun, generally recognised as a borrowing into Arabic, occurring in 115 places in the Qur’an] Moses (EXO I. 15–16, 22; 28:48) they said, ‘Why has he not been given the like of those [miracles] given to Moses?’

The Qur’an describes the life and career of Moses in more detail than that accorded to other prophets: how he was born at a time when the Pharaoh of Egypt was killing the newly-born males of the Israelites; how God inspired his mother to put him in a basket and cast him in to the Nile; how the family of Pharaoh came to adopt him and unwittingly give him to his own mother to foster; how he killed a man and had to escape the land for fear of retribution; how he came to the well of the tribe of Midian, met their Prophet Shu'ayb, married one of his daughters and after some years took his family and departed; how he came upon a burning fire where he was spoken to by God and was commanded to return to Pharaoh and call him to the worship of God and ask him to let the Israelites leave his land; how Pharaoh rejected Moses’ message and was drowned together with his army in the sea after pursuing Moses and the Israelites who tried to escape the land at night (28:1–48). The Qur’an also relates in detail (18:60–82) the story of an encounter between Moses and a holy man described as ‘one of Our servants—a man to whom We granted mercy from Us and whom We had given knowledge of Our own’.

مَوَرَ mawr property, possessions, wealth, gold and silver, (specifically) camels (for Arabs), to become wealthy, to finance. Of this root, two words occur 66 times in the Qur’an: مَال māl 25
times and ʿamwāl 61 times.

مَال [n., pl. ʿamwāl] riches, property, wealth, possessions, camels, livestock (18:46) wealth and children are the attractions of this worldly life.

م–و–ح water, a well, to strike water, (of a boat) to spring a leak, to quench one’s thirst, (of dates and grapes) to ripen; to gild, to coat; to falsify; to camouflage. Of this root, only ʿماء māʾ occurs 53 times in the Qur’an.

م–ي–د to shake, to sway, to fluctuate; to feed, to provide for, banquet, table laden with food, to grant favours to someone; a square. Of this root, two forms occur five times in the Qur’an: تَمَيَّذ tamīd three times and مائدة māʾidatun twice.

تَمَيَّذ [imperf. of v. mādā, intrans.] to sway, to tumble about وَلَقَفَ فِي الْأَرْضِ رَوَاتِيْسُ أَنَّ تَمَيَّذ (31:10) and He cast upon the earth firm mountains, lest it should sway with you.

مائدة [n.] a table spread with food لللَّهِمَّ رَبَّيْنَ أَنْزِلْ (5:114) God, our Lord, send down to us a table [spread] from heaven; * the name of Sura 5, Medina sura, so-named because of the reference in verses 112–5 to the ‘Table’ demanded of Christ by the Disciples.

م–ي–ر food stock, provision, to provide with food, to keep well-stocked/supplied with food; to melt down. Of this root, only نَمَير namīr occurs once in the Qur’an.

نَمَير [imperf. of v. مَار māra, trans.] to provide with food, to stock with provisions (12:65) and we will get
provisions for our household.

m–y–z to sort out, to separate, to mark out, to distinguish; to weed out; to stand out; to fall apart; to fall into factions. Of this root, three forms occur four times in the Qur’ān: يَمِيزُ yamīz twice; تميّزُ tamayyaz once and آمنتُوا imtāzū once.

يَمِيزُ yamīz [imperf. of v. مَّازza, trans.] to separate, to sort out, to discriminate, to distinguish. يَمِيزُ الْخَيْبَةَ مِنَ الطَّيْبِ (3:179) He distinguishes the bad from the good.

تميُّزَ tamayyaz [imperf. of v. V] تميّزَ tamayyaza, with the prefix ذ of the imperfect تميّزَ tamayyaz, elided, intrans.] to split up, to tear up, to burst (67:8) تكَذَّبُ نَعَمَيُّ مِنَ الْعُيَّنِ almost bursts with rage.

آمنتُوا imtāzū [imper. of v. VIII, intrans.] stand out, separate, become marked out, stand aside آمنتُوا الْيَوْمَ أَنَّهَا الْمُجْرَمَةُ (36:59) but step aside/be marked out today, you guilty ones.

مِكَال Mikāla [proper noun, borrowed into Arabic from Hebrew, although some philologists derive it from the root مَكَـلَ m–k–l; it occurs once in the Qur’ān] the Angel Michael مَكَالَةَ mākalah and his messengers, and of Gabriel and Michael.

m–y–l to incline, to lean towards, to tilt, to bend, to lean over, to take sides, to deviate; to attack; to be crooked; to swagger; to waver, to be in doubt, to win someone over. Of this root, three forms occur six times in the Qur’ān: تميَّزُ tamīl three times; تميَّزَ tamīl twice and ميَّةَ mayl once.

تميَّزُ tamīl [imperf. of v. مَالَ māla, intrans.] 1 to deviate, to transgress, to go astray وَيَبِيدُ الَّذِينَ يَتَبَغَّونَ الشَّهوَاتِ أَنْ تميَّزُوا ميَّا (4:27) عظيمًا but those who follow their lusts want you to go far astray 2 to incline towards, to act favourably towards ولَّنْ تَسْتَطِيعُوا أَنْ (129:4) تَخْلَصُوا بِنَسَاءِ وَلَوْ حَرَصُتُمُ فَلا ميَّلَ a man you will never be able to deal equally between [your] wives, no matter how much care you take, yet do not be altogether partial.

ميَّلَ mayl [v. n.] inclination, tilting, leaning to فِيَلا ميَّا (4:129)
yet do not be altogether partial.

Maylatun [unit n.] an act of attacking, an assault (4:102) [in order for them] to fall upon you in a single orchestrated assault.
ن / nūn

The twenty-fifth letter of the alphabet; it represents a dento-alveolar nasal sound. The numerous allophonic members of nūn ن, both as a constituent of words or as a nunciation (تَنْوِين) (q.v.), cover an extensive articulatory area from the lips to the uvula and occur in contexts where nūn is a first member of a consonantal cluster (said to be sākinatun (سَاَكِنَة), that is, with no vowel following it) either within single words or between two words. The characteristics of the nūn in such clusters are influenced by the articulatory positions of the second members of the clusters, noted here as much as possible with the use of symbols drawn from the International Phonetic Alphabet, and are classified by the scholars of Qur’anic recitation (علماء التجويد), into four types that can largely be described as follows: 1 distinct pronunciation (إِذْهَارٌ) in which the nūn keeps its full integrity as a dento-alveolar nasal sound; this occurs in cases where the second member of the cluster is one of the six so-called guttural or throat letters/sounds (حرف الحلق) identified by the scholars of tajwīd as: ه / غ / خ / خ / ح / (although the غ and خ are in fact uvular sounds and not guttural) as in (96:2) (وَذَلِكَ) (recited as wanhar); (112:4) (فَأَجْتَهَدُ) (recited as kufuwan ?ahad) 2 a) complete assimilation with nasalisation (إِدِغَامٍ بِغْنِيَّة) of the nūn or the nunciation into the second consonant of the cluster in cases where that consonant is one of: قَلْبٌ, يَوْمَ مَتُنٍ (79:8) (قُلْبُنِ ىِدِحٍ recited as qulubūyyawma ?idōn); (77:20) (mīm mā’in māhin recited as mimma:lim-mahī:n). Complete assimilation does not occur within single words for it would obscure the identity of the words, cf. (87:16)
(recited as ?ad-dunya:) b) complete assimilation without nasalisaton (إذاعم بغیر غنة) into the second consonant in the cluster where that consonant is either ل or ر (this rule is represented in the printed text of the Qur'an by the shadda (۲۵) in (96:7) (‘an ra’āhu recited as ?arra?ahu); (2:18) (‘in lamm yu’minū recited as ?illamyu?minu:) 3 transformation (إقلاق) (that is the changing of the sound of the nūn (ں) into a mīm (م), a bi-labial nasal, in cases where the second consonant in the cluster is a bā’ (ب), a voiced bi-labial plosive, as in (30:4) (wa min ba’d recited as wa-mim?ba’d) and (2:19) (muhīṭun bi’l-kāfirin recited as muhi:tumbil-kafirin:) 4 concealment (إخفاء) which could be characterised as a partial assimilation of the nūn, in cases where the second member of the cluster is one of fifteen consonantal sounds, with each of which the nūn is differently realised (while the second consonant in the cluster keeps its full identity). The nūn is realised in these cases differently as follows: uvular-nasal with ك as in (4:17) (min qarīb recited as min?qarīb); velar-nasal with ك as in (73:12) (‘ankālā recited as ?aykāla); palato-alveolar nasal with ج as in (12:96) (‘an jā’a recited as ?anja:ja); alveo-palatal nasal with ش as in (6:41) (‘in shā’a recited as ?in+jā:ja); alveolar nasal with ص and ض as in (33:23) (rija:lun sadaqū recited as rija:lun-sadaqū); dento-alveolar nasal with ت, ط and ض as in (4:4) (fa’?in tibna recited as fa-?in?ibna); dental-nasal with ذ and ط as in (111:3) (nāran dhāt lahab recited as na?ran+da:tta lahab) and labio-dental nasal with ف as in (8:1) (‘al-?anfā? recited as ?al-?anfja:). In the printed text of the Qur’an, to which the reader is referred, the doubled signs of ضمة (ب) كسرة (ت) فتحة (ب) (ت) indicating the twoton are aligned on top of one another and placed directly above or under the letter concerned in the case of distinct pronunciation (إظهار) as in (112:4) (قادر علی knit:ha:ha:) but in the case of assimilation ( إذام) and concealment (إقلاق) the two signs are not aligned over one another as in (14:32) (رکذا ۲۸:۵۹) (بهرة في صنورهم ۵۷:۵۸:۸۹) (بهرة لکم) (بهرة میم). In the case of transformation (إقلاق) the second sign is drawn as a small میم and placed either above or after the letter concerned
as in (41:2) "مُحَمِّدٌ بِالْكَافِرِينَ" (2:19) لَنَسْفَعُ بالْنَاصِية (96:15). The 
نُنَ with no vowel following it together with nunation (الْنُونُ السَّكِّنَة) (الْمُمْدَد), (see -ن) and elongation of vowels (الْمُلُوك), receive particular attention in the discipline of Qur’anic Recitation, 
tajwîd (تجويد).

-ن suffix functioning as: I نُنَ of emphasis (نون التوكيد) of which there are two types: I light نُنَ of emphasis (نون التوكيد الخفيفة), suffixed to an imperfect verb and traditionally written in Qur’anic text as ‘اَلِيْف، as in (96:15) كَلَّا لَنّ نَلْسَفَعُ بالْنَاصِية!—if he does not desist, We shall seize him by the forelock 2 heavy نُنَ of emphasis (نون التوكيد التقوية), also suffixed to an imperfect verb, but written as نُ-منا. It differs, as the name implies, in the degree of emphasis it denotes, and occurs, as a rule, in conjunction with an oath, as in (27:49) نُقَضَّامُوا بِاللَّهِ لَبِينِيتَهُ وْأَهْلِهُ سَوَاء وَاللَّهُ تَعالَى! swear to one another by God—we shall attack him and his household in the night II nunation (تَوْنَ) (i.e. -وَنَ, -آنَ, and -وَنَ) suffixed to a noun and functioning, among other things, as one of the following: I nunation of indefiniteness (تَوْنَ التَّنْكِيرَ) ‘any’, as in (2:221) وَأَنْعَمَ مَبْكِيرٌ مِن مَّلْكَةَ نُونَ any believing slave is certainly better than a polytheist 2 nunation of definiteness (تَوْنَ التَّعْرِيفَ) ‘this particular one’, as in (3:144) مُحَمَّدٌ مَّسْدُونُ إِلَّا رَسُولُ أَنْبِيَةَ مُهَـَمَّدٍ Muhammad is only a messenger III nunation of compensation (تَوْنَ العَوْضَ) (تَوْنَ التَّوْنَ) indicating an elided part which is otherwise understood from the preceding discourse. The elided part may be a) a single sound, as in (89:1–

by the Daybreak, by [the] Ten Nights (instead of 

2) one word, as in (36:40) لِيَنْصُوَّونَ كلٌّ فِي ذٰلِكَ يَنْصُوَّونَ each [one] floats in an orbit (instead of 

3) one whole sentence, as in (56:84) وَأَنتُمْ حِينَ تَتَكُّنُونَ and you at that moment [when the spirit reaches the gullet] gaze on (instead of 

4) يَوْمَ ٍ تُنَبَّهُنَّ on that Day [when the earth quakes and spews out its burdens and man cries out, ‘What is wrong with it!] it will tell 

5) all (instead of 

6) يَوْمَ ِإِذَا زَلَّتْ الأَرْضُ زَلُّتْها وَأَخْرَجَتُ الأَرْضُ أَتْقِلَامًا وَقَالَ الْأَمْسِنُ مَالًا تَحْدِثُ أَخْبَارًا يوم إذا زلزلت الأرض زلزلها و أخرجت الأرض ألقائها وقال الأسنان مالا تحدث أخبارا (see also: يَوْمَ ِتُحُذَّثُ on that Day) III protective نُنَ, as designated by the grammarians. It is infixed between a verb and a following 1st pers. sing. suffix, as in (36:22)
the One who created me IV an exponent of the independent case in an imperfect verb indicating a masc. pl., a dual or a fem. sing. subject (تون الرفع) (of the latter there is no single occurrence in the Qur’an) (termed in Arabic Grammar, the five verbs وسوّفَتْ سَآئَلَونَ and you will be questioned; فقّسُماناً للهُ (5:106) so the two [witnesses] swear by God V end part of the pl. and dual pronom. suffix, as in (4:7) and [also] due to women is a share of what the two parents and closest two relatives leave behind.

نا [fem. pl. verbal suffix (تون النسوة)], as in (60:12) when believing women come to pledge to you that they will not ascribe to God any partner.

نا- [an imperf. 1st pers. pl. prefix (تون المتكلمين)], as in (63:1) we testify most solemnly that you are the Messenger of God.

نون (see نو/ن/ن n–w–n).

ن/ن/ن n–y small ditch encircling a tent to keep sewage away, to go a long distance, to walk away, to shun, to be far removed, to keep away, to remove. One form of this root، نآ تأّي na’aā, occurs three times in the Qur’an.

نآ تأّي na’aā [v. intrans.] to go far away, to distance oneself from them drive [others] away from it and keep themselves away from it; * (17:83) he becomes haughty [lit. he turns away to his side].

ن/ن/ن n–b–y protrusion, to rise; to overpower; to leave one’s town and settle in another; news item, to ask for news, to inform; prophecy, to predict, to foretell, to prophesy, to claim to be a prophet. Of this root, 10 forms occur 160 times in the Qur’an: نبّا nabba’ā 43 times; نبّا يناببا’ three times; أنبا’ anba’a four times; نسبتني ﺍ ﺃ ﺃ yastanbi’ once; نبّا naba’ 17 times; انبا’ anbā’ 12 times; نبّا نبّي nabiyy 54 times; نابّي nabiyyīn 16 times; انبيا’ anbiyā’
five times and نبوءةَ nubuwwatun five times.

نَبَا [v. II] I [intrans. with prep. إِلَى to disclose, to divulge (66:3) and إِلَى أَرْوَاحُهُ خَفِيًا فَأَلْتُ فِي (66:3) the Prophet told something in confidence to one of his wives and when she disclosed it II [trans. 1 to inform, to acquaint, to enlighten (9:94) فَنَبِيَّ اللُّهُ مِنْ أَهْلَكَ هَذَا (66:3) so when he questioned her about [divulging] it, she asked, ‘Who told you about this?’ 3 to guide (in one interpretation of 3:49) وَأَنْبِئُكُمْ بِمَا تَكُلُّونَ وَمَا تَخْرُونَ في بُيُوتِكُم and I guide you as to what you may eat and store up in your houses [also interpreted as: I tell you what you eat and what you store in your houses] 4 to instruct, to command, to acquaint (54:28) وَنَنْبِيْنَهُمْ أَنَّ المَاءَ قَيْسَةً بَيْنَهُم and instruct them that the water is to be shared between them.

نَبِيبَا’ [imperf. of pass. v. II نَبِيْن Nubbi’a] 1 to be acquainted, to be informed, to be told (53:36) أم لم يَنْبِيْنَ بِمَا فِي صَحِيفٍ or has he not been informed of what is in the Scrolls of Moses? 2 to be taken to task (64:7) وَرُبِّي لَبَعْنَى تَمَّ لَنْبِيْنَ بِمَا عَمَّلْتُم by my Lord!, you will be raised [from the dead] and [then] taken to task about what you have done.

نَبَا’ [v. IV trans.] to tell, to inform, to acquaint (2:33) قَالَ يَأُمَّ نَبِيٌّ بيْنَاءً then He said, ‘Adam, tell them their names.’

يَسْتَنْبِبِ [imperf. of v. X استَنْبَا استنبا’a, trans.] to seek information from, to question, to persist in asking (10:53) وَيُسْتَنْبِبُونَ أَحْقَهُ and they [persistently] ask you, ‘Is it really true?’

نَبَا’ [n., pl. أَنْبَٰٓإِنْبَا’] 1 news, tidings, seeking news of you, *the news of what they have been mocking will soon shock them [lit. come to them]; *it [the Revelation] is a momentous message; *(78:2) the momentous event/tidings, the Resurrection; *the name of Sura 78, Meccan sura, so-named because of the reference in verse 2 to the ‘Momentous Event’ 2 story, tale, narrative (5:27) وَأَنْبَٰٓ إِنْبَا’ أنْبَا إِنْبَا’ and relate to them in truth the tale of the two sons of Adam 3 disclosures, revelations,
these are some of the disclosures of the hidden [knowledge] that we have revealed to you 4 lessons to be learned, examples (54:4) and from examples [of past generations] has come to them that in which [should be] a deterrent 5 prophecy every prophecy has its fixed time to be fulfilled (or, certain endurance), you will come to realise 6 replies, responses, arguments (28:66) all answers will escape [lit. not find] them on that Day.

نَبِيٌّ [n., pl. نَبِيُّونَ nabiyyûn and نَبِيٌّاتٌ anbiyā‘] prophet and from the Qur’an, mention Abraham—he was a man of truth, a prophet; * (33:45) the Prophet Muhammad; * name of Sura 21, Meccan sura, so-named because of the reference in verses 48–91 to various ‘Prophets’.

نُبوَّةٌ nūbūwatun [n.] prophethood and We established for their descendants prophethood and revelations.

نَبَاتٌ n-b-t plant, vegetation, seedling, to sprout, to germinate, (of plants) to shoot out, to grow, to bring forth, to plant, to cultivate, to cause to grow; the young, to breed, to raise, to become of age. Of this root, three forms occur 26 times in the Qur’an: نَبَتَ nabata once; * anbata 16 times and نَبَاتٌ nabāt nine times.

نَبَتَةٌ n. v. intrans.] to germinate, to take root, to grow وَسَجِّرَةٌ تُخْرُجُ مِن طُورٍ سَبَنَاءٍ نَبَتَتْ بِالْدُّهَنَّ (23:20)* a tree, emerging from Mount Sinai, that produces oil [also: grows carrying oil].

نَبَاتَةٌ n. v. IV trans.] 1 to make cultivable, to [enable to] grow, to bring into life and the earth—We have spread it out, set firm mountains on it and enabled [life of all kinds] to grow on it in good balance 2 to cause to germinate, to cause to grow and He sent down water from the sky for you, with which We caused gardens of delight to grow 3 to cultivate it
could not have been for you [within your power] to cultivate its trees 4 to yield (2:261) like [a grain] of corn that produces seven ears 5 to bring forth (71:17) 

God made you spring forth from the earth like a plant 6 to facilitate the rearing of, to help the bringing up of her Lord received her [the child] with gracious favour, and provided for her a goodly upbringing.

nabāt I [coll. n.] 1 plants, vegetation it is like water which We bring down from the skies, then the earth’s vegetation absorbs it ... 2 buds, germs, embryos, sprouts, shoots (6:99) He it is who sends down water from the sky, then with it We produce the shoots of everything [every plant], then from it We bring out greenery, from which We produce grains in close-packed rows II [v. n.] 1 the act of raising, rearing, bringing up (3:37) her Lord received her [the child] with gracious favour, and provided for her a goodly upbringing 2 growing power, growth (in a possible interpretation of nabātu as v. n. in 57:20

n–b–dh portion, small piece; to hurl, to discard, to cast out, to forsake, to renounce; to withdraw, to retire, to retreat to one side. Of this root, three forms occur 12 times in the Qur’an: ُنِبَدَة nabadha eight times; أُنَبِيدَة nubidha twice and أُنَبِيْدَة intabadha twice.

نَبَادِحَة and جَنُودَة (40:51) so We seized him and his hosts and threw them into the sea 2 to renege, to breach, to violate (2:100) how is it that whenever they make a covenant (or, a pledge), some of them will renege on it? 3 [with prep. to annul, to cancel, to render void (8:58) and if you fear treachery on the part of any people, consider their treaty void equally/openly [lit. throw [their treaty] to them].

نُبِيدَة nubidha [pass. v.] to be thrown, to be cast (68:49)
had a favour from his Lord not reached him, he would have been cast into the wilderness blameworthy.

\textit{intabadhā} [v. VIII intrans.] to retire apart, or withdraw, from others فحملته فانَّبتَبِّدتُ به مكانًا فصيًّا (19:22) so she conceived him and withdrew with him to a distant place.

\textit{n-b-z} title, nickname, derisive or insulting name, descriptive name (usually bad), to call one another names, to defame. Of this root, \textit{tanābāzū}, occurs once in the Qur’an.

\textit{tanābaza} [elided form of \textit{tanābāzōwā}, imperf. of v. VI] تَتَنَبَّزَوا تَتَنَبَّزَوا فَأَفسَكُوا ولَا تَتَنَبَّزَوا باللِّقَاب do not defame one another, nor revile [one another] with nicknames.

\textit{n-b-t} first water obtained from a newly dug well; to elicit, to deduce; to well out, to issue; the innermost part; Nabateans, to live like, or to claim to be, a Nabatean. Of this root, \textit{istantbāţa}, occurs once in the Qur’an.

\textit{istantbāţa} [v. X, trans.] to deduce, to interpret ولَّوْ (4:83) رَدُّهُ إلى الرسول وَإِلَى أُولِي الْأُمَّة مِنْهُمْ لَعَلَّهُمْ يَتَسَبَّبُونَهُ مِنْهُمْ had they referred it to the Messenger and those in authority among them, those [capable of] interpreting it would have comprehended it.

\textit{n-b-c} spring of water, brook, creek; to flow, to gush out, to issue, to originate. Of this root, two forms occur once each in the Qur’an: \textit{yanbū‘} and \textit{yanābī‘}.

\textit{yanbū‘} [n., pl. \textit{yanābī‘}] 1 spring we will not believe with you until you cause a spring to gush forth for us from the earth 2 tract, channel, passage, conduit. أَلَمْ تُرْأَىَ أنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاء مَاءً فَسَلَّكَهُ يَنْبَعَ في (39:21) have you not considered that God sends down water from the sky, then He causes it to penetrate [the soil] along conduits in the earth.
n—t—q to shake; to raise, to lift up, to overturn, to pour out by overturning; (of a camel’s rigging) to become loose. Of this root, 本市 nataqa, occurs once in the Qur’an.

إذ نَقَّتْ الْجِبَلُ وَقُولُهُمْ (7:171) and [remember] when We hoisted the mountain [high] above them as if it were a canopy.

n—th—r to strew, to scatter, to sprinkle, spillage. Of this root, two forms occur three times in the Qur’an: 本市 intathara once and 本市 mantūr twice.

إذَا افْتُرَتْ النَّجَّادُ (82:2) and when the stars shall disperse.

mantūr [pass. part.] strewn, scattered, dispersed (76:19) حسبتهمَ لَوْلَا مَتَّعُوا you would think they were scattered pearls.

n—j—d hard and high land, plateau, to climb, a well-marked road which is both clear and wide; mean and tough camels; courage, assistance, to overcome. Of this root, 本市 najdayn, occurs once in the Qur’an.

本市 najdayn [dual of n. 本市 najd] two elevations, two clear roads. It is variously interpreted as the two ways (of good and evil or truth and falsehood) or the mother’s two teats which the newly-born does not seem to find difficulty in identifying (90:10) وَهَذِيَانِ النَّجَّادُ and We pointed out to him the two clear ways [of good and evil].

n—j—s filth, defilement, desecration, profanity, to soil; a type of amulet or charm used in pre-Islamic Arabia to protect children, incantations. One form of this root, 本市 najas, occurs once in the Qur’an.

本市 najas [n.; quasi-act. part.] defilement, profanity, desecration
إِمَّا المُشْرِكُونَ نَجَّسُ فَلَا يَقْرُبُوا الْمَسْجِدَ الْحَرَامَ بعدَ عَامِمَهُ هَذَا (9:28) the polytheists are a defilement—do not let them come near the Sacred Mosque after this year of theirs.
al-injil (see alphabetically).

n–j–m star (particularly Pleiades or the Seven Sisters), instalments, fixed terms, astrology, to tell the future, (of a star) to rise, to appear; plants with no stalk, to sprout; to show up. Of this root, two forms occur 13 times in the Qur'an: نَجِمَ four times and نُجُومُ nine times.

نَجِمَ I [n., pl. نُجُومُ] star (6:97) and He it is who has made the stars for you to use as a guide through the darkness of land and sea II [coll. n.] I stars and [by the aid of] landmarks and by the stars they find their way; * the name of Sura 53, Meccan sura, so-named because of the reference in verse 1 to the 'Stars' 2 plants with no stalk, herbage (in one interpretation of والَّنَجِمَ والْشَّجَرَ يَسْجَدُانُ the plants and the trees prostrate (or, fall into the Grand Design).

n–j–w elevation, highland, a place too high for flooding to reach; to escape, to deliver, to rescue; speed, to run quickly; to remove dirt from oneself, to cleanse oneself; to cut, to flay; to confide, to confer in secrecy, to consult with one another. Of this root, 11 forms occur 84 times in the Qur'an: نُجِّيَةَ 36 times; نُجُيَّةَ once; انْجِيَةَ 23 times; نَجِيَّةَ once; تَنَجِيَّةَ four times; نَجِيَّةٌ once; نَجِّيَةَ نَجَةَ 11 times and نَجِّيَةٌ مَنْجِيَّةً twice.

نَجَّيَ [v. intrans.] I to go free then the one of the two who had gained freedom said 2 to escape, to reach safety لا يَخَفُّ نَجْوَتُ مِنْ الْقُوْمِ الْطَّالِمِينَ (28:25) do not fear, you have escaped from the unjust people.

نَجِّيَ [v. II trans.] I to rescue, to deliver, to conduct to safety but when He brings you safely to land 2 to spare فَلَمَّا نُجِّكَ إِلَى الْبَرَّ (17:67) so today We save you [only] in body 3 to protect, to shield رَبَّا لِنُعْلِدُ بَيْنَكَ بِنَجْيٍ (10:92) my Lord, build a house in Your Garden for me: protect me from Pharaoh and his doings.
**nujāya** [pass. v.] to be delivered, to be aided (12:110)  
Our help came to them and whoever We willed was saved.

**'anjā** [v. IV trans.] 1 to deliver, to rescue, to conduct to safety  
and when We parted the sea for you [also interpreted as: by your going through it] and thus saved you and drowned Pharaoh’s people 2 to protect  
and when We parted the sea for you [also interpreted as: by your going through it] and thus saved you and drowned Pharaoh’s people 2 to protect  
e the ﬂame of God’s wrath, averted the ﬂame of God’s wrath, and God spared him, or burn him!—but God protected him from the Fire 3 to spare  
shall I guide you to a bargain that will spare you from painful punishment?

**nājā** [v. III trans.] to confer with, to speak privately with,  
where you come to speak privately with the Messenger,  
offer something in charity ahead of your private confering.

**tanājā** [v. VI intrans.] to exchange confidences, to confer together in privacy  
e the ﬂame of God’s wrath, averted the ﬂame of God’s wrath, and God spared him, or burn him!—but God protected him from the Fire 3 to spare  
when you converse in private, do not confer with [a view to] sinful doings, aggression, or disobedience to the Messenger.

**nājī** [act. part.] one who escapes, one who goes free  
and he said to the one who, of the two, he deemed would go free.

**najātun** [n.] deliverance, rescue, salvation  
why do I call you to salvation when you call me to the Fire.

**najīyy** 1 [v. n./act. or pass. part.] the act of sharing confidences/intimacies, conferring or consulting in private; one who engages or is engaged with someone else in private consultation or conversation  
and We called to him from the right-hand side of the Mount and brought him close in intimate conferring (or, a conferring person) 2 [v. n./coll. n.] people in a secret conference  
when they despaired of [retrieving] him, they withdrew to one side, a conferring group.
najwā [v. n./n.] private consulting or conferring; confidences exchanged in private, intimacies, private conversation (58:7) there is no secret conference of three without Him being their fourth.

munajjī [act. part. of v. II, pl. منْجَوْكَ أنْهَكَ (29:33) We will certainly save you and your household.

نَحْبٌ n–h–b vow, to fulfil a vow, (allotted) lifespan, to come to the end of one’s life, death; to weep; danger, to take chances; walking briskly, to work hard; to debate. Of this root, نَحْبَ naḥb, occurs once in the Qur’an.

ناَحْبَ naḥb [v. n./n.] interpreted in the sources as either vow or lifespan من الْمُؤْمِنِينَ رَجُالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ فِيْهِمْ مُّقْضَىٰ (33:33) of the believers are men who were true to that which they pledged with God–some of them have fulfilled their pledge [by dying in battle], and some are still waiting.

نَحْتَ n–h–t to hew, to carve, to quarry, to chisel, to hollow, splinters; disposition, character. Of this root, يَنْحَتُ yanḥit, appears four times in the Qur’an.

يَنْحَتُ yanḥit [imperf. of v. نَحَتَ, trans.] 1 to hollow out, to hew out (74:74) and hewing the mountains into houses 2 to chisel, to carve into shape, to sculpt (37:95) أَنْحَوْكَ مَا تَنْحَوْنَ do you worship what you carve [with your own hands]?

نَحْرٌ n–h–r chest, the upper part of the chest, the throat, to slaughter; to strive; to pour down heavily. Of this root, انْحَرْ anḥar, occurs once in the Qur’an.

انْحَرْ anḥar [imperf. of v. نَحَرَ, trans.] 1 to stand upright; to fulfill one’s duties as they become due (in one interpretation of 108:2 so Pray to your Lord and be upright [in your prayer] (or, and fulfil your prayer as early/as soon as it becomes due) 2 slaughter, kill a sacrificial animal (in another interpretation of 108:2 so pray to your Lord and
make your sacrifice.

ن/ح/س

n–h–s hardship, bad luck; dusty wind, severe cold; copper. Despite the shared radicals ن/ح/س, philologists have found difficulties deriving نُحَاس, copper, from this root, hence the suggestion that it may be of foreign origin. Of this root, three forms occur once each in the Qur’an: نَحْسَ نُحَاس; نَحْسَات نُحَاسِت and نُحَاس.

nَحْسَ [n.; v. n.] hardship, misfortune (54:19) We released a howling wind against them on a day of continuing misfortune.

نَحْسَات [pl. of fem. quasi-act. part. نَحْسَة نُحَاسِتُون] unlucky, ill-omened, disastrous (41:16) so We let loose on them a roaring wind in ill-omened days.

nُحَاس [mass. n.] interpreted as either: brass, copper or smoke أُرسلُ علَيكمُ شُواطِئُ من نَحْسٍ وَنُحَاسٍ فَلا تَنْتَصَرُان (55:35) tongues of fire and [molten] copper (or, smoke) will be released upon you, and you will not escape.

ن/ح/ل

n–h–l honey bees; free gift; to become emaciated; to purport to be, to claim something false for oneself (such as a name, a virtue, an excuse). Of this root, two forms occur once each in the Qur’an: نَحْل نَحْلَة and نِحْلَة نِحْلَاتِن.

نَحْل [coll. n.] bees وأَوَّلَى رِبْكَ إِلَى النُّحلِ أَن انْذِكِرَ مِن (16:68) and your Lord inspired the bees [with an instinct], ‘Take for yourselves hives [lit. dwellings], from the mountains, of the trees and of that which [people] build’; * the name of Sura 16, Meccan sura, so-named because of the reference in verses 68–9 to the ‘Bees’ and their ways.

نِحْلَة نِحْلَاتِن [n.; v. n.] interpreted by commentators either as a gift or a statutory gift. The context in which the word appears in the Qur’an, however, strongly, suggests the latter interpretation وَأَنَا الْمَلَكُ مَعَكُمْ وَأَنَا الْمَلَكُ مَعَكُمْ وَأَنَا الْمَلَكُ مَعَكُمْ and your Lord inspired the bees [with an instinct], ‘Take for yourselves hives [lit. dwellings], from the mountains, of the trees and of that which [people] build’; * the name of Sura 16, Meccan sura, so-named because of the reference in verses 68–9 to the ‘Bees’ and their ways.

نِحْلَة نِحْلَاتِن [n.; v. n.] interpreted by commentators either as a gift or a statutory gift. The context in which the word appears in the Qur’an, however, strongly, suggests the latter interpretation that نِحْلَة نِحْلَاتِن is a statutory gift [upon marriage].
but if they are happy to give up some of it for you, [you may] consume it [as part of your own property] by all means [lit. with health and pleasure-giving appetite].

ناحون (nahnu) (see أنا ❧anâa).

ن х–ر n–kh–r nostril, to snort; decay, decaying. Of this root, نَخْرَةَ nakhritun, occurs once in the Qur’an.

ن خ–رَةَ nakhritun [fem. quasi-act. part.] rotten, turning to dust, crumbling (79:11) even after we have turned into decayed bones?

ن خ–ل n–kh–l palm trees, date palms; the select; the dregs, to sieve out, to sift. Of this root, three forms occur 20 times in the Qur’an: نَخْلَةَ nakhil twice; ن خ–ل‎ nakhil 11 times and ن خ–ل نَخْلِ نَخْلِ nakhil seven times.


ن د–د n–d–d an equal, peer; antagonist; to stand in opposition, to slander, to bolt, to wander, to scatter; sandalwood. Of this root, أَنْدَاذَ أَنْدَاذَ andâd, occurs six times in the Qur’an.

أَنْدَاذَ أَنْدَاذَ [pl. of n. أَنْدَيَ أَنْدَيَ nidd] equals, rivals, partners (2:165) there are some who choose [to worship] [others] besides God as rivals to Him, loving them with the love [due to] God.

ن د–م n–d–m remorse, repentance, regret, to be regretful; a drinking partner, an intimate companion. Of this root, two forms occur seven times in the Qur’an: ن دَأَمَنَانِ nâdimûn five times and ن دَأَمَتِنَانِ nadâmatun twice.

ن دَأَمَنَانِ nâdimûn [pl. of act. part. ن دَأَمَ أَمَانَ nâdim] remorseful (5:31) ‘أَعْجَزْتَ أَنْ أَكُونَ مِثْلَ هَذَا الْغَرَابِ فَأَوَارَى سَوَاءً أَخَي فَأَصْبَحَ مِن النَّادِمِنَ أَمَانَ ‘Could I not have been like this raven and covered up the nakedness of my
brother’s dead body?’—he became remorseful!

نَذَامَةُ [n.] remorse, regret, penitence and, when they see the punishment, they will fall silent with remorse.

n–d–w moisture, dew; goodness, generosity; voice, voice that carries, to call, to seek assistance; to call together, to get together, to assemble, to convene, assemblage, a group of people, a place of gathering for conferring, a consultative group, to take part in such an activity, to consult. Of this root, eight forms occur 53 times in the Qur’an: نُنَذَى 37 times; نُنُدِيَّة seven times; نُنَذَا 17 times; نُنَذَى 11 times; نُنَذِّي 7 times; نُنَذَا 1 time; نُنَدِّي 1 time; نُنَذَا 1 time.

نُنَذَا [v. III trans.] 1 to call out, to hail and Noah called out to his son, who was [standing] apart, ‘My son, come aboard with us’ 2 to implore, to declare Noah called out to his Lord and said, ‘My Lord, my son is one of my family, and Your promise is surely the truth’ 3 to proclaim, to declare فَنَذَى فِي الظُلمَاتِ أَنْ لَا إِلَهَ إِلَّا أَنتَ سُبُحَانَكَ إِنِّي كُنتُ مِنَ الظُلْمَيْنِ then he proclaimed in the deep darkness, ‘There is no God but You, glory be to You, I have been one of the wrong-doers’ 4 [with prep. or ] to invite to, to call to (3:193) رَبِّنَا إِنَّا سَمَعْنَا نُنَذَا نُنُدِّيَة نَبِيَّا لِلإِلَهَمْ أَنَّ عَمَّانَا بَرَكَكُم our Lord, we have heard a caller calling [people] to the belief [the Faith]: ‘Believe in your Lord.’

نُنُدِيَّة [pass. v. III] 1 to be called, to be addressed when he came to it [the fire], he was addressed, ‘Moses, I am your Lord’ 2 to be convened to when convened to the Friday prayer 3 to be informed إنَّذَلَّ الْكَافِرِينَ كَفَّرُوا بِنَعْمَتِ اللَّهِ أَكَثَرُ مِن مَّيْتَكُمْ إنَّ كَفَرُوا ثُمَّ لَأَنْفَسُوكُمْ إِذْ تَدَعُونَ إِلَى الْإِلَهَمِ فَكَفَرُونَ those who disbelieved will be told, ‘God’s dislike [for you] when you were called to the faith and rejected it was even greater than your hating yourself [on the Day of Judgement].’


**tanādā** [v. VI intrans.] to call to one another, to call upon one another so they called each other at day-break.

**nādī** [n.] 1 council, assembly (29:29) and you commit evil in your gathering place 2 supporters (96:17–18) let him summon his comrades—We will summon the overseers of Hell.

**nidā** [v.n.] the act of calling when he called to his Lord inaudibly [lit. with inaudible calling] [calling to] those who disbelieve is like [the calling of one] who shrieks to a dumb animal [lit. one who hears nothing but a shout and cry].

**nadiyy** [n.] assemblage, gathering which of the two sides is better situated and has the better gathering?

**munādī** [act. part.] crier, one who calls, preacher (3:193) our Lord! we have heard a caller calling [people] to the belief [the Faith].

**tanādī** [v. n.] the act of calling out to one another *the Day of calling out [to one another in distress or to the Reckoning].

**n–dh–r** vow, to pledge to God, to pledge, to consecrate, votive offering; to warn, to threaten, to admonish, to denote; harbinger, herald. Of this root, 11 forms occur in 130 places in the Qur'an: *nāḏhara* three times; *nāḏhara* four times; *nāḏhara* twice; *nāḏhara* once; *nūḏhwr* once; *nūḏhwr* four times; *nūḏhwr* 14 times; *nūdhur* five times; *nūdhur* 10 times and *nūdhur* five times.

**nāḏhara** [v. trans.] 1 to vow I have vowed to the Lord of Mercy a fast 2 to dedicate, to pledge; Lord, I have dedicated what is in my womb entirely to You.
andhara [v. IV] I [intrans.] to give warning, to carry out the act of warning (74:2)  
and warn the nearest of your kinfolk 2 to proclaim, to declare (16:2) declare that there is no god but Me 3 to preach, to guide, to admonish and this Qur’an was revealed to me that with it I may warn you and everyone it reaches III [doubly trans.] to warn against (41:13)  
I have warned you about a blast like the one of Ad and Thamūd.

undeśa [pass. v. IV] I to be guided, to be admonished (14:52)  
this is a message to humankind; let them be guided thereby 2 to be warned and the kings of the idolaters warned 46:3 yet those who disbelieve turn away from that against which they have been warned.

Nama (2:270)  
whatsoever donations you contribute or pledges you make, God surely knows it.

Nādh [n., pl. Nādūr nādāḥār] vow, pledge to God (6–5) that which delivers a message to excuse or to warn.

Nādhīr [n./act. part., pl. Nādūr nādāḥūr] I warn, preacher/that which warns (25:1)  
the one who differentiated to his servant that i/he may be to all beings a warn/2 a warning (67:17) you will come to know what My warning means.

Mundhir [n.; act. part., pl. Mundūr mundāḥūr] I warning, admonishing that you are only warning those who stand in awe of it 2 a warner (38:65) [Prophet] say, ‘I am but a warner.’

Mundhar [pass. part., pl. Mundūr mundāḥūr] one who is warned or admonished (27:58) how dreadful that rain was for those who had been warned.

Nādūr n= to pull out, to strip off, to pull at; an archer; to incline, to
take after (a parent); to walk briskly, to strive; to desire; to exchange, to dispute, controversy. Of this root, five forms occur 20 times in the Qur’an: نازعُ naza’a 10 times; ينارَعْ yunāzi’ once; تنازَعَ tanāza’a seven times; نازِعاتَ nāzi’āt once and نازَاطَ atun once.

*Wazū’* [v. trans.] 1 to pull out, to take out (7:108) and he pulled out his hand and—lo!—it was white for the beholders 2 to remove (15:47) and We will remove from their hearts whatever rancour is therein 3 to withdraw, to take away, to abolish (11:9) how desperate and ungrateful man becomes when We let him taste Our mercy and then withdraw it from him 4 to sweep away, to tear away, to uproot it sweeps people away, as if they were uprooted palm trunks 5 to peel off, to strip off (54:20) تَنِزَعُ النَّاسُ كَأَنْهُمْ أُجَازُواُ دُخُلُ مَتْفَعِلُ (7:27) يتَنِزَعُ عَنْهُمْ لَيْسَ لَهُمْ (28:75) We will choose from every community a witness 7 to pluck out, to root out then We will seize out of each group those who were most disobedient towards the Lord of Mercy.

*Yunāzi’* [imperf. of v. III trans. نازع naza’a] to dispute with, to contend with (22:67) فلا ينارَعَ عِنْدَكِ في الأمر so do not let them dispute this matter with you.

*Tanāza’a* [v. VI] 1 to be at variance with one another, to fall into dispute with one another (8:46) and do not dispute [among yourselves], lest you fail 2 to debate, to differ with one another, to disagree (4:59) فإنّ تنازَعْتمُ فِي شَيٍّ فِنَّذِرُوهُ if you should dispute over something, refer it to God and the Messenger 11 to debate an issue, to discuss (18:21) إذ يتَنِزَعُونَ بِبَيْنِهِمْ أَمْرُهُمَّ when they discussed their situation among themselves 2 to exchange, to pass [something] around, to share in a friendly manner (52:23) يتَنِزَعُونَ فيها كَأَنْسًا therein, they pass around cups of wine.

*Nāzi’āt* [pl. of fem. act. part. نازَعَةُ nāzi’atun] those who
strive, those who pull out, those who discard. In the single context in which this word occurs in the Qur’an it is variously interpreted as the stars that rise and set regularly, the charging horses ridden in God’s cause, the archers who pull away in the cause of God, the souls that vie to achieve higher ranks, the angels that tear out the souls of the wicked and others. The context, however, may also be understood to refer to those who by actively seeking God’s pleasure manage to go from ‘lagging behind’ in their worship to being in the vanguard of the pious by those pulling out forcefully; *الدّارِعاتْ غَرَبَّاَ (79:1) the name of Sura 79, Meccan sura, so-named because of the reference in verse 1 to the ‘Forceful Chargers’.

نانزةَ atun [intens. fem. act. part.] one which resolutely tears away, plucks out نانزةٌ للشَّوُىٰ (70:16) stripper of scalps (or, limbs).

ننِزَّ-غح jab, nudge, to poke someone (with a finger or a spear); to sow dissension, to incite hatred, to insinuate, to defame. Of this root, two forms occur six times in the Qur’an: نّنِزُّ qazha four times and ننِزَّ qazgh twice.

ننِزَّ qazgh a I [v. intrans. with بَيْنَ] to sow dissension, to plant hatred من بَعْدِ أن ننِزَّ الشَّيْطَانُ بَيْنَيَّ وَبَيْنَ إِخوتي (12:100) after Satan sowed discord between me and my brothers II [v. trans.] to insinuate evil thoughts إِمَّا يَنِزَّ عَلَيْكَ مِنَ الشَّيْطَانِ ننِزَّ فَاسْتَعِذُ بِاللَّهِ (7:200) if an evil prompting from Satan should touch you, seek refuge with God.

ننِزَّ qazgh [v. n.] act of insinuating evil in the hearts of people, planting evil thoughts إِمَّا يَنِزَّ عَلَيْكَ مِنَ الشَّيْطَانِ ننِزَّ فَاسْتَعِذُ بِاللَّهِ (41:36) if an evil prompting from Satan should touch you, seek refuge with God.

ننِزَّ f haemorrhage, to bleed; to drain, to exhaust; (of drinks and arguments) to run out; to be intoxicated. Of this root, ينَزَفُ yunzaf, occurs twice in the Qur’an.

ينَزَفُ yunzaf [pass. imperf. of v. ننِزَّ] to be intoxicated,
to be made drunk (also read as yunzīfūn, imperf. of v. IV
‘anzafa, which can also mean to run out of drinks) (37:47)
لا فيهما غول ولا هم عنها ينذرعون
it neither impairs the reason nor are they therein intoxicated (or, run out of drinks).

n-ز-ل dwelling, habitat, to take up residence; hospitality, food
offered to guests, provisions; to come down, to disembark, to
bring down; flood, rain, stage, rank; combat, duel, to engage in
combat; calamity; an attack of ill health, seizure. Of this root, 15
forms occur 292 times in the Qur’an: نزل نازلا six times; نازل
nazzala 49 times; نزر nazzila 13 times; ’anzala 127 times;
‘unsila 55 times; نازل تنزل تنزال tanazzala seven times; نزر
nuzul eight times; نزالات nazlatan once; تنزلين tanzil 15 times; منازل
manazil twice; منزلون munazzil once; منزلون munizzil five times; منزلون
munzil once and منزلان munzalan once.

وما نزل and that which descends from the sky and
that which ascends to it 2 to alight, to befall (37:177)
فإذا نزل وساحتهم في سماها صباخ المنذرین when it alights in their courtyard, how evil will
be the morning of those who are warned 3 to descend from God,
to be revealed 4 [with prep. ى] to bring down, to come down with
is it not time for those who believe that their hearts
become humble to the remembrance of God and the truth that has
been revealed? 4 [with prep. ى] to bring down, to come down with
the Trustworthy Spirit came down with it.

نزلا نازلا [v. II trans.] 1 to bring down, to cause to descend
who causes water to fall down from the sky; * they are merely an invention of
humankind [lit. no authority from God has been revealed for
them] 2 to dispatch, to send down (with something) (6:111)
ولو أن نزلنا إليهم الملائكة even if We sent the angels down to them 3 to reveal
(in instalments or succession) 3:3 step by step, He has sent down, to you [Prophet], the Book with the truth.

نزلا نازلا [pass. v. II] 1 to be sent down, to be made to
descend and the angels are sent down, a
grand descent 2 to be revealed

آزلtzala [v. IV trans.] 1 to bring down, to cause to come down, to make fall

وأنزل من السماء ماءً 2 to send down, to dispatch

أو أنزل عليهم ملكاً 3 to bestow upon, to engulf in

فأنزل عليهم ملكاً In [lit. no authority from God has been revealed for them] 4 to facilitate, to grant, to provide

سماكناً In [if only an angel had been sent down to him!] 5 to accommodate someone in an abode or in a certain rank, to cause to embark upon

ربا أنزلنا منزلاً مباركاً In [with prep. - if only an angel had been sent down to him!] 6 to be sent down, to be dispatched

وإذا سمعوا منزله 2 to be revealed

وما سمعوا منزلاً when they hear what has been revealed to the Messenger.

تنزل tanazzala [v. V intrans.] 1 to descend or come down in number and/or time after time

تنزل على ملكة ألا تخفوا ولا تحزنوا the angels keep coming down to them [saying], ‘Do not fear, and do not sorrow’ 2 to be carried, to go through

الله الذي خلق السمومات ومن الأرض مثلكم بيِّنَ اللَّهِ بيِّنَ الأمرَ which God it is who created seven heavens and of the earth likewise—His command is carried throughout them 3 [with prep. - if only an angel had been sent down to him!] 4 to bring down, to come down with

وما تنزلت به الشياطين indeed, the devils had not been bringing it down.

نزل nuzul [n.] 1 abode, place of residence, home

جُدُتَ السَّمَوَى نَزُلاً جَناتَ السَّمَوَى فَاشْتَرَاهَا عَلَيْهِ من الحَمِيمَ 2 victuals, provisions
 указывают, что они будут наполнять свои жерди, заполняя их водой, и пить воду, налитую в жерди. Это будет их запасом на День Суда.

نَزْلَة nazlatun [unit n.] an instance of descending, appearing or turning up, one time, once, occasion (53:13) he saw him [lit. at another descent] again.

تَنْزِيلٌ tanzil I [v. n.] 1 the act of sending down and the angels are sent down, a grand descent 2 the act of revealing (76:23) We, Ourselves, have revealed the Qur’an to you [Prophet] in [actual] revelation II [n.] a divine revelation, also a name given to the Qur’an a Revelation from the Lord of all beings.

مَنْزَلٌ manzil [pl. of n. منزل manzil] stages, stations, phases (10:5) He is who made the sun a shining radiance and the moon a light, and measured for it phases so that you could find out the number of years and how to calculate [thereby].

مَنْزِلٌ munazzil [act. part. of v. II] one who is certain to send down, cause to come down (5:115) God said, ‘I will, indeed, send it down to you.’

مَنْزَلٌ munazzal [pass. part. of v. II] actually revealed or revealed in a succession (6:114) they know that it is sent down from your Lord with the truth.

مُنْزِلٌ munzilūn [pl. of act. part. منزل munzil of v. IV] 1 one who sends down, causes to descend (29:34) and we will send a punishment from heaven down upon the people of this town 2 one who accommodates a guest, a host (59:12) do you not see that I fill up the measure and I am the best of hosts?

مَنْزَلٌ munzal I [v. n.; n. of place] the act of accommodating; an abode, place of alighting or descent; rank, position (23:29) أَنْزِلْنِي مَنْزَلًا مَبَارَكًا وَأَنْتَ خَيْرُ المَنْزَلِينَ my Lord, grant me a blessed
abode/situation/rank (or, blissfully accommodate me): You are the best of all who grant abodes II [pass. part., pl. مَنْزَلَونَ] those who are sent down, dispatched (3:124) will you not be satisfied if your Lord reinforces you with three thousand angels [specially] sent down [for you]?

نَسِيّاً [naseeyah'] [imperf. of v. nasa'a, trans., a variant of imperf. nunsfi] to make forget, to postpone, to defer (2:106) whatever revelation We abrogate or make [people] forget, We replace with a better or similar one.

نَسْيَةٌ [naseyyah'] [n.] postponement, transposition; adding, increasing, intercalation. Common pre-Islamic practice (resulting mainly from using the lunar months) to: either (i) postpone the observance of a sacred month (during which war was a taboo) and substituting it with a non-sacred one when the weather in a particular year happened to be unsuitable for the activities prescribed for that month, e.g. warring, in particular, and the annual pilgrimage, or (ii) add a ‘mini’ month every four lunar years in order to stay close to the sun-based calendar (see al-Râzi). This practice, which was in the hands of the powerful, threw into confusion the rhythm of life in Arabia and made it difficult for ordinary people to know in advance, as they should, when it would be safe to go about the business of earning their living. (see جَمْهُرِهِ [yameer-e] postposing (or, increasing) [sacred months] is, indeed, an excess in unbelief, by
which those who disbelieve are led astray—they allow it one year and forbid it another year in order to [merely] conform with the number of what [months] God has forbidden.

\[
\text{minsa’atun [n. of instrument] thick stick, cudgel, staff}
\]

\[
\text{فَلَمَّا قَضَيْنَا عَلَيْهِ الْمَوْتُ مَا دُلِّهِمْ عَلَى مُوَتِّهِ إِلَّا دُلْهُمْ أَنْ يَكُلُّ مَنْ مَاتَ مَنْشَأً (34:14)}
\]

then, when We decreed death for him, nothing indicated to them his death but a creature of the earth gnawing his staff.

ن/س/ب 

\[
n-s-b \text{ kinship, lineage, relationship through marriage, }
\]

relative; to be equal, to be suitable, to match; a clearly-marked straight road. Of this root, two forms occur three times in the Qur’an: نسب Nab twice and انسب anšab once.

\[
nasab [n., pl. انسب انسب] lineage, paternal kinship, blood relation (as opposed to صهر sihr, relationship through marriage) \text{وهو الذي خلق من الدماء يشرِّا فجعله نسباً وصهرًا (25:54) and He it is who created from water a human being, then made him kin by blood and by marriage.}
\]

ن/س/خ 

\[
n-s-kh \text{ to abrogate, to revoke, to remove, to invalidate, to substitute one thing for another; to copy, a copy, to seek to copy. }
\]

Some scholars claim the word نسخة nuskhätun is of Akkadian origin. Of this root, three forms occur four times in the Qur’an: نسخة نسخة nusakha twice; استنسخ استنسخ istansakha once and نسخة nuskhätun once.

\[
\text{ما نستنسخ} مَا نَتَّسْخَ (2:106) \text{whatever revelation We abrogate or make [people] forget, We replace with a better or similar one}
\]

\[
\text{فَنَسَخَ اللَّهُ مَا يَلْقَي السِّيَاطِنُ ثُمَّ يَحْكُمُ اللَّهُ (22:52) God annuls what Satan insinuates and then God affirms His revelations.}
\]

\[
\text{استنسخ} استنسخ 
\text{istansakha [v. X trans.] to seek to copy, to entrust someone to record, to note down exactly (45:29) this is Our record speaking against you with truth—We have been recording what you were doing.}
\]

\[
\text{نسخة} nuskhätun [n.; pass. part.] transcription from an original,
copy; transcribed materials أَخَذَ الْبُلُوْقَ وَقَبَّلَهُ مِنْهَا هُذَى وَرَحْمَةً (7:154) he picked up the Tablets, in the inscription of which were guidance and mercy.

نَسْرَ nasr [proper name occurring once in the Qur’an] eagle, vulture; pre-Islamic Arabian idol worshipped by the tribe of Hudhayl and said to have been in the shape of a vulture; the cult is thought to have come to Arabia from Syria and Babylonia وقالُوا لَا تَذَرْنَهُمْ وَلَا تَذَرْنَ وَدًا وَلَا سَوَاعًا وَلَا يَعْقُوَبُونَ وَتَسَرْ أَنْ هُمْ نَاسِرُ they say [to each other], ‘Do not renounce your gods—do not renounce Wadd, Suwā’, Yaghūth, Ya‘ūq or Nasr.’

نَسِفَ n–s–f to obliterate, to erase, to scatter, to uproot, to cause to collapse; to sift, to sieve, to winnow. Of this root, three forms occur five times in the Qur’an: نَسِفَ nasifa twice; نُسِفَ nusifa once and نَسِفَ nasif twice.

نُسِفَ nasifa i [v. trans.] to pulverise, to eradicate, to scatter لِنَحْرُ جَزِيعَةِ نَمْ لِلخَفَرِ فِي الْيَمِ نَسِفَ we will grind it [into dust] and scatter it into the sea.

نُسِفَ nusifa [pass. v.] to be pulverised, to be obliterated, to be uprooted, to be reduced to dust, to be scattered around and the mountains are turned to dust.

نَسَفَ nasf [v. n.] (the act of) obliterating, reducing to dust, scattering around and they will ask you [Prophet] about the mountains: say, ‘[On that Day] my Lord will blast them to dust.’

نَسَكَ n–s–k green meadows; nuggets of gold and silver; sacrifice, ritual, act of worship; hermit, to live the life of an ascetic, to be pious. Of this root, four forms occur seven times in the Qur’an: نَسَكَ nāsik once; نُسَكَ nusuk twice; مُنْسَكَ mansak twice and مُنْسَكَ nāsik twice.

نَسِكَ nāsik [act. part.] one performing holy rites لكلُهَا أَمَةٌ (22:67) for every community We have appointed acts of devotion for them to perform.
nusuk [coll. n.] 1 holy rites, rituals, acts of worship (6:162)

my prayers, my acts of worship, my living and my dying are for God, Lord of all Beings

2 sacrifice

فَمَنْ كَانَ مَنْكَمُ مِرْيِصًا أوْ يَهْدِي مَنْ أَذْىٰ مِنْ رَأْسِهِ فَفَتْنَةً مِنْ صِيَامٍ أوْ (2:196)

if any of you is ill, or has an ailment of the scalp, [and thus is obliged to shave his head before the time], [he should effect] a compensation of fasting, or almsgiving, or offering sacrifice.

mansak [n., pl. مناسک manāṣik] act of worship, ritual; place where sacrifices are to be offered (2:128)

show us our religious duties and accept our repentance.

n–s–l offspring, progeny, to beget, to give birth; (of hair or feathers) to fall out, fibrous waste; to move quickly, to ooze out. Of this root, two forms occur twice each in the Qur’an: يَنْسِلُ يَنْسِلُ

yansil and نَسَلَ نَسَلَ nasil.

yansil [imperf. of v. نَسِلَ nasala, intrans.] to move swiftly, to speed up, to swarm out (36:51) they will swarm out to their Lord from their graves.

nasl [coll. n./v. n.] offspring, descendants, from the same root سَلَسْلَةَ سَلَسْلَةَ then He fashioned his descendants from an extraction of worthless fluid; * a total destruction [lit. destroys crops and livestock].

n–s–w women, woman-like, pertaining to women; sciatica. In some works the roots ن/س/و ن/س/ي ن/س/ي and ن/س/ي (q.v.) are classified together, suggesting, perhaps, another overlap between these two roots and root ل/س/ن (q.v.). Of this root, two forms occur 59 times in the Qur’an: نَسَحَتْ نَسَحَتْ niswatun twice and نَسَحَتْ nisā' 57 times.

niswatun [pl. of paucity, no sing.] some women, a few women

وقال بَنُوَّةٌ ﴿۱۲:۳۰﴾ some women of the city said.

nisā' [pl., no sing.] 1 women, womenfolk

 واَسْتَصْفَأَهُمَّ ﴿۳:۴۲﴾ He has chosen you above all women of the worlds

2 wives and ّلَنِّ يَسْطِيعُوا أَنْ يُخْلِدُوا بِنِسَاءِ الْعَالَمِينَ you will never be able
to deal equally between [your] wives; * نساء the name of Sura 4, Medinan sura, so-named because of the reference in verses 1–35 and 127–30 to legislation concerning ‘Women’.

ن ن–س–ي lowly people, rubble; a forlorn thing, to forget, to abandon, to overlook, oblivion. There is an overlap between this root and roots ن–س–و and ن–س–و (q.v.). Of this root, six forms occur 45 times in the Qur’an: نسي (nasiya) 34 times; تنس (tunsā) once; أنس (ansā) seven times; نسي (nasy) once; نسي (nasiyy) once and منسي (mansiyy) once.

*nasiya* [v. trans.] 1 to forget (18:61) they forgot their fish 2 to neglect, to overlook, to waive your right is nearer to godliness, so do not neglect being generous towards one another 3 (particularly of God) to abandon, to leave someone to his/her own devices, to ignore, to forsake (9:67) they have forgotten God, so He has forsaken them.

تنس [imperf. pass. v.] to be forgotten, to be forsaken, to be ignored (20:126) He will say, ‘This is how it is–you ignored Our revelations when they came to you, so likewise today you will be ignored.’

أنس [v. IV trans.] 1 to cause to forget (12:42) but Satan made him forget to mention it to his master 2 to cause to abandon, to discard (2:106) We abrogate or erase from memory, We replace with a better or similar one to cause to neglect, to cause to be oblivious (59:19) do not be like those who neglect God and God causes them to be oblivious to [what is good for] their own souls.

*nasy* [coll. n.] insignificant thing/s, things not worth remembering or bothering about (19:23) how I wish I had died before this and become a thing insignificant, completely forgotten.

*nasiyy* [intens. act. part.] one given to forgetting (19:64) your Lord is never forgetful.
mansiyy [pass. part.] something forgotten (19:23) how I wish I had died before this and become a thing insignificant, completely forgotten.

n–sh–ُ the young, youth, young plants and animals, the young generations, the first hours of the night; to rise, to grow, to emerge, to come into being, to create, to initiate, to cause to grow, to raise from the dead; to glean information. Of this root, seven forms occur 28 times in the Qur’an: أنشأ يَنشَأُ yunashsha’ once; انشا’a 20 times; ناشِّةُ nash’atun once; ناشِّةٌ nash’atun three times; مِنشِّئٌ munshi‘un once and مِنشِئٌ munsha‘at once.

yunashsha’ [imperf. pass. v. II] to be raised, to be brought up, to be reared *a little girl [lit. one who is brought up amidst [an abundance of] jewellery].

انشا’a [v. IV trans.] 1 to create, to fashion out (11:61) انشأَّكَمْ من الأرض He brought you into being from the earth 2 to initiate, to give rise to (6:6) and We raised other generations after them 3 to make into, to transfigure, to transmute فخَّلَلَّهُم المُضَلَّةُ عظاما فَكَسَوْنَا العظام لَحمًا ثُمَّ أَنشَأْنَا عِلْقًا أَخَرَ خَلْقًا أَخَرَ (23:14) then we fashioned the lump of flesh into bones, then We clothed the bones with flesh, then We transformed him into a different creation/creature 4 to form, to shape, to build up هوُ الّذِي يَرِيكمُ الْبَرَقَ حَوَافًا وَطَعْما وَيَبْشَرُ استحاب التقال It is He who shows you the lightning, [inspiring] fear and hope and He forms the heavy rainclouds 5 to devise, to make (23:78) وهوُ الّذِي أَنشَأَهُنْ لَسَعْبَاءٌ لَا يُهِبُّهُنَّ نَفْساً وَالْأَصَابُ يَا أَيُّهَا الَّذِينَ آتَبْناهُمْ نَعْورًا أَعْرَبًا أَتْبَأْناهُمْ إِنَّا أَنشَأَاهُنْ لَسَعْبَاءٌ (56:35) We have created them anew, making them virginal, loving and of matching age.

nash’atun [fem. act. part.] that which appears anew, that which occurs for the first time *(73:6) ناشِّتَةُ الليلِ variously interpreted as: prayers in the middle of the night, hours of the night spent in prayer, those who spend such hours in prayer, night prayers (or, those who perform such prayers) [lit. that which is initiated at night, such as the hours of the night, or
events taking place during the night].

نشأة nash'atun [v. n./unit n.] creation, initiation; a creation and so you have already known the first creation.

إنشأ إنشاء inshā' [v. n.] the act of creating, initiation We have created them anew.

منشئون munshi‘ān [pl. of act. part. منشئ munshi] ones who initiate, produce, fashion (56:72) is it you who have brought into being the tree [that serves as its fuel] or are We its creators?

منشأت munsha‘āt [pl. of fem. pass. part. منشأة munsha‘atun] constructed, initiated, raised aloft, hoisted up the manṣāt in the βţē (البحَر كالأعْلَام) among His signs are the ships [lit. the runners of the sea], constructed like floating mountains (or, sailing swiftly, like fluttering flags).

n–sh–r scent, to waft; to sprout, to unfold, to come into leaf, to multiply; to announce, to publicise; to raise, to revive; to saw apart. Of this root, 11 forms occur 21 times in the Qur’ān: نشأراً nashara twice; نشر nushira once; أنشأرا انشأرا three times; انثَّرُ intashara three times; تشرُّ nashr once; نشرُ nushirāt once; نَشُّ تُشرُّ nushir five times; مَنشَثُرُ manushar twice; مَنشَثُرُ munashshar once; مَنشْثِرٍ munsharīn once and مَنشَثُرِينَ munashṭirīn once.

نشر nashara u [v. trans.] to spread out, to unfold (42:28) and who is the one who sends rain after they have lost hope, and [thereby] spreads His Mercy.

نشر nushira [pass. v.] to be spread out, to be unfolded, to be made public وإذا الصحف نشرت وإذًا the records نشرت and when the records [of deeds] are spread open/made known.

انشأرا‘ anshara [v. IV trans.] 1 to raise from the dead, to resurrect تمّ أماته فآشرَة ثُمّ إذا شاء أنشرِه (2–80) then He causes him to die and be buried; then when He wills, He will raise him up again 2 to revive والذي نزل من السماء ماء ينثرُ فانشأرا‘ا ينيرَة مَيَّة (43:11) and the One Who sends water down from the sky in due measure, and so
We revive a dead land with it.

انتشارُ intashara [v. VIII intrans.] 1 to disperse, to go about one’s business (62:10) then, when the prayer has ended, disperse in the land 2 to multiply, to spread out in numbers (30:20) and of His wonders is that He created you from dust, and lo, you became human beings, scattering [and multiplying].

انتشار nashr [v.n.] the act of spreading out, unfolding, reviving والمرسلات غرفاً فالعاصفات عصفاً والنَّشرات نشرًا (3–7) by the emissaries sent forth in swift succession, then violently storming, then scattering far and wide.

نشراتٌ nāshirāt [pl. of fem. act. part. ناشِرةُ nāshiratun] one that spreads out, unfolds, revives (77:1–3) then scattering far and wide.

نشرُ nushur [v. n/n.] 1 rising from the dead; resurrection واللهُ الَّذِي أَرْسَلَ الرِّيَاحُ فَتَشَبَّهَ سَحَايًا فَنَصَفَ أُسْمَىَ بِهِ الأَرْضُ بَعْدَ (35:9) مَعْتَبَرًا كَذَٰلِكَ النُّشُورُ God is He who sends forth the winds, and they raise up the clouds; then We drive them to a dead land, and We revive with [their rain] the earth after its death—such is the Resurrection 2 waking up, spreading out, going about one’s business وهو الذي جَعَلَ لَكُمْ اللَّيْلَ لَيَابًا وَالنَّهَارَ نُشُورًا (25:47) He it is who made the night a covering for you, and sleep a rest, and made the day a [fresh] awakening.

منشورٌ manshur [pass. part.] unfolded, spread open, made public ونُخْرَجُ لَهُ نُعْمَ الْقِيَامةِ كُتَابًا يَقْلِفَهُ مَنْشُورًا (17:13) and on the Day of Resurrection We shall bring out for him a record which he will find spread wide open.

منشورٌ munashšhar [pass. part. of v. II] spread out, detailed, clearly spelled out (74:52) indeed, each one of them desires that he be brought scriptures unrolled [in front of him].

منشورينُ munsharīn [pl. of pass. part. منشَّرُ munshar] raised from the dead, resurrected إنَّهُ إِلَّا مَوْتٌ أَوْ لَوْ هُوَ مَتَنَّا أَوْ لَمَّا نَحْنُ بَشَرٌ (44:35) there is nothing beyond our one death: we will not be resurrected.
muntashir [act. part. of v. VIII] one who scatters, spreads himself out or swarms they emerge from the graves as if they were locusts spreading out.

n–sh–z high ground, elevation, protrusion, to stand out, to be discordant, to be rebellious; to be perverted. Of this root, three forms occur five times in the Qur’an: ’unshuz twice; ṣ’reṣṣ two times; ’anshaza once and ṣ’usuṭṭ two times.

’unshuz [imper. of v. n. ṣ’reṣṣ nashaza] rise up, give up your place and look at the bones: [see] how We retrieve them and clothe them with flesh!

nunshiz [imperf. of v. IV ṣ’reṣṣ ṣ’usuṭṭ anshaza, trans.] to raise, to retrieve, to reassemble, to bring back to life and if a woman fears/experiences from her husband antagonism, discord or alienation.

n–sh–t a well with water high enough to draw, to draw water from such a well; energy, agility, to recover completely from illness; to pasture well, (of animals) to migrate from one location to another in search of pasture. Of this root, two forms occur once each in the Qur’an: ṣ’tṣṭ nasht and ṣ’asiṭṭī nāshatāt.

nasht [v. n.] the act of being energetic, highly spirited, brisk, in control by those pulling out forcefully and energetically gaining strength.

nāshatāt [pl. of fem. act. part. nāshitatun] one acting briskly, energetically by those pulling out forcefully and energetically gaining strength.
n-ṣ-b landmark; idol, altar; to erect, to set up a monument; to tire, to irritate; a trap, to trap; a base, a handle; part, share; in front of, opposite. Of this root, eight forms occur 32 times in the Qur’an: ʼinṣab once; ʼnusiba once; ʼnusb once; naṣab four times; ʼanṣāb once; ʼnasb twice; naṣib 21 times and nāṣibatun once.

ʼinṣab [imper. of v. ʼnasab, intrans.] be laborious, exert yourself, be constant, when you have completed [one task] toil [in another].

ʼnusiba [pass. v.] to be installed, to be set up and to the mountains [look and see] how they are erected.

naṣb [v. n./n.] weariness

Satán has afflicted me with weariness and suffering.

’nasab [v. n./n.] tiredness, fatigue, exhaustion we have experienced, in this journeying of ours, fatigue.

niṣāb [n., pl. ʼanṣāb, pl. of n. ʼnasb or niṣab] 1 idol ʼinṣābāt, the intoxicants, gambling, idols and divining arrows are abominations of the work of Satan 2 an altar-like stone upon which sacrifices were offered to idols in pre-Islamic Arabia” (5:3) ʼinṣābatun one working hard, constant, concerned, weary (or, constant).

niṣāt to listen, to lend an ear to, to accept advice; to be silent, to silence. Of this root, ʼanṣāt, occurs twice in the Qur’an.
ansit [imper. of v. IV; أَنْصَتْ] listen, lend an ear, listen in silence (7:204) when the Qur’an is recited, give ear to it and listen in silence.

نـَـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُ~

n~ṣ~r a needle, to patch up, to stitch up; rain falling on arid land, to quench the thirst of animals or land; purity, sincerity, sincere advisor; advice, counsel, to be good-hearted, to act in good faith. Of this root, five forms occur 13 times in the Qur’an:

ناصَحُونَ ناصحًا five times; نصَحٌ nush once; ناصحِي ناصحي once; ناصحون nashihun five times and نصَحوَنا nashuha once.

نَصَحَ a I [v. trans. with prep. ل for emphasis] I have delivered to you the messages of my Lord and have done my best in advising you II [v. intrans. with prep. ل] to act sincerely and faithfully, to be true but there is no blame attached to the weak, the sick and those who have no means to spend, provided they are true to God and His Messenger.

وَلَا يَتَفَكُّرُونَ نَصَىٰ نصيًّا my advice will be of no use to you, much as I desire to give you good counsel.

نَاصِحَهُنَّ ناصحيهنَّ one who gives advice or counsel and I am an honest adviser to you one taking good care, one who takes the role of mentor shall I guide you to the people of a household who could rear him for you and be to him [good] mentors?

تَوَلَّوا إِلَى اللَّهِ تُوبَةً turn to God in sincere repentance.

نَـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُ~

n~ṣ~r flood channels leading into a valley, tributaries of a river, rain falling on arid land; to aid, to assist in repelling an attack, helpers, disciples; to triumph; to become impregnable; to avenge oneself. Philologists derive the word نَـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُ~

n~ṣ~r~r from this root although it is more likely that the word is of Syriac
origin derived from the name of Jesus’ hometown, Nazareth (ناصر). Of this root, 16 forms occur 158 times in the Qur’an:

- *nasara*: 45 times;Err [with prep. من] to deliver, to save, to rescue, to help someone against someone or something and We delivered him from the people who rejected Our signs.
- *yunsar* [imperfect. pass. v.]: 1 to be assisted, to be given succour, to be aided, to be helped even if they fight you, they will turn tail; then they will not be helped
- *tanāsarūn* [imperf. v. VI, with the 2nd person prefix ْلَ to assist one another, to come to one another’s rescue why do you not now support each other?
- *intāṣara* [v. VIII intrans.]: to be victorious, to defend oneself, to repel aggression; to avenge oneself there is no cause to act against anyone who defends himself after being wronged.
- *istansara* [v. X trans.]: to seek assistance, to call upon someone for help, to ask for help and there he was, the one who had sought his help the day before, [again] crying out to him for help.
- *nasr* [v. n./n.]: assistance, succour, aid but if they seek help from you in the cause of faith, it is your duty to provide assistance; *nasr* the name of Sura

*En (3:160) if God helps you, no one can overcome you if they fight you, they will turn tail; then they will not be helped [with prep. من] to be delivered, to be saved (23:65) do not cry out today; you will not be rescued from/ by Us.

*Anṣār* [v. VII]: to assist, to aid, to succour (3:111) even if they fight you, they will turn tail; then they will not be helped [with prep. من] to be delivered, to be saved (23:65) do not cry out today; you will not be rescued from/ by Us.
110. Medinan sura, so-named because of the reference in verse 1 to God’s ‘Help’.

nāṣir [act. part., pl. nāṣirūn and anṣār] one giving assistance against an adversary (61:14) be God’s helpers; *the Emigrants and the Helpers* (the early Meccan Muslims who migrated from hostile Mecca to Yathrib—subsequently called Medina—and who became known as the Emigrants were well-received by the Medinan Muslims who became known as the Helpers).

nasīr [intens. act. part.] staunch supporter, unwavering helper (4:75) appoint for us a protector from your side and appoint for us a helper from your side.

mānsūr [pass. part., pl. mānsūrūn] one who is aided, assisted (17:33) he is already aided [by God].

muntāṣir [act. part., pl. muntāṣirūn] one capable of defending himself (18:43) he had no forces to help him other than God—he could not [even] help himself.

nasrāniyy [n., pl. nāṣārā] Christian (5:69) those who believe [in the Message of Islam], the Jews, the Sabians and the Christians—all those who believe in God and the Last Day and do good deeds—there shall be no fear for them nor will they grieve.

nisf half, to halve, middle; justice; to be of good countenance; veil; rivulet leading into a valley. Of this root, nisf, occurs seven times in the Qur’an.

nisf [n.] half [Prophet] your Lord knows that you [sometimes] stay up [praying] nearly two thirds of the night, and [sometimes] half the night, and [sometimes] a third of the night, as do a party of those with you.
n–ṣ–ṣ forehead, forelock, hair growing above the forehead, to plait hair, to grasp by the forehead; to disgrace someone; to control; the upper crust of society, to climb up. Of this root, two forms occur four times in the Qur’an: نَاصِيَةٌ nāsiyatun three times and نَوْاصِي نواصي nawāsī once.

نَاصِيَةٌ [pl. نَوْاصِي nawāsī] forelock

*يُعَرَّفُُ ٤١:٥٥* the guilty will be known by their distinguishing marks and will be seized by the forelocks and the feet; *١١:٥٦* being in absolute control over it [lit. taking hold of its forelock].

نَـدَـجَ n–d–j to be cooked, to be done, to ripen, to mature, maturity, to be wise, to attain wisdom, to be overdue in giving birth. Of this root, نَضْجَيَّ نضجة nadija, occurs once in the Qur’an.

ناَضِجَّ a [v. intrans.] to be well cooked, to become tender through cooking. كلما نضجت جلودهم بنذلاهم جلودا غيرها (٤:٥٦) as soon as their skins are cooked through, We will give them in exchange other skins.

ناَضْخَتَانُ n–d–kh a drizzle, a gushing spring, a cascading spring, to spout water copiously. Of this root, نَضْاخَتَانُ naddākhatān, occurs once in the Qur’an.

نَـضَـخَتَانُ [dual of intens. act. part. نَـضَـخَتَ عَـنَّ نضختاه naddākhutun spouting, gushing, cascading عَـنَّ نضحات (٥٥:٦٦) within them is a pair of cascading springs.

نَـدَـٰدَ n–d–d pile of things, bunches of fruit growing in rows over one another, layers of clouds, stack of stones; the family elders. Of this root, نَـضِيَّ نضية nadīd once and منَـضْوَـدَ منضود mandūd twice.

نَـضِيَّ [pass. part.] arranged in rows, stacked up on top of each other وَالنَـخْلِ بَـسِّاَتِ لَهَا طَـلُّعٌ نـضيةٌ (٥٠:١٠) and palm trees, lofty and laden with fruit.

مَـضُوَـدَ [pass. part.] ١ arranged in rows, clustered, piled up وَطَـلُّعٌ مَـضُوَـدَ (٥٦:٢٩) and clustered acacia ٢ sequenced, one after
the other and we rained upon it stones of baked clay, layer after layer.

\(\text{n–d–r}\) pure gold, good living; lushness, verdure, freshness, good looks; the upper crust of the society; purity. Of this root, two forms occur three times in the Qur’an: نضرة \(\text{nadratun}\) twice and ناضرة \(\text{nādiratun}\) once.

\(\text{nadratun}\) [v. n.] freshness, radiance, glow you will recognise in their faces the radiance of bliss.

\(\text{nādiratun}\) [fem. act. part.] radiant, glowing, shining there will be radiant faces on that Day.

\(\text{n–t–h}\) a horse with two white spots on the forehead (considered unlucky); to butt with horns; hardship, struggle. Of this root, دنيحة \(\text{naṭīhatun}\), occurs once in the Qur’an.

\(\text{naṭīhatun}\) [pass. part./n.] an animal stabbed or gored to death by horns حرمَتُ عليكم الميتة والدم ولحم الخنزير وما أهل لغب الرحمن به (5:3) forbidden to you [for food] are unslaughtered dead [animals], blood, pigs’ meat, anything consecrated to other than God, [strangled] animals, victims of violent blows, [animals] killed by falling and [animals] gored to death.

\(\text{n–t–f}\) unblemished pearl, drop of water, semen; the dregs at the bottom of a container; to smear, to slander, to become dirty; to seep. Of this root, نفط \(\text{nutfatun}\), occurs 12 times in the Qur’an.

\(\text{nutfatun}\) [n.] a drop of fluid [semen/sperm] أوطِمْ يَز (36:77) man can not see that We created him from a drop of fluid?

\(\text{n–t–q}\) belt, girdle, waist; speech, language, to speak, signal, to express oneself; living animal. Of this root, three forms occur 12 times in the Qur’an: منطق \(\text{yanṭiq}\) nine times; منطق \(\text{'anṭaqa}\) twice; and منطق \(\text{mantiq}\) once.
yantiq [imperf. of v. نطق nataqa, intrans.] to speak (37:92)
ما لكم لا تطقون what is [the matter] with you [that] you don’t speak?; *
낸طق عليكم testifies against you.

انطق’ [v. IV trans.] to cause to speak, to enable to speak, to give the faculty of speech to (41:21) أَنْطِقْنَا اللَّهُ الَّذِي أَنْطِقَ كَلَّمَيْنَىٰ ْمَنْيَ اللَّهُ، who gave speech to everything, has given us speech.

منتق’ [v. n./n.] speech, language, idiom (27:16) علمت منتقاً منطق the speech of birds.

ن – r eyesight, a sight, to look at, to glimpse, to see, to watch; evil eye; to contemplate; to compare, to debate, to be equal; to wait, to postpone, to delay; to expect, expectation. Of this root, 10 forms occur 129 times in the Qur’an: نظر nazar 87 times; انظر’ anzara six times; ينظرون yunzarūn six times; ينظرت yantazir eight times; نظر nazar once; ناظرون nāzirūn five times; ناظرة nāziratun twice; نظرة nazaratun twice; منظرون munzarūn six times and منتازرون muntazirūn six times.

نظر nazar u I [v. intrans.] 1 to look on, to watch impassively (2:50) and We drowned Pharaoh’s people while you looked on وتراهم ينظرون إلَّاكم (198) وأنتم تنظرون and you may observe them looking at you, but they do not see [with prep.] to examine, to scrutinise (37:88) في نظره then he took a [careful scrutinising] look at the stars II [v. trans.] 1 to consider, to contemplate (59:18) ولنظر نفسي ما قدمت (18) لنصر and let [every] soul consider carefully what it sends ahead for tomorrow 2 to look (out) for, to await, to wait for (47:18) فهل ينظرُ إلا الساعة أن تأتيهم يعنه do they look for [anything] but the Hour that will come upon them suddenly? 3 to see, to ascertain, to evaluate (27:27) سننظر أصدقت أم كنت من الكاذبين we will ascertain whether you have told the truth, or if you are one of the liars 4 to see to find out, to discover (27:41) متى أ📍ها عرشها ننظرت أنتهداي أم تكون ركبت من الدين لا يعندون disguise her throne for her, that we see whether she finds guidance or will be one of those who do not find it.

ترنت انظر’ anzara [v. IV trans.] to delay, to grant respite (38:79) فانظرتي إلى يوم يعيثون my Lord, grant me respite until the Day they
shall be resurrected.

بنظرون yunzarūn [pass. imperf.] to be granted respite, to be reprieved, to be delayed (21:40) but it will come upon them suddenly, and it will stupefy them; so they will not be able to repel it nor shall they be granted respite.

بنتظر yantazir [imperf. v. VIII trans.] to wait for, to await (7:108) do they wait but for the like of such days of [punishment as befell] those before them?

نظر nazar [v. n./n.] the act of looking, beholding (47:20) looking at you [Prophet] with the look of one fainting because of [the approach of] death.

نظرة nāziratun [fem. act. part.; pl. of masc. act. part. ناظرون nāzirūn] I beholder, onlooker, one who sees (2:280) and then he pulled out his hand and–lo–it was white for all to see 2 ones who contemplate (7:108) We have set constellations up in the sky and made them beautiful for those who contemplate [also: for the beholders] 3 one waiting for, awaiting (2:233) يأتِنا الذين عامِتلَو 1 لَن تَذْهَبا مَعَ نَبِيٍّ إِذَا نَزَّر只见 you who believe, do not enter the Prophet’s apartments, unless you are given permission for a meal, and without waiting for its time 4 one who sees, one who discovers, one who finds out (27:35) إِنِّي مُرْسِلٌ إِلَيْهِمْ 5 بهدنة ناظرة بم يرجع المُرسلون but I am sending them a present, and I will see with what the envoys return.

نظرة nāziratun I [unit n.] a single glance, a look (37:88) then he took a [careful] look at [scrutinising] the stars II [v. n.] the act of delaying, granting respite (15:37) فإن كان ذو غسرة نظرتة إلى ميسرة but if he [the debtor] is in strained financial circumstances, then [there should be] a delaying [of demands/repayment] until a time of ease.

منظرون munzarūn [pl. of pass. part. مننظر munzar] one granted respite, delayed (15:37) He said, ‘You are one of those given respite.’
muntazīrūn [pl. of act. part. مَنتَظِرُ muntazir] one who awaits إِنَّمَا الْغَيْبَةُ لِلَّهِ فَانتَظِرُوا إِنِّي مَعْلُومٌ مِنَ الْمَنتَظِرِينَ (10:20) the unseen belongs only to God, so wait—I am, with you, one of those waiting.

نُعَجَّة n–ُـ j female sheep, ewe, gazelle, mountain goat, antelope; woman, woman or camel with good colouring; fast camel. Of this root, two forms occur four times in the Qur’an: نُعَجَّة na‘jatun three times and نَعَجَّة ni‘āj once.

لَقَدْ طَلَّمَكَ [38:24] he has wronged you by demanding your ewe [to add] to his ewes.

نُعَاس n–ُـ s slumber, dozing off, drowsiness, to doze off; to beget lazy children. Of this root, نَعْاسَ nu‘as, occurs once in the Qur’an.

إِذْ يُغَيَّرُكُمُ [8:11] remember when He caused slumber to overcome you as [a form of] peace/calm from Him.

نَعْقُ n–ُـ q entrance to desert rat’s burrow; croaking, bleating, gibberish, to scream, to shout at herds of goats and sheep, (all) living things. Of this root, يَنْعَقُ yan‘iq, occurs once in the Qur’an.

يَنْعَقُ [imperf of v. نَعْقَ n‘aq, intrans.] to cry out, to shout, to bleat, to croak [2:171] [calling to] those who disbelieve is like [the calling of one] who shrieks to a dumb animal [lit. one [a herdsman] calling to things that hear nothing but a shout and a cry].

نَعْطُكَ n–ُـ l footwear, horseshoe, camelshoe, to have thick hard feet, to have hooves, to travel on foot, hard and stony piece of barren land; calamities. Of this root, نَعْطُكَ na‘layka, occurs once in the Qur’an.

I am your Lord, so take off [both] your shoes; you are in the sacred
valley, Ṭuwā.

ن/ع/م

ن/ع/م n–m cattle, ostrich; bounty, blessings, grace, good living, to enjoy life, to bestow favours; to flourish, to become verdant; to be soft and smooth. Of this root, 14 forms occur 144 times in the Qur’an: نَعَّامَةٌ نَعَّامَةٌ once; أَنْعَمَ نَعَّامَةٌ 17 times; نَعْمَةُ نَعْمَةٌ nā’imata once; نَعْمَةٌ نَعْمَةٌ na’matun twice; نَعْمَةٍ نَعْمَةٍ ni’matun 47 times; نَعْمَةٌ نَعْمَةٌ ni’am once; أَنْعَمَ نَعْمَةٍ an‘um twice; نَعْمَةُ نَعْمَةٍ na‘mā‘ once; نَعْمَةٌ نَعْمَةٍ na’am once; أَنْعَمَ نَعْمَةٍ an‘am 32 times; نَعْمَةٌ ni‘ma 16 times; نَعْمَةٌ نَعْمَةٍ ni‘immā twice and نَعْمَةٌ نَعْمَةٌ (2) na‘am four times.

نَعْمَةٌ na‘mā‘ [v. II trans.] to grant good living or a life of ease, to bless with comfort in this world (89:15) فَإِنَّكَ أَلْمَلْحَ رَبُّكَ فَأَكْرُمْ نَعْمَةَ نَعْمَةٍ as for man, whenever his Lord, testing him, honors him and grants him ease of living.

أَنْعَمَ an‘am [v. IV trans.] 1 to bestow (a favour), to grant (a blessing) (8:53) ذَلِكَ بِنَفْسِي أَنْعَمَ أَنْعَمَةَ أَنْعَمَةٍ أَنْعَمَهَا عَلَى فُؤَادٍ حَتَّى يُعْبَرُوا مَا بِنَفْسِي that is because God would never change a favour He had conferred on a people until they [first] changed that which is within themselves 2 [with prep. [على] to bless the path of those You have blessed.

نَعْمَةُ نَعْمَةٍ Nā‘imata [fem. act. part.] radiant, serene (88:8) وَنَحْوُ يَوْمَ يَوْمَيْنِ نَعْمَةٍ some faces on that Day will be radiant.

نَعْمَةٌ na’matun [n.] pleasure, joy, good living, affluence (73:11) وَنَعْمَةٌ وَنَعْمَةٌ نَعْمَةٌ نَعْمَةٌ and leave Me [to deal] with the deniers, the rich in the pleasures of good living.

نَعْمَةٌ ni’matun I [n., pl. نَعْمَةٌ نَعْمَةٌ ni‘am and أَنْعَمَ نَعْمَةٌ an‘um] favour, bounty, and استَعْمَ أَنْعَمَهَا نَعْمَةً وَعَفَاءً وَبَكَاهُ and He has lavished upon you His bounties, [both] apparent and hidden II [coll. n.] favours, blessings, grace (16:18) if you tried to count God’s blessings, you could never take them all in III [v. n./n.] the act of bestowing favours (52:29) فَذَكَّرْ فَمَا أَلْتَ بِنَعْمَةٍ وَقِيلَ بِكَاهْنٍ ولَا مَجْنُونَ so [Prophet] remind [all], for you are, by your Lord’s favouring you, neither a soothsayer nor a madman.

نَعْمَةٌ na‘mā‘ [n.] grace, favour, ease of living
and if We let him taste ease and plenty after a hardship that touched him.

**Na'im** [n.] bliss, grace, delight, happiness (52:17) in Jannatun Naim to those who were mindful of God are in Gardens and bliss; *Paradise* [lit. Gardens of Bliss].

**Na'am** (1) [coll. n., pl. **An'am**] cattle, livestock, domestic animals (5:95) whoever of you kills it intentionally, the compensation is the equivalent of whatever livestock he has killed; *name* of Sura 6, Meccan sura, so-named because of the reference in verses 136–47 to the ‘Livestock’.

**Nima** [defective v. of praise followed by a def. n. as subject] ‘what a praiseworthy ...!’, ‘what a perfect ...!’ (38:44) We have surely found him steadfast—what an excellent servant!

**Nimmā** [compound unit of v. **Nimma** + relat. *ma*] ‘how praiseworthy!’ (2:271) if you openly give charity, how praiseworthy it is ...!

**Na'am** (2) [exclamation, affirm. particle of response] yes, yes indeed (7:44) ‘so, have you found what your Lord promised you to be true?’—they will answer, ‘Yes.’

**Ngh-d** the joint that moves the shoulder, to move from one side to the other, to incline (one’s head), to move the head up and down. Of this root, **yunghidūn**, occurs once in the Qur’an.

**Yunghid** [imperf. pl. of v. IV **Anghada**, trans.] to shake (the head) from one side to the other, to incline (17:51) then they will shake their heads at you and say, ‘When will it be?’

**N-th** to blow, to spit out, to puff out, to inspire, (of a snake) to inject (venom), (of a witch) to hiss an incantation. Of this root, **Naffathāt**, occurs once in the Qur’an.
nafāthāt [pl. of intens. fem. act. part., nafāthātun] ones who blows, exudes, hisses, or casts (a spell) *(113:4) في الخندق witches [lit. female blowers on knots].

n–f–h renet; dose; touch; (of a scent) to waft about, pleasant smell; to make a present; to kick, to fend off. Of this root, نفحة nafhatun, occurs once in the Qur’an.

نفحة nafhatun [unit n.] breath, touch, puff, puff, breeze ولئنَّ (21:46) yet if a [mere] breath of the chastisement of your Lord touches them.

n–f–kh puff, to blow, to blow into, to breathe in, to inflate, bellows; haughtiness, arrogance. Of this root, three forms, occur 20 times in the Qur’an: نفخ nafakha eight times; نفخ nufikha 11 times and نفحة nafkhatur once.

نفخ nafakha u I [v. trans.] to blow, to breathe into something نفخنا فيه من روحنا (66:12) so We breathed into it of Our spirit II [v. intrans.] to blow قال انفخوا حتى إذا جعلته ناراً (18:96) he said, ‘Blow!’ – until he had made it a fire.

نفخ nufikha [pass. v.] to be blown ونفخ في الصور (39:68) the trumpet is blown.

nafkhatur [unit n.] a single puff, a single blow, a single breath, a single blast (69:13) فاذدا نفخ في الصور نفحة واحدة when the trumpet is sounded with one blast.

n–f–d to run out, to vanish, to be depleted. Of this root, two forms occur five times in the Qur’an: نَفَذ nafida four times and نفذ nafād once.

نَفَذ nafida a [v. intrans.] to run out, to come to an end (18:109) لنفذ البَحْرَ قَالَ أن نفذه كلما زاد the ocean will run dry before the words of my Lord run out.

نفَذ nafād [v. n.] running out, coming to an end (38:54) إن هذا لرزقنا ما لَه من نفاذ this is Our provision [for you]; there is no ending to it.
n–f–dh vent, opening, exit, to go through, to penetrate; to carry out, arbitration. Of this root, نَفْدَة nafadha, occurs three times in the Qur’an.

نَفْدَة yanfudh [imperf. of v. نَفَدَة nafadha, intrans. with prep. من] to pass beyond, to break through, to pull away from members of jinn and humankind, if you can pass through the regions of heaven and earth, then pass—you will not pass except with an authority (‘scientific’ interpreters of the Qur’an see in this verse a prophecy foretelling space travel).

نَفْر نَفْر n–f–r group of between three and ten people, detachment, fighting group; to seek help, to call up, to rise to one’s duty; to scatter, to stampede, to flee; to alienate, to dislike, kind of debate between two men each trying to prove his own superiority over the other. Of this root, five forms occur 18 times in the Qur’an: نَفَرْ nafra eight times; نَفَرْ nafar three times; نُفُرْ nufur five times; نِفْرُ nifer once and نُفَضْرَة mustanfaratun once.

نَفَرْ nafra i [v. intrans.] to up and join a fighting army, to leave home to fight with the army, to be a fighter. وما كان المؤمنون ليَنفرون كافئة (9:122) it is not for the believers to go off to fight in their entirety.

نَفَرَ nafar [coll. n.] 1 a group of between three and ten people أنَّى أُوحِي إِلَى أَنْهَا استمع نفر من الجن (72:1) it has been revealed to me that a company of the jinn listened in [on a recitation of the Qur’an]

2 people in general, followers, helpers, supporters, party أنا (18:34) آنذاً أَكْثَرَ منكَ مَا لا آثَرَ نُفرًا I am more than you in wealth, and mightier in [terms of] supporters.

نُفْرَة nufur [v. n.] aversion, rejection, detestation قالوا وما (25:60) الرحمّن أَسْجَدْ لِما تأمرنا وَزَادُوهُمْ نُفُرًا they say, ‘What is the Lord of Mercy? Should we bow down before anything you command?’ and your call increases their aversion.

نِفْرِ نِفْر نِفْر nifer [coll. n.] large group of people, detachment, host وَجَعَلْنَاكُمْ أَكْثَرَ نِفرًا (17:6) and We made you more in soldiery.

mustanfaratun [pass. part. of v. X استنفرُ ُištanfara]
stamped, caused to flee (74:50–51) as if they were stampeding wild asses, fleeing from a lion.

نَفْسٍ n–f–s blood, life; breath, to breathe; (of soul, dawn or daylight) to break out, mind, the self, the psyche, discerning faculty, person, essence; the evil eye, to give the evil eye; to slacken, to release; precious, treasure, to treasure, to yearn for, to vie, to compete; to envy, to covet, to be sparing, to be niggardly.

Of this root, six forms occur 298 times in the Qur’an: تَنَفَّسُ تَنَفَّسَ ﺛُبُتَتْ مَنْ ﺗَنْفَسُ once; يُتنَفَّسُ ﺟَمَاعً ﺘَوْهَاءَ讓人ْ ﻣَنْ يُتنَفَّسُ once; ﮫُوُسَ ﺑُنْفَسُ nafs 140 times; ﮫُوُسَ ﺑُنْفَسُ anfus 153 times.

تَنَفَّسُ تَنَفَّسَ v. V intrans.] to breathe out, to sigh gently; to show through, to break through, to break through by the night as it engulfs and the daylight as it breaks through.

يُتنَفَّسُ ﺟَمَاعً تَنَفَّسَ ﺛُبُتَتْ مَنْ ﺗَنَفَّسُ yatanāfās [imperf. of VI تَنَفَّسُ تَنَافَسُ tanāfāsa, intrans.] to vie, to compete; to strive, to aspire, so for that let the strivers strive.

مُتَنَافِسُونَ mutanāfīsūn [pl. of act. part. ﮫُوُسَ ﺑُنْفَسُ anfus] one aspiring, competing, striving for, so for that let the strivers strive.

نَفْسٍ n., pl. ﮫُوُسَ and pl. of paucity anfus. 1 soul 2 an individual, a single human being, a person creating and resurrecting all of you is like creating and resurrecting only a single soul 3 an individual, a single human being, a person who killed a person—not in retribution for the killing of another 4 self 5 who killed a person—not in retribution for the killing of another, God warns you [to beware] of Himself 6 the inner self, the mind, the heart, the conscience, the domain of one’s own introspection and you hid in your heart what God would [later] reveal; * those who have been excessive in sinning against themselves; * at that time of yours (12:32) 7 with extreme hardship [lit. with splinters of the soul]; * those who have been excessive in sinning against themselves; * at that time of yours (16:7) 8 they fell into despair [lit. their souls became too constricted for them]; * they wish to
give up some of it to you of their own accord. Note: assigning instances of نفس nafs and its plurals in the Qur’anic text to only a single one of the four glosses above is often not possible or even desirable. This difficulty is particularly true of glosses 1 and 3. An example is verse (2:130) who but someone fooling himself/his soul would forsake the religion of Abraham?

نف/الف - n–f–sh wool, to tease out, to ruffle the feathers, to bristle up, to swell, to scatter over a large area. Some scholars attribute an Aramaic origin to the form منفوش manfūsh. Of this root, two forms occur each in the Qur’an: نفس nafasha and منفوش manfūsh.

نفس nafasha u [v. intrans.] to disperse, (of animals) to stray into a piece of land for grazing (21:78) and [remember] David and Solomon, when they arbitrated regarding the field into which the sheep of some people strayed [by night] to graze.

منفوش manfūsh [pass. part.] teased out, rarefied, carded, tufted وتقون الجبال كالعيون المنفوش (5:101) and the mountains will be like carded wool.

نف/الف - n–f–c benefit, use, advantage, to be useful, to make use of; walking stick, dealers in walking sticks. Of this root, three forms occur 50 times in the Qur’an: نفس naf‘a 31; نفس naf‘ 11 times and منافع manāfi‘ eight times.

نفس naf‘a a I [v. intrans.] 1 to be of use, to be of help (87:9) so remind, if reminding will (or, may) be of help 2 to be acceptable ولا لنفع الفشاعة عدّة إلا لمن أذن له (34:23) intercession will not be acceptable to Him, except through the one to whom He gives permission II [v. trans.] to benefit (2:164) وال فلاكت التي تجري في البحر بما ينفع الناس and the ships that sail the seas for what benefits humankind.

نف naf‘ [v. n.] benefit I do not control any harm or benefit that comes to me, except as God wills.
فيهما (2:219) إنّهم كبير و منفعتهم للناس إِلَّا مَن تَذَاوَّرَ عَن نَافِقٍ إِنَّهُ عَلَى مَا كَانَ مَاتِعًا فِيهَا، وَفَصَّلْنَا عَن نَافِقٍ وَلَبِّئْسُ النَّاسِ مَن تَذَاوَّرَ عَن نَافِقٍ إِنَّهُ عَلَى مَا كَانَ مَاتِعًا فِيهَا.}

**n–f–q** a desert rat’s tunnel, (of a desert rat) to go into one tunnel entrance and come out of another; (of an animal) to die; to find a good market, to become depleted; to spend, to donate for a good cause, to support one’s family. Of this root, 10 forms occur 111 times in the Qur’an: النَّافِقُ nāfaqqa twice; الأنفَاقُ انفِاق once; منفَاعون munfiqūn once; فِي النَّافِقِ nafāq three times; منفَاعات munafāqāt five times and nafāq once.

**انفِاق** انفِاق [v. IV trans.] 1 to spend (money) so he began to wring his hands over what he had spent on it 2 to donate, to contribute, to give alms whatever alms you donate or pledges you make, God surely knows it.

**نَافِقٍ** نَافِق [v. III trans., no object] to act hypocritically and in order to mark out those who have been acting hypocritically.

**نَفَاعَةٌ** nafāqata n. pl. nafāqāt [n. pl. nafāqāt] charitable expenditure, donation, alms and they do not contribute donations either great or small, or traverse a valley, without it being recorded to them.

**إِنْفَاقٌ** إِنْفَاق [v. n.] the act of spending money if you possessed the treasures of the mercy of my Lord, you would become tight-fisted for fear of spending.

**منفَعون** منفَعون munfīqūn [pl. of act. part. منفَع munfīq] ones who spend money in the way of God, donors and the steadfast, truthful, truly
devout, who spend [in God’s cause] and those praying for forgiveness in the small hours of the night.

نفاق nifāq [v. n.; n.] hypocrisy, acting hypocritically (9:97) the desert Arabs are excessive in disbelief and hypocrisy.

منافقون munāfiqūn [pl. منافقن munāfiq; fem. pl. منافقة munāfiqāt] hypocrites (57:13) on the Day both male and female hypocrites will say to those who believed; * the name of Sura 63, Medinan sura, so-named because of the reference in verses 1–8 to the ‘Hypocrites’.

نفق nafaq [n.] tunnel, passage through the earth (6:35) فَإِنْ فَيَوْمِ الْيَومِ يُزَكَّىُ الْمَنَاّفِقُونَ وَالْمَنَاّفِقَاتُ لَذَٰلِكَ عَامَّةً if you can seek a tunnel into the ground or a ladder into the sky.

ن–ف–ل n–f–l spoils of war, assistance, defence of others; extras, to give more than that due. Of this root, two forms occur twice each in the Qur’an: منفَال anfāl and نافلة nāfilatun.

منفَال anfāl [pl. منفَل nafl] interpreted mainly as either spoils of war or good work over and above what is required by duty or obligation (8:1) they question you [Prophet] about the spoils of war—say, ‘The spoils of war belong to God and the Messenger’; * the name of Sura 8, Medinan sura, so-named because of the reference in verse 1 to the ‘Spoils of War’.

نافلة nāfilatun [n.] 1 charitable or pious work beyond what is commanded, largesse, and in some part of the night, pray, as an extra offering of your own 2 grandson (in one interpretation of 21:72 and We gave him Isaac and Jacob as offspring [also in another interpretation: gifts], and made each of them righteous.

ن–ف–و n–f–w garbage, dregs; to eject, to exile, to dismiss, to set aside, to blow away, to exile; to deny, to disown. Of this root, يُنفَوَ yunfaw, occurs once in the Qur’an.
yunfā [pass. imperf. of v. نَفَّى nafā] to be exiled, to be banished (5:33) or they will be banished from the land.

n-q-b perforation on a camel’s hooves; to pierce, to dig, to dig up; to search; nature, disposition, good character, good deeds; chief; veil, to wear a veil. Of this root, three forms occur once each in the Qur’an: نَقَبَ naqqaba; نَقِبَ naqb and نَقِبَ naqib.

نَقَبَ naqqaba [v. II intrans.] to search high and low, to wander all over the earth فَفَتَقَوْا فِي الْبَلَادِ هُمْ مُحِيصُ (50:36) so they searched throughout the land; [have they found] any escape?

نَقِبَ naqb [v. n.] the act of making a hole, piercing; preaching فَمَا أَسْتَطَاعُوا أَنْ يَظْهَرُوْهُمْ وَمَا أَسْتَطَعَوْهُمْ لَنْ تَفَقَّا (18:97) so they could not scale it, nor could they pierce it.

نَقِبَ naqib [n.].
n-q-r puddle, small hole in a date-stone; bird’s beak; click with the tongue or fingers; to chisel, to pierce; to abuse, infighting; to select; trumpet, horn. Of this root, three forms occur four times in the Qur’an: نُقِرَ نُقیرا once; نَقِیر نَقِیرا twice and نَقیر once.

نَقِرَ nuqira [pass. of v. نَقِر naqara] (of a horn or trumpet) to be blown, to be sounded, when the Trumpet is sounded.

نَقِیرَ naqír [n.] a minute recess on a date-stone if so, then they would not give to people [so much as] the groove on a date-stone.

نَاوْقَر náqür [n. of instrument] trumpet, horn, when the Trumpet [heralding the Resurrection, (cf. the scenes of the Day of Resurrection)] is sounded.

n-q-s to decrease, to diminish, loss; to disparage; weakness in the mind, shortcomings, faults. Of this root, four forms occur 10 times in the Qur’an: تنقص tanquṣ six times; ينقص yunqas once; تنقص naqṣ twice and تنفصَص manqṣṣ once.

ناقصَا u I [v. trans.] 1 to shorten, to reduce, to lessen do they not see that We visit the land and diminish it at its edges? (the reference here is traditionally taken to be to the steady shrinking of the land under the control of the unbelievers at the time of the Prophet; ‘contemporary scientific’ interpreters of the Qur’an, however, see in this verse a reference to the geographical fact that the Earth’s sphere looks as if it has been clipped at the edges) 2 to consume, to dismember, قد علمونا ما تنقص الأرض من نمهم (21:44) We know what the earth consumes of them II [v. doubly trans.] to short-change, to give less than is due, to leave wanting, to leave short of (9:4) ثم لم ينقصوكُم شتَّا and they have not fallen short in anything [that is due to you].

yunqas [imperf. pass. v.] to be lessened, to be reduced no person is granted longevity nor is aught taken away from his life-span, but
it is in a Record/Book.

نَقْصُ [v. n./n.] the act of reducing, diminishing, loss

وَلَبِّئَتْكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الأَمَالِ وَالْأَنفَسِ وَالنُّفُورِ (2:155)

We will certainly test you with a measure of fear and hunger, and reduction of property, lives and crops.

منْقَصُ [pass. part.] that which is diminished, reduced

وَإِنَّا لْمُوْقِفِهِمْ تَصِيبَهُمْ غَيْرُ مَنْقَصٍ (11:109) We will certainly give to them their share undiminished.

نَقَّدَ [v. tr.] to annul, to dismantle, to revoke, to violate, to dispute with; contrary, opposite; to overburden, to weaken. Of this root, three forms occur nine times in the Qur’an: نَقَّدَا six times; نَقَّدَ once and نَقَّدُ twice.

نَقَّدَ [v. trans.] to unravel, to undo, to annul, to revoke

وَلاَ تَكُونَوا كَالَّذِينَ نَقَّدُتُمْ عَرَضَتَهُمْ مِّنْ بَعْضٍ فَأَفَادُكُمْ (16:92) do not be like a woman who unravels her yarn into fibres, after it has become strong, [falling thus into complete disintegration/losing your unity].

انْقَدَ [v. IV trans.] to overburden, to weigh down

وَوَضَعَنَا عَلَيْكُمْ وَزْرَكَ الْذِّي أَقَضَى طَهِيرَكَ (3–2:94) and We removed from you the burden that weighed heavily on you [lit. weighed down your back].

نَقَّدَ [v. n.] the act of revoking, violating, breaking (a covenant or treaty)

فِي مَا نَقَّضُتُمْ مِنْ تَعاونِهِمْ وَكَفَّرْتُمْ بَيْانَاتَ اللَّهِ (4:155) and so for breaking their pledge and rejecting God’s revelations.

نَقَّعُ [n. –q–d] stagnant water, swamp, quagmire, (of water) to collect, to soak, to quench one’s thirst; dust storm, (of dust) to rise and float, to raise one’s voice and shout, to turn pale from fright or sickness. Of this root, نَقَّعُ, occurs once in the Qur’an.

فَالَشَّيَرَاتُ صَبَحًا قَاتَرُونَ بِنَفْعٍ (4–3:6) [the chargers] raiding at dawn and raising clouds of dust.

نَقَّعُ [n.] clouds of dust

نَقَّعُ [n.–q–m] punishment, denial, resentment, hatred, vengeance, to
punish, to deny, to dislike, to reproach, to loathe, to take revenge. Of this root, four forms occur 17 times in the Qur’an: ناقمة 7 times, إنقتاحم 6 times, إنقيام 7 times and مئتمون three times.

نُقَمَ ناقمة [v. intrans.] to resent, to disapprove of, to loathe do you disapprove of us for any reason other than that we believe in God?

انتقّام [v. VIII intrans.] to punish, to take to task for, to take revenge, to take retribution; to exact a penalty and عاد فَعَلَ مَنْ يَتَّقَمَ منْهُ whoever relapses, God will exact the penalty from him.

مئتمون [pl. of. part. منتقّم منتقّم] ones inflicting punishment, taking to task, exacting retribution (32:22) إِنَّا مِنْ المَجرَمِين مئتمون We shall inflict retribution on the guilty.

نَكِبٍ ناكبوُن [pl. of act. part. نَكِبٍ نَكِب] one who veers away, a deviator, one who goes astray وإنَّ الَّذينَ لَا يَوْمُونَ باللهِ عَنْ الصَّرَاطِ الْمُتَّقِبِنَونَ and those who do not believe in the Hereafter will certainly veer off the Path.

مَنَكِبٍ مَنْكِبٍ مَنَكِبٍ مَنْكِب [pl. of n. منكب mankib] shoulder joints, whereabouts or regions (of the earth), tracts (of the earth) هوَ الَّذِي جَعَلَ لَكَمَا الأرضَ ذَلِكَ فَأَشْهُوا فِي مَنَكِبَهَا it is He who has made the earth stable for you–travel its regions.

نَكاَثَ ناكثاُث [v. 7 times] to untwist yarn, to undo what has been done, to go back on an agreement, to renego on a promise, to violate an oath; great crisis. Of this root, two forms occur seven times in the Qur’an: ناكثا six times and انكاث once.


nakātha u [v. trans.] to break an agreement, to go back on a promise, to break one’s word (4:50) يَنْتَكُهُمْ ‘but when We removed from them the torment, they went back on their word.

 ankāth [pl. of n. نكتة untwisted pieces of yarn (a state of complete disarray, complete disintegration) (16:92) وَلاَ يَنْتَكُهُمَا كَانَتْ نَفَتْهَا عَنْ أُنُقُسْتِ عَزْنَهَا. do not be like a woman who unravels her yarn into fibres, after it has become strong, [falling thus into complete disintegration/losing your unity].

ن–ك–ح n–k–h to marry, to be married, to give in matrimony; to fornicate, fornication; to drench the land (with rain), to be overcome (by sleep). Of this root, four forms occur 23 times in the Qur’an: نَكَحَ نَكَحَ نَكَحَ نَيْكَحَ نَكَحَ نَيْكَحَ نَكَحَ نَكَحَ نَكَحَ نَكَحَ نَيْكَحَ نَيْكَحَ نَيْكَحَ نَيْكَحَ نَيْكَحَ نَيْكَحَ نَيْكَحَ نَيْكَحَ نَيْكَحَ نَيْكَحَ نَيْكَحَ نَيْكَحَ نَيْكَحَ نَيْكَحَ نَيْكَحَ نَيْكَحَ نَيْكَحَ نَيْكَحَ نَيْكَحَ نَيْكَحَ نَيْكَحَ نَيْكَحَ نَيْكَحَ نَيْكَحَ Nَيْكَحَ. 

nakāha 1 [v. trans.] I to wed, to marry someone (4:22) وَلاَ يَنْتَكِحُنَّ نَكَحًا مَا نَكَحَهُمْ مِنَ النِّسَاء do not marry any of the women that your fathers married possibly, in an interpretation of 24:3) to fornicate, to copulate with, to have intercourse with الزائفة أو مشركَة والأزائفة، لا ينكحُنَّ إلاَّ زان أو مشركة the adulterer only fornicates with an adulteress or an idolatress, and the adulteress only fornicates with an adulterer or an idolater.

unkihā [imperf. v. IV] I [trans.] to marry off, to enable to marry, to facilitate the marriage of (24:32) وَأَنْكَحُوا الأَيْمَانِ مَنْ كَفَرَ marry off the single among you II [doubly trans.] to give to someone in marriage (28:27) إِنَّ أَرَأَيْتُ أَن يَنْكَحَ إِذَا أَنْكَحٌ فَأَنْكِحَهُ I wish to give you in marriage one of these two daughters of mine.

istankaha [v. X trans.] to seek to marry, to desire to marry (33:50) إِنْ أَرَادَ النَّبِيُّ أَن يَسْتَنْكِحَهَا if the Prophet wishes to seek her in marriage.

nikah [n.] marriage (also marriage cost) (24:33) وَلِيُسْتَكْفَفَ الْذُّلِّينَ لَا يَجْدُونَ بُكَاخًا let those who are unable to afford marriage keep chaste.

ن–ك–د n–k–d bad luck, strained circumstances; to be niggardly, to
deny assistance; (of she-camels) to fail to give birth to living young; (of land) to fail to grow plants. Of this root, نكَدَ nakhad, occurs once in the Qur’an.

نَكَدَ nakhad [quasi-act. part.] sickly, scanty, miserable, stunted, poorly

وَالَّذِينَ الطَّيِّبَةَ يُخْرِجُ نَغَاتَهُ بِإِذِنِ رَبِّهِ وَالَّذِي حَبِّثَ لا يُخْرِجُ إِلَّا نَكَدًا (7:58) as for the good land, its vegetation comes out by the will of its Lord, but from that which has become corrupt it comes out only scantily.

n–k–r hardship, serious matters; cunning; to be discerning; denial, to disown; to dispute with, fighting; to be ignorant of something, to fail to recognise, to refuse to acknowledge; to seek to clarify; to censure, to blame; detestable, abominable, loathsome. Of this root, 11 forms (in addition to a variant reading, نكَرَ nukar) occur 37 times in the Qur’an: nakhad once; نكَرَ nakkara once; نكَرُ ankara three times; نكِرَ nukr three times; نكَرَ nukur once; نكِرَ nakir five times; نكَرُ ankur once; منكَرّ munkiratun once; منكِرّ munkirun three times; منكَرْ munkar 16 times and منكَرون munkarun twice.

نكِرَ nukir [v. trans.] to be unable to recognise something or someone, to fail to place or identify, to be mystified
قلَّ (27:41) رأى أيديهم لا يصل إلَّا نكرهم وأوجس منهم خيفة when he saw that their hands did not reach towards it [the food], he became doubtful about their identity and conceived a fear of them.

نكِرُ nukur (variant reading نكُرُ nkur) [pass. v.] to be denied (in a variant reading of verse 54:6 the Day the Summoner will summon them to a denied event.

قالَ (27:41) نكرَوا أنها عرسَها he said, ‘Disguise her throne for her.’

نَكَرَ nakkara [v. II trans.] to disguise, to camouflage

يَنَكَرُ ينكر [imperf. v. IV, trans.] 1 to deny, to refuse to accept, to disclaim, ومن الأحزاب من ينكر بعضها (13:36) and of the factions there are some who deny parts of it 2 to ignore, to fail to acknowledge يُعْرَفُون نعمة الله ثم ينكرُونها (16:83) they recognise God’s blessings, [but] then refuse to acknowledge them.
nukr [v. n./quasi-pass. part.] 1 abominable (18:74) you have committed an abominable thing 2 severe, beyond imagination, immeasurable in its severity, out of this world فِي عُدَايْنِهِ عُذَابًا نَكْرًا (18:87) He will punish him [even more] severely.

nukur (variant reading نُكُر nukira) [quasi-act. part.] horrific يومٌ يُذَر النَّاغِ إلى شَيْءٍ نَكْر II on a Day the Summoner will summon them to a horrific event.

نَكِير [v. n.; n.] 1 denying ; denial ما لَكُم مَّن مَّلَأَ يُومَكُمْ (47:42) you will have no refuge on that Day, and there will be no denying [your sins] 2 [with 1st pers. sing. pron. suffix اَلْيَوْمِ] elided in the following verse] punishment فأُلْمِتُمّ اللَاكِفِينَ مَنْ (22:44) punishment أَخَذْتُمُّهمْ كَفَّافُ كَانَ نَكِير I gave the disbelievers time, but in the end I took them to task—how [awesome] was My punishment!

أَنْكَر [elat.] uglier/the ugliest; more/most offensive إن أَنْكَرَ الأَصْوَاتِ لُصْوَاتٍ الخَمِير الفِحْرُ (31:19) for the ugliest of all sounds is the braying of asses.

مَنْكِرُون munkirūn [pl. of act. part. مَنْكِرُ munkir, fem. مَنْكِرَة munkiratun] 1 those who deny آفَانُتُمْ لَهُ مَنْكِرُون (50:21) are you going to deny it? 2 those who refuse to admit فأتَلَّذَنِ اللَا يُؤَمِّنُون بِالآخِرَةِ (22:16) as for those who do not believe the life to come, their hearts refuse to admit [the truth] 3 those who fail to recognise or identify وَوَاجَهَ إِخْوَةً يَوْسُفُ فَدَخَلَوا عَلَيْهِ عَرَفُوا وَهُمْ لَا مَنْكِرُون (12:58) and Joseph’s brothers came and entered before him; he recognised them while they were oblivious to his identity.

مَنْكَرَ munkar I [pass. part.] 1 false, untrue, blameworthy (58:2) وَإِذْ كُلُّ مَنْكَرٍ مَنْكَرًا مِّنَ الْقُولِ وَزُورًا indeed they utter blameworthy (or, abominable) words and a falsehood 2 [pl. مَنْكَرُون munkarūn] unrecognisable, unidentifiable, unknown إِنْكُمْ قُوَّمُ مَنْكَرُون (15:62) you are a strange [lit. unidentifiable] people II [n.] wickedness, abomination كَانُوا لَا يَبَنَّوْنَ عَنْ مَنْكَرٍ فَلِفُولَةٍ (97:5) they did not prevent one another from any abomination they committed III [coll. n., with generic definite article ال] the منكر (لا الجنسية) al-munkar [what are commonly recognised, particularly from a religious standpoint, as wrong-doings, wrongs (in contrast to المَعْرُوف the المعروف al-ma‘rūf, (q.v.))
n—k—to turn upside down, to turn down, to reverse, to hang one’s head in shame, to be weak; to relapse, degeneration. Of this root, three forms occur once each in the Qur’an: نُکِسا; نَکَسُون نَکِسِٰن nukisa; nakkasa and nakisun.

نُکِسا nukisa [pass. v.] to be caused to relapse, to be caused to revert, to be turned upside down *they went back to their stubbornness, became obstinate [lit. they were turned upside down on their heads].

نَکَسَا nakkasa [v. II trans.] to cause to reverse, to turn upside down (36:68) he whom We bring into very old age We reverse him in constitution [from strength to weakness].

نَکَسُون nakisun [pl. of act. part. نَکِسِت nakis] those who bend something down *hanging their heads [in shame].

نَکَا ص n—k—to withdraw, to reverse, to show reluctance, to recoil, to lose heart. Of this root, نَکَص nakaṣa, occurs twice in the Qur’an.

نَکَصَا u [v. intrans.] to reverse, to retreat, to recoil *he turned on his heels.

نَکُف ف n—k—to wipe tears from the cheek with one’s finger, to be disdainful, to snub, to loathe, to be haughty. Of this root, استَنْکَاف َة istankafa, occurs three times in the Qur’an.

إِنْ يَسْتَنْکَفْ الْمَسِیحُ أَنْ يَكُونَ عَنْ ذَلِکَ اللَّهُ the Messiah would never disdain to be a servant of God.

نَکَل l shackles, chains; to punish severely, to torture; to force
back, to rebel; to recoil, to evade, to be cowardly in the face of the enemy; courageous and experienced person. Of this root, three forms occur five times in the Qur’an: ‘آنکلُ’ Ankāl once; نکلُ نکلُ three times and تَنکِیلُ tankīl once.

إنَّ لدَنْيَا (73:12) ‘آنكَلَ’ Ankāl [pl. of n. نكل nikl] shackles, fetters, indeed, We have fetters and a blazing fire.

فَجَعَلْنَاهُ نَكَالًا (2:66) ‘نکل’ Nakāl [v. n.; n.] warning, lesson, example, so We made it a warning to those people who were there at the time and to those who came after them, and a lesson to those who are mindful of God.

وَاللَّهُ أَنَّكِي بَأْصَامُ وَأَنَّكِي (4:84) تَنکِیلَ tankīl [v. n.] punishment, retribution, وَلَّهُ أَنَّكِي أَبَأْصُ أَنَّكِ تَنکِیلَ God is stronger in might and more terrible in punishment.

نَمْارِقُ نمآريق nامآريق nامآرق nامآرىق nامآرىق nامآرىق نمآرىق nمآرىق namāriq [n., pl. of نمارقة nimarquatun/nimriquatun, a word of Persian origin occurring once in the Qur’an] cushion, form of saddle, and cushions set in rows.

ن/م/ل/ن/ن/م n–m–l ants; tips of the fingers; to invisibly mend a garment; to tell lies; to be restless, active person. Of this root, three forms occur four times in the Qur’an: نمُّل نمل naml twice; ناملان namlatun once and نامل anāmil once.

حتَّى إِذَا أُوْلِي الْأَرْضِ وَأَوْلُو الْأَمْلِ قَالُوا أَنْمَلَ نمَّل Anantūm an ant (27:18) ‘ناملَ’ Naml [n., coll. n. نمل naml] an ant (27:18) and as they approached the Valley of the Ants, one ant said, ‘Ants!, Go into your homes’; ناملَ Naml the name of Sura 27, Meccan sura, so-named because of the reference in verses 18–9 to the ‘Ants’ in the story of Solomon.

انامِلُ نامَلُ انامَل anāmil [pl. of n. أنمل انمل أمل anamlatun] tips of the fingers نامَلُ نمل Anantūm an ant (3:119) they could not find an outlet for their rage at you [lit. they bite their fingertips in rage at you].

ن/م/م n–m–m louse; slight, gentle sound; to show through, (of scent) to waft about; to disclose or betray a confidence, to spread malicious rumours, to slander, to sow dissension, slanderer, calumny. Of this root، نمّيم نميم نميم نميم namīm, occurs once in the Qur’an.
Namīm [n.; v. n.] the act of sowing dispassion, calumny, tale-bearing (68:11) a backbiter, slander-monger.

Nūn [heavy nūn of corroboration] (see -n).

N–h–j clear, open road, to pass through a clear road, to point out the way, to proceed; to breathe with difficulty; (of a garment) to become tattered. Of this root, منَّاهِج, occurs once in the Qur’an.

منَّاهِج منَّاهِج [n.] a path, a clearly marked road, a way of life لكل جعلنا منكم شروعا ومنهجا (5:48) to each of you We have assigned a law and a path.

N–h–r river, stream, to strike water (in digging a well), to gush forth; daylight; to chase away, to rebuke. Of this root, four forms occur 113 times in the Qur’an: تنَّهر تنَّهر nahar three times; انْهَار انْهَار nahār 51 times and نَهْر nahār 57 times.

تنَّهر تنَّهر [imperf of v. trans. نَهْر nahara] to repulse, to chide, to rebuke, to drive away (93:10) and do not chide the one who asks for help.

انْهَار انْهَار [n., pl. انْهَارا’ nahhāra] 1 river it is He who spread out the earth and set on it firm mountains and rivers 2 a spring or a stream of sweet, running water كلما الجنةن عانت أقلها ولم تظلم منه شيئا وفَجِرتها خالدتها (18:33) both gardens produced their [proper] yield, and did not hold back any [due part] of it; and We made a stream flow through them II [coll. n.] rivers, sweet, running waters إن المُستَفَقَين في (54:54) the righteous will be among gardens and rivers.

نهْر نهْر [n.] daytime, the period between dawn and dusk (the opposite of لَيْل layl, q.v.) هو الذي جعل لكم الليل استنكروا فيه (10:67) He it is who made the night for you to rest in and the day giving [you] sight.

N–h–w goal, end, termination; to end, to restrain, to forbid, to abstain; to inform, to relate to; mind, discerning power, reason.
Of this root, eight forms occur 56 times in the Qur’ān: نَهِيَ nahā 24 times; نُهِيَ nuḥiya eight times; يَنْتَهِىَ yatanāhāwīn once; يَنْتَهِىَ intahā 16 times; نَاهِهَ nāhūn once; نَهِىَ nuḥā twice; مَنْتَهِىَ muntaḥā three times and مَنْتَهًِوْن muntaḥūn once.

نَهِىَ nahā [v. trans.] 1 to forbid, to prohibit did I not forbid you from that tree? 2 to restrain, to suppress, to hold back, to stop (7:22) (אָלָمָא אֲנַיְּקָם אָנֻכִּם עָלַי) (79:40) (וַאֲנַא מִן חַבֵּל דְּמַא רְאָהוֹת וַנֶּהֱהַיָּא הַנָּפֶּס) and as for anyone who feared the meeting with his Lord and restrained himself from whimsical desires 3 to restrain from, to ward off, to warn against (11:166) (וְאִם לَا קֵנִי נַפֵּס אֲנֻכִּים אוֹלֶה) (3:92) (כְּאֶתְנֵוָא לַהֹוָיָא עַנְּא הַנָּפֵס) if only there had been, among the generations before your time, people with a remnant [of good traditions] to ward against corruption on the earth!

نُهِىَ nuḥiya [pass. v.] to be forbidden to, to be prohibited from (אֱָלָמָא אֲנַיְּקָם אָנֻכִּים עָלַי) and their taking usury when they had been forbidden it.

يَنْتَهِىَ yatanāhā [imperf. of v. VI y tanāhā, intrans.] to forbid one another from, to prevent one another from, to restrain one another from doing (כִּי אָנֻכִּים לَا נַנָּהוֹת עַנְּא הַמְּנְקָר פָּעֲלוֹת) they did not prevent one another from any abomination they committed.

يَنْتَهِىَ intahā [v. VIII intrans.] to desist, to cease, to hold back, to abstain, to stop (אִם לَا נַנָּהוֹת יָעֲרִי נַפֵּס מָא כָּלָה סְלָף) if they desist [from their unbelief] their past will be forgiven.

نَاهِهَ nāhūn [pl. of act. part. نَاهِی nāḥi] ones who forbid, ones who denounce an action as forbidden, ones who admonish against doing (כִּי אֲנֻכִּים לَا نַנָּהוֹת עַנְּא הַמְּנְקָר פָּעֲלוֹת) those who command goodness and forbid what is wrong.

نَهِىَ nuḥā [n.] reasoning faculty, comprehension, discernment (כִּי וּכְּאֶתְנֵוָא לַאֲבָאָא לַאֲבָאָא הַנָּפֶּס) in this there are truly signs for those possessing reason.

مَنْتَهِىَ muntaḥā [v. n.; n. of place or time] ending, coming to an end; place of ending, a terminus or limit; time of ending, a term, a fixed term (כִּי וּכְּאֶתְנֵוָא לַאֲבָאָא הַנָּפֶּס) they ask you [Prophet] about the Hour: ‘When will it
arrive?’, [but] what [knowledge] do you have of it that you can tell them? (or, why should they ask such a question? You [the Prophet] are [there for them to see as] one of its signs)—[known only] to your Lord is its time (timing; terminal/ending); *(53:14) the Lote tree of maximum limit (see سِدْرَةَ الْمَنْتَهَى sidratun)

مَنْتَهَٰنَ [pl. of act. part. منتهي muntahī] one who desists, stops, ceases action, refrains

**will you not desist!**

نِ-ٰبُ a star approaching its celestial setting point; to be weighed down with difficulties, to be strained by, or succumb under a heavy load; hostility. Of this root, تَنْؤُهُ tanū’, occurs once in the Qur’an.

تَنْؤُهُ tanū’ [imperf. of v. نَؤُهُ nā’ūa, intrans.] to weigh down, to strain, to overburden (28:76) and We had given him such treasures that their keys would have weighed down a [whole] company of strong men.

نِ-ٰب‌ٰ-ٰبُ affliction, a seizure, calamity; to visit, to deputise; to take turns, a shift; to go back, to revert, to repent. Of this root, three forms occur 18 times in the Qur’an: أَنَبَأَ anāba 11 times;

مُنْبِبُ munīb five times and مِنْثَٰن مُنْثَٰن munībūn twice.

أَنَبَأَ anāba [v. IV intrans.] to go back, to repent, to turn (to God) (40:13) but only those who turn to God will take heed.

مُنْبِبُ munīb [act. part., pl. منثون munībūn] one who repents, one who turns (to God) (39:8) when harm afflicts man, he calls to his Lord, turning to Him.

نِ-ٰبٰ-ٰحُ to wail, to lament, (of wind, wolves and dogs) to howl; power; to swing, (of trees and mountains) to stand face-to-face. Although Arab philologists are aware of the Syriac origin of the proper noun نُوحُ Nūh, they include it under this root. Of this root, نُوحُ Nūh, occurs 43 times in the Qur’an.

وَلَقَدْ (14) (29:14)
We sent Noah out to his people, and he stayed among them for fifty years short of a thousand; * name of Sura 71, Meccan sura, so-named because it is devoted to the story of ‘Noah’.

The Qur’an devotes an entire sura to Noah (71). The Qur’anic account speaks of Noah as a prophet who called his people to God in vain for fifty years short of a millenium (29:14). Noah is unique amongst all other prophets in that he pleaded with God for the complete eradication of all unbelievers from the face of the earth when they failed to heed his message (71:26). In response, God ordered Noah to build the Ark, and sent down the Flood, commanding Noah to take on board a pair of every species, his household and the few who believed. After the Flood had subsided, having engulfed everything (including one of Noah’s son’s, who did not heed his call), the Ark came to settle upon Mount Judiyy (q.v.).

nūr [n.] 1 light, to light, to shed light, to illuminate; to clarify, to become clear; guidance, to guide, to seek guidance, to enlighten, to gain insight; lantern, landmark; fire, to light fire; blossoms, to blossom, to bring forth flowers. Of this root, three forms occur 194 times in the Qur’an: نَار nār 145 times; نُور nūr 43 times and مَنير munīr six times.

نَار nār [n.] 1 fire, Hellfire (21:69) but We said, ‘Fire, be coolness and peace for Abraham’ [with def. art.] the Fire, Hellfire (22:72) أَفَأَنْتُمْ تُعْرَقُونَ مِن ذَلِكَ النَّار وَعَدَهَا اللَّهُ أَنْتُمْ كُفُرُوا shall I tell you what is far worse than that?–the Fire that God has promised those who disbelieve!

نُور nūr [n.] 1 light, illumination (71:16) and He set the moon in them for a light and He set the sun for a lamp 2 guidance (4:174) and أَنْزَلْنَا إِلَيْكُمْ نُورًا مُبِينًا people, a proof has come to you from your Lord and We have sent down to you a clear guidance; * name of Sura 24, Medinan sura, so-named because of the reference in verses 35 to God the ‘Light of Heaven and earth.

مَنْيِر munīr [act. part.] 1 one giving light, illuminating (25:61)
and placed in it a lantern and an illuminating moon enlightening, guiding and among people there are the ones who argue about God, without knowledge or guidance or an enlightening book.

*n–w–s* human beings, to increase, to shake; to be blown about, to drive an animal; to slacken, to hang down; cobweb. In addition to deriving *nās* from this root (to move about), philologists derive it also from roots *n–s–s* (to be sociable) and *n–s–y* (to be forgetful). Of this root, only *nās* occurs 240 times in the Qur’an.

*al-nās* [with the def. art., coll. n.] (contrasted to jinn (q.v.) and angels) humankind God chooses messengers from angels and humankind;

الله يُصَفِّفِي من الملائكة رِسَالَةٍ ومن الناس من الجَهَةِ وَالنَّاس (22:75) (الناس) [whither they be] from among the jinn or humankind; *nās* name of Sura 114, Meccan sura, so-named because of the references throughout to *‘People’* 2 people (4:1) بَلَّائِهِا الناس انفِقا رَبَّكم الذي خلَفَكم من نفس واحدة people, be mindful of your Lord, who created you from a single soul 3 a crowd (7:116) سُحْبُوا أَرْجِعُ إِلَى النَّاس (12:46) لَعَلَّهُمْ يَعْتَمَّونَ that I might return [with the solution] to those who have sent me 5 others (4:142) وَإِذَا قَامَوا إِلَى الصَّلَاة فَأَمَلُوا كُسَالَى يَرَأُونَ when they stand up to pray, they do so sluggishly, hypocritically [for show] in order to impress others 6 (contrasted to a particular group (الذين قال لهم الناس إن الناس قد قُمِموا (3:174) لَكُم فَأُخْضَوْنَ those who were told by those around them that their enemy had amassed [a big army] against them 7 every one, all and sundry (2:83) وَقُولُوا لِلنَّاس حَسَنَا and speak words of kindness to everyone 8 those endowed with what *al-Rāghib* calls the essence of humanity, the good, the humane

*lan–w–s* skirmish; to seize; to hang on to, to receive; to save; to come face-to-face with. Of this root, تَناوُشَ, *tanawush*, occurs
once in the Qur’an.

\textit{tanawush} [v. n.] the act of attaining, reaching grasping, comprehending, embracing (34:52). They will say, ‘Now we believe in it [the truth],’ but how can they attain [to faith] from such a distant place?

\(n–w–s\) escape, way out, place and time of escape, to flee; to ready oneself for action, to move, to pull; avoidance. Of this root, \textit{manās}, occurs once in the Qur’an.

\textit{manās} [v. n./n. of time or place] the act of escaping; refuge; place or time of escaping (38:3) We have destroyed, so they cried out when there was no longer time to escape [also: a place to escape to, or no longer an opportunity to escape].

\(n–w–q\) she-camel, to be elegant, to make dainty, to be of pleasant complexion; to cause to be amiable; to be selective. Of this root, \textit{nāqatu}, occurs seven times in the Qur’an:

\textit{nāqatu} [n.] she-camel, \(wāyā ‘quwūm ūnāqatu wa‘lāt ‘qin manās\) how many a generation before them my people, this is a she-camel of God; she is a sign for you.

\(n–w–m\) sleep, to lie down, to dream, to be lazy; to be insignificant; to abate. Of this root, three forms occur nine times in the Qur’an: \textit{nawai} three times; \textit{nā’inun} twice and \textit{manām} four times.

\textit{nawai} [v. n.; n.] the act of sleeping, sleep (2:255) neither slumber nor sleep overtakes Him.

\textit{nā’inun} [pl. of act. part. \textit{nā’im} ones who are asleep (68:19) a visitation from your Lord visited it while they were sleeping.

\textit{manām} I [v. n.] the act of sleeping, the act of being asleep (30:23) His wonders [also] include your sleeping and seeking His bounty by night and
by day II [n.] dream
I have seen in the dream that I am slaying [sacrificing] you.

**fish; a correct word, word of wisdom; inkpot, the letter nūn, to enunciate the sound nūn. nūn meaning ‘fish’ is considered by some scholars to be of Syriac origin. Of this root, nūn, occurs twice in the Qur’an.

nūn the grapheme ن, which represents the harf or letter known as nūn, constitutes the first word of the initial verse of Sura 68, the qulam ‘the Pen’. It is variously interpreted, among other things, as meaning: inkpot (in harmony with ‘pen’ which comes immediately after in 68:1), ink, fish, a slate, an alternative name for the sura (Sura Nūn) or, as authoritative opinion has it, one of the Mysterious Letters that appear at the beginning of a number of suras in the Qur’an (see “l–r”) (2–1:68) Nūn, by the pen and all they write [with it] (this could be a reference to either the angels’ writing down of peoples’ deeds or to humans’ God-given ability of writing); *(21:87) (epithet of the Prophet Jonah) the one with the great fish; * name of Sura 68, Meccan sura, so-named because of the reference in verse 1 to Nūn.

**tanwīn (see II under ‘n–’ -n).

**fruits; home, to leave home; direction, intention, to intend, to determine. Of this root, nūwa‘, occurs once in the Qur’an.

nūwa‘ [coll. n., sing. nūwa‘a ‘nawātun] fruit stones, particularly those of the date (6:95) God it is who splits open the seed and the fruit stones.

**gift, a favour bestowed, a gracious act conferred, benefit; to obtain, to enable to have, to let have; to reach; to harm, to bear upon, to insult. Of this root, two forms occur 12 times in the Qur’an: yānāl 11 times and nāyl once.

yānāl [imperf. of v. nāla, trans.] I to obtain, to get hold
God is sure to test you with some game your hands and spears [can] take 2 to include, to cover, to embrace 2:124

My pledge does not embrace the unjust 3 to reach 22:37

it is neither their meat nor their blood but your piety that reaches God 4 to attain to 3:92

you will never attain [true] piety until you give out of what you cherish 5 to overtake (7:152)

wrath from their Lord will overtake them 6

and they do not inflict any harm on an enemy without a good deed being recorded for them. 9:120

and they do not inflict harm on an enemy without a good deed being recorded for them. 9:120
الهاء /hā/

`al-hā’ the twenty-sixth letter of the alphabet; it represents a voiceless glottal fricative sound.

-<h suffix occurring some 3326 times in the Qur'an and functioning as: I pausal -h (‘the hā’ of silence’). It may occur as an extension to: I 1st person sing. possessive suffix -i, ‘my’, kitābi > kitābiyah, emphasising the word itself and adding more emphasis by bringing rhyme and metrical harmony between it and corresponding words in adjacent verses, as in the following four successive verses (69:18–21) [Montagu: 780]: ‘I knew I would meet my Reckoning’; and so he will have a pleasant life. The introduction of the pausal -h at the end of kitābi in (69:19) and hisābi in (69:20), in addition to affecting rhyme with the preceding خايفة khāfiyah in (69:18) and following راضية rādiyah in (69:20), lays particular emphasis upon ‘Record’ and ‘Reckoning’ as the two most important aspects of the trial that will take place on the Day of Judgement 2 3rd person sing. fem. pronoun هي hiya, ‘she’ > هي hiyah, also lending emphasis to the contextually important هي in and bringing rhyme and metrical harmony between it and corresponding words in adjacent verses, as in the following three successive verses (101:9–11) [Montagu: 781]: his final abode will be the Bottomless Pit; and how should you know what THAT is?! A blazing fire! II 3rd person sing. masc. attached personal pronoun
(36:69) and We never taught him poetry or b) a participle (28:7) making him one of the messengers III 3rd person sing. masc. possessive pronoun suffix (attached personal pronoun) (36:69) ‘his’, ‘its’, suffixed to: a noun (22:47) ‘There will not fail in His promise b) an adverb (23:91) what a man of it is there is no [other] God with Him or c) a preposition (9:108) in it there are men. 3rd person pronouns, as a rule, refer to previously mentioned or easily identifiable referents or antecedents. Absence of such referents is used, in the Quranic text, as a rhetorical device for drawing attention to particular parts of the discourse, as in the opening verse of Sura 80 عَبِسَ وَتَوَلَّىَ أَنَّ جَاهِدَةَ الْأَعْمَى “he frowned and turned away when the blind man came to him.” With no discernable referent for the agent of the verb عَبِسَ ‘abasa ‘he frowned’, the level of the readers’/listeners’ curiosity should be sufficiently raised to make them wish to know the details of the incident referred to in the Sura. Grammarians and commentators often state that in the Quran any 3rd person sing. masc. pronominal for which there is no explicit referent refers, as a rule, to ‘God’, as in an interpretation of verse (76:8) وَيَطَعُوْمُ (the food they give, out of love for Him (or, in spite of their loving to eat it themselves) to the poor, the orphan and to [the freed] captive.

hā affix occurring 904 times in the Quran and functioning as: I attention-drawing particle (حرف تنبيه), interjection ‘look’, ‘there!’, ‘this particular’, which is used to add emphasis or focus to one of the following: 1 [prefixally] independent pronouns (أنتمُ, أنتُمْ, أنتَ) e.g. حَالَبَتْمُ > hā ِ‘antum ‘here you are’, as in 3:119 ِ‘antum ‘here you are!’ – you love them, but they do not love you 2 [prefixally] adverb of place (تأَتَ) نَوْكَانُ > hā hunā ‘this very place’, as in 3:154 نَوْكَانُ ‘this very place’, as in 3:154 if we had a say in the matter, we would not have been slain in this very place 3 [prefixally] demonstratives (إِنَّهُمْ > Tayni ‘these two [fem.] in particular’, as in 28:27 إنَّهُمْ > مَنْ يَا دَحَأُ ‘أَيْتَيِّنَ ‘hātaynī ‘these two [fem.] in particular’, as in 28:27:27 أَيْتَيِّنَ ‘hātaynī ‘I wish to marry you to one of these two
daughters of mine 4 [prefixly] preposition ka + demonstrative dha, emphasising the similarity indicated by kadha, or even dramatising it, as in (27:42) أحمدًا أوُسْكُ (Ahmadun oosak) is your throne [in any way] like this one? 5 [suffixly] the vocative particle *ayy, as in (24:31) وتَوَّبِيِّ إِلَى اللَّهِ جَمِيعًا أَلِيَّا المُؤْمِنُونَ and all of you believers should turn to God 3rd person sing. fem. objective suffix (attached personal pronoun) (ضمير متعلق), ‘her’, ‘it’, suffixed to: a verb وَجَدَهَا تَعْرَبَ فِي عَيْنٍ حَمِيدَةُ (18:86) he found it setting in a murky pool; a participle مَعْتَدَّتُهَا عُذَابًا شَدِيدًا (17:58) We would be tormenting it severely 3rd person sing. fem. possessive suffix (attached personal pronoun) (ضمير متعلق), ‘her’, ‘its’, suffixed to a noun وَجَدَ عَدَدًا قُوَّمًا (18:86) he found a people by it; or a preposition (18:33) منْهَا خَلَقْنَا it gave its yield; an adverb (20:55) from it We created you 4th person pl. masc. مَ (um), occurring once in the Qur’an, used interjectionally here!, look!, take! (69:19) فَأَمَّا مِنْ أَوْمَٰٰتِ كُنْيَةٍ بِمِظْهَرِهِ فَسَيْقُولُ هَأْوُم أَقْرَأْتُونَا كَتَابَنَا as for the one who is given his Record in his right hand, he will say ‘Here is my Record!, read it!’

هَائِتُ hā‘um [quasi-imper. v. (اسم فعل أمر) (hā’) + 2nd person pl. masc. مَ (-um), occurring once in the Qur’an, used interjectionally] here!, look!, take! (69:19) فَأَمَّا مِنْ أَوْمَٰٰتِ كُنْيَةٍ بِمِظْهَرِهِ فَسَيْقُولُ هَأْوُم أَقْرَأْتُونَا كَتَابَنَا as for the one who is given his Record in his right hand, he will say ‘Here is my Record!, read it!’

هَاتَيْنَ hātayn (see ذا da dhā and hā).

هَاتَهَا hādhā (see ذا da dhā and hā).

هَاتَانَ hādhān (see ذا da dhā and hā).

هَارُوتُ Hārūt [proper name, occurring once in the Qur’an] according to the majority of commentators, مَارُوتُ Hārūt together with Mārūt (q.v.), were either two rebellious angels or two mischievous kings who practised sorcery in Babylon (2:102) ولكَنْ (2:102) السِّبَاطِينَ كَفَرُوا بِعَلَمَنَا نَاسِ السَّحَرَ وَمَا أَنزَلْ عَلَى الْمُلُكِينَ بِبَابِلِ هَارُوتَ وَمَارُوتَ but it was the devil who disobeyed, teaching people witchcraft
and what was revealed in Babylon to the two angels (variant reading ملكين, two kings) Hārūt and Mārūt.

Hārūn [proper name occurring 20 times in the Qur’ān, a borrowing from Hebrew] Prophet Aaron, brother of Moses (28:34) and my brother Aaron, he is far more eloquent than I in speech. Aaron is mentioned in the Qur’ān as Moses’ trusted supporter and helper, in the context that Moses requests from God that he provide him with a helper to support him in his struggle against Pharaoh (20:29).

Hākadhā [this word occurs once in the Qur’ān] (see ذا dhā and hā).

Hāmān [(proper) noun occurring six times in the Qur’ān. It is considered to be a Coptic borrowing related to the Egyptian God of Amon, most likely, according to Muḥammad Asad, the designation ‘Hā–Amen’ given to every high priest of the Egyptian god of Amon (not to be confused with Persian Haman of the Old Testament), or possibly, according to other commentators, it is a proper noun] either the name of the chief aid to Pharaoh or the title of the high priest in Egypt at the time of Moses (Est. III.ff.) and Pharaoh said, ‘Hāmān, build me a lofty tower.’

Hāhunā (see ها hā and هنا hunā).

Hâbêt/ط h–b–t to descend, to climb down; to come to a new place, to settle down in a new place; to cave in, to collapse; to abate, to decrease, to depreciate; to be humiliated. Of this root, هبط habaṭa occurs eight times in the Qur’ān.

قَالَ فَأَرْجِعُوكَ مِنْ أَرْضِيَ هِبَطُ habata [v. intrans.] 1 to go down, to descend (7:24) اهبطوا بغضكم لبعض عنو ولكم في الأرض مستقر ومتعا إلى حين He said, ‘Go down!, some of you enemies to the others; on earth you will have a place to stay and livelihood for a time’ 2 to disembark (11:48) قبل بانوح اهبط بسلام مترى it was said, ‘Noah, disembark with peace from Us’ 3 to relocate, to go to live or settle in a new place (2:61)
go into a town and there you will find what you have asked for to cave in, to collapse, to fall down and from which streams gush forth, and others split so that water issues from them, and others cave in, in awe of God.

\[ h-b-w \] dust floating in the air, dust particles visible in sunlight, mote, dust cloud; to swagger, to walk with conceit; to dissolve into nothing, to vanish into nothing, vain effort. Of this root, \( habā' \) occurs twice in the Qur'an.

\( habā' \) [n.] fine dust, particles floating in the air (25:23) and We will get to whatever [good] deeds they have done, and turn them to scattered dust.

\[ h-j-d \] to sleep in the night or in the latter part of the night; to stay awake at night; (of a camel) to rest the fore part of the neck upon the ground. Of this root, \( tahajjad \) occurs once in the Qur’an.

\( tahajjad \) [imper. of v. V \( tahajjada \), intrans.] to perform voluntary prayers in the depths of night (17:79) and in some part of the night, pray, as an extra offering of your own [for your own benefit].

\[ h-j-r \] to give up, to part company with, to abandon; to emigrate, to migrate; summer midday heat; bad or obscene language, to slander, to insult; custom, habit. Of this root, seven forms occur 31 times in the Qur’an: \( hajr \) five times; \( hājara \) 16 times; \( hajr \) once; \( mahjūr \) once; \( muhājir \) twice; \( muhājirūn \) five times.

\( hajra \) u [v. trans.] 1 to desert, to shun, to part company with, to forsake (74:5) and shun all abominations 2 to leave alone, to avoid, to abstain from, to ignore (4:34) and ignore them in bed 3 to speak ill of, to slander (23:67) driven by arrogance you spend the evening speaking ill of it [the Qur’an].
hajara [v. III, intrans.] to emigrate, to migrate (4:100) and he who emigrates in the cause of God.

Hajr [v. n.] (the act of) parting company with someone, forsaking, boycotting, ignoring (73:10) and endure patiently what they say, and forsake them with a gracious forsaking.

Mahjūr [pass. part.] forsaken, abandoned, deserted, shunned, neglected; abused, slandered, insulted (25:30) and the Messenger will say, ‘My Lord, my people have considered this Revelation as something of no consequence (or, something to be ignored, or, to be abused).’

Muhājir [act. part., pl. Muhājirūn, fem. pl. Muhājirāt] migrant, emigrant, someone who migrates from their home/country and whosoever leaves home migrating to God and His Messenger; * the Emigrants, the early Meccan men and women, Muslims who, because of the persecution to which they were subjected by the Quraysh, migrated from hostile Mecca to Yathrib—subsequently called Medina—and who became known as the Emigrants (cf. al-anṣār; 9:117) in His mercy God has turned to the Prophet, the Emigrants and the Helpers who followed him in the hour of adversity.

Hijārī part of the night; to sleep at night, to lie down peacefully at night; slumber; to abate; foolish person. Of this root, yahjūn occurs once in the Qur’an.

Yahja [imperf. of v. intrans.] to sleep at night without any concerns, little of the night would they [lie down] to sleep unconcerned.

Hadd to pull down, to demolish; thud, thundering sound, devastating event; to frighten, to threaten. Of this root, hadd occurs once in the Qur’an.

Wadād [v. n.] crashing, crumbling to pieces (19:90)
الْأَرْضُ وَتَخْرِيجُ الْجَبَالِ هَذَا and [causing] the earth to split asunder, and the mountains to crumble to pieces.

هُدُّدَم ـُهُدُّدَم to wreck, to demolish; to commit murder; a grave; a tattered garment; to be in a rage. Of this root, هُدُّدَم huddima occurs once in the Qur’an.

هُدُّدَم huddima [pass. v. II] to be wrecked, to be pulled down, to be demolished لَهُذَمُتْ صَوْمَا عَلَى وَيْهُ وَصَلَّوَتْ وَمُسْالِمَتُ يُذْكَرُ فِيهَا أَسْمَ اللهِ (22:40) [many] monasteries, churches, synagogues and mosques, where God’s name is much mentioned, would surely have been destroyed.

هُدُّدَدُهُدُّدَد hudder huddud to coo, to murmur, to gently pat a baby to sleep; hoopoe. Of this root, هُدُّدَد huddah occurs once in the Qur’an.

وَقَدْ قَلَلَ الطُّيُورُ قَالَ مَا لِيَ لَا أُرَى الْهُدُّدَد (27:20) and he inspected the birds and said, ‘How come I do not see the hoopoe?’

هُدُّدَدُ هُدُّدَد hudder hadda guide, vanguard, to guide, to rightly guide; to explain, to clarify; road; daylight; objective; piety; mode; manner; a present, to give a present; a sacrificial offering, to offer a sacrificial offering. Of this root, 11 forms occur 291 times in the Qur’an: هَاذَدَ 114 times; هُدِيْدَي 4 times; يَهِدْدَي 1 time; اِهْدَدَ 39 times; هَادِي 10 times; هُدَدَ 85 times; اَهْدَدَ 7 times; مَهْدَدَوْن 4 times; مُهْدَدَن 18 times; هَدِيْدَي 10 times; هَادِي 7 times and هادَيّتَان 2 times.

هُدُدَدُهُدُد hadda hadda i [v. trans.] 1 to give the ability to know right from wrong, to give the ability to fend for oneself, to instil the instinct for survival رَبَّنَا الَّذِي أُعْطِيَ كُلْ شَيْءٍ خَلْقَتْ ثُمَّ هَذَدَى (20:50) our Lord is He who gave everything its form then showed them how to find their way 2 to provide or offer guidance وأَنَا شَمِيدُ فِهِمَاهُمْ فَاسْتَحْتَوْا (41:17) as for Thamūd, We called them to guidance, but they preferred blindness over guidance 3 to guide to the right path إنِّي هَادِي رَبِّي إِلَى صِرَاطٍ مُّسْتَقِيمٍ (6:161) my Lord has guided me to a straight path 4 of God to lead to Paradise, to guide to ultimate
heavenly reward and rivers flowing close to them and they say, ‘Praise be to God who guided us to this’ 5 [ironically] to lead someone or something (the wrong way) to everlasting torment. He who takes his side he leads astray and guides them to the suffering of the blazing flame.

... 3

Whoever seeks the guidance of Allah, and whoever holds fast to God will certainly be guided to a straight path.

... 2

if they surrender [themselves to God] they will have found guidance to follow in the footsteps of the guided, to accept guidance when it is said to them, ‘Follow the message that God has sent down,’ they answer, ‘We follow the ways of our fathers.’ What!, even though their fathers neither understood anything nor followed in the footsteps of the guided? 5 to stay on the right course and whoever cannot find the way unless he himself is shown [the way].

... 2

nor are you able to guide the blind out of
their erroneous way II [n.] a guide, rescuer (25:31) and your Lord is a sufficient guide and helper.

 hudâ I [v. n.] guiding, showing the right way إنّ (16:37) تحرص على هذاهٍ فإنّ الله لا يهدي من يضي if you are eager to guide them, [know that] God does not guide those who lead [others] astray [from the right way] II [n.] 1 news, information, directions (possibly in 20:10) امكتّنا إني فإنست نارا لعلّيأتنيكم منها يفسّ أو أهذى على the nähr هذى stay here, I have perceived a fire; maybe I will bring you a brand from it or find [guidance] directions there 2 spiritual guidance is the guidance of God the Revelation, the Qur’ān, the āthār هذى اللهً (3:73) وأنا لّمأُ سمعنا الهذي عامتًا به (72:13) and when we heard the Guidance we came to believe in it.

 ahdâ [elat.] more/most guided أهذى أهذى أمّن يمشي مكبًا على is the one who stumbles and falls on his face better guided or the one who walks upright on a straight path?

 muhtadi [act. part. of v. VIII, pl. muhtādin] 1 one finding the way, one coming to a conclusion, one reaching the right decision إنّ البقر تشابة عليّنا وابن شاشة الله لمهدّمن (2:70) all cows look alike to us but, God willing, we will reach the right decision 2 one who follows someone’s path إنّا وجنّا عابّنا على أمّة وأينا (43:22) على نافرهم مهدّمن we have found our fathers adhering to a tradition and we are following in their tracks 3 one who has found or accepted true guidance فمهمه مهديّ وكثير منهم فاسقوئ (57:26) and some of them are rightly guided, but many of them are astray from righteousness.

 hady [coll. n.] [jur.] offering brought to the Sacred Mosque in Mecca in accordance with the teachings هم الذّنين (48:25) كفرّوا وصّدّوكم عن المسجد الحرام واهل البيت مكوا ان يبلغ محلّه they are the ones who disbelieved, and barred you from the Sacred Mosque, and [caused] the sacrificial offering to be detained [so as not] to reach its place of sacrifice.

 hadiyyatun [n.] gift وإنّي مرسالة إلينهم بهذيّة (27:35) but I am sending them a present.
$h_r^b$ to escape, to flee, to desert; to seek refuge; refuge; fugitive; to disappear from sight; to become feeble. Of this root, $harb$ occurs once in the Qur’an.

With ḥā’ [v. n.] fleeing, running away (72:12) we know we can never frustrate God on earth; we can never frustrate Him [by] fleeing.

Hārūt (see alphabetically).

$yuhra^c$ [pass. imperf. v., no active form] to go in haste, to speed up so they hastily follow in their footsteps.

Hārūn (see alphabetically).

$yastahi’i$ [imperf. v. X, intrans., pass. $istahzi’a$] 1 to scorn, to mock, to deride, to make fun of not a messenger comes to them but that they make fun of him (of God) to belittle, to have no regard for, to show (someone) up as foolish if he was alone with their devils, they say, ‘We are really with you, we were only mocking’, God is making fools of them.

mustahzi’ūn [pl. of act. part. $mustahzi’i$] one who scorns, scoffs, derides, mocks, indeed, We sufficed you against the mockers.

$hzwa’$ [v. n., variant reading $hzu’an$] the act of
mocking, scorning, deriding, this is because you received God’s revelations with ridicule and were deluded by worldly life.

هَزَّ/ حزاز h-2-z shaking, vibrating, to swing; to walk briskly, (of God) to bring forth plants, (of barren land) to become alive; rumbling, quivering, trembling, commotion, movement. Of this root, two forms occur five times in the Qur’an: هَزَّī huzzī once and هَزَّ/ حزاز 3 ahtazza four times.

هَزَّ/ حزاز huzzī [fem. imper. of v. حَزَّا hazza, trans.] shake, rattle هَزَّ/ حزاز 3 and shake the trunk of the palm tree towards you, it will drop ripe dates upon you.

أَهْتَرُ/ أيتازza [v. VIII, intrans.] 1 to shake, to quiver (28:31) ‘And throw down your staff!’—when he saw it quivering like a snake/demon, he turned and ran away 2 to come to life, to stir, to perk up (22:5) and the earth’s hand, if you cut them down upon it, you perceive the earth lifeless, yet when We send down upon it water, it stirs and swells and puts forth vegetation of every joyous kind.

هَزَّ/ حزاز h-2-l to mock, to joke, to jest, to take lightly; to be thin, to be emaciated; to lose one’s cattle, to become impoverished. Of this root, هَزَّ/ حزاز 3 hazl occurs once in the Qur’an.

هَزَّ/ حزاز hazl [v. n./n.] jesting, idle talk (86:13) this, indeed, is a decisive statement; it is no idle discourse (or, jesting matter).

هَزَّ/ حزاز h-2-m lowland; crevice, dent, groove, crack; to defeat, to vanquish, to rob someone of his rights; roll of thunder; disaster, to kill; emaciated animals. Of this root, three forms occur once each in the Qur’an: هَزَّ/ حزاز 3 hazama; هَزَّ/ حزاز 3 بِهَزَّ/ حزاز 3 يَهُزَّ/ حزاز 3 yuhzam and هَزَّ/ حزاز 3 بِهَزَّ/ حزاز 3 مِهَازِم mahzūm.

هَزَّ/ حزاز hazama i [v. trans., pass. imperf. v. بِهَزَّ/ حزاز 3 يَهُزَّ/ حزاز 3 yuhzam] to defeat هَزَّ/ حزاز 3 بِهَزَّ/ حزاز 3 مِهَازِم mahzūm [pass. part.] defeated, vanquished, put to flight and so by God’s leave they defeated them and David killed Goliath.
an inconsequential army of the alliance, defeatable.

h-z-w (see هـذـا h–z–آ).

ש/ח ש/h–sh–sh to be brittle; to be pliant, (of bread etc.) to be thin, to be soft; to be welcoming, to wear a welcoming smile; to drive away; to beat down tree leaves with a stick; a horse that perspires too much. Of this root, ‘&middot;ahuṣshu occurs once in the Qur’an.

ahuṣshu [imperf. of v. هش hashsha] to beat down tree leaves; to drive away, to restrain; he said, ‘It is my staff; I lean on it and I beat down leaves with it for my sheep (or, I restrain my sheep with it).’

ש/ח ש/h–sh–m to break down, to crumble, to crack; to be frail, to be brittle; dry stalks, straw, dry herbage, land with dry, dead trees; lowlands. Of this root, هشيم hashīm occurs twice in the Qur’an.

hashīm [quasi-pass. part.] dry herbage, dry vegetation, crumbling straw, dry stubble so it becomes dry stubble that the winds blow away.

ש/ח פ/h–ḍ–m to digest; to deny someone his rights, to oppress; to cleave; to be slender, to be graceful, to be soft and ripe; to be encased; lowland. Of this root, two forms occur once each in the Qur’an: هضم hadm and هضمُ hashīm.

hadm [v. n.] injustice, denial of one’s rights and whoever has done righteous deeds and believed, need have no fear of oppression nor of injustice.

hashīm [quasi-pass. part.] variously interpreted as compact and soft, sweet and ripe, elegantly sheathed in delicate casing and tilled fields and palm trees with sweet, ripe fruit/delicately formed fruit (or, with delicate pollen).


He ḍ to come rushing in fear, to stretch the neck and head in agitation, to transfix the eyes in horror, to cower in fear; a wide road. Of this root, مُهْطِع٢ in occurs three times in the Qur’an.

مُهْطِع٢ [pl. of act. part. مُهْطِع٢] mindlessly rushing with outstretched necks, hastening in anxiety (54:8) مُهْطِع٢ إلى الدّاع يُقْولُ الكَفَّارُونَ هذَا يَوْمٌ عُسْرُ rushing with outstretched necks towards the Summoner, the disbelievers saying ‘This is a hard day.’

هل hal [an interrogative particle preceding both nominal and verbal sentences. It occurs 93 times in the Qur’an and is used almost exclusively in rhetorical questions] ‘is it not?’; ‘do they not?’ هل جَزَاءُ الإِنسَانِ إِلاّ الإِحسَان١(55:60) shall the reward of goodness be [anything] other than goodness?!

هَلاَع١ h–l–c to be restless, to be anxious, to be fearful; to be mean, to be greedy, to become hungry; a cowardly person, dread, anxiety, fear; impatience; a fast-running she-camel. Of this root, هُلُوَع١ occurs once in the Qur’an.

هُلُوَع١ [intens. act. part.] variously interpreted as greedy, given to anxiety, having a restless disposition, impatient, fickle إنّ الإنسانُ حُلُق١ هُلُوَع١(70:19) indeed, man was created fickle, given to anxiety.

هَلاَك١ h–l–k to die, to perish, to expire; to ruin; to harm, to consume, to spend; to lose one’s way; to run away fast; to apply oneself in earnest, to do one’s utmost. Of this root, nine forms occur 68 times in the Qur’an: هُلِكَ halaka five times; أُهِلَّكَ ahlaka 47 times; أُهِلِّيَّة٢ uhlika four times; هَلِكَ ٌ hālik once; هَلِكُونَ hālikūn once; مـِهِلَكَ mahlik once; مـِهِلِّكُونَ mahlikūn three times; مـِهِلَكَ تَعْلَكَة٢ mahlik twice and تَعْلَكَة٢ tahlukatun once.

إنّ أَمَّرَهُ هُلِكَ (4:176) إِنا لَنَّ أَمَرَتِهِ ٌ نَّيُنِسْهُ وَلَدِهَ أَخْتُ my power has gone from me.
ahlaka [v. IV trans., pass. v. أَهْلَکَ] 1 to cause to die, to make perish, to obliterates (45:24) and nothing but time causes us to die 2 to destroy, to obliterate, and We did not destroy a single community except that it had set time 3 to squander, to waste (90:6) I have squandered great wealth 4 to put in danger (92:42) and they will swear by God, ‘Had we been able, we would have come out [to fight] with you,’ thus they imperil their [own] souls.

hālik [act. part., pl. مَهْلِکُون hālikūn] 1 one who meets with destruction, one who perishes or dies (12:85) and you will continue to remember/mention Joseph until you become extremely ill, or are of the dead 2 mortal, perishable (28:88) for there is no god but He; everything is perishable except His Face.

muhlik [act. part., pl. مَهْلِکُون muhlikūn] one who destroys and who is a ruin, a death, something which is not everlasting (28:59) and your Lord would never destroy towns without first raising a messenger in its main city reciting Our messages to them.

muhlak [pl. of pass. part. مَهْلَک مَهْلَک] destroyed and they called them both liars, so they became the destroyed.

mahlik [v. n.; n. of place/time] perishing; destruction; place or time of destruction then we will say to his next of kin, ‘We did not witness the destruction [also: the place or time of the destruction] of his household.’

tahlukatun [v. n./n] destruction and spend in God’s cause: do not contribute to your destruction with your own hands (i.e., do not bring destruction upon yourselves).

h–l–l new moon, (of the moon) to appear for the first time; (of the month) to start; crescent, crescent-shaped; to come forth;
to exalt God, to invoke God’s name upon an animal at the moment of slaughter; (of the face) to lighten up, to show joy; (of clothes) to become tattered. Of this root, two forms occur five times in the Qur’an: ٛuhilla four times and ٛahillatun once.

ٛuhilla [pass. of v. IV with prep. ﯾ] [jur.] to be offered sacrifically ﴿إِنَّمَا حَرَّمَ عَلَيْكُمْ الْمَيْتَةَ وَالْدَّمَ وَلَحْمَ الْخُنْزِيرَ وَمَا أَهْلُهُ ﺑِعِيْرٍ ﴿ (2:173) the َُّهِلَّ ﻟِلَّهَ He has only forbidden you animals not ritually slaughtered, blood, pig’s meat and [animals] that have been sacrificed to other than God.

ٛahillatun [pl. of n. ﯾَلِل] new moon, the crescent moons (variously designated by philologists as the moon of either the first, the third or the seventh nights, along with that of the second night and the 26th and 27th nights), stages of the moon ﴿يُسَلّبُكْ عَنِ الْأَهْلَةِ ﴿ (2:189) َُّهِلَّ ﻟِلَّهَ they ask you ﴿[Prophet] about the crescent moons—say, ‘They show appointed times for people, and for the pilgrimage.’

ُهِلُمُ halumma [interjection, quasi-imper. v. used indeclinably and occurring twice in the Qur’an. It is said to consist of either attention-drawing particle ِهَا hā + imper. v. ُلِمُّ ‘gather’ or interrogative particle ِهِلُمُ + perf. v. ُأَمُّ ‘to intend, to go for’ I [instrans. with prep. ِلِلَّى come, come along ِقُدْ يَعْلَمُ ِلَّهُ ﻣُؤْمِنِينَ (18:33) َُّهِلُمُ َُّهِلُمُ God could take to task [lit. knows] the hinderers among you, and those who say to their brothers, ‘Come, join us’ II [trans.] bring forward, produce (6:150) ﴿هُنَّ ﻓِي ﻁَوْلَةٍ ﻟِلَّهِ يُشَهِّدُونَ َُّهِلُمُ َُّهِلُمُ An اللَّهَ حَرَّمَ ﴿ produce your witnesses who testify that God has forbidden this.

ُهُمُ ُhām 3rd person pl. masc. pronoun, independent personal pronoun (ضمير منفصل) occurring 438 times in the Qur’an, ‘they’ (9:93) ُوُهُمْ (37:173) ُوُهُمْ and Our supporters, they are the ones who will be victorious.

ِهِمُ -hām (هم) -him in harmony with a preceding كَسْرَة i as in (7:186) فِي
hāmā 3rd person pl. masc. pronominal suffix, attached personal pronoun (ضمير منفصل) occurring 2389 times in the Qur’an and functioning as: I objectiveal pronominal suffix, ‘them’, suffixed to: a verb (7:186) and He leaves them blundering about in their insolence; a participle (7:164) punishing them severely; the particle إن’ or one of its sisters (q.v.) and their, لَنَا لْتَخَيَّنَوْنَ (26:55) indeed, they are enraged us; or a preposition (21:101) the ultimate goodness has already been granted to them II possessive pronominal suffix, ‘theirs’, ‘of them’, suffixed to: a noun (17:99) and He is able to create the like of them; or an adverb (5:66) for they would have received provisions from above them.

hūmā 3rd person dual masc./fem. pronoun, independent personal pronoun (ضمير منفصل) occurring once in the Qur’an, ‘they (two)’, ‘the two of them’ (9:40) when the two of them were in the cave.

hūmā/hūmā -himā in harmony with a preceding كَسْرَة /l/, as in فيهما عينتان تحريان (55:50) in both of them there are two running springs) 3rd person dual masc./fem. pronominal suffix, attached personal pronoun (ضمير منفصل) occurring 124 times in the Qur’an and functioning as: I objectiveal pronominal suffix, ‘them both’, ‘both of them’, suffixed to: a verb (37:115) We saved them both and their people; the particle إن’ or one of its sisters (q.v.) for both of them are of Our faithful servants; or a preposition (37:119) وَلَتَرَكُوا عَلَيْهِمَا فِي (37:119) and We left them among later generations [a eulogy] II possessive pronominal, ‘(both) their’, ‘of them (both)’, suffixed to a noun (37:115) وَنْجِيَاهُمَا وَقُوْمُهُمَا We saved them both and their people.

hād/ m–d silence, death, to die away, to die down, to abate; (of land) to be barren, to be lifeless, (of a garment) to fall to shreds. Of this root, هَامِدَة هَامِدَة occurs once in the Qur’an.

hāmidatan [quasi-fem. act. part.] lifeless, barren, dead

وَذَرَى الْأَرْضَ هَامِدَةً فَإِذَا أُرْنُكُمْ عَلَيْهَا غَمَامًا اهْنِئْتُمْ وَرَبِّتْ وَأَلْبَسْتُ مِنْ كَلِّ زَوْجٍ (22:5)
and you perceive the earth lifeless, yet when We send down upon it water, it stirs and swells and puts forth vegetation of every joyous kind.

$h-m-r$ to pour down, to shed, a shower of rain, rain clouds; to talk too much, a talkative person; to give generously. Of this root, مَنْهَمَّر munhamir occurs once in the Qur’an.

مَنْهَمَّر munhamir [act. part. of v. VII] إِنْهَمَّر inhamara] pouring down profusely (54:11) فَفَتَنَّاهَا أَبْوَابَ السُّمَاء بِمَنْهَمَّر so We opened the gates of the sky with torrential water.

$h-m-z$ to prod, to poke, to push, to prick, to squeeze; to spur, to goad on; to insinuate, to inspire evil thoughts, to set people against one another, to backbite. Of this root, three forms occur once each in the Qur’an: هَمْزَةُ humazatun; هَمْاز hammāz and hamazāt.

هَمْزَةُ humazatun [intens. quasi-act. part.] one given to backbiting, defamer, slander-monger (104:1) وَإِلَّا نَعْمَاءُ كُلُّ حَالَافُ مُهَآرَ وَ هَمْزَةُ the name of Sura 104, Meccan sura, so-named because of the reference in verse 1 to the ‘Slander-monger’.

هَمْاز hammāz [intens. act. part.] one who backbites, slanders or defames frequently or strongly (68:10-11) وَلا نَعْمَاءُ كُلُّ حَالَافُ مُهَآرَ and do not yield to any paltry swearer, backbiter or slander-monger.

هَمْزَاتُ hamazāt [pl. of n. هَمْزَةَ humzatun] acts of insinuating evil thoughts, evil promptings, goading (23:97) رَبَّ أَعْفَ أَعْفُ عَنْ هَمْزَاتِ الشَّيَاطِينِ Lord, I take refuge in You from the goadings of the demons.

$h-m-s$ to whisper, to mumble, to mutter; to squeeze, to move stealthily. Of this root, هَمْس hams occurs once in the Qur’an.

هَمْس hams [v. n/n.] whispering, muttering, faint murmur وَخَشْعَتْ الأَصْوَاتُ لِلرَّحْمَانِ فَلَا تَسْمَعُ إِلَّا هَمْسًا voices will be hushed for the Lord of Mercy, so you will hear only whispering.
h–m–m sorrow, anxiety, concern, to cause distress; importance, serious matter; errand, assignment; to go about one’s business, to fend for oneself; to intend to do, to be about to do; ability, high capability, highly accomplished and capable person; vermin, pest, reptiles, insects in general; to plot, to have bad designs; murmuring sounds, to melt down. Of this root, two forms occur nine times in the Qur’an: هَـمَّ hamma eight times and أَهْمَمَ ahamma once.

Haz hamma [v. intrans] I to intend, to be on the point of doing إِذَا هَـمَّ قَوْمٌ أَنْ يَبْسُطُوا إِلَيْكُمْ أَيْدِيهِمُ (5:11) when a [certain] people were about to raise their hands against you II [with prep. ل] to plot, to scheme وَهُمْتُ كُلُّ أَمَّةٍ بِرَسُولِهِ لِتَأْخُذُوهُ (40:5) each [of these communities] schemed to seize their messenger III [with prep. ل] to make for, to attempt وَلَفَعَ هَـمَّتْ بِهِ وَهُمْ بِهَا لَوْلَا أَنْ رَأَى بَرْهَانٌ رَبُّهُ (12:24) and she made for him, and he would have taken her had he not seen the evidence of his Lord.

أَهْمَمَ ahamma [v. IV, trans.] to cause to be mindful, to cause to have concerns, to cause to be anxious وَطَائِفَةٌ قَدْ أَهْمَمُهُمُ الْخَيْرُمُ (3:154) and a group who were concerned [only] for themselves [lit. whose souls caused them concern], thinking of God [thoughts that were] contrary to the truth.

هَامَـنَ hāmān (see alphabetically).

مُهِيمَنَ muhaymin (see هَـىَـمَـِمَـ انُ h–y–m–n)

هَـنَا hunā [dem., occurring 10 times in the Qur’an and functioning as adv. of place (اسم إشارة للمكان). In the Qur’anic text it occurs only prefixed by هَا -hā (q.v.) or suffixed by اللَّ -lika] I [prefixed by attention-drawing particle, هَا (q.v.), pointing to a near or immediate place ] لوْ أَنْ (3:154) ‘this very place’ III [suffix of the اللَّ -lika (consisting of لِ + ﷺ) denoting a place or time far away in physical distance, rank and/or importance (اسم إشارة للمكان أو الزمان البعيد)]] I [adv. of place] a) there, at that far away/terrible place, out there
and when they are thrown into a narrow place in it, chained [together], down there they will cry out for death in that decisive situation in that difficult situation the [only] protection would be that of God, the True–He is best for [giving] rewards and best for [determining] outcomes; *(38:11) if a non-existent army, an army of no importance of no consequence [lit. not there] at that decisive moment if God’s command comes, just judgement will be passed and those who follow falsehood will there and then be lost.

h–n— benefits coming with no toil; to be healthy, (of food) to be wholesome, to feed, to give generously, to bring pleasure; to congratulate; (of animals) to graze well; to cover the skin of a camel with pitch. Of this root, हनिना hani’an occurs four times in the Qur’an.

hani’an [quasi-act. part., act./pass. part.] (of food and drink) pleasure-giving, enjoyable, wholesome, with pleasure (4:4) eat and drink with enjoyment; * accept it with clear conscience [lit. eat it with enjoyment and good health].

हन्ना hunna 3rd person pl. fem. pronoun, independent personal pronoun (प्रमुख धिनष्ठ) occurring seven times in the Qur’an, ‘they (fem.)’ they are not their mothers.

-हन्ना -hinna in harmony with a preceding كسرة il, as in (17:44) and all there is in them) 3rd person pl. fem. pronominal suffix, attached personal pronoun (प्रमुख धिनष्ठ) occurring 132 times in the Qur’an and functioning as: I objectival pronominal suffix, ‘them (fem.)’ suffixed to: a verb (4:19) ما هن آباهimin what you gave them; a verbal noun (17:44) وعلى الموت وله and for providing for them is incumbent upon the father; or a preposition (17:44) and all there is in them II possessive pronominal suffix, ‘their (fem.)’, ‘of them (fem.)’, suffixed to a noun (2:233) and mothers shall suckle their
children.

هوُ huwa 3rd person sing. masc. pronoun, occurring 478 times in the Qur’an and functioning in two senses: 1 [independent personal pronoun (ضمير منفصل) ‘he’, ‘it’ (25:54) and He it is who created from water a human being 2 [pronoun of the fact (ضمير القصة) ‘the fact is …’, ‘the situation is …’ (in an interpretation of: the fact of the matter is: God is One.]

هـ/وـ/د h–w–d repentance, to mend one’s ways; to proceed gently and solemnly; to be indulgent, to be conciliatory, solemnity; to be a Jew, to be Jewish, Jewry; to sing, to intoxicate. Some philologists, however, consider هادا hadā and هوُ hūd (meaning to become Jewish) a borrowing from Hebrew. Of this root, two forms occur 21 times in the Qur’an: هادا hadā 11 times and هوُ hūd 10 times.

وَعَلَى اللهِ هُوَ ۚ أَحَدٌ (6:146) and for those who are Jews We forbade every [animal] with claws 2 [with prep. [to repent, to turn (to God) and اَباُّنَا وَأَكْثَبْ لَنَا فِي هَذِهِ الْأَلْبَابِ حَسَنَةً وَفِي الأَخْرَى إِنَّا هُنَا إِلَيْكَ (7:156) and ordain for us, in this world, good as well as in the life to come—we have turned to You.

هوُ hūd (1) [coll. n.] the Jews, the Jewish people (2:111) وَقَالُوا لَنَّا أَنْ يَنْخَلَ الْجَنَّةُ إِلَّا مِنْ كَانَ هُوَ اِلْمَلَّدُ أوْ نَصَارَى and they [also] say, ‘None will enter Paradise except for those who are Jewish or Christian.’

هُوُّ Hūd (2) [proper n.] Hūd, the Prophet sent to the Arabian tribe of ʿād, possibly the biblical Eber (Gen. X.24–5; XI.4ff) and to the people of ʿād We sent their brother, Hūd; he said, ‘My people, serve God, you have no god other than He’. The Qur’an speaks of Hūd as a prophet who was sent to ʿād, a tribe dwelling in the region of al-ʿahqāf (q.v.) and residing in the magnificent town, ʿirām, which the Qur’an describes as a city of lofty pillars (89:7–8), whose like has never been built in the land. Hūd called his
people to the worship of God alone, reminding them of His bounty to them. Their story, recounted in Sūrat Hūd, records their intransigence and describes how God destroyed them with a ‘storm-wind’ which left their dwellings in ruins (Q. 46:21-25):

* هود name of Sura 11, Meccan sura, so-named because of the reference in verses 50–60 to ‘Hūd’.

هد/واد h–w–r to collapse, to crash down, to be weak; to pass away, to come to an end, death; to be reckless, to be rash; to endanger; to guess. Of this root, two forms occur once each in the Qur’ān: ‘inhārā and هاري hārī.

هدار ‘inhārā [v. VII, intrans.] to collapse, to crumble, to crash down. he founded his building upon the brink of a crumbling precipice, so it crashed down with him into the fire of Hell.

هاري hārī [act. part.] faltering, shaky, teetering, crumbly. he founded his building upon the brink of a crumbling precipice.

هد/واد h–w–n humiliation, disgrace; to ridicule, to value lightly, to be despicable; to be weak, to be meek; to be easy; to be amiable; to be moderate; to be solemn, to be gentle. Of this root, seven forms occur 26 times in the Qur’ān: أهانه hawān once; هوُن hūn four times; هيِن hayyin three times; أهوان ahwan once; مهَّنَه mahān 14 times and مهَّنِه mahīn once.

أهانه ‘ahāna [v. IV, trans.] to disgrace, to humiliate, to humble, to demean. but whenever He tests him and straitens his provision, he says, ‘My Lord has humiliated me.’

هدن hawān [v. n.] gentility, modesty, ease of manner (25:63) and عياذ الرحمَن ذَني يَمْسَكُ عَلَى الْأَرْضِ هُوَنَ the servants of the Lord of Mercy are those who walk on the earth modestly.

هون hūn [v. n.] contempt, abasement, degradation, shame. should he keep it [the baby girl] in [a state of] humiliation (or, suffer humiliation himself) or...
bury her in the earth?

Hayin [quasi-act. part.] easy, easily accomplished (19:21)

قال رَبُّكَ هُوَ عَلَيْهِ يُهِينَ your Lord said, ‘It is easy for Me.’

Awhan [elat.] easier/easiest, more/most easily accomplished (30:27) He is the One who initiates creation and then reproduces it—this should be [even] easier for Him.

Muhin [quasi-act. part.] insulting, shaming, abusing, degrading (22:57)

فَأَوْلَانِكَ لَهُمْ عَذَابٌ مَهِينٌ these will have a humiliating punishment.

Mahan [pass. part.] disgraced, abased, shamed, degraded the chastisement will be doubled for him on the Day of Resurrection, and he will remain eternally in it in disgrace.

Mehin (see مهِين m–h–n).

H–w–y the atmosphere between the earth and the sky, air, emptiness, void; to fall down, to swoop down, to cause to fall, to speed up; inclination, desire, love, altruistic motives; foolish person; temptation, to tempt, to seduce, to enchant; (bottomless) abyss; narrow opening between mountains. Of this root, eight forms occur 38 times in the Qur’an: هوَ hawā four times; هوَ hawiya three times; اَوْحَ نَ أَهْوَى ‘awhā once; اِسْتَهْواَ istahwā once; هوَ hawā 10 times; اَوْحَ نَ أَهْوَى ‘ahwā’ 17 times; هوَ hawā’ once and اِسْتَهْواَ istahwā once.

Hawā ٰ انَّهُ the wind flings him [lit. falls down with him] into a faraway place to be lost, to become condemned

وَمَنْ يَحْلَلُ عَلَيْهِ (20:81) and he upon whom my wrath falls, he is, indeed, lost

أَهْوَىٰ عَصِبيَّةً فَأَهْوَىٰ and he upon whom my wrath falls, he is, indeed, lost

E–w–y ٰ انَّهُ of stars and other celestial bodies) to set to bring about, give birth to, cause the stars when they set

بَيْنَكَمْ لَيْسَ أَنْ يَكُونَ a place], to incline towards, to turn to

فَأَجَعَلُ أَفْدَهَ مِنَ النَّاسِ نَهْوَيَ اِلَيْهِمْ make hearts of humankind incline towards them.

Afkumma (87:87)
how is it that, whenever a messenger brings you something you do not like, you become arrogant.

أُهِوَى ُ'ahwā [v. IV, trans.] to bring down, to overthrow, to drop from above (53:53) and He brought down the ruined cities.

‘استَهْوَى’ ُistahwā [v. X, trans.] to toss around, to seduce, to allure, to bewilder, to tempt (6:71) and to be turned on our heels after God has guided us—like someone bewildered through having been tempted by devils into the remote parts of the earth.

هوَى* ُhawā [n., pl. ‘ahwā’] 1 personal prejudices, whims so judge between people justly and do not follow whims lest they lead you astray from God’s path (79:40)

وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَى الْنَّفْسَ عَنْ الْهُوَىَ and for the one who is in awe of the meeting with his Lord and restrain himself from base desires when He has detailed to you what He has made forbidden to you, except when you are forced to [eat] it, although many mislead [others] with their own whims without [real] knowledge.

لاَ يَرَتدُّ إِلَيْهِمْ طَرَقُهُمْ (14:43) when He has detailed to you what He has made forbidden to you, except when you are forced to [eat] it, although many mislead [others] with their own whims without [real] knowledge.

عَتَرَةٌ ُhawīyatun [n./v. n.] the Abyss, the bottomless pit of Hell his home will be the Abyss.

هيَ ُhiya [3rd person sing. fem. pronoun, occurring 63 times in the Qur’an and functioning in two senses] 1 [independent personal pronoun] she’, ‘it’ (38:26) and it was sailing with them on waves like mountains (42:11)
of the fact (ضمير الْشَّانِ), or pronoun of the story (pronoun which anticipates a whole subsequent clause) 'the fact is …', 'the situation is …' (in one interpretation of 45:24) "وَقَالُوا مَا هُيَّا إِلَّا حَيَاةُ النَّارِ " (they say, 'The whole thing is nothing but our present life—we die and we live; nothing but time causes us to die.'

**هَيّا** $^{h–y–a}$ form, shape, bearing, to be shapely, to be well-formed; to make ready, to prepare things, to facilitate, to assist; to yearn for, to desire. Of this root, two forms occur twice each in the Qur’an: هَيّا hayya’a and هَيّةٌ hay’atun.

Hayya’a [v. II, trans.] to prepare, to facilitate, to put in order, to arrange (16:49) "فَأُولَى إِلَى الْكِفَّافِ يُسْتَرُّ لَكُمْ رَكُمْ مُرْفَقًا مِّنْ أَمْرِكُمْ" (take refuge in the cave—God will unfold of His mercy to you, and arrange for you, out of your situation, a way out.

Hay’atun [n.] form, shape, figure (3:49) "لَيْ أَخْلَقَ لَكُمْ مِّن الْطَّيْرِ" I will fashion for you out of clay [something] resembling the form of birds.

**هَيّةٌ** $^{h–y–a}$ hayta [this word occurs once in the Qur’an and is subject to great controversy regarding the way it is read, the grammatical category to which it is assigned, and its language of origin. It is read most commonly as هَيّةٌ hayta, but may also be read as هَيّةٌ hi’ti; هَيّةٌ hi’ta; هَيّةٌ hī’tu; هَيّةٌ hī’ta; هَيّةٌ hayta; هَيّةٌ hayti; هَيّةٌ huwy’tu; هَيّةٌ huwy’ta; هَا أَنَا hā ’anā. Grammatically, it is classified as either a quasi-verb (اسم فعل) (masmī) (perfect) or imperative (أَمْرُ) (passive) (مْهْوِل) or active (معلوم) verb. Although some etymologists say the word is of Arabic origin, others argue that it is a Hebrew, Syriac or Coptic borrowing. In spite of these differences of opinion, there is general agreement as to the meaning of the word thanks to the clearly delimited linguistic context within which the word is used in the Qur’anic verse and thanks to the clearly defined role the entire verse plays within the context of the situation detailed in this sura) ‘come on’, ‘I am all yours’, ‘I am ready for you’ وَعَلَّقَتْ الأَبْوَابُ وَقَالَتْ هَيّةٌ لَّكَ قَالَ مَعَاذُ اللَّهِ (12:23) she
securely bolted the doors and said, ‘Here, I'm yours' and he replied, God forbid [lit. I seek refuge with God]’

$\text{هـيامه}$ (h–y–j) to get excited, to be stirred up, to be furious, to be inflamed; war; to cause to dry up, to wither away, to shrivel, to be thirsty. Of this root, $\text{بهيمه}$ yahij occurs twice in the Qur’an.

yahij [imperf. of v. هاج haja, intrans.] (of plants) to reach maturity, to ripen; to dry up, to wither away, to shrivel (39:21) ثم $\text{يخرج به زراعة مختلطة ألوانه} \text{ثم بهيج فتراة مصهرة} \text{ثم يجعله خطأما} \text{then He brings forth with it vegetation of various colours/types; then it withers away, so you see it turning yellow [also interpreted as: it flourishes then you see it turning yellow].}$

$\text{مهديله}$ mahil [quasi-pass. part.] made to avalanche, caused to slide down, made to collapse (73:14) ييوم ترتفع الأرض والجبال وكانت on the Day when the earth and the mountains will tremble and the mountains will become collapsing sand dunes.

$\text{هيامه}$ (h–y–l) to pour down, to slide down, (of sand or earth in a pit) to trickle down, to heap up (sand or earth), to cause to pour down, avalanching sand dunes, to gang up; a halo. Of this root, $\text{بهيمه}$ mahil occurs once in the Qur’an.

$\text{يهيمه}$ yahim [imperf. of v. هام hama, intrans.] to wander about, to roam, to drift, to ramble senselessly (26:225) آلم ترى أنهم في كل واد do you not see how they meander around every subject [lit. in every valley]?

$\text{هيامه}$ him [pl. of act. part. أهيمه ْأهّام hā’im (of camels) confused or demented (through thirst) (56:55) فشاربون شرب الهيم drinking [it] like the drinking of thirst-demented camels.
h-y-m-n to witness, to stand as witness, a witness; to allay fears; to provide proof; important issues; to take care of others, to be trusted with, to be in control of, to be in a position of trust, to be trustworthy. Some philologists consider this to be a triliteral root derived from the root امْ (q.v.). Of this root, مَهِيمٍ muhaymin occurs twice in the Qur’an.

muhaymin [act. part.] 1 guarding over; standing up as a witness

lemen nu tala ْلا لَلَّكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لَّمَآ بَيْنَ يَدِهِ مَنَ الْكِتَابِ وَمُهِيمًا عليه and We sent to you [Muhammad] the Book with the Truth, confirming the Scriptures that came before it and guarding over them 2 one in control, one in full authority *

لامُؤْمِنُ المُهَيِّمْ (59:23) [an attribute of God] Granter of Security, the One in control/the Controller.
/wāw

al-wāw 'al-wāw the twenty-seventh letter of the alphabet; it represents either a labio-velar semi-vowel /w/ as in وَلدُ (walad), or an approximately back, close, rounded, long vowel /l/ as in ولدُ (yulad). Functionally, wāw plays different roles at various levels of the language system to a far greater extent than any other letter of the alphabet, some of which are particular to the Qur’anic text. Broadly speaking, these roles may be described as follows: I a consonantal semi-vowel /w/ functions as: 1 a constituent of a word, as in وَلدُ (walad) 2 a complete word acting as a particle with various functions (see وَ وَا) II a long vowel /l/ functions as 1 a constituent of a word, as in نُونُ (nūn) 2 a 3rd person pl. masc. pronominal suffix as in قَالَوا (qālū) 3 an exponent of the nominal case, as in: إِنَّا لِسَادِقِينَ (12:82) (‘innā la-sādiqīn) indeed, we are truthful; and إِنَّى أَخْوَكُ (12:69) (‘innī ‘anā ‘akhūka) I am your very brother III typographically it functions as: 1 a subscript marker between words to indicate elongation of the vowel /l/ either by five beats, which, in Qur’anic recitation (تَجويد), is termed compulsory elongation (مَدَّ لازم،) or by two beats, natural elongation (مَدَّ طبيعي). Compulsory elongation occurs in cases where a word ends in the short vowel /l/ (ضمّة) and is followed by another beginning with a glottal stop /ʔ/. Such occurrences are indicated in some, but not all, printed texts by the letter و  with a tilde (مَدَّة) above it, printed in a font significantly smaller, i.e., superscript, than that of the main text and positioned between the two words, thus (ۡوَ). ٍ إِنِّي لَمُسَلِّمُ الْلَّهُ بَصِيرًا فَلَا كَانِفْ لَهُ ۡ إِلَّا هُوَ (6:17) if God touches you with affliction, no one can remove it but He. Natural elongation occurs in contexts where the second word does not begin with glottal stop /ʔ/. It is indicated by a similar و.
as described above, but without a tilde above it, thus (اُنَّا وَلَزُوْمُ اللَّهِ وَزَوْدُوْلَهُ، وَالْذَّينَ آمَنُوا (5:55)
Your true allies are God, His Messenger and the believers. This system of notation is by no means universal. In some printed texts, instead of the small letter wāw, a comma is placed above the preceding /lul with a tilde above it to indicate compulsory elongation, thus (الله); natural elongation is indicated by a similarly positioned comma without the tilde, thus (وزَوْلَهُ) 2 a seat for the glottal stop /ʔ/ in phonetically specific contexts, most of which are by no means particular to Qur’anic texts, as in الموْمَعُونَ (‘al-muw’mīnūn). Some of these contexts are particular to the Qur’anic written traditions and are not reflected within contemporary writing norms; for example, Qur’anic شُفَعَةُ (shufa‘ā’ī) is generally written elsewhere as شفَعاء with the hamza (همزة) on the line itself 3 a silent letter in certain words suggesting a possible historical connection with earlier spellings of these words and indicating that they may be borrowings from a foreign source, possibly Hebrew or Syriac.
Examples of the silent wāw are الزُكاَةُ (‘al-zakāt), الصُلاَةُ (‘al-ṣalāt) (and also الْرُيَا (‘al-riyā), although the standard sources do not point to a foreign origin in this case).

wa particle, occurring in some 9464 places in the Qur’an, which performs various grammatical and semantic functions, a number of which overlap in such a way as to make separation of specific functions in some instances impossible and, because of the richness such ambiguity imparts to the discourse as a whole, undesirable. Rhetoricians have placed great aesthetic value upon the judicial use, or lack of use, of wa, and have singled out this aspect of the discourse for special treatment, calling it separation and connection [of consecutive parts of the discourse] الفصل (الفصل) والوصل. Some rhetoricians, such as ’al-Jāḥīz and ’al-Jurjānī, equate the ability to understand the nuances of meaning implied in the manipulation of this feature of Qur’anic discourse with mastery of the entire discipline of rhetorics (see function I below). Successive sentences within the Qur’anic text which are not connected by any conjunction pose a particular interpretational difficulty and may render the discourse too
ambiguous. As suggested by rhetoricians, comparisons between connected and unconnected sentences (which may otherwise be considered similar) can open the way to a better understanding of Qur’anic discourse as a whole (the reader is here referred to ‘al-Jurjānī’s comparison between, e.g., verses (2:14) and (6:8)). Various usages of the particle *wa*, coupled with contextualised quotations from the Qur’anic texts, are each detailed in separate sections below. Grammatical designations for each usage are also given. However, the grammatical designations used for the various types of *wa*, should not be treated as definitive or absolute. They are, like all other nomenclatures of functional words, approximations of meaning because of the inherent limitations of grammatical designations and their inability, no matter how carefully they are chosen/coined, to convey the full and precise meaning of all the instances of the category for which they stand. The focus when trying to appreciate a particular instance of the particle *wa*, therefore, should always be upon the illustrative Qur’anic verses themselves. With this proviso, the uses of the particle *wa* in the Qur’an may be broadly classified under a number of headings, the most notable of which are the following: I conjunctive *wa* (وَأَوْلَىٰ الْعَفُود), best rendered in English as ‘and’, although often left untranslated; this is the most frequent usage of *wa* and the most versatile. The items joined by this *wa* may be of any structure—particles, prepositions, pronouns, verbs, nouns, phrases, clauses or sentences. They may occur with no particular temporal sequence, hence the description of the function of this *wa* by grammarians as a ‘mere joining of items’ (مَلَتِّ الْجَمِيع). In the Qur’anic text, items joined by this *wa* occur in an order which may or may not agree with the order of their occurrence in the event reported. The order of such items/events may even occur differently in different contexts. For example, لَأَخْلَصُوا الْبَابَ سُجَدًا وَقُولُوا حَطَّةً، and لَأَخْلَصُوا الْبَابَ سُجَدًا وَقُولُوا حَطَّةً نَغُفُّو لَکُمْ خَطَايَاکُمْ enter its gate humbly and say, ‘[We ask] relief [from our sins]’ [so that then] we shall forgive you your sins, but they appear in another order in verse وَقُولُوا حَطَّةً وَأَخْلَصُوا الْبَابَ سُجَدًا اَنْعَفُرُ لَکُمْ خَطَايَاکُمْ but say, ‘[We ask] relief [from our sins],’ and enter the gate humbly [so that then]
We shall forgive you your sins. Rhetoricians place great aesthetic value on such differences and relate them to meaningful differences within larger contexts. Normally, the conjunctive ṭawwāb (in state of) holding still [their outspread wings] and the verb ṭawwāb (flapping [their wings] in verse (67:19) أُرِئُوا إِلَى الطُّيرِ فَوَقُوهُمْ صَافَاتٌ يَقِيضُنَّ do they not see the birds above them holding still their outspread wings and [they fold] flapping [them]? The deviation from the norm in joining these two morphologically different items, so rhetoricians point out, catches the attention of the listeners/readers and directs them to the contemplation of this aspect of the miracle of creation. Special significance is also attached to the use of ṭawwāb as a conjunction linking the verbal sentence يُدْرِسُ عَلَيْكُمْ حَقَّةً in verse وَهُوَ الْقَافِرُ فَوَقَ عِيَادَةٍ وَيُدْرِسُ عَلَيْكُمْ حَقَّةً (6:61) He is the Supreme Master over His subjects and He sends out recorders/keepers to watch over you. The continuous sending of the keepers (denoted by the use in the verse of the action-based verbal clause) can be guaranteed forever only if the sender is constant and in absolute control. All of these nuances are conveyed by the use of the initial, verbless, nominal clause. The attention is drawn to these subtleties of meaning largely between these two otherwise incompatible clauses because of the unusual use of the ṭawwāb. A further example can be found in the conjunction of the declarative clauses لا يُحَلُّ لَكُمْ أَن تَرثُوا النِّسَاءَ كَرَاهَا and the prohibitive sentence لا يُحَلُّ لَكُمْ أَن تَرثُوا النِّسَاءَ (4:19) LA *it is not lawful for you to inherit women against their will nor place any constraints on them. The first sentence sets out the general legal stipulation whereas the second issues a command based upon it. Such deviation from the norm receives attention from the exegetes and rhetoricians because of the bearing it has on the overall meaning of the discourse. Of particular interest to rhetoricians is the feature of separation and
connection (الفصل والوصل), described above, where successive items occur in one context connected by wa but in another with no grammatical connective of any type. One illustrative example of this can be found in verse (2:58)

_We forgive for you your sins, and We shall increase the good-doers_, in which wa is present, contrasting with the absence of any grammatical connective in the corresponding position (i.e. before ستزيد المحسنين) in the parallel verse (7:161)

_We forgive you your sins; We shall increase the good-doers_. As the significance of the occurrence or non-occurrence of wa in what could otherwise be described as the same context could not, obviously, be sought in the structure itself, i.e. in the formal grammatical rules of the language, Qur’an commentators have always striven to ‘discover’ the hidden message signalled by this linguistic phenomenon II wa of togetherness (واو المعاي), ‘with’, denoting the accompaniment that connects the two entities. The difference between this wa and the conjunctive wa lies in this concept of togetherness. Some contexts may permit the interpretation of the wa as only one or the other of these two types, as in the case of (74:11)

_Leave Me [to deal] with the one I created [in the first instance] [also interpreted as: the one I alone have created]._ Obviously the wa of conjunction is inadmissible (for it would mean that God is asking us to abandon Him). Other contexts could permit either and are thus ambiguous. An example of this may be found in (6:112)

_فذرهم وما يقترن_, which can equally be rendered either as: _so let them be together with what they contrive or, as: so turn your back upon them and upon what they contrive_ III (possibly) disjunctive wa meaning ‘although’ in (2:219)

_There is great sin in both, though also some benefit for people_ IV resumptive wa (واو الاستناف), also known as wa of initiation (واو الإبتداء). This wa marks a departure from the main theme of the preceding phrase. The following phrase, meanwhile, remains indirectly connected to the preceding one and functions as a continuation of it in various ways, for example, as a consequence; a reason; a further substantiation; or a contrast etc. Because of the particular affinity between the two parts of the discourse on either side of
the resumptive *wa*, it should be rendered in translation as a colon, a semi-colon or, in some cases, as a full-stop, but never as ‘and’. Rendering the resumptive *wa* as merely ‘and’, as often happens, can have the effect of breaking up the discourse and making it appear fragmentary, if not altogether nonsensical. An example of the resumptive *wa* which should be omitted altogether in translation can be found at the beginning of verse (11:123):

وَلَّهُ غَيْبًا (11:123)

**God**

*And the heavens and earth that are hidden, and to Him everything [lit. the whole matter] shall be returned, so worship Him, and put your trust in Him: your Lord is never unaware of what you [people] are doing.*

In this case the underlying grammatical reason for the presence of the initial *wa* is the implied threat made in the preceding verses, (11:121–2), to those who deny God:

وَقَلَّ الَّذِينَ لَا يُؤْمِنُونَ اتَّبَعُوا عَلَى مَكَانِكُمَا إِنَّ عَامِلَونَ

say to those who do not believe, ‘Do whatever you can; We [too] are doing [what We can]. And wait; We [too] are waiting.’ It would be inappropriate to translate the *wa* initiating (11:123) with such a nuance as ‘and’. An example of the resumptive *wa* which should be rendered as a colon is

وَمَا رَيْكَ بِغَفَائِلٍ عَمَّا أَعَمِلُونَ

your Lord is never unaware of what you [people] are doing (from verse 11:123 above). A further example of the resumptive *wa* conveying a sense of contrast between the preceding and following phrases, which may thus be rendered as a semi-colon, is found in verse (42:34):

أَوْ يُوَّهِينَ بِمَا كَسَبُوا وَيَعْفَ عَنْهُ

or He ruins them for what they have earned; [but/and] He pardons much. The resumptive *wa* and its various uses remain one of the most difficult aspects of Qur’anic discourse to appreciate and to translate V circumstantial *wa* (وَاَلَّيْلَ الَّذِيْ) which precedes a clause/phrase to form a circumstantial clause, denoting a state or condition pertaining to the action expressed by the verbal element of the main sentence (i.e. ‘while’, ‘during the time of’, ‘as’, ‘whereas’). A clause/phrase preceded by a circumstantial *wa* may be: a) nominal, as in (9:125)

وَمَاتَوْا وَهُمْ (9:125)

*Killed* and they died while disbelieving; b) verbal with *qad* (ُ), as in (4:21)

وَكَيْفَ تَأْخَذُونَ وَقَدْ أَفْضَلْتُ بَعْضُكُمْ إِلَى بَعْضٍ (4:21)

*How could you take it [back] when [each] one of you has been intimately in contact
with the other?; or e) verbal without qad, as in (4:20) وَإِنَّ أُرْدُمَ (4:20) استبدال زوج مكان زوج ووفقًا إلى إجهاذان قطعا فلا تأخذوا منه شياً and if you wish to replace one wife with another, and [even though] you have given her [as a dower] a ton [of gold], do not take any of it [back]. {Some occurrences of circumstantial wa in Qur’anic discourse might also be interpreted as: i) the conjunctive ‘while’/‘and’, as in (3:168) 'If only they had listened to us, they would not have been killed’; or ii) the resumptive ‘while’/‘but’ in contrast, as in (6:57) فَلَيْنِي عَلَى بُنيَةٍ مِنْ رَبِّي وَكُتْبَتُ بِهِ which occurs between the interrogative particle أ ‘a and a following negative particle لم ‘lam, and may be rendered as ‘never!’, as in (35:44) أَلَمْ يُسِيرُوا فِي الْأَرْضِ فَيْنُظُورُوا كُفْنَ كَانَ عَاقِبَةَ الْذِّينَ كَانُوا يَقْضُونَ أَلَمْ have they never travelled in the land and seen how was the end of those before them? VII with the meaning of ‘aw (معنى ارْوَى ‘or’, as in (136:4) وَمَنْ يَكُفُّ يَلَّهُ وَمَلاَكِكَ وَكُتْبَتْهُ وَرَسَّلَهُ الْيَوْمُ الأخر فَقَدْ أَضَلْ ضَلَالًا بعضا anyone who rejects God, His angels, His Scriptures, His messengers or the Last Day has gone far, far astray VIII the wa of oath (أَيْانَ الْقَسْمَ) ‘I swear] by [the sanctity of!’, as in (15:92) فَوَرَّبُكَ لَسْتُنَافِيُّهُمْ أَجْمَعِينَ so by your Lord, We will surely question them all together IX the wa of eight (أَوْ الْعَشَانِيَة) so designated by the commentators because of its occurrence before the word ثامنهم their eighth, but not before either of the words سَابِعِهِم or رباعهم their fourth, or سَبْعَةَهُم or سَابِعَهُم their seventh, in verse (18:22) وَقُولُوا مَعَكُمْ مَعَا صَدِيقٍ رَجُلًا بِالْبَيْنِ وَقُولُوا مُسِيِّعًا وَكَانُوا كُلُّهُم and they will say, ‘[They were] three, their fourth was their dog’; [others] say, ‘Five, their sixth was their dog’—guessing in the dark—[some] say, ‘Seven, and their eighth is their dog’. ‘ibn ‘abbās is quoted as having described the wa in this particular context as marking the end of counting (نَهَى العد). Some commentators have argued that the wa of eight occurs in the Qur’an, in addition to the above, in three other verses: (9:112) اَلْبَيَاثُونَ الْغَابِدُونَ الْحَامِدُونَ السَّاَجِدُونَ الْرَّاكِعُونَ السَّاجِدُونَ الأَمَّرُونَ بالْمُعَلُّمِونَ [the believers are] those who turn to God in repentance; who worship and praise Him; those given to fasting;
who bow down and prostrate themselves; who order what is good
and forbid what is wrong; (39:71)  
حَتَّى إِذَا جَاعَوُوا فَقُنُعْتُ أُوْلَاهُمَا وَقَالَ لَهُمْ خَزِيتْهَا
till, when they come to it, its gates are opened, and its
keepers say to them; and (66:5)  
يِدَلِّهُ أَرْوَاحُ حَيَّاً مِّتْكَنُ مَوْعُودُتُهُمْ
his Lord may well replace you with better wives [if the Prophet decides to divorce any of you]:
wives who are devoted to God, true believers, devout, who turn to
Him in repentance and worship Him, given to fasting, whether
previously married or virgins. Other commentators, however,
have concluded that these usages of wa are either conjunctive or
circumstantial, leading them to the conclusion that the wa of eight
occurs only once in the Qur’an, in verse (18:22), as cited above.

w—ٍد d loud thudding sound, sound of heavy steps on the
ground; to be swallowed by the earth; to bury alive, particularly a
newborn girl; to be deliberate, solemnity. Of this root, only
مَوْعُودَة maw‘udatun occurs once in the Qur’an.

مَوْعُودَة maw‘udatun [pass. part.] a female infant buried alive.
The live burial of baby girls was a fairly common practice in
pre-Islamic Arabia, particularly amongst the Bedouin poor (81:8–
9) [on the day] when the baby girl buried alive is asked for what crime she was killed.

w—ٍل l place where floodwaters gather; close members of
the family, protection; to run for one’s life. Of this root, مَوْتِل maw‘il, occurs once in the Qur’an.

مَوْتِل maw‘il [v. n./n. of place] escape/refuge, asylum (18:58)  
لَهُمْ مَوْعُودَةً لَّنْ يَجِدُوا مِنَ دُونِهِ مَوْتِلَا
but they have an appointed time from
which they will have no refuge/escape.

w–ب–ر hair of camels, goats, foxes or rabbits; Bedouin; to
obliterate one’s tracks; to pollinate palm trees. Of this root, أَوْبَارِ اً
‘awbār, occurs once in the Qur’an.

أَوْبَارِ اً ‘awbār [pl. of masc. n. وَبَر wabar] fur, animal hair (16:80)
وَمِنَ أَصْوَاتِهَا وَأَوْبَارِهَا وَأَشْعَارِهَا أَنْتَانِا وَمَنَاعًا إِلَى هُمْ and [appointed for you]
from their wool, their fur and their hair, furnishings and comfort
for a while.

w–b–q shameful act, grave offence; to humiliate, to destroy, to end in ruin; to detain. Of this root, two forms, يَوْبِقُ yūbiq and مُوَبِقَ mawbiq, occur once each in the Qur’an.

يَوْبِقُ yūbiq [imperf. of v. IV] to cause to perish, to destroy, to ruin. or He ruins them for what they have earned.

مُوَبِقَ mawbiq [v. n.; n. of place] separation, unbridgeable gulf; a place of destruction (18:52) َٰٓفَ مَّنْ يَسْتَجِيبُوا لَهُمْ وَجَعَلْنَا بَيْنَهُمْ مُوَبِقًا on the Day when He says, ‘Call on those you claimed were My partners,’ and they will call on them but they will not answer: We shall set a perilous gulf between them.

w–b–l a large thick stick, a bundle of firewood; bad consequences; heavy rain; to be unhealthy, (of air) to be polluted, disasters. Of this root, three forms occur eight times in the Qur’an: وَأَبِلَ wābil three times; وَبَالَ wabāl four times and وَبَلَ wabīl once.

فَمَثَلَهُ ۗ وَأَبِلَ ۗ وَبَالَ (2:264) his likeness is that of a slab of smooth, solid rock with earth on it: heavy rain falls on it and leaves it completely bare.

وَبَالَ wabāl [v. n.] wabāl the evil/disastrous consequences of deeds فَذَاقَوْا وَبَالَ أَمْرُهُمْ (64:5) they tasted the evil consequences of their conduct.

وَبَلَ wabīl [quasi-act. part.] crushing, calamitous, disastrous فَأَخْذَاهُا أَنَّا وَبَلَ (73:16) so We inflicted a heavy punishment on him.

w–t–d peg, pin, stake, tent peg, to fix firmly; to stay at home, to be firmly established. Of this root, أُوْتَانَأُ w’aṭād occurs three times in the Qur’an.

أُوْتَانَأُ w’aṭād [pl. of n. وُتَتُ wātīd] pegs, stakes, stakes of the earth, an expanse, and did We not make the earth an expanse, and...
the mountains as [stabilising] pegs?

\(w-t-r\) string of a bow; tendon; tension; injustice; odd number, individual mode, fashion, method; to detract, to give less than is due; to follow in an uninterrupted manner, to be in a sequence, one at a time; to avenge oneself. Of this root, three forms occur once each in the Qur’an: يُترُنَّ [imperf. of v. يُترُنَّ] to deny someone the reward of his toil \((47:35)\); and

\[\text{بَلْ} 
\text{يَتَرََّلََّ} 
\text{وَتَرََّ} 
\text{جَمِّعُ الْمَعْلُومَاتِ} 
\text{وَلَنَّ يُكْتُمَ أَعْمَالَكُم} \]

\(yātir\) [imperf. of v. \(wātara\)] to deny someone the reward of his toil \((47:35)\); and

\[\text{بَلْ} 
\text{يَتَرََّلََّ} 
\text{وَتَرََّ} 
\text{جَمِّعُ الْمَعْلُومَاتِ} 
\text{وَلَنَّ يُكْتُمَ أَعْمَالَكُم} \]

God is with you: \(H e \) will not deny you the reward of your (good) deeds.

\[\text{يَتَرََّلََّ} 
\text{وَتَرََّ} 
\text{جَمِّعُ الْمَعْلُومَاتِ} 
\text{وَلَنَّ يُكْتُمَ أَعْمَالَكُم} \]

\(tātārā\) [quasi-act. part.] slow and steady succession \((23:44)\); and

\[\text{مَّنْ أَرَأَيْتُ رَسُلَنَا تَرََّلََّ} \]

then We sent Our messengers in succession.

\[\text{وَتَرََّ} 
\text{جَمِّعُ الْمَعْلُومَاتِ} 
\text{وَلَنَّ يُكْتُمَ أَعْمَالَكُم} \]

\(wātr\) [n.] odd number, one, individual [also interpreted as the one, as distinguished from the many, or creation] \((89:1–3)\); and

\[\text{بَلْ} 
\text{يَتَرََّلََّ} 
\text{وَتَرََّ} 
\text{جَمِّعُ الْمَعْلُومَاتِ} 
\text{وَلَنَّ يُكْتُمَ أَعْمَالَكُم} \]

by the daybreak; by the Ten Nights; by the even; by the odd/the one.

\(w-t-t\) a feud; the main artery that feeds the body; to be firmly fixed; (of water) to be constant and flowing; (of women in particular) to have great literary ability. (There is a great degree of overlap between derivatives of this root and the root \(w–t–n\) (q.v.) which perhaps suggests a historical sound change or (historical) dialectal variation in the second radical). Of this root, 

\[\text{وَتَكَُّ} 
\text{وَتَكَُّ} \]

\(watin\) [n.] life-vein, aorta \((69:46)\); and

\[\text{نِمْ أَقْطَعُكُمْ مُنَّ أَوْلِيَّٰتِ} \]

then We will cut off his life-vein.

\(w–t–q\) shackles, bonds, to tie up, to secure; to be firm; to trust; to pledge, covenant, to give one’s solemn agreement. Of this root, six forms occur 34 times in the Qur’an: \(wāthaqa\) once; \(wāthaqa\) once; \(wāthaqa\) twice; \(wāthaqa\) twice; \(wāthaqa\) three times and \(mawthiq\) 25 times.

\[\text{وَلَقَ} 
\text{وَلَقَ} \]

\(wāthaqa\) [v. III, trans.] to bind someone to oneself, to exchange pledges with \((5:7)\); and

\[\text{وَذَكَرُوا نَعْمَةَ اللَّهِ عَلَيْكُمْ} 
\text{وَمَبَنَىَ الْمَيَاكِذِ} 
\text{وَلَقَّا} 
\text{بِهِ} \]

so remember God’s blessing on you and the pledge with which
He bound you to Himself.

yūṭiq [imperf. of v. IV أَوْثَقَ `awthqa, trans.] to tie up, to bind, to shackle (89:26) and no one binds [with] his/His binding (or, [the guards of the Fire] will bind none with a binding similar to his).

wathāq I [n.] shackles, bonds, fetters (47:4) until you have routed them, [then] tie fast their bonds II [v. n.] (the act of) tying up (89:26) and no one binds [with] his/His binding (or, [the guards of the Fire] will bind none with a binding similar to his).

wuthqā [fem. elat.] most firm, most secure, most solemn and مَثْقَةَ اللَّهِ and whoever surrenders his face [himself] to God while doing good work, has grasped the firmest handhold.

mawṭiq [v. n./n.] pledging, swearing an oath; a pledge, covenant, oath (12:66) نَلَّنَا أَرْسَلْهُ مَعَكَ حَتَّى تَوَّمَّن مَوْثِقًا مِّنَ اللَّهِ never will I send him with you, until you have given me a pledge by God.

mithāq [n.] a pledge, covenant, pact (2:84) وَإِذَا أَخَذْنَا مِيثَاقًا لَا تَكُونَ دَمَاءَكُمْ remember when We accepted your pledge [that] you would not shed one another’s blood (or, that you would not commit what causes you to be killed).

w–th–n staying firm, being constant, (of land) being rained on, having great wealth, (of women) being endowed with literary talent, being an idol, being an object of worship. (There is a great degree of overlap between derivatives of this root and the root و–ث–ن (q.v.), which perhaps suggests a historical sound change or (historical) dialectal variation in the second radical). Of this root, وَأَثَانٌ `awthān, occurs three times in the Qur’an.

w–th–n [pl. of n. وَثُانٍ wathan] idols (22:30) فَأَجْتَبِينَ الْرَّجُسَانِ and so shun the filth of [worshipping] the idols.

w–j–b a loud thud, (of the heart) to beat strongly; to fall down, to fall dead; to become due, (of the sun) to set, to reach the appropriate time. Of this root, وَجَبَ wajiba, occurs once in the
Qur’an.

وجّب ṡ ważaba [v. intrans.] to become due, to reach the correct position *(22:36) when [the slaughtered animals] completely expire [lit. when its sides fall to the ground].

وٌجَدُ w–j–d affluence, to find; to perceive, to experience, to have a strong feeling, to be deeply in love, to be very angry, to be sad; to create, to fashion; to become strong. Of this root, three forms occur 106 times in the Qur’an: ٌوجَدُ wajada 104 times; وَجَدُ wujida once and ٌوجَدُ wujd once.

وٌجَدُ wajada [v. trans.] 1 to find, if they could find a place of refuge, or some caverns, or somewhere to crawl into, they would bolt away to it in great haste 2 to have *(9:91) ولاَّ عُلِيُّ الَّذِينَ لَا يَجِدُونَ نِكَاحًا unless he [in the land] [there is no blame attached to] those who have no means to spend, provided they are true to God and His Messenger 3 to afford *(24:33) وَلَا يُعْلِقُقَ الَّذِينَ لَا يَجِدُونَ نِكَاحًا and those who cannot afford to marry keep chaste 4 to gain experience of someone as, to come to know someone to be, to reach an understanding of *(38:44) إِنَّا وَجَدْنَا صَابِرًا نَعْمَ الْعَبْدَ We surely have found him steadfast; what an excellent servant! 5 to discover until he reached the setting-place/time of the sun, he found it setting into a muddy (or, hot) spring 6 to sense *(12:94) وَلَمَّا فَصَلَتْ الْأَعْرَىُّ قَالَ أَتُوبُ إِنِّي أَبْيَأَ then, when the caravan departed, their father said, ‘I perceive Joseph’s scent, though you think I am sentie.’

وٌجَدُ wujda [pass. v.] to be found, to be discovered *(12:75) جَزَأَهُم مِّن وَجَدٍ the penalty for it is that the one in whose pack it is found, he [his person] will be its penalty.

وٌجَدُ wijd [n./v. n.] financial means *(65:6) أَسْتَكْنَمْ مِّنْ حَيْثُ سَكَنُتُمْ مِّنْ and ٌوجَدُ wijdः house them [the wives you are divorcing] according to your means, in the same way as you house yourselves.

وٌجَدُ w–j–s evil premonition, mysterious or suspicious sound, to
hear a suspicious sound, to fear, to become apprehensive; to be weary, to be suspicious. Of this root, ḏawjas, ḏawjas, becomes doubtful about their identity and conceived a fear of them.

[ arabic text only]

w–j–f fast-running, to move briskly, to be agitated; (of the heart) to beat strongly; to be seized with love or fear. Of this root, two forms, ḏawfa and ḏawfate, occur once each in the Qurʾān.

[ arabic text only]

w–j–l fear, dread, to be scared, to be apprehensive. Of this root, three forms occur five times in the Qurʾān: ḏajl three times; ḏajilatun once and ḏajilun once.

[ arabic text only]

w–j–h face, front, facade; direction, point of view, variety; main point; correct method; person of distinction, honour; to face; to turn towards, to make for, to direct, to turn something towards. Of this root, six forms occur 78 times in the Qurʾān: ḏahajha twice; ḏahjahahaka once; ḏahj three times; ḏahj 34 times; ḏahj 38
times; *wijhatun* once and *wajih* twice.

*Wajah* [v. II, trans.] to direct, to set, to turn something towards *(16:76)* أَيْنَما يؤُجِّهُهُ لَا يَأتِيٓ بِحَرَّمٍ whatever tasks he [his master] sets for him [lit. wherever he directs him to], he brings no good; *(6:79)* تَوَجّهتُ وَجْهِي لِلذِّي فَطَرَ السَّمَوَاتُ وَالْأرْضُ I turn my worship [lit. my face] towards Him Who created the heavens and the earth.

*Tawajjaha* [v. V, intrans.] to proceed towards, to head towards. *وَلَمْ نَتَوَجّهَ بَلَقَاءَ مَدِينٍ* (28:22) and when he made his way towards Midian.

**Wajh** [n., pl. *wujūh*] 1 *face* اَذَهَنَا بِمَيْصِيٓ هذَا فَاقْفِوهُو اَلْقَبَ عَلَى وَجَهِي آَبِي يَأْتِيٓ بَصِيرًا take this shirt of mine and lay it over the face of my father—he will become able to see; *(22:11)* يَبْعُثُ عَلَى وَجَهِي he completely turns away [lit. he falls on his face]; *(106:3)* يَعْرِضُ وَجَهَهُ on the Day when some will be delighted and others will be grieved [lit. some faces will become white and others will become black]; *(51:29)* فُسَكَّتْ وَجَهَتْ she was shocked [lit. she struck her face]; *(7:5)* يَأْتُوٓا بِالسَّهَادَةِ عَلَى وَجَهَتْها they bear true witness, as it should be given [lit. give [their] testimony on its face]; *(9:76)* لَوَجَهَ الْلَّهُ for the sake of God [lit. for the face of God]; *(105:10)* دُوَّنَ وَجَهَتْهُمَا أَقْمَهَا أَقْمَهَا اللَّهُ he who submits his whole being [lit. face] to God; *(28:18)* يَرِيُونَ وَجَهَتَهُمَا desiring to meet with Him [lit. seeking His countenance]; *(7:29)* أَقِيمُوا وَوَجَهُوْهُمْ عَدَّ كلٌّ مُسَجِدٍ put your whole being into every act of worship [lit. set your face [towards the Qibla (q.v.)] at every mosque]; *(90:27)* ُفَكَبَتْ وَجَوهُهُمْ فِي النَّارِ they [lit. their faces] will be cast into Hellfire 2 first part, initial part ُعَامِنَوا بَلْلَهُ يَأْتِ مَنْ أَنزَلَ عَلَى أَقِمَ وَجَهَتَهُمَا وَالْدُّنْيَا وَالْيَوْمَ عَالَمَةٌ they believe in what has been revealed, to those who believe, at the beginning of the day but reject it at the end of it 3 presence *(2:115)* تَوَلَّوْا فَمَنْ وَجَهَتْ اللَّهُ to God belong the East and the West—wherever you turn, there is God’s Face.

Wajhah [n.] purpose, direction, conviction *(2:148)* for each one there is a direction he takes (or,
according to another interpretation: He [God] directs him towards it).

wajhī [quasi-act. part.] highly esteemed, greatly honoured

w–h–d one, single, unique, alone, to be alone; the same, one
and the same; to be in solitude, to be singular, to be without
equal, to be incomparable, to make into one, to unite (see w–h–

wahd six times; wahid 30 times; wahidatun 31 times and

wahid once.

wahdahu [v. n., always with a pronominal suffix]
alone (7:70) have you really come [to tell us] to serve God alone?

wahid [n./quasi-act. part., fem. wahidatun] 1 one

your God is the one God: there is no god except Him;*

wahid [n. attribute of God] the One 2

the same (one) watered with the same water 3

single, lone, one a mortal, from amongst
us, alone, whom we should follow? 4 well co-ordinated, well
orchestrated, well organised in order for them to fall upon you in a well-orchestrated assault.

wahid [quasi-act. part.] alone, on one’s own, having no
support; helpless leave Me to deal with

the one I created [in the first instance] helpless [also interpreted
as: the one, I alone have created].

w–h–sh wild beasts; wild fruit; the wrong side; to be desolate,
to be homesick. Of this root, wuhush, occurs once in the
Qur’an.

wuhush [pl. of coll. n./n. wush] beasts, wild beasts

when the wild beasts are gathered
together [on the Day of Judgement].

وَحْيٌ [v. n.] the act of revealing (20:114) I warn you only by the Revelation.

وَدَّ [v. trans.] to desire, to wish for; to be amicable. Of this root, six forms occur 29 times in the Qur’an: وَدّ wadda 16 times; وَدّوْا يوُغَذُونَ wudd once; وَدّوْا وَدَّ waddād twice; وَدّوْا مَوَادَّا mawaddatum eight times and وَدَّ wadd once.

Would any of you like to have a garden of palm trees and vines?
yuwāddūn [imperf. of v. III وَدَا wādda, trans.] to exchange cordialities, to be on good terms with someone (58:22) you will not find people who believe in God and the Last Day exchanging affection with those who oppose God and His Messenger.

وَدَّ wudd [n.] love, affection, (19:2) as for those who believe and do righteous deeds, the Lord of Mercy will give love to them.

وَدُود waddād [intens. act. part.] very loving, all loving my Lord is merciful and all loving (85:14) [an attribute of God] the Most Loving, the All Loving.

مَوَادَتٌ mawaddatun [n.] love, affection, friendship (30:21) He ordained love and kindness between you.

وَدَّ wadd [proper n.] Wadd, pre-Islamic Arabian idol (71:23) do not renounce your gods—do not renounce Wadd nor Suwā‘.

w–dʿ a safe place, a depository; comfort, serenity, to place in good keeping; to bid farewell, to see off, to leave behind; to leave alone, to cease hostility with, to exchange pledges of mutual peace. Of this root, three forms occur four times in the Qur’an: دَعَ دَعُوَّاتٌ once; دَعَ وَدَعَ waddaʿa once and mustawdaʿ twice.

دَعَ daʿ [imper. of the rarely used دَعُوَّاتٌ wadaʿa, v. trans.] to ignore, to dismiss; to stop, to refrain from doing (33:48) do not give in to the disbelievers and the hypocrites: ignore the harm they cause you.

وَدَعَ waddaʿa [v. II, trans.] to abandon, to leave behind, to forsake your Lord has neither forsaken you [Prophet], nor has He come to hate [you].

مُسْتَوْدُوعٌ mustawdaʿ [n. of place] a place of deposit [interpreted as either the womb or the grave] He is who produced you from a single soul, then [gave you] a residing place [while you lived] and a repository [after death].
w–d–q rain; war; midday heat; a barrier, to approach, to offer hospitality; (of the stomach) to sag. Of this root, وَدَقَ, occurs twice in the Qur’an.

وَدَقَ wadq [coll. n.] rain (24:43) and whoever kills a believer by mistake, then [upon him is] freeing of a believing slave and [paying] compensation to his [the victim’s] family, unless they charitably forgo [it].

وَدَدَ wadd [w–d–y] a place where running water gathers, (of liquid) to run, a valley; a branch, palm tree saplings; blood money; death, to be taken by death. Of this root, three forms occur 12 times in the Qur’an: diyatun دِيَاءُtwice; وَدَدَ eight times and "awdiyatun دِيَاءٌ دِيَاءٌtwice.

دِيَاءٌ diyatun [n.] indemnity or compensation paid to the family of a victim of a prayer (4:92-103) and whoever kills a believer by mistake, then [upon him is] freeing of a believing slave and [paying] compensation to his [the victim’s] family, unless they charitably forgo [it].

وَدَادَ waddi [w–d–y] 1 valley من دَرَبيّي بَوادٍ عَظيمٍ ذَي زَرْعٍ عَنْ بَيْتِكَ المَحْرَمَ our Lord, I have settled some of my offspring in an uncultivated valley, close to Your Sacred House 2 water channel, river bed, ravine (13:17) He sends water from the sky, so riverbeds flow, each according to its capacity (metaphorically) a kind of thought, a kind of meaning, subject (26:224–225) and the poets: only those who are lost in error follow them—do you not see how they freely wander from one subject to the next [lit. rove aimlessly in every valley]?

وَدَدَ wadd [w–d–r] a small boneless piece of flesh; to cut into small pieces; to leave alone, to leave behind, to forsake, to cease. Of this root, تَدَّرَ, tadhar, occurs 45 times in the Qur’an.

يَدَّرَ yadharu [imperf. of hypothetical v. وَدَرَ wadhara, which is not actually used; trans.] 1 to leave as is, to leave something in its
place whatsoever [grain] you reap leave in its ears 2 to leave behind 3 those who were left behind will say, when you set out [on campaigns that promise] spoils you may capture, ‘Let us follow you’ 4 to abandon, to renounce [to each other]. ‘Do not renounce your gods’ 5 to forgo [with prep. [with prep. [with prep. [with conjunctive wa (وَأَوْاَلِىَة) to leave to deal with leave Me to deal with those who deny this discourse.

wâritha/wârithâ/heirloom, inheritance, legacy; an inheritor; to cause someone to acquire something; (of rain) to bring life to the land. Of this root, eight forms occur 35 times in the Qur’an: وَرَثَتِي 12 times; يُورُثُ 1 once; أُورُثُ 9 times; اَوْرَثُهَا 3 times; أُورَثُ 1 once; وَرُثُونَ 5 times; وَرَثِتُ 1 once and مِرَثُث 2 times.

waritha i [v. trans., pass. imperf. يُورُثُ] 1 to inherit يِرثُتُي وأرثت بن من ال bal 1 بَلَى (19:6) [the one] who shall inherit me and inherit the family of Jacob 2 to come into the possession of the earth shall be the inheritance of My righteous servants 3 of God) to remain after all has perished (in an interpretation of 19:40 [then we it is We who inherit the earth and all who are on it (or, it is We who will remain after the earth and all on it have perished).

awratha [v. IV, doubly trans., pass أُورُثُ] 1 to cause to inherit أُورُثُ 3 (of God) to remain after all has perished (in an interpretation of 19:40 [then We
gave the Scripture as inheritance to those of Our servants We chose to cause to come into the possession of the garden which we will cause those who were devout from our servants to possess.

وَرَثَتْ [n./act. part., pl. وَرَثَن] وَرَثَنُون 1 heir, inheritor, the same duty is incumbent on the heir one who is the ultimate possessor those are the ones who will be the final possessors (of God) the One remaining after all have perished how many a community, that once revelled in its wanton wealth and easy living, have we destroyed: since then their dwelling places have barely been inhabited: we [alone] were the sole heir.

تِراثْ [n.] heritage, inheritance, heirloom, legacy and you devour the inheritance of [the orphans] with devouring greed.

مِيراثْ [n./v. n.] inheritance, inheriting, ultimate possession and to God is the inheritance of the heavens and earth.

warada 1 to arrive at, to approach a watering-place and when he arrived at the water of Midian, he found thereabouts a crowd of people watering [their flock] to end up in if these [idols] were real gods they would not have ended up there [in the fire]
aawrada [v. IV trans.] to lead to, to drive to
and he will lead them down to the Fire.

wird [n. 1 a place of drinking, 2 a (drinking) herd
what a foul drinking-place to be led into
and We drive the sinful into
Hell, like a [thirsty] herd.

wārid I [act. part., pl. wāridon] one who
approaches, who enters
and is not one of you but shall come to it II [n.] one who scouts for or seeks water, water-fetcher
and a caravan came by, and they sent their water-fetcher.

mawrūd [pass. part.] a place approached or descended
into for drinking,
and what a foul drinking-place to be led into.

wardatun [n., used adjectivally] rose-red
and becomes rose-red, like red hide (or: like molten fat).

warād [n.] the jugular vein
and We are closer to him than the/[his] jugular vein.

w–r–q (tree) leaf; (book) leaf; (of animals and birds) green, brown or grey; gold or silver coin; to come into leaf. Of this root, three forms occur four times in the Qur’an: wraqun twice; waraqatun once and warq once.

waraqutun [unit n., coll. n. waraq] leaf (6:59) not a leaf falls but He knows it.

wariq [coll. n.] gold and/or silver money (18:19) send one of you, with these silver coins of yours, to the city.

w–r–y behind, the rear; before, after, beyond; the lungs; the human race, the entire creation; to kindle fire, to exercise one’s intelligence; to allude; to pretend; to conceal, to disappear from sight. Of this root, six forms occur 32 times in the Qur’an: wārā three times; wūriya once; tawārā twice; nūriya;
tūrīn once; mūriyāt once and warā' 24 times.

وَرَأَ [v. III trans.] 1 to cover لِنَّبِيَّةَ كَيْفَ وَرَأَ سَوَاءً أَخِيهِ (5:31) to show him how to cover his brother’s corpse 2 to conceal, to hide فَقَ أَنْزَلْنَا عَلَيْكَ لِيُبَيِّنَ وَرَأَيْ سَوَاءً كَمْ (7:26) We have given you garments to hide your shameful parts.

وُرَى [pass. v. III] to be concealed Satan insinuated [evil thoughts] to them, so that he would expose to them the shameful parts that had been hidden from each other.

تُوَّاري [v. VI intrans.] to hide oneself (16:59) he hides away from the people because of [what he considers to be] the evil of what he has been told.

تُوري [imperf. of v. IV 'awrā, trans.] to kindle a fire, (of a flint or the like) to strike (to make fire) أَفْرَاهَمُ الدُّلُّ الْتَّنِّي (56:71) have you considered the fire you kindle?

مُورِيَاتٍ mūriyat [pl. of fem. act. part. مُورِيَة mūriyatun] one who strikes fire and the charging steeds, panting [in their assault]; and striking sparks of fire [with their hoofs].

وَرَاءَ [adverb of place] 1 back (57:13) go back and look for a light 2 behind (33:53) فَاسْتَأْتِهِنَّ وَرَاءَ حِجَابَ and if you ask them for something, do so from behind a barrier; * (11:92) and you have turned your back on Him, put Him behind you; * (76:27) and leave behind them a heavy day and they put aside all thoughts of [the coming of] a heavy Day of Judgement 3 after وَإِذَا سَأَلْتُوهُنَّ مَتَا أَوْرَاءَ ٍنُورًا وإنْ خَفَتُ المَوَلَّى مِنْ وَرَأَى وَكَاٰنَتِ امْرَأَيْ عَاكِرًا (19:5) and I fear [what] my kinfolk [might do] after me; my wife is barren 4 before (14:16) Hell is before him and he will be made to drink festering water 5 apart from, other than and made lawful for you are [women] other than these.

وُرَاءَ w–z–r impregnable mountain, refuge, armament; support, counsellor; to bear, to back up; to carry, heavy load, crime, sin.
The word *wazar* meaning mountain or refuge, is said to be of Nabatean origin and *wazir* *wazīr* is said to be originally Persian. Of this root, six forms occur 27 times in the Qur’an: تذرُ tażir seven times; وزرونَ wzr seven times; أوزارُ azār five times; وازراتُ vàziratun five times; وزیرَ wzir once and وزیرُ wzir twice.

تذرُ tażir [imp. of v. وزرونَ wzr. وزیرَ wzir, trans.] to bear, to shoulder (responsibility) (53:38) *that no [responsible] soul shall shoulder the responsibility of another.*

وزرُ wzr [n. pl. أوزارُ azār] 1 load, burden, heavy weight ولكننا حملنا أوزاراً من زينة القوم فقدناها (87:20) but we were laden with burdens from the people’s ornaments, so we threw them [into the fire]; *until the war comes to an end [lit. lays down its burdens] 2 guilt, crime, sin, responsibility من أُعْرَضَ عنه فِآيٍّ يَحْمَلُ يَوْمَ الْقِيَامَةِ وزرَا (100:20) whoever turns away from it will bear a heavy responsibility on the Day of Resurrection.

وزَرَةُ vàziratun [fem. act. part.] a person (soul) having the capacity to be responsible for his/her actions, a legal entity ولا تذر وزَرَةُ وزرَةُ وزرَةُ وزرَةُ (164:6) no soul capable of carrying responsibility shall bear the guilt of another.

وزَرَ وازِلُ لي (29:20) truly, there will be no refuge.

وزیرَ wzir [n.] counsellor, helper, supporter, (20:29) وازِلْ لي وزیرًا من أهلي and provide for me a helper from my family.

و وزِرَ/ن w–z–n to restrain, to keep in line; to urge, to encourage; one responsible for keeping the troops in line in battle, to marshall factions, groups; to distribute. Of this root, two forms occur five times in the Qur’an: أوزارُ azār, آوژی azāy twice and *yūza* yūza three times.

آوژی azāy [imper. of v. IV آوزرُ azār. azāy, a. trans.] to urge, to inspire, to impress upon رَبَّ أُوژی ان آشکر لِعمَتِكَ (19:27) my Lord, inspire me to acknowledge your blessing.

yūza yūza [imperf. pass. of v. IV] to be driven, to be herded وِيُومَ يُخَطُّ أَعْمَادَ اللّهِ إِلَى النَّارِ فَهُمُ يُوژَّعُونَ (19:41) on the Day that God’s
enemies are gathered up for the Fire and marshalled in herds.

wazān [v. trans.] 1 to weigh, weight, measure; scales; to weigh, to weigh out, to estimate, to compare; justice; to be wise; to be parallel with, to be equal or equivalent to. Of this root, five forms occur 23 times in the Qur’an: wazān three times; wāzn three times; mawzūn once; mizān nine times and mawzūn seven times.

وَزَنْ وَزَنْ ِمَذَاتِسَ المُسْتَكْبِمُ (17:35) 'To weigh with [correctly] balanced scales' 2 [v. doubly trans.] to weigh out something for someone (83:3) but when they measure or weigh [goods] for others, they give less than they should.

وزن wazn [v. n./n.] weighing, weight On that Day the weighing [of deeds] will be true and just; *(18:105) فلا نقيمِ لهمَّ يومَ القيامة وزننا We shall not show them any consideration [lit. We will not set up for them, on the Day of Resurrection, any weighing up (or, We shall not owe any weight to them)].

مَوْزُونْ mawzūn [pass. part.] balanced, well-proportioned and أَيْتَمْناً فيهَا مِنْ كُلْ شَيْءٍ مُوْزُونْ (15:19) and We have caused to grow on [the earth] [some] of everything that is in good balance.

مِيْزَان mizān [v. n./n. of instrument, pl. mawzāan mawzāin] 1 weighing/weight; scales فَأْوَفُوا الْكِيلَ والمِيْزَانَ (7:85) so give full measure and weight 2 principles of justice (21:47) القَسْطِ لِيُومِ الْقِيَامَةَ and We set up fair scales for the Day of Resurrection.

wāzn weight, measure; scales; to weigh, to weigh out, to estimate, to compare; justice; to be wise; to be parallel with, to be equal or equivalent to. Of this root, four forms occur five times in the Qur’an: wasāṭa once; ُوْسَطُ wasāṭ once; ُوْسَطَةُ ُوْسَطُ wasṭa once.

وُسَطُ wasṭa i [v. trans.] to move into the middle or the centre, to split something down the middle ُوْسَطُ بِهِ جَمَعًا (5:100) and plunging thereby into the gathering [of the enemy].

وُسَطُ wasṭ [quasi-act. part./n.] middle/the middle, the centre
We have made you into a just community [lit. a community of the middle].

We have made you into a just community [lit. a community of the middle].

wawsat [elat., fem. wustâ] 1 middle, average (5:89) فَكَفَّارَتُهُ إِطَاعَتُ عَشَرَةٌ مَسَاسٍ مِنْ أُوْسَطِ مَا تُعْمِنَ أَهْلِيكُمُ the atonement for it [breaking an oath] is the feeding of ten poor people with the average of the food you serve your own families 2 the noblest kind, the most worthy (in an interpretation of verse 2:238 حَافِظُوا على الصلاة والمساءة الوسطى take care to do your prayers, and [particularly], prayers performed in the best of ways [also interpreted as: the middle prayer, said to be either the afternoon or the dawn prayer].

wawsat [v. trans.] to accommodate, to embrace, to encompass, to be comprehensive, (7:156 My mercy encompasses all things.

wus [v. n/n.] capacity, ability, means, capability, competence (2:286 الله واسع لا يكلف الله نفساً إلا واسعاً God does not burden any soul beyond its capacity.

wasi [quasi-act. part., fem. wasi‘atun] 1 large, wide, extensive My Kingdom is vast 2 [an attribute of God] the All-Embracing, the Infinite My Kingdom is vast 2 [an attribute of God] the All-Embracing, the Infinite God is Infinite and All-Knowing.

sa‘atun [n.] affluence, abundance, wealth (24:22 ولا يأتِل الله لأولئك الذين تتلقى السعة أن يومنا أولئك الذين يتلقى السعة and let not those of you who possess bounty and plenty foreswear giving to kinsmen and the poor.

mussi [act. part./n., pl. mussi‘un] 1 affluent, rich (2:236 وعلى الموسع قدرة وعلى المفقر قدرة the rich according to his means and the poor according to his 2 one who enlarges, one
who makes extensive 

وَسَاقَ a camel’s load, a dry measure of a certain capacity; a flock of birds, a herd of animals; to load, a beast of burden; to cover up (of night), to rise up in the sky (of the moon), to become a full moon, to shine upon the land below; to gather together, to be complete, to be in perfect order. Of this root, two forms, وَسَاقَ and ِّيَتَسَاقَ, occur once each in the Qur’an.

wasqa [v. trans.] to gather together; to cover; to span; to enshroud by the night and all that it covers.

ittasaqa [v. VIII, intran.] to reach fullness, to realise full potential; to become in good order by the moon when it becomes full.

wasilatun [n.] linkage, means, medium, device; rank, station; proximity; to ingratiate oneself; to implore. Of this root, وَسِيلَةُ occurs twice in the Qur’an.

wasilatun [n.] linkage; proximity, way they seek a way to their Lord.

nasim and مَتَوَسَّمُونَ mutawassimūn, occur once each in the Qur’an.

nasim [imperf. of v. وَسَمَ, وَسَمَةُ نَسَمَةُ] to brand (68:16) We will brand him on the snout.

mutawassimūn [pl. of act. part. مَتَوَسَّمَ] one who infers, uses clues to read the signs there is truly a lesson in this for those who read the signs.

ُأَسْمَاءُ (see سَمَّ/م/و أو سَمَّ/م/و–ن).
this root, سنة sinatun, occurs once in the Qur’an.

 سنة sinatun [n.] slumber; nor sleep overtakes Him.

و w–s–w–s indistinct hidden sound, whisper; rustle, jingling of anklets; devilish insinuations; tempter; to insinuate bad thoughts, to tempt; to be obsessed. Of this root, two forms occur five times in the Qur’an: وسواس waswasa four times; وسواس waswas once.

ووسواس waswasa [quadrilateral v. intrans.] 1 to insinuate evil thoughts, to put a suggestion into someone’s mind, to lead to temptation (20:120) but Satan insinuated into him 2 to whisper, to speak secretively (50:16) We created the human, and We know what his soul whispers within him.

وسواس waswas [n.] one who plants evil ideas, the tempter, the one who insinuates (an epithet of the devil) من شر الوسواس من صدفة the one who slinks away [at the mention of God].

و w–sh–y blotch of colour; to ornament; to speak in a sweet deceptive manner, to gossip; to increase in wealth, to prise out information gently. Of this root, شييطة shiyatun, occurs once in the Qur’an.

شييطة shiyatun [n.] blotch of colour, blemish it is a perfect [cow], without a blemish on it.

و w–s–b pain, illness, extreme fatigue; lasting, permanent; to nurse; to persist. Of this root, واصب wāṣib, occurs twice in the Qur’an.

واصب wāṣib [act. part.] lasting, constant, forever متعمد عذاب for them will be perpetual torment.

و w–ṣ–d (this root overlaps with the root 3 from hamza as a pure vowel)
court yard, stone enclosure for animals; extreme midday heat; to shut, to cover; to loom; to fix. Of this root, two forms occur three times in the Qur'an: مُصَدَّتَة mūṣadatun twice and وصِيَّد wasīd once.

مُصَدَّتَة mūṣadatun (also مُصَدَّتَهَا mūṣadatuha) [pass. part.] shut, closed over, closed in (104:8). It [Hell Fire] closes in on them.

وصِيَّد wasīd [n./pass. part.] threshold with their dog stretching out its forelegs at the entrance.

مُصَدَّتَة mūṣadatun (see ل/ء–س–د).

w–s–f attributes; to describe, to detail, to become describable; a serving boy or a girl; to ornament, to make something seem attractive; to be youthful. Of this root, two forms occur 14 times in the Qur'an: يُصِفُ yasīf 13 times and وصِفَ wasf once.

يُصِفُ yasīf [imperf. v., trans.] to detail, to relate, to describe, to attribute, to ascribe; do not designate what your tongues falsely describe [saying]: 'This is permissible and this is forbidden.'

وصِفَ wasf [n./v. n.] attribute, act of attributing, ascribing (6:139). He will punish them for their [falsely] attributing [commands to Him].

w–s–l joint; link, large expanse of land; prosperity, (of land) fertility; to arrive at, to reach; to deliver, to relate; to be kin; to deny one’s ancestors. Of this root, four forms occur 12 times in the Qur’an: تَصَلَّ tasīl seven times; وصَلَّ wasṣala once; يُوصَلَ yūṣal three times and وصَلَّتَ wasīlatun once.

تَصَلَّ tasīl [imperf. of v. وصَلَّ wasṣala] I [intrans.] 1 to reach for what he saw that their hands did not go for it [the food], he became doubtful about their identity to associate with, to go to for refuge but those who seek refuge with people with whom you have a treaty II [trans] to join together and those who join together with God...
has commanded should be joined.

\[\text{waṣṣala} \text{ [v. II, trans.] to cause to join together, to cause to be in a sequence (28:51) We have caused Our Word to come to them in sequence with no interruption so that they may keep it in mind.}\]

\[\text{yūṣal} \text{ [pass. imperf. of v. IV 'awṣala] to be joined together and they sever what God has commanded should be joined.}\]

\[\text{waṣilatun} \text{ [n.] term denoting a female sheep, goat or a camel born with a male twin, both having been preceded by five, six or seven births by their mother. In pre-Islamic practice the male twin would not be slaughtered and his twin sister’s milk would be denied to women; such practices were said to have been ordained by deities (5:103) God did not institute such [practices] as the dedication of bāhîratun, sâ‘ibatun, waṣilatun or hâm (q.v.) [to idols].}\]

\[\text{w-ṣ-y thick, intertwined plants; a will, instruction; to bequeath, to urge; to impress upon someone, to relate to someone; to obligate; to join together. Of this root, six forms occur 32 times in the Qur’an: ṭaṣṣâ 11 times; ṭωاصّى six times; ṭawṣâ six times; ṭawāṣâ five times; ṭωصّى mûṣî once; ṭωصّية waṣîyyatun eight times and ṭωصّية tawṣiyatun once.}\]

\[\text{wâṣâ [v. II, trans.] to enjoin upon, to prescribe, to command; to leave to, to bequeath to (2:132) and Abraham enjoined it upon his sons.}\]

\[\text{‘awṣâ [v. IV, trans.] 1 to enjoin, to command (19:31) and He has enjoined upon me praying and alms-giving 2 to bequeath (4:12) after [payment of any other] bequest he may bequeath or [any] debt.}\]

\[\text{tawâṣâ [v. VI, intrans.] to urge each other (to do something) and [be of those who] enjoin upon one another steadfastness and enjoin upon one another compassion.}\]
mūṣī [act. part./n.] one who bequeaths, a testator (2:182)  
فَمَنْ خَافَ مِنْ مَوْصِلٍ جَنِّفًا أو إِذًا but if anyone fears that the testator has made a mistake or done wrong.

waṣīyyatun I [v. n.] act of making a bequest (2:180)  
الْوَصْيَةُ لِلْوَالِدِينَ وَالأَبْنَاءِ bequeathing should be done in favour of parents and close relatives II [n.] 1 bequest, bequeathed amount  
فَلَأَمَّنَّ الْمَسْدُونَ مِنْ بَعْدٍ وَصْيَةً يُوصِيُّهَا بِهَا أَوْ ذِنَّ (4:11) then for his mother is one sixth [of what remains] after [payment of any other] bequest he may have bequeathed or [any] debt 2 command, ordinance, law (4:12) [this is] a commandment from God.

tawṣīyatun [v. n.] the making of a will or bequest  
فَلَا يُسْتَطِيعُونَ تَوْصِيَةً (36:50) they will have no time to make bequests.

w-ḍ-ʿ location, place; fixed taxes; luggage; debate, dialogue;  
to put down, to place, to fix into position; (of clothes) to wear, to take off; to invent; to flatten; to (mutually) agree upon; to show humility; to postpone; to subside; to give birth. Of this root, five forms occur 26 times in the Qur’an: وضع wadʿa 18 times; وضع wudīʿa three times; وضع ʿawda once; وضع mawādīʿ three times and وضع mawdūʿ once.

وضَعَ wadʿa a [v. trans.] 1 to spread out, to lay flat (55:10)  
وَضَعَ السَّمَّارَانَ (55:7) He spread out the Earth for His creatures 2 to lay out, to establish, to appoint, to set (rules)  
and He set the Scales [of justice] 3 to give birth, to deliver a baby  
قالت رَبُّ إِنِّي وضعتُهَا أَنْجَيْتُ وَالله أَعْلَمْ بما وضعتُ (3:36) she said, ‘My Lord! I have given birth to her, a female,’ but God knew best what she had given birth to 4 to take off, to remove, to discard (24:58)  
وَضَعَ عَلَيْكُمْ ثَيَابَكُمْ مِنْ الْظِّهَرِاءَةَ and when you take your garments off at midday [siesta] 5 to unburden, to relieve of (94:2)  
and we relieved you of your burden 6 to lay down, put aside (4:102)  
وَلاَ جَناحٌ عَلَيْكُمْ إِنْ كَانَ بِكُمْ أَذى مِنْ مَطْرٍ أُوْلَٰئِكَ مُرْضَىٰنَ أَنْ تَضْعَفُوا أَسْلَحَكُمْ you will not be blamed if you lay down your arms when you are overtaken by heavy rain or illness;  
حتَّى تَضَعَّلْ الْحَرْبُ أُوْزَارُهَا (47:4) until the war comes to an end [lit. lays down its burdens].

وَضَعَ a [pass. wudīʿa v.] 1 to be appointed, to be established
إن أول بيت وُضع للناس الذّي بِئثة (3:96) the first House [of worship] to be established for mankind was the one at Bacc (i.e. Mecca) 2 to be laid open, to be put in place (18:49) the record [of deeds] will be laid open.

أوْضَعُ َّا [v. IV, trans.] to drive through or scurry around in the midst of a group with bad intentions * (9:47) they would have scurried around in your midst trying to stir up troubles.

مَواضِعٌ [pl. of n. of place mawdī] places, settings * (4:46) they distort words out of their contexts.

مَواضِعْ [pass. part.] placed in, laid out, made ready وأُكَابِ مَوَاضِعَةٍ (88:14) goblets placed before them.

مُوَّضَّنَةٌ [pass. part.] richly woven/trimmed with gold and precious stones (56:15) on couches of beautifully ornamented cloth.

مُوَّضَّنَةٍ [fem. pass. part.] low land; force, gravity, pressure, to tread underfoot, to defeat, to raid; to have sexual intercourse; to facilitate, to be approachable, to agree with, to match, to synchronise. Of this root, four forms occur six times in the Qur’an: تَّطَّاُ تَطَّاُ تَطَّاُ تَطَّاُ تَطَّاُ تَطَّاُ Wuṭta’ three times; وَطَّاَتِيْ once; وَطَّةٌ once and وَطَّةٌ mawṭī’ once.

تَطَّاُ [imperf. v. وَطَّاَتِا, trans.] 1 to step on, to set foot on, to tread on, to tread (33:27) and أُرَدَّا لا لم تَطَّوُوهُم [He will give you] a land you have never trodden 2 to trample underfoot, to harm * (48:25) if there had not been believing men and believing women [among them], whom you did not know, you would have harmed [lit. trampled underfoot] them [the disbelievers].

وَطَّاَتِيْ [imperf. of v. III وَطَّاَتِا, trans.] to cause to match up, to cause to agree, to cause to conform with (9:37) يَلَّوْناً
عَلَّمَهُمَّ وَيَخْرُجُونَ عَلَيْهِمَا عَدَدًا مَّا حَرَّمَ اللَّهُ they will allow it one year—and forbid it one year—in order to conform with the number of what God has forbidden.

وَطَأّ [v. n.] trampling, pressure, compulsion, force, impression (73:6) indeed, night prayers make a deeper impression.

مُوَطَئٌ [n. of place] a place where the foot steps, foothold (9:20) they do not step in a place that angers the disbelievers.

وَتَرَ [w–t–r purpose, goal, desire, want. Of this root, only وَطَأّ wataar, occurs twice in the Qur’an.

وَطَأّ [w.] want, purpose, term (33:37) when Zayd had formally ended his marriage to her [lit. completed a purpose from her], We gave her to you in marriage.

وَتَرَ [w–t–n] habitat; a battlefield, a place where something is done; to settle in, to reconcile oneself to something. Of this root, مُوَطَئٍ mawaatin, occurs once in the Qur’an.

مُوَطَئٌ [pl. of n. of place mawatn] places where battles are fought, battlefields (also battles, by extension) (9:25) نَصَرَكَمُ اللَّهُ فِي مُوَطَئٍ كَثِيرٍ God has helped you [believers] on many battlefields.

وَعَدَ [w–c–d] promise, pledge, to promise; threat, to threaten; to make an appointment; to come to an understanding. Of this root, 11 forms occur 151 times in the Qur’an: وَعَدَ wa’ada 43 times; وَعَدَ tu’uda 27 times; وَعَدَ tu’ud 12 times; 43 times; وَعَدَ tu’ud four times; تَوَعَّدَ tawadda once; وَعَدَ wa’ada four times; وَعَدَ wa’ad six times; مَوْعَدَ mawud 12 times; مَوْعَدَ mawud 12 times; مَوْعَدَ mawud 12 times; مَوْعَدَ mawud 12 times.

وَعَدَ [w.] 1 to promise (5:9) وَعَدُوا الصُّلُوْتَاتُ لِحُرَّمَة عَدَدًا وَأَجْرًا عَلَيْهِمَّ God has promised those who believe and do good deeds that they will have forgiveness and a rich reward 2 to threaten (11:32) فَأَنْتَا بِمَا تُعَذِّبُ 2 so bring us that with
which you are threatening us.

وعَدَّتُ [pass. v.] 1 to be promised (47:15) the Garden the pious are promised 2 to be threatened (51:60) the Day with which they are threatened.

تُوَعَّدُ [imperf. of v. IV 2] 1 to threaten 2 not to sit in every pathway, 3 when you threaten [wayfarers].

وَعَدَّتَا [v. III, trans. 1 to make promises to, to reach understanding with (2:235) and do not make agreements with them in secrecy 2 to appoint something for someone (2:51) and when We appointed for Moses forty nights 3 to exchange pledges with, to make a covenant with (20:80) We rescued you from your enemies and We made a covenant with you on the right-hand side of the mountain.

توَعَّدُ [v. VI, intrans.] 1 to agree upon an appointment with one another (8:42) had you made an appointment together [to fight/meet], you would surely have differed [in keeping the time of, or in finding the place of] the appointment.

وَعَدَّتْ [n./v. n.] 1 promise We made him a good promise 2 threat they will challenge you to hasten the punishment: God will not fail in His threat.

وَعَدَّتْ [n./v. n.] 1 warning this reward is for those who are in awe of meeting Me, and who heed My warnings 2 promised retribution, punishment all [of these peoples] rejected the prophets, so my promised punishment fell due; * We did not break our word to you of our own accord 3 [n. of place]
appointed place, promised destination (11:17) as for those of the groups who deny it [its truth], the Fire is their promised place.

maw’idatun [n.] a solemn promise [from God] for his father was only because of a promise he [his father] had made to him.

maw’ud [pass. part.] that which is agreed upon, promised * by the promised Day, the inevitable Day.

mī’ād I [v. n.; n.] a promise God does not fail the promise II [n. of place; n. of time] place or time of an appointment you would surely have differed [in keeping the time of, or in finding the place of], the appointment.

wā’azza to admonish, to exhort, to advise, to teach, to learn by example; an example, to learn from. Of this root, four forms occur 25 times in the Qur’an: 11 times; yū’azza four times; wā’izīn once and maw’izatun nine times.

wa’azza i [v. trans.] to admonish, to exhort, to urge I only impress upon you one thing.

yū’azza [pass. imperf.] I to be admonished, to be exhorted, to be commanded, to be urged yet if they had done what they were admonished to do, it would have been better for them 2 to be taught, to be guided, to be made to take heed thus are guided those who believe in God and the Last Day.

wā’izīn [pl. of act. part. wā’iz] those who admonish, preachers it makes no difference to us whether you preach or are not one of those who preach.

maw’izatun [n./v. n.] a warning, a lesson to learn from so We made this
a warning to those people who were there at the time and to those who came after them, and a lesson to all who are mindful of God an admonition, exhortation (16:125) call to the way of your Lord with wisdom and kindly exhortation.

و/فا/ر

و/fār/ vessel, container; awareness, comprehension; noise; to collect, to gather, to comprise; to comprehend, to be aware, to be alert; (of a wound) to secrete; to exhaust. Of this root, five forms occur seven times in the Qur'an: تَعِي تَعِي (69:12) and attentive ears might take it in.

و/فا/ر

و/fār/ [v. IV, trans.] 1 to keep from others, to hoard, جمع فأَوْعَى (70:18) amasses [wealth] and hoards it 2 to hide in one's heart, to harbour God knows best what they keep hidden inside [their hearts].

و/ف/ا/ي

و/فا/i/ [fem. act. part.] perceptive, attentive, grasping وَتَعْيِبُهَا أَذْنَّ وَأَعْيَةً (69:12) and attentive ears might take it in.

و/ف/ا/ي

و/فا/i/ [n. pl. أَوْعَى] وَعَايَةً [wa’iyātun] baggage, pack, travel gear فَكَذَا بِأَوْعَيْتِهِمْ فَقَبِلَ وَعَاءَ أَخِيهِ (12:76) so he began with their packs before the pack of his brother.

و/ف/ا/د

و/فا/d/ the fastest camel in a caravan; distinguished group of travellers, honoured group arriving at the residence of a high-ranking person, an envoy between high-ranking people; to arrive. Of this root, وَقَدُّ wafad, occurs once in the Qur'an.

و/ف/ا/د

و/فا/d/ [coll. n.] honoured company, a group who come into the presence of a high-ranking person يوم نُحَلُّ الْمُتِّقِينَ (19:85) on the Day We gather the righteous as an honoured company before the Lord of Mercy.

و/ف/ر

و/فا/r/ abundance; to be plentiful, to increase; to receive in full; to complete. Of this root, مَأْفُورُ mawfûr, occurs once in the
Qur’an.

مَوْفَرَ [pass. part.] made ample
فَإِنَّ جَهَنَّمَ جَرَّاَؤُكُمْ (17:63) جَرَّاءَ مَوْفَرًا
Hell will be your reward—an ample reward.

وَفَاقَ [v. IV ًأَفْقَصَ ًأَفْقَثَادَا, intrans.] to speed up, to run fast, to hasten, to rally, to be moving as if they are rallying to a flag.

وَقَدَفَ [v. N./N.] state of being suitable; harmony, accord جَرَّاءَ وَقَدَافَا (78:26) a fitting recompense.

تَوْفَقَ [v. N./N.] 1 act of reconciliation; reconciliation إنْ أَرْتَنَ أَنْ أَحْسَنْ وَتَوْفَقَ (4:62) we only wanted to do good and [bring about] reconciliation 2 succeeding; success مَا تَوْفَقَ إِلَّا بِاللَّهِ (11:88) and my success is only through God.

وَفَطَيْ [w–f–y] death; goal; loyalty, fidelity, faithfulness; to show up; to carry out a promise; (of debts) to pay back in full, to give full measure, to complete; to come at an appointed time, to be recalled; to increase. Of this root, 10 forms occur 66 times in the Qur’an: وَفْطَى nine times; وَقَفَى nine times; ًأَفْقَثَى ًأَفْقَثَادَا ١٨ times; وَقَفَى ١٨ times; تَوْفَقَى four times; يَتوْفَقَى يَتوْفَقَى four times; يَتوْفَقَى يَتوْفَقَى ٢٠ times; مَوْفَرُ ١٠ times; مَوْفَرُ ١٠ times; مَوْفَرُ ١٠ times; مَوْفَرُ ١٠ times; مَوْفَرُ ١٠ times; وَفَطَيْ ٨٠ times and مَوْفَرُ ٨٠ times.
waffā [v. II] 1 [trans.] to fulfil a promise, to complete an assignment (53:36) and Abraham who fulfilled his duty 2 [doubly trans.] to pay someone his dues in full (35:30) that He may pay them their rewards in full.

wuffiya [pass. v.] to be paid one’s dues in full (16:111) every soul will be paid in full for what it has done.

'awfā [v. IV] 1 [intrans. with prep. ل] to honour (an agreement), to fulfil (a promise) (2:40) honour your pledge to Me and I will honour My pledge to you 2 [trans.] to give a full measure (17:35) and fill up the measure when you measure.

tawfī [v. V, trans.] 1 (of God) to recall (a person or soul), to bring to the end of the allotted lifespan (16:70) God has created you and will [surely] recall you 2 (of death) to claim a soul (4:15) so detain them at home until death claims them 3 (of the angels or Angel of Death) to bring back, to reap, to harvest (6:61) until, when death visits/approaches any of you, Our envoys claim him.

yutawfī [pass. v. V] to be recalled, to be taken back, to die (22:5) and some from among you die.

yastawfī (v. X, trans.] to exact to the full, to demand one’s dues in full (83:2) those who, when they take measure from people, demand it in full.

'awfā [elat.] 1 fuller/fulllest (41:49) then he will be repaid in the fullest measure for it 2 more faithful to a promise, more fulfilling of an agreement (9:111) who could be more fulfilling of (or, more faithful to) his promise than God?

muwaffūn [pl. of act. part. مِوَفْفَى] those who pay (dues) in full (11:109) and We shall certainly give them their share undiminished.

mūfūn [pl. of act. part. مُفَفِى] those who keep an
agreement, ones who fulfil a promise: if they do (77:172) and those who keep their promises whenever they make them.

mutawaffi [act. part.] (of God) recaller, reclaimer, one who recovers someone at the end of their allotted timespan, Completer (of life) when God said, ‘Jesus, I am recalling you and raising you up to Me.’

waqaba, w–q–b holes in the rock where rainwater collects; foolish person; heavy drinker; to sink in, to subside; to disappear, to darken. Of this root, وقَبَ waqaba, occurs once in the Qur’an.

وقب waqaba i [v. intrans.] to enter, to cover with darkness, to prevail and of the evil of the dark night [also interpreted as: darkness, the moon, or the Pleiades] when it prevails.

waqt [n.] time, period of time, timespan, to appoint a time or place, to specify an amount of time, an appointed time. Of this root, five forms occur 13 times in the Qur’an: أَفَتَ أَقْبَتْ uqqita once; وقَتْ waqt three times; مِعاَقَتْ mawqūt seven times; مَواَقِتْ mawqūt once and موقَتْ mawqūt once.

وقت uqqita (also w-q-t wuqqita) [pass. v. II] to be given an appointed time and when the messengers are assigned their appointed time. الوُقْتُ أَقْبَتْ into the appointed time (13:11) and when the messengers are assigned their appointed time.

وقت waqt [n.] time until the Day of the Appointed Time.

مِعاَقَتْ mīqāt [n., pl. مَوَاقِتَ mawāqūt] 1 a fixed time the Day of Decision is a fixed time 2 an appointed place or time and when Moses came at the time [and place] We have fixed [for him] 3 time-markers they ask you about the crescent moons—say, ‘They show appointed times for people, and for the pilgrimage.’

موقَتْ mawqūt [pass. part.] defined in/by time, time-specified surely Prayer is a timed
obligation upon the believers.

\( w,q,d \) firewood, fuel, extreme heat of day, to burn, to heat up, to kindle; to shine, to glimmer; to be agile, to be alert, to be quick.

Of this root, five forms occur 11 times in the Qur’an: \( \text{\'awqada} \) four times; \( \text{\'ayqad} \) once; \( \text{\'istantawqada} \) once; \( \text{\'aqd} \) four times and \( \text{\'uqad} \) once.

\( \text{\'awqada} \) [v. IV trans.] to kindle (a fire), to light (a fire) whenever they kindle a fire of war, God puts it out.

\( \text{\'yqad} \) [pass. imperf. of \( \text{\'aqd} \)] to be kindled, to be lit, to be fuelled from a blessed olive tree.

\( \text{\'istantawqada} \) [v. X, trans.] (of a fire) to seek to kindle, to labour to light like a [person] who has laboured in order to kindle a fire.

\( \text{\'aqd} \) [n.] fuel they will be fuel for the fire [v. n.] the act of burning, the act of fuelling the well-fuelled fire.

\( \text{\'uqad} \) [n. pl.] kindled, made to rage [it is] God’s Fire, made to blaze.

\( w,q,dh \) an animal killed by striking with a stick, to strike violently, to kill by striking; to be slow and dull; to be very ill; to be saddened. Of this root, \( \text{\'aqdhatun} \) occurs once in the Qur’an.

\( \text{\'aqdhatun} \) [fem. pass. part.] an animal clubbed to death you are forbidden to eat carrion ... an animal killed by clubbing.

\( w,q,r \) a load; solemnity, respect, dignity; to be heavily pregnant; to show respect; to be hard of hearing; to exact, to take; to settle down, to be inactive, to stay at home. Of this root, four forms occur nine times in the Qur’an: \( \text{\'uqar} \) once; \( \text{\'iqar} \) \( \text{\'uqar} \) once; \( \text{\'uqar} \) six times and \( \text{\'uqar} \) once.
Tuwaqqir [imperf. of v. II وَقَرَّ waqqara, trans.] to revere, to exalt and you may support Him, and you may revere Him.

Waqṣ [v. n./n.] majesty, greatness, reverence (71:13) what is the matter with you?—why will you not fear God’s majesty? (or, why do you not hope for Him to honour you?).

Waqr [n.] deafness (41:44) in their ears is deafness.

Wiq [n.] a heavy load (51:2) and those carrying a heavy burden.

W–q–c calamity, war, battle; to fall, to befall, to occur; to alight upon, to guess, to expect, to gossip, to come face-to-face with; (of rain) to fall sporadically. Of this root, seven forms occur 24 times in the Qur’an: واقع waqa‘a 12 times; وَقَعْتِ یُوقَعْ yuqī‘ once; واقعَاتِ six times; واقعَاتِ atun twice; واقعَاتِ atun once; مواقع mawāqī‘ once and مواقعون muwāqī‘ūn once.

Waqa‘a a [v. intrans.] 1 to collapse (22:65) on the earth, save by His leave 2 to fall down (38:72) so fall down before him in prostration 3 to take place, to happen (56:1) when the Coming Event takes place 4 [with prep. to] to befall (7:7) punishment and wrath are to befall you from your Lord 5 to be confirmed, to become established (7:118) فُوقَ عَلَى الْحَقِّ and the truth was confirmed 6 to fall due (4:100) his reward from God falls due.

Yuqū [imperf. of v. IV أَوْقَعَ ْوَقَعَ awqa‘a, trans.] to incite, to cause to occur, to bring about Satan seeks only to incite enmity and hatred among you.

Waqṣ [act. part.] 1 that which occurs, happening, coming to pass, taking place (52:7) your Lord’s punishment is surely coming 2 falling upon (7:171) فَوْقَهُمْ كَأَنَّهُمْ طَلَّةَ وَظَنُّوا أَنَّهُ وَقَعَ بِهِمْ and [remember] when We hoisted the
mountain high above them as if it were a canopy and they feared it would fall on them 3 befalling, coming to...you will see the wrongdoers fearful of what they have earned—it [the punishment] will surely befall them.

waq‘atu [fem. n.] the coming event (epithet for the Resurrection) 56:1. If the Coming Event takes place[1] the name of Sura 56, Meccan sura, so-named because of the reference in verse 1 to ‘the Happening’, ‘Occurrence’, ‘What is Coming’.

waq‘atun [v. n.] the act of occurring, coming to pass, happening, occurrence [then] none shall deny its occurrence.

mawâqi‘ [pl. of n. of time or place mawqî‘] positions, stations, place or time of falling or setting I swear by the positions of the stars.

mawâqi‘în [pl. of act. part. of v. III waq‘a] ones who embrace, collide with, fall into the evil-doers will see the Fire and deem that they are about to fall into it.

w–q–f to stand, to erect; to stop; to acquaint oneself with something, to inform, to let know; to become silent, to pause, to be reticent; to fall into dispute; to elucidate, to make clear; bracelet, anklet. Of this root, three forms occur four times in the Qur’an: ّ قَفْ qif once; ّ وَقَفَتْ wuqifa twice and ّ مَوْقُوفُونَ mawqûfûn once.

qif [imper. of v. ّ وَقَفَ waqafa, trans.] to (make) halt, to stop, to (make) stand up and halt them, for they are to be questioned.

wuqifa [pass. v.] to be stopped, to be made to stand up and be placed in the Fire if you could only see, when they are made to halt/stand up before the Fire.

mawqûfûn [pl. of pass. part. ّ مَوْقُوْفٍ mawqûf] stranded,
immobilised, halted, stopped if only you could see, when the unjust will be made to stand before their Lord.

w–q–y to guard, to safeguard; to prevent, to obviate; to avoid, to beware; protection, fear, caution. Of this root, nine forms occur 258 times in the Qur’an: وَقِيْلَ: 14 times; وَقِيْلَ: 166 times; وَقِيْلَ: 16 times; وَقِيْلَ: three times; وَقِيْلَ: three times; وَقِيْلَ: 17 times and مُتْتَيْعَنَ 49 times.

وَقِيْلَ waqâ [v. doubly trans.] 1 to protect, to shield from, to keep safe from (16:81) garments to protect you from the heat 2 to preserve from, to distance from (40:9) and preserve them from [doing] evil things.

وَقِيْلَ yuqâ [imperf. of pass. v. واقي] to be distanced from, to be saved from, to be preserved from (64:16) those who are saved from their own meanness will be the prosperous ones.

وَقِيْلَ اتِّقُنَّا اتِّقُنَّا I [intrans.] to be pious (2:103) if they had believed and been pious, their reward from Him would have been [far] better II [trans.] 1 to be conscious of, to keep in mind, to be mindful of (59:18) بَلۡ أَنَّهَا الْحُجَرُ you who believe!, be mindful of God 2 to stay away from, to avoid, to forbid oneself (9:115) بِيْنَيْنِ لَهُمَا ما يَقْتُونِ making clear to them what they should avoid 3 to protect (39:24) الْجَرِّيْنِ he who uses his face to protect himself from the severity of the torment 4 to guard against (73:17) فَكَيْفَ تَتَقَلُّبُوْنَ إِنَّا كُنَّا نَجُولُ so how can you, if you disbelieve, guard against a Day which will turn children grey? 5 to have a thought for, to beware, to have a care for (36:45) اتَّقُوْنَ وما خَلَفْكُمْ beware of what lies before and behind you.

اتَّقُ [elat.] more/most pious, more/most mindful/aware (of God) 13 in God’s sight the most honoured among you are the most pious (or, the ones who are most mindful of Him).
wâqî [act. part.] protector, defender (13:34) and there will not be for them, against God, any defender.

taqiyy [quasi-act. part.] devout, pious, mindful of God, God-fearing (19:18) I seek the Lord of Mercy’s protection against you if you are God-fearing (or, if you are a pious person or, if you are mindful of Him).

taqâtun I [v. n.] being mindful, being in awe, fearing (3:102) be mindful of God as is His due II [n./v. n.] fear, danger, wariness (3:28) except when you are warily guarding against danger from them [also interpreted as: you are greatly fearing them].

mutaqân [pl. of act. part. mutaqi] those who are mindful of God, the pious (39:33) muttakî‘un (91:8) so He instilled into it [the capacity for] its lewdness (or, rebellion) and its piety.

muttaqûn [pl. of act. part. muttaqi] he who brings the truth and accepts it—those are the [truly] pious.

w–k–̄ walking stick; food and nourishment; to lean, to recline; to tie up, to tighten up. Of this root, four forms occur 11 times in the Qur’an: 'atawakka‘ once; yattaki‘un once; muttaki‘un eight times and muttakâ once.

'atawakka‘ [imperf. of v. V, intrans.] to lean on (20:18) this is my staff, on which I lean.

yattaki‘ [imperf. of v. VIII 'ittaka‘, intrans.] to recline, to sit (43:34) and couches upon which they recline.

muttakî‘un [pl. of act. part. muttaki] reclining, sitting on the couches reclining.

muttakâ [n. of place] a couch, a seat [also interpreted as a banquet] and she prepared for them a banquet/a [cushioned] couch.
w–k–d saddle straps, leather belt; intention; to tighten up; to be on target, to give support. Of this root, تَوْكِيدَ, occurs once in the Qur’an.

تَوْكِيدَ [v. n.] solemnising, ratifying, endorsing (16:91) and لَآَ نَلْمِ نَفَقُ لَا رَمَىْ أَيُّهَا الْمَلَكَهَا do not break oaths after their being solemnised.

w–k–z to strike or poke with the fist, to slap, to thrust, to spur; to break; (of a snake) to bite. Of this root, وَكْزَ, wakaza, occurs once in the Qur’an.

وَكْزَ [v. trans.] to punch, to strike with one’s fist فَوْكَزَهُ مُؤَسِّسًا فَقَضَى عَلَيْهِ (28:15) so Moses struck him [with his fist] and killed him.

w–k–l to depend on, to trust, to entrust, to take charge of; to be too lazy to do things for oneself; weakness; representative, proxy, guardian. Of this root, five forms occur 70 times in the Qur’an: وَكْلَ, wakkala once; وَكْلُ, wukkila once; تَوْكَكَلَ, tawakkala 40 times; وَكْلِ, wakil 24 times and مُوْكَكْلُونَ, mutawakkilūn four times.

وَكْلَ [v. II, trans.] to entrust with, to put in charge of فَقُدْ وَكُلُّهُ بِهَا فَوْكَمَا لَيْسُوا بِهَا بِكَافِرِينَ (6:89) We have [already] entrusted them to a people who do not disbelieve in them.

وَكْلِ [pass. v. II] to be entrusted with, to be put in charge of (32:11) الْمَوْتُ الْمَلِكُ الْكَبِيرُ، تَوْكَكَلَ the Angel of Death, put in charge of you, will reclaim you.

تَوْكَكَلَ [v. V, intrans.] to put one’s absolute trust (in God) إِنْيَ تَوْكَكَلَّ عَلَى الْلَّهِ (11:56) I put my trust in God.

وَكْلِ [quasi-act. part. 1] representative, advocate, defender, one who speaks up for another فَمَن يُجَادِلُ اللَّهَ عَلَيْهِمْ (4:109) but who will oppose God on their behalf the Day of Resurrection, or who will be their defender? 2 keeper, one in charge of, one who is entrusted with بِهْ فَوْكَمُكَ وَهُوَ الْحَقُّ قَلْ لَمْ نَسْتَ لَّكُمْ بَوْكَكَلْ، or your people rejected it, even though it is the truth—say, ‘I am not a keeper over you’ 3 protector or that He will [not]
send a stone-pelting storm against you—then you will find no protector for you; [an attribute of God] the Protector 4 witness, guarantor مناوره موريق، قال الله تعالى ما (12:66) so when they had given him their pledge, he said, ‘God is Witness over what we say.’

*mutawakkilūn* [pl. of act. part. mutawakkil] one who puts his trust in another/God الله إن (3:159) الله يحب المتوكيلين so when you have decided [on a course of action], put your trust in God—God loves those who put their trust [in Him].

\(w-l-j\) land depression, valley, cave; door, entrance, doorway; to enter, to cause to enter; confidants, close friends, associates. Of this root, three forms occur 14 times in the Qur'an: يَلُجُ yaliج three times; يُولجُ yulįج 10 times and والجَاتُون walįjatun once.

\(yaliج\) [imperf. of v. وَلْجُ walaja, intrans.] to enter, to penetrate ولا لا يدخلون الحنة حتّى يلّج الجمل في سم المخلّط (7:40) and they will not enter the Garden until a thick rope passes through the eye of a needle.

\(yulįج\) [imperf. of v. IV `awlaja, trans.] to cause to enter يولوج الليل في النهار ويولوج النهار في الليل 22:61 He makes night enter into day, and day into night.

\(walįjatun\) [coll. n.] close friend(s) and associate(s) (9:16) ولَمْ يتبذوا من دون الله ولا رسوله ولا المؤمنين ولا ولِجَاتُون and take no confidant(s) apart from God, His Messenger and [other] believers.

\(w-l-d\) newly born baby, boy, child, offspring; mother, father, parents; to give birth, to assist in bringing forth a baby, midwife; to multiply in number; place or time of birth; playmates. Of this root, 11 forms occur 102 times in the Qur'an: ولد walada six times; وُلِدَ 웅ál 닭 23 times; وُلِدَان wólīdan 20 times; والدَّةَ وَالدَّانَ wólīdatun three times; والداتُ وَلِدَةٌ وَلَدَانَانَّ walīd once; والدَّانَانَ والداتُ wólīdatun six times and مؤلمة mawlād three times.
walada [v. trans.] 1 to procreate, (of father or mother) to beget offspring (90:3) and [I swear] by [the] parents and [the] offspring that they beget 2 to bear a child 2:72 َوَأَلَّهُ وَأُمُّهُ ۚ إِنْ تَرَنَّ أَنَا أَقْلُ مِلْكٍ ۖ أَلَيْنِ ۖ وَأَلَّهُ وَأُمُّهُ a Day when a parent shall not take the place of their child.

wālīd [act. part./coll. n.] either father, (male) begetter, or (judging by the three contexts in which َوَالدَّ occurs) parent, mother or father and fear a Day when a parent shall not take the place of their child.

wālidatun [fem. act. part./n. pl. wālidāt] mother, one who gives birth and remember My favour to you and to your mother.

wālidān [dual n.] mother and father, the [two] parents and [He decreed that you] be kind to [your] parents.

wālid I [quasi-act. part.] newly born 26:18 did we not rear you among us when you were newly born? II [n., pl. wālidān 1 child, youth a Day which will turn children grey [haired] 2 youthful servants 56:17 ِيَطَعُّفُ عَلَيْهِمْ وَلَدَانَ مَخْلُودُ ۖ eternally youthful servants will circulate among [wait upon] them.

مَوْلُودٌ [pass. part.] * the man to whom the child is born, the father II [coll. n.] offspring, child, children nor shall a child in the least take the place of his/her parent.
w–l–y adjacency; to follow; to turn to/from; to befriend, to back up; to take control; helper, backer, guardian, benefactor; next of kin; patron, servant/master; companion, partner. As adjacency is the central meaning of this root some derivatives denote opposite meanings, e.g. master/servant. Of this root, 12 forms occur 233 times in the Qur’an: يلِ (3:232) يلِ one; وَلَّى 30 times; تَوَلِّى 79 times; وَلَيْلِي; مَوْلَا 11 times; واللِّي 44 times; وَلِيّةٌ 42 times; ولايةٌ 30 times; واللِّي 11 times; مَوْلَا one; مَوْلَا three times.

بَلِ. يَلِ [imperf. of v. ولا. وَلَّى، waliya, trans.] to be adjacent to, to be alongside, to be next in place, time or relationship (9:123) يَلُوكُم مِّن أَكْثَارٍ fight those of the disbelievers who are next to you.

وَإِذَا 37: (1) تَوَلِّى andِ. يَلِ [v. II] I [intrans.] 1 to turn away, to recoil 2 when Our verses are recited to him, he turns away disdainfully 2 to turn, to face (2:115) وَأَيَّمًا تَوَلِّوْا فَهُمْ وَجَهُ الله. wherever you turn, there is God’s face [trans.] 1 to turn something (2:177) لِيَسَ الَّذِي أَيْنَ تَوَلِّوْا وَجَهُ كُلُّ الْمَشْرَقِ وَالْمَغْرِبِ goodness does not [merely] consist in turning your face towards East or West [in any particular direction] 2 [with prep. عن] to make turn away 1 and أَهْمُ 42 (2:177) what has made them turn away from the prayer direction they used to face? *نوُلِّى الأَنْثَارَ (48:22) they would have taken flight [lit. turned their backs /tails] III [doubly trans. 1 to cause something to turn away from 2 فَلَا تَوَلِّوْهُمْ الأَنْثَارَ (6:15) never turn your back on them to give authority over, to cause to be inclined towards 6:129) وَكَذَلِكَ بُنْوَىُ (4:115) We will leave him to his own devices [lit. turn him towards his chosen path].

تَوَلِّى tawllâ [v. V] I [intrans.] 1 to leave, to go one’s own way 2 and إِذَا تَوَلِّى سَعِى فِي الأَرْضِ لِيْقُدِّسَ فِيهَا (2:205) and when he goes away [from you] he sets out in the land to spread corruption therein 2 to turn away, to run away (3:155) إنَّ الَّذِينَ تَوَلِّوْا مَكْرُهُمْ يُومَ الْقُبُولِ the two armies met [in battle] 3 to wander off, to withdraw (28:21) فَسَقَى نَيْسَةٌ ثُمَّ تَوَلِّى إِلَى الظَّلَلِ he watered [their flock] for them, then withdrew into the shade
Pharaoh drew power from his position, he turned away [also interpreted as: he drew power from his supporters] II [trans.] 1 to take charge of, to take upon oneself 24:11 1 who took upon himself the greatest part in it will have a painful chastisement to ally oneself to, to seek support from, to give support to (5:66) whoever allies themselves to God, His Messenger and those who believe—the party of God surely will be triumphant.

wālī [act. part.] protector, supporter, guardian, ally (13:11) 1 and all apart from Him, they have no protector.

muwallī [act. part.] one facing or turning to or towards something, one causing someone to face or turn towards something 2:148 1 for each one there is a direction he takes (or, according to another interpretation: He [God] directs him towards it).

waliy 1 protector, patron, ally (6:14) 1 shall I take for myself a protector other than God, the Creator of the heavens and the earth? 2 follower, ward, protégé as for those who are close to God [lit. follower, or, ward of God], there [should] be no concern about them, nor shall they grieve ally, friend (3:28) the believers should not take the disbelievers as friends/allies in preference to believers 4 [jur.] legal guardian if the debtor is feeble-minded, weak or unable to dictate, then let his guardian dictate justly 5 [jur.] next of kin and whoever is slain unjustly—We have given mandate to the custodian of his rights 6 descendant, heir so grant me a successor who will inherit me.

mawlā [quasi-act. part./n., pl. mawālī] 1 master, protector, patron (22:78) 1 hold fast to God—He is your Protector ally, friend (44:41)
a Day when no friend can take another’s place 3 kinfolk, dependants (19:5) I fear [what] my kinfolk [may do] after me 4 [jur.] a freed slave if you do not know their fathers, [address them as] your brothers-in-religion and mawāli (i.e., wards, protégés) 5 inheritor, heir and for everything that parents and close relatives leave behind We have appointed heirs.

walāyatun (also ولاية لواء) 1 support, backing, succour, those who believed but did not emigrate, you have nothing whatsoever to do with their protection until they emigrate sovereignty, sovereign power for God [alone], the True One.

ʻawlā [elat.] more/most deserving, having more/most right or claim to the people who are the most deserving of Abrahamic’s legacy are those who truly follow him, this Prophet, and those who believe; * either from ولی ٌ لک (75:34) and لک (3:68) waliya, to come closely behind, (elliptically) [your end is] nearer to you, or from ویل, wayl, agony; distress, woe to you!

ʻawlāyān [dual n.] the two more/most deserving, the two having more/most priority, the nearer/nearest; closer/closest if it is discovered that these two have committed [lit. a sin] perjury, two others [should] replace them from among those of the family of the deceased whose rights have been usurped, being the ones more deserving of standing witness (or, being the nearer to the deceased).

w–n–y place of rest, relaxation; slackness, weakness; to delay; shortcoming, delaying; docks. Of this root, تنی, taniyā, occurs once in the Qur’an.

تنی [imperf. of تنی, waniya, intrans.] to be slack, to be negligent and never be lax in remembering Me.
w-h-b gift, donation, to give freely, to bestow; to last; to possess; small stream. Of this root, two forms occur 25 times in the Qur'an: وَهَبَ wahaba 22 times and وَهَابُ wahhab three times.

وَهَبَ wahaba [v. trans.] to grant, to give freely, to bestow لَهُ اللَّهُ غَلَامًا رَكِيْبًا (19:19) to grant you a pure boy.

وَهَابُ wahhab [intens. act. part.] one who is given to bestowing favours الوَهَابُ (3:8) [an attribute of God] the Ever-Giving.

w-h-j intense midday heat; to burn brightly, to blaze; to glitter, to glimmer, to twinkle, to sparkle; (of scent) to waft about. Of this root, وَهَاجَ wahhaj, occurs once in the Qur'an.

وَهَاجَ wahhaj [intens. act. part.] glowing, glaring, blazing, glimmering, shining (78:13) and We installed a blazing lamp [in the heavens].

w-h-n to be weak, to be feeble, to be infirm, to be languid, to be lethargic; the last hours of the night. Of this root, four forms occur nine times in the Qur'an: وَهُنَّ wahana five times; وَهْنَ wahn twice; أوُهَنَّ awhan once and أوُهَنَّ muhin once.

وَهَانَ wahana [v. intrans.] 1 to become feeble, to weaken إِنِّي وَهُنَّ الْعَظَمَ مِنِّي (19:4) the bones within me have weakened 2 to tire, to become reticent, to become faint-hearted (4:104) لَا تَتَبَيَّنُوا فِي نُفَاعَ الْقَوْمِ do not be faint-hearted in pursuing the enemy.

وَهَنَّ wahn [v. n.] weakness, feebleness (31:14) his mother carried him, [with weakness upon weakness] weakening increasingly.

أُوُهَنَّ awhan [elat.] weaker/weakest, more/most fragile or frail وَإِنْ أُوُهَنَّ الْأَذْبَاهُ لَا يَبْلُوُ الْعَمَّاكُوبُ (29:41) but the frailest of [all] houses is the house of the spider.

مُوُهِّنَّ muhin [act. part.] one that causes weakness وَأَنَّ اللَّهُ (8:18) مُوُهِّنَّ كَيْدِ الْكَافِرِينَ and God will weaken the disbelievers' designs.

w-h-y crack, weakness, to slacken, to collapse, to fall down, to become frayed; to act foolishly. Of this root, وَأَهْيَةً (wāhiyatun),
occurs once in the Qur’an.

وَاهْيَةَ وَاهيةَ wāhiyatun [fem. act. part.] frail, fragile, collapsing, in tatters (69:16) the sky will be torn apart; on that Day it will be so frail.

وَيَٰٓإِنَّهُ [interjection occurring twice in the Qur’an, followed in both cases by the particle كَانَ ka’anna ‘as if’, both of which are often joined in writing as a single word كَانَانَا ka’anna] what an amazing thing! وأَصْحَبُ الْذِّينَ كَفَرُوا مَكَانَةً بَالْأَمْسِ يَقُولُونَ وَكَانَ اللَّهُ (28:82) يَبْتَسِمُ الرَّزْقُ لِمَن يَشَاءُ مِن عَبَادِهِ وَيَقْدِرُ those who had wished, the day before, to be in his place, exclaimed, ‘What an amazing thing!–[it seems] as if it is God [alone] who increases or decreases the provision to whomever of His servants He wills.’

وَيَكَانِ اَنْنَاهُ [see وَيَٰٓإِنَّهُ way].

وَيِلَّ wayl (no verbal root) [interjection occurring 40 times in the Qur’an and used either nominally, with or without a definite article, or adverbially] I [nominal] 1 retribution, punishment وَلَكَ الْوَيْلُ مَا تَصْفَعُونَ (21:18) woe to you because of all the falsehood you detail 2 distress, agony, woe (19:37) woe to those who disbelieve in the scene of an awesome Day II [adverbial, with a pronominal suffix, as in وَيِلَّكُ waylaka; exclamation is increased by augmenting the suffixed وَيِلَّ with the quasi-vocative particle يَا يَا (q.v.), as in يَا يَا and the feminine يَا marker تَا, as in يَا تَا وَيِلَّتَا يَا وَيِلَّتَا waylatanā] 1 [warning] be warned!, beware! (20:61) beware!–do not invent lies against God 2 [exclamation of anguish] woe upon (21:46) woe betide us!–we have been unjust.
ي / yā³

الباء 'al-yā’ the twenty-eighth letter of the alphabet representing either a palatal semi-vowel ی, as in یاقدر yaqdir, or an approximately close, front, unrounded, long vowel ی, as in یاقديد qadīr.

ی yī 1ˢᵗ person sing. pronominal suffix functioning either as a possessive pronoun as in یَأَبِي یَأَبِي mahīya, or as a direct object such as in یَا یَأَثْرُوْث یَأَثْرُوْث udhkurnī. yī is often elided when in a pre-pausal position at the end of a verse in order to, among other things, establish cohesion with the adjacent verse/s by means of rhyming with it/them. For example (26:77) فإنهم عدوُ لي إلا ربي العالمين they are an enemy to me, except the Lord of all beings; (26:78) الذي خلقني فهو يهدين the One Who created me, and who guides me; (26:79) والذي هو يطعمني ويسقيني (26:80) and if I become sick, He heals me; (26:81) والذي يعتيني ثم يحبين (26:82) the One who makes me die, then gives me life; (26:83) والذي أعلم أن یغفر لي خطيني يوم الدين and the One I hope shall forgive me my sin on the Day of Doom. The final yī in the four verses (26:78–81) is elided in harmony with the preceding verse (26:77) and the following one (26:82).

يا yā particle, occurring some 361 times in the Qur’an, which functions as: I [vocative long-distance particle (ندأ البعيد), as it is termed by the grammarians]. The distance implied by the use of this particle is further emphasised by adding یَا یَأَبِي یَا for masculine and یَا یَأَثْرُوْث یَا for feminine nouns, singular and plural. The implied distance may be either physical or non-physical (see also: ۚدَوُ نِّمَّ dū). Contextualised manipulation of the yā particle, as with other vocative particles such as أ ۚۚ a, can
express various speaker attitudes toward addressees, such as respect, contempt, veneration, intimacy, etc. For example, the use of the emphasising long-distance particle يَا‌-'امِيُّها in addressing the disbelievers in verse ١٠٩:٢ يَا‌-'امِيُّها الكافرون لِأَعْطِنَّهُمُ الْمَغْفُورَةَٰ [disbelievers! I do not worship what you worship, gives a heightened sense of the believers’ rejection of idol worshipping and desire to distance themselves from the practice of idolatry. On the other hand, a sense of closeness and intimacy is indicated by the omission of the vocative particle entirely when the believers address God, in verse (2:286) رَبّي لا تَوَّجَدْنَا إِنَّ نَسيتْ أَوْ أَخصَانَا our Lord, do not take us to task if we forget or make mistakes II [exclamatory particle; also used with أيَّتَبَت layta or وَيْل wayla (q.v.)] ‘oh, what a thing!’ قال يَا‌-'امِرْئِي هَذَا عَلَمَ ١٢:١٩ ‘what good tidings!’ he exclaimed, ‘Here is a boy!’

**Ya’ūj** (see مَجُوج, Magog).

[سَ-ٞبِ] يَا‌-'يسٌ to despair, to give up all hope, desperation; to reach the age of infertility; to come to know. Of this root, three forms occur 13 times in the Qur’an: يَسِيسُ ya’īsa eight times; استِيأسُ īstāy’asā twice and يَبْوَسُ ya’ūs three times.

Ya’īsa a [v. intrans.] ١ to despair, to give up all hope قدْ يَنْسَوا مَنَ الأَخْرَجُ ٦٠:١٣ they have given up all hope of the life to come ٢ to come to know, to realise أَلَمْ يَنْسَْ الْرَّحْمَانُ عَامَّرْهُ أنَّهُ لَوْ ١٣:٣١ يَشَاءُ اللَّهُ لْيُهْدِي الدُّنْيَا جَمِيعًا do the believers not realise that if God had so willed, He could have guided all humankind?

Yayūs [intens. act. part.] despondent, given to despairing, prone to giving up hope وإنَّ مَسَةَ الْيَدَيْنَ فِي نَوْسَ قُنُوطٍ ٤٤:٤٩ and if evil touches him he loses all hope and becomes utterly despondent.

Estāy’asā [v. X intrans.] to reach utter despair, to give up completely حتَّى ذَا استَيْسَ الرَّسُّ وَطَنِّذَا أنْهُمْ قدْ كَذَّبُوا جَاهِمَهُمُ ١٢:١١٠ till [the time] when the messengers lost all hope and thought that they had been dismissed as liars, Our help came to them.

Yaqūt [coll. n. of Greek origin, thought to have come through Persian. It appears once in the Qur’an rubies ٥٥:٥٨) كَانُونُ الْيَاقُوتُ.
they are like rubies and coral.

y-b-s dry land (as opposed to the sea), hard, arid; to be afflicted with famine; to keep silent, to be too drunk; to have unpleasant countenances. Of this root, three forms occur four times in the Qur’an: yahas once; yabis twice.

yabs [v. n./quasi-act. part.] dryness/dry (20:77) and strike for them a path across the sea [which will become] dry.

yabis [quasi-act. part., pl. fem. yabisat] dry, withered (12:43) and seven green ears of corn and [seven] others withered.

y-t-m to be one of a kind, to be the best; to become detached; an orphan, weak. Of this root, three forms occur 23 times in the Qur’an: yatim eight times; yatimayn once and yatamaha 14 times.

yatim [n., dual yatim, plural yatimayn, yatamaha] orphan and do not come near the property of the orphan, except with the best [of intentions], until they reach their strength.

Yathrib [proper name, occurring once in the Qur’an] Yathrib, the pre-Islamic name of Medina in Arabia (33:13) and when some of them said, ‘People of Yathrib, there is no stand [possible] for you, so go back!’

y-d-y hand, palm, forearm, handle, to be handy, possession; unity, power, assistance; to give, favour; to have influence on others; to scatter. Of this root, three forms occur 121 times in the Qur’an: yad 22 times; yadân 33 times and aydi 66 times.

yad [n., dual yadân, pl. aydi] 1 hand and he pulled out his hand 2 control, power (2:237)
or the one who has control of the marriage tie waives [foregoes his/her rights] (8:70)  فِئَمَ لَنْنِي فِي أَيْدِيكَ مِنَ الأَمْرِ the war captives in your hands; * (38:45) أُرْلِيُّ الْأَلْدَيِّ people of power; * (7:57) هُوَ الَّذِي رَعَّلَ الرَّيَاحَ بَشَراً بِيَدٍ يَدْنِي رَحْمَتَهُ He it who sends the winds, bearing good tidings, ahead of His mercy [lit. in front of, ahead of]; * (17:29) أَلَا تَجْعَلُ يَدَكَ مَطُولَةً الَّذِينَ يَذْنِي ولا تَجَعَّلُ يَدَكَ مَطُولَةً الَّذِينَ يَذْنِي [lit. let your hand be chained to your neck], nor extravagant [lit. nor outspread it in complete spreading]; * (14:9) فَرِّصُوا أَيْدِيهِمُ فِي أَوْهَاهُم إِنَّهُمْ they were unable to give an answer, they were unable to argue, they tried to suppress their anger or, they tried to hide their laughter [lit. they put their hands in/over their mouths]; * (7:149) مَسْطَفَ فِي أَيْدِيهِمْ they came to wring their hands in remorse, became regretful, or, confounded [lit. it was made to fall into their hands, a reference, perhaps, to the striking of hands together as a sign of helplessness]; * (9:29) عِنْ يَدٍ by hand, willingly; * (78:40) مَا قَضَّتْ يَدُهُ what he has committed in his life [lit. what his hands have advanced]; * (195:2) أَلَا تَلْقَوا بِأَيْدِيكَ to the tangle and do not cast yourselves into destruction [lit. by your own hands]; * (48:20) وَكَفَّ الْهَالَكَ and He stayed the hands of the people [the enemy] from you; * (10:48) يَا لَّهُمَّ فَوْقَ أَيْدِيهِمْ God is their partner [lit. the hand of God is over their hands]; * (27:25) وَيَومَ يَخْرُجُ الظَّالِمُونَ عَلَى يَدِهِ and on the day when the unjust will be full of remorse [lit. biting his hands].

يِس Yāsīn [name of Sura 36, also occurring in the first verse of that Sura] variously interpreted as an epithet of the Prophet Muḥammad, a vocative sentence consisting of particle يَا plus سِن meaning ‘humankind’ in one of the Arabian dialects, a borrowing from Ethiopic meaning ‘O Humankind!’ , or single letters opening the Sura (see the الرُّطَلُ ’알ِف–لَم–رَّاء‘) يِسِبْسَيْنِ الرَّسُلُونَ الْمُرَسْلِينَ Yāsīn!, by the wise Qur'an, you are of the Messengers.

يِسّرُ y–s–r left (side); game of chance; butcher, to divide up into small amounts; to facilitate, to ease; to pave; to become lenient, to become accommodating; to become available, to be easy, to be
comfortable (in means). Of this root, nine forms occur 44 times in the Qur’an: يَسَرُّ يَسَرٍّ 11 times; استَيْسِرُ استَيْسِرٌ twice; يَسُرُّ يَسِرْ مُسِر 15 times; يُسِرُّ يُسِرْ مِسِرْ مُسِرَّ once and maysaratun once and maysir three times.

yَسَرُّ يَسَرٍّ [v. II trans.] 1 to make something easy, to facilitate something and فَأَقْرَ أَهُمُ مَا يُسْرِرُ مَنْ (54:32) We have made the Qur’an easy for remembrance 2 to enable someone, to make someone fit for something, to make someone worthy of (92:7) فَسْتَيْسِرِهِ لِلْيُسِرْ We will incline him towards the easier [way of living/manner] also interpreted as: make him more charitable, make him comfortable/affable.

تَسِيرُ Tayassara [v. V intrans.] to become possible, to become facilitated, to become within one’s ability (73:20) so recite as much of the Qur’an as is feasible.

يَسِرُّ istaysara [v. X intrans.] to be easily available, to be easily obtainable فَمَا يُسِرِّرُ مَنْ الْهُدْيِ then [offer] whatever sacrificial animal that becomes available [to you].

يُسِرُّ Yusr [v. n./n.] easiness, facility, that which is easy (94:5) so truly, there is ease alongside hardship.

يَسِيرُ Yusr [quasi-act. part.] 1 easy إنَّ ذَلِكَ عَلَيْ الَّذِی يُسِرُّ (29:19) indeed, this is easy for God 2 little, small (12:65) that is a small measure also interpreted as: easy to obtain 3 light, easily bearable (84:8) so We call him to account with a light reckoning.

يُسِرَّ Yusrā [elat./n.] easier, easiest; more/most charitable/generous فُسَتْيَسِرُهُ لِلْيُسِرَّ (92:7) We will incline him towards the easier [way of living/manner] also interpreted as: make him more charitable, make him comfortable/affable.

مُسِرُّ Maysir [pass. part.] facilitated, made easy, gentle, kind, amiable *gentle talk.

مِسْرَةٌ Maysaratun [v. n./n.] prosperity, relaxation of financial hardship, ease and if there is a hard up [debtor] then a respite [is in order] until a [time of]
prosperity.

مَسِير maysir [n.] the name of a game of chance based upon drawing lots يَسَّالُوكَ عَنِ الْحَمْرِ وَالْمَسِيرِ فَلْيَقْرَأْنَا إِنَّهُ كَبِيرٌ (2:219) they ask you [Prophet] about intoxicants and gambling: say, ‘There is great sin in both.’

الْيَسَّارَ alyasa’a (see alphabetically).

يَعْقُوب Ya’qūb [proper name, occurring 16 times in the Qur’ān] the Prophet Jacob (cf. Gen. XXV; XXVII). وهُنَّ لَهُ إِسْحَاقٌ وَيَعْقُوبٌ (49:19) We granted him Isaac and Jacob and We made each [of them] a prophet. The Qur’ān mentions Jacob mainly in the context of placing him with other patriarchal prophets. However, he is mentioned in some detail, not by name but merely as Joseph’s father, in Surat Yūsuf (cf.), which recounts the story of Joseph from early childhood until he became custodian of the treasury of Egypt, eventually bringing his parents, his brothers and their entire household to settle in Egypt (12:99). From the way the Qur’ān tells the story, it is possible to infer that the action taken against the child Joseph by his brothers came as a result of Jacob’s unequal treatment of his sons (12:7–9).

يَغْوث Ya’ūq [proper name, occurring once in the Qur’ān] pre-Islamic Arabian idol, said to have been in the form of a horse. Ya’ūq’s cult is said to have originated in Syria and Babylonia (71:23) وَلَا يَغْوثُ وَلَا يَغْوثُ وَلَا يَغْوثُ وَلَا يَغْوثُ and do not renounce Wadd, Suwāʾ, Yaghūth, Ya’ūq or Nasr.

يَغْوث Yaghūth [proper name, occurring once in the Qur’ān] pre-Islamic Arabian idol which, according to some sources, was in the form of a lion. The cult is thought to have originated in Syria and Babylonia (71:23) وَلَا يَغْوثُ وَلَا يَغْوثُ وَلَا يَغْوثُ and do not renounce Wadd, Suwāʾ, Yaghūth, Ya’ūq or Nasr.

يَقْطَينَ yaqṭīn [coll. n. said to be of Hebrew origin, occurring once in the Qur’ān] gourd وَأَلْبِينَةٌ عَلَيْهِ شَجْرَةٌ مِّنْ يَقْطَينٍ (37:146) and We made a
gourd bush to grow over him.

يُقَذَّرِیْل١٠٥٨

y–q–z to be awake, to be alert, to be attentive, to stir up, vigilance. Of this root, أَيْقَذَّرَ occurs only once in the Qur’an.

أَيْقَذَّرَ pl. of intens. act. part. yaqاذَرَ awake, alert (18:18) وَتَحْضِرُهُمْ أَيْقَذَّرَ وَهُمْ رَقُودٌ you would have thought they were awake, though they lay asleep.

y–q–n to be certain, to verify; conviction, unshakeable belief. Of this root, five forms occur 28 times in the Qur’an: يَوْقَنُ يَايَقَذِرَةَ twelve times; اِسْتَيَاذَنَا twice; يَقِينُ yaqین eight times; مَوْقُونُ وَسُتْيَقِنُونَ mustayqینُونَ five times and مُوَقَّنِنُونَ mustayqینُونَ once.

يَوْقَنُ [imperf. of v. IV أَيْقَذَّرْ] to firmly believe (2:4) and in the Hereafter they firmly believe.

لاَيْتَمْلِكُونَ الْأَيْقَذِرَةَ لِيُسْتَيَاذَنَا [v. X ] I [intrans.] to reach a firm belief نَفْسَهُمْ طَلَّمَا وَعَلَّمُوا (74:31) that those who were given the Book became certain II [trans.] to find something absolutely certain, to ascertain, to verify they denied them, even though their souls acknowledged them as true, out of wickedness and arrogance.

يَايَقِينُ I [n.] a certainty (74:47) حَتَّى أَتَانَا الْيَقِينَ until the Certainty [death] came upon us II [quasi-act. part.] certain, sure وَجَعَلْتُهُ مِنْ سَبْبٍ بَيْنِيْ يَقِينٍ (27:22) and I came to you from Sheba with a sure item of news.

مَوْقِنّـنُ [pl. of act. part. مَوْقَنُ] one who firmly believes, one who is certain, sure (6:75) وَلَيْكُونَ مِنَ الْمَوْقِنّـنَّ that he might be one of the firm believers.

مُستَيَاذِنُ [pl. of act. part. mustayqین] one who has verified his beliefs, one who is absolutely certain, assured إِنْ نُؤْنِرُ إِلَّا طَنَّا وَمَا نَحْنُ مِنْ مَوْقِنّـنَّ we only hazard a guess; we are not unshakably certain.

يَمْ [n., said to be of Syriac, Hebrew or Coptic origin; it appears
eight times in the Qur’an] 1 sea (20:78 and there overwhelmed them from the sea, a terrible doom [lit. there overwhelmed them, from the sea, what overwhelmed them] 2 river, great waters أن أذكَرَ في النَّارِ فَأذكَرُوهُ فِي الْيَمَ فَلَبِئِكُهُ الْيَمُ (20:39) بالسَّاحَل cast him in the chest, then cast it in the river, then let the river/sea [great waters] cast it on the bank.

تَيَامَمَةٌ tayammama (see أَيَامُ مَ -m-).

يَأَيُّ مَنُ n right hand, right side; oath; power; truth, generosity; to incline to the right; to be auspicious; to go towards Yemen. Of this root, four forms occur 71 times in the Qur’an: يَمِينُ yamin 24 times; أَيَمَّانٌ aymān 41 times; أَيْمَانُ aymān three times and المَيْمَانِـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَ~m~n right hand, right side; oath; power; truth, generosity; to incline to the right; to be auspicious; to go towards Yemen. Of this root, four forms occur 71 times in the Qur’an: يَمِينُ yamin [n.] 1 right hand (37:93 فَرَأَّعَ ٱلْيَمِينَ ٱلْمُّلَكَتْ [what your right hand owns] your slaves; * (39:67 والسموُاتِ the heavens are completely in His power [lit. and the heavens are rolled up in His right hand] 2 right-hand side (34:15 جَنَّتَانِ وَشَمَالًا two gardens, [one] on the right, and [one on] the left; * (56:27 أَصْحَابُ ٱلْيَمِينِ the guided ones, the righteous, [lit. people of the right-hand side] * (37:28 أَصْحَابُ ٱلْيَمِينِ interpreted either as: you approached us [from the right-hand side] from the unguarded side, taking advantage of our trust in you or using power and compulsion [against us] [lit. by the right-hand].

وَعَنْ أَيْمَانَ يَمِين n.pl. of يَمِينُ yamin] 1 right-hand sides (7:17 أَيْمَانٍ أَهْلُهُمْ وَعَنْ أَيْمَانِهِمْ and their right and from their left 2 oaths (5:89 لا يَؤَخَذُكُمُ اللَّهُ بِاللُّغُوِّ في أَيْمَانِكُمْ do not take you to task for what is unintentional in your oaths 3 pacts, covenants (16:91 وَلَا يَنْفَضُوا أَيْمَانَهُمْ do not break oaths after their being confirmed.

أَيْمَانَ n [quasi-act. part.] that which is to the right-hand side and نَاتِبَةٌ أَمْرٍ أَمْرَانِ أَيْمَانٍ (19:52) and We called to him from the right-hand side of the Mount.

مَيْمَانَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَ~m~nِ n] the right-hand side (90:18 أَلَّا تَطَفُّوا أَيْمَانًا *).
Those shall be the saved ones [lit. the people of the right-hand side].

Y–n–c to blossom, to ripen, to mellow, to reach the glory of maturity, (of fruit and vegetables) to reach the picking stage, (of a woman) to be rosy-cheeked. Of this root, ينَّعَ يَنَّعُ يَنَّعُ يَنَّعُ يَنَّعُ occurrences once in the Qurʾān.

لَنْ تُؤْتُوا إِلَى نُمَرَةٍ إِذَا أُنْمِرَ وَيَتَعَبَّهُ (6:99) behold their fruits as they come to fruition; and [behold] their ripeness and sheen.

Yahūd [coll. n. of Hebrew origin, occurring eight times in the Qurʾān (see [h–w–d]) Jews (2:120) ولنَّ تُؤْتُمُّهُ عِنْكَ الْيَهُودَ وَلَا الْقَوْمِ الْمَسْؤَلِيِّينَ never will the Jews be pleased with you, nor the Christians, unless you follow their own creeds.

Yahūdīy [rel. adj. occurring once in the Qurʾān] Jewish, a Jew مَا كَانَ إِبْرَاهِيمُ يَهُودِيًا وَلَا نَصْرَأُيًا (3:67) Abraham was neither a Jew nor a Christian.

Yūsuf [proper name, occurring 27 times in the Qurʾān] the Prophet Joseph (cf. Gen. XXX–L) لَقَدْ كَانَ فِي يُوسُفَ وَإِخْوَتِهِ عَيْنَاتُ (7:12) there are in Joseph and his brothers lessons for those who seek them. The Qurʾān tells of the jealousy of Joseph’s brothers, at whose hand he is cast into a deep well, his rise from near death and unjust imprisonment to become the keeper of the king’s storehouses, because of his God-given ability to interpret dreams. The Qurʾānic account of his story ends with the fulfilment of Joseph’s first dream, and his reunion with his family. Joseph is also mentioned in two other Qurʾānic suras: (8:64) and (40:34); * Yūsuf name of Sura 12, Meccan sura, so-named because of the reference in verses 4–104 to the story of ‘Joseph’.

Y–w–m day; today, the present; age, era, time; a certain occurrence, a significant happening, occasion; battle; the universe. Of this root, four forms appear 472 times in the Qurʾān: يَوْم مَيْن يَوْم يَوْم يَوْم يَوْم يَوْم يَوْم 373 times; يَوْم يَوْم يَوْم 27
days and yawma’idhin 69 times.

Day yawn [n., dual yawn and pl. 'ayyām] 1 day (18:19) we have remained a day or part of a day a very long time [lit. a day that will measure a thousand years in your reckoning]; * (20:59) the day of the festival [lit. the day of adornment]; * (20:203) the three days following the Festival of Sacrifice during which pilgrims spend at least two days at Mina, near Mecca [lit. the numbered days]; * (22:28) the five days of the pilgrimage [lit. well-known days]; * (8:28) the Last Day; * (40:18) the Day of the Approaching [Doom]; * (11:26) the Painful Day; * (30:56) the Day of the Resurrection; * (64:9) the Day of Settling Accounts between People or the Day of Mutual Neglect [lit. the day of mutual injustice]; * (40:15) the Day of Meeting [with God]; * (40:32) the Day of Calling [one another in distress or to the reckoning]; * (76:27) the Day of Reckoning [lit. a burdensome day]; * (42:7) the Day of Gathering; * (38:16) the Day of Reckoning; * (19:39) the Day of Regrets; * (78:39) the True Day; * (50:42) the Day of Eternity; * (76:10) a woefully grim day [lit. a frowning grim day]; * (10:15) an Awesome Day; * (22:55) a Barren Day [lit. a day void of all hope]; * (32:29) the Day of Decision; * (37:21) the Day of Separation [between the false and the true] (also said to refer to the day of the battle of Badr), q.v.; * (11:3) a Great Day; * (56:50) an Encompassing Day; * (11:84) a Predetermined Day; * (85:2) the Promised Day; * (60:20) the Threatened Day; * (9:86) the Day when Secrets are Tested; * (44:61) the Day on which We will inflict the Mightiest Onslaught; * (37:144) the Day on which they [the dead] are Resurrected; * (2:48) a Day when no soul shall stand in place of another; * (31:33) a Day when no parent/father will take the place of their child; * (73:17) yowma
a Day which will turn children grey [haired];

*يوم لا يُخزى الله النبي والذين عمنا معه (66:8)*

*بِإِنْفَالِ الْخَالِقِ يُصَلِّي رَحْمَةَ اللهِ وَلَيَسْتَغْفِرُ لَهُمْ (66:9)*

*the Day when God will not disgrace the Prophet or those who have believed with him;*

*يوم يدعو الداع إلى شيء دكر (54:6)*

*the Day the Summoner will summon to a horrific, (or denied) event;*

*يوم يدعوون إلى نار جهنم (52:13)*

*the Day they will be thrust into the Fire of Hell violently;*

*(79:35)*

*يوم تَرِجْفُ (73:14)*

*the Day on which man will remember what he had endeavoured [to do] (or, his endeavour);*

*يوم تَرِجْفُ الراجفة (79:6)*

*اليوم الأرض والجبال*

*the Day when the earth and the mountains will shake;*

*يوم تكون الأرض عليهم (50:44)*

*يوم تسقط الأشياء بالحق (50:42)*

*the Day on which when they will hear the cry in truth;*

*يوم نَصِبْتُ السَّمَاءُ كَطَيِّبٍ (21:104)*

*وَإِلَى السَّجِيلِ الَّذِي كُتِبَ on the Day, We will roll up the sky the way a scribe rolls up written scrolls (or, the way a folded scroll rolls over the writings);*

*يوم لا يُغَيِّبِ عَنْهُمْ كَيْدُهم شيثًا (52:46)*

*يوم يُكَفُّ عن ساق the Day when their tricks will be of no avail to them;*

*يوم يَفُرُّ المَرَءُ مِنْ أَحِيَةَ (80:34)*

*يومًا تتقلب فيه القوى (24:37)*

*a Day in which hearts and eyes will writhe;*

*(40:51)*

*يوم يَرْجُحُ الَّذِينَ يَذْكُرُونَ الْاَنْبِعَاثَ (78:38)*

*the Day when witnesses will arise;*

*يوم يَقُومُ الرَّجْحُ (83:6)*

*يوم يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ the Day when humankind will stand before the Lord of All Beings;*

*(68:42)*

*هَذَا الْيَوْمُ يَكُونُ ثَالِثَةً (76:7)*

*يومًا كان شرًا مستثيرًا*

*أَيْنَ الْيَوْمُ يَقُومُ النَّاسُ كَأَفْلَاحٍ مِّنِيْنَ (101:4)*

*a Day whose evil is wide spreading;*

*يوم يَقُومُ الْعَبَرَاءُ (52:9)*

*يوم تَمَّ مَوْلاً مَوْلَا on the Day when the sky will sway back and forth violently;*

*(50:41)*

*يوم يَدْنُضُّ مَنْ مِّنْ مَكَانٍ قَرْبِ the Day when the caller will call from a nearby place;*

*(77:35)*

*يوم لا يَنْطَفَعُ the Day they will not [be able to] speak;*

*(78:40)*

*يوم بنَّىَ المَرَءُ ما قَدْ مَنَىَ يَدَاً the Day when a man will see what his hands have sent ahead;*

*(6:73)*

*يوم يَنْفَخُ فِي السَّوْرِ the Day the Trumpet will be blown;*

*(40:52)*

*يوم لا يَقُومُ الْعَالَمِينَ the Day when excuses will not profit the unjust;*

*(26:88)*

*يوم لا يَنْفَخُ مَالًا ولا يَتَبَنَّٰ on the Day when neither wealth nor children will avail;*

*(2:254)*

*a Day when there will*
be no trading, no friendship, and no intercession; *(30:43) يَوْمَ لَا يُمَهَّمُ هُمْ عَلَى الْمَرَّةِ أَوْلَىٰ the Day which cannot be averted; *(51:13) يَوْمَ يُؤْتُونَهُمْ الْيَوْمُ الَّذِي فِيهِ يُصَلُّونَ their Day wherein they will be thunderstruck; *(52:45) يَوْمِ يُؤْتُونَهُمْ الْيَوْمُ 2 لَهُمْ al-yawm today, this day 3 battle, momentous event *(14:5) وَمَثَّلُوا الْيَوْمينَ مَثَلًا لللَّهِ and remind them of the hardships/battles [that were borne out/fought for] God; *(40:30) يَوْمَا الْأَحْزَابِ days in which punishment was inflicted upon the various peoples who rejected previous prophets [lit. the day of the parties, confederates]; *(8:41) يَوْمَ الْقُرْوَانِ [lit. the day when the two hosts met in battle], another term for 41 يوم القرآن (q.v.) يَوْمٌ الْقُرْوَانِ interpreted either as: the day when the Muslims and Quraysh fought their first battle at Badr (2 A.H./623 A.D.), or (3:155, 166) the day when the armies of Quraysh and its allies fought the Muslims in the battle of 'uhud (3 A.H./624 A.D.), the day of the battle of Badr (q.v.) [lit. the day of separation, sorting out, decision or the day when the true was distinguished from the false].

يومندُ yawma‘idhin [adverbial unit consisting of يوم yawm day + idh when + tanwīn of compensation indicating an elided part of the discourse (see ن -n) ‘on the day when [the previously mentioned event] has happened/will happen...’ (74:8-9) فَإِذَا تَنْفَرُ فِي النَّاقِوْنَ فَذَلِكъ يومندُ يوم عمِير when the trumpet is sounded: that [the day when the trumpet is sounded] will be a Day of anguish.

يونس Yūnus [proper name, occurring four times in the Qur’an] the Prophet Jonah (cf. Jon. III); *(37:131) وَإِنْ يُونُسَ لَمَّن الْمُرْسَلِينَ surely, Jonah too was one of the messengers. Jonah is mentioned five times in the Qur’an (in one instance he is referred to as dhā‘l-nūn (q.v.), while at a second juncture the term sāḥib ’al-ḥūt ‘the man of the whale’ is used. The Qur’an describes how Jonah, dismayed by his people’s failure to heed his guidance, fled on board an overloaded ship. When the ship encountered a storm, lots were cast for who should be thrown overboard: this fate fell upon Jonah, whereupon a great fish swallowed him (37:139–47). The
Qur’an states that had it not been for the fact that he was ‘of those who glorified God’, he would have remained in the whale’s belly ‘until the Day when all are raised’ (cf. 68:48–50). As for the people of Jonah, the Qur’an relates that they ‘believed’ and were spared the wrath of God (10:99); *Yūnūs* name of Sura 10, Meccan Sura, so-named because of the reference in 10:98 to the people of ‘Jonah’.
BIBLIOGRAPHY

I. ARABIC SOURCES

ابن الأثباري، كمال الدين أبو البركات، البيان في غريب أعراب القرآن، تحقيق ط. عبد الحميد ط. ومصطفى السقا، القاهرة، الهيئة المصرية العامة للتأليف والنشر، دار الكتب العربي 1969.

ابن الجزيري، محمد بن محمد بن علي بن يوسف، النشر في القراءات العشر، تحقيق علي محمد الضياع، بيروت، دار الكتب العلميّة ب. ت.

ابن الجوزيّة، شمس الدين محمد بن أبي بكر، التبيان في أقسام القرآن، مكتبة الرياض الحديثة، ب. ت.

ابن خالويه، عبد الله الحسين بن أحمد، مختصر في القراءات الشاذة من كتاب البديع لأبî عزّ الدين ابن السلام السلميّ الديشي الشافعي، مجاز القرآن، تحقيق مصطفى محمد حسين الذهبي، لندن، مؤسسة الفرقان 1999.

ابن كثير، أبو الدفأ اسماعيل، تفسير القرآن العظيم، القاهرة، عيسي البابي الحلبي ب. ت.

ابن مطور، محمد بن مكرم بن علي بن أحمد الأنصاريّ الأفريقيّ ثم المصري جمال الدين أبو الفضل، لسان العرب المحيط، أعاد بناءه على الحرف الأول من الكلمة يوسف خياط، بيروت، دار لسان العرب، ب. ت.

ابن هشام، أبو محمد عبد الله جمال الدين بن يوسف بن أحمد بن عبد الله بن هشام الأنصاري المصري، شذور الذهب في معرفة كلام العرب، تحقيق محمد محبي الدين عبد الحميد، القاهرة، مكتبة التجارة الكبرى ب. ت.

اسبعد الله، مغني اللبب عن كتاب الأعراب، تحقيق محمد محيي الدين عبد الحميد، القاهرة، مطبعة محمد علي صبيح ب. ت.

أبو حيان الأندلسي، أثير الدين محمد بن يوسف، تفسير البحر المحيط، تحقيق عادل أحمد عبد الموجود وعلي محمد موضي، بيروت، دار الكتب العلمية 1993.

الأزهري، الشيخ خالد، العوامل المائة النحوية (شرح عوامل عبد القاهرة)، تحقيق البدراوي زهران، القاهرة، دار المعارف 1983.

الأشموني، أحمد بن محمد بن عبد الكريم، منار الهدى في بيان الوقف والابتدا، القاهرة،

الألمانيون، نور الدين علي محمود بن عيسى، شرح الألمانيون على ألفية ابن مالك الوسيم، منهج السلاك إلى ألفية ابن مالك، تحقيق محمد محيى الدين عبد الحميد، القاهرة، المكتبة التجارية الكبرى، ب. ت.

الألوسي، شهاب الدين السيد محمود، روح المعاني في تفسير القرآن العظيم والسبع المثنائي، تحقيق محمود شكري الألوسي، بروت، دار أحياء التراث العربي، ب. ت.

البضاؤي، ناصر الدين أبي سعيد عبد الله بن عمر بن محمد الشيرازي، بروت، دار الكتب العلمية 1988.

الجرجاني، أبو بكر عبد القاهر بن عبد الرحمن بن محمد، دلال الأعجاز، تتوفر على تصحيحه والتعميق عليه محمد عبده و محمد رشيد رضا و محمد محمود الشقفيالي وأحمد المراغي، تعميق وشرح محمد عبد المنعم خفاف، مكتبة القاهرة 1969.

الشمراني، عبد الرحمن، الجواهر الحسان في تفسير القرآن، تحقيق أبو محمد الغماري، بروت، دار الكتب العلمية 1988.

الخصص، أبو بكر أحمد بن علي الرازي، أحكام القرآن، تحقيق عبد السلام شاهين، بروت، دار الكتب العلمية 1994.

الخطيب، عبد الطيف، معجم القراءات، دمشق، دار سعد الدين 2000.

الذهبي، محمد حسين، التفسير والمفصولون، القاهرة، دار أحياء التراث العربي 1976.

الرازي، أبو هاثم أحمد بن حمدان، الزينة في الألفاظ الإسلامية، تحقيق حسين الهمداني، القاهرة 1956.

الرازي، فخر الدين محمد بن عمر بن الحسين بن علي الحرمي البكري الشافعي، التفسير الكبير أو مفاتيح الغيب، بروت، دار الكتب العلمية 2000.

الرعاب الأصفهاني، معجم مفردات ألفاظ القرآن، تحقيق نديم مرعشلي، بروت، دار الفكر للطباعة والتوزيع 1972.

الزجاج، أبو إسحاق إبراهيم بن السري بن سهل، معاني القرآن وأعرابه، تحقيق عبد الجليل عبده شلبي، القاهرة، الهيئة العامة لشئون المطبوعة الأميرية 1974.

الزركشي، بدر الدين محمد بن عبد الله، البهبان في علوم القرآن، تحقيق محمد أبو الفضل إبراهيم، القاهرة، دار أحياء الكتب العربية 1957.

الزمخشري، أبو القاسم جار الله محمود بن عمر، أساس البلاغة، تحقيق، بروت، دار صادر 1979.

كشاف عن حقائق التنزيل وعبوين الألفاظ في وجه التأويل، بروت، دار المعرفة للطباعة والتشرب، ب. ت.

السمين الحليبي، أحمد بن يوسف بن عبد الدائم، عدة الحقائق في تفسير أشرف الألفاظ، تحقيق
محمد باسل عيون السود، بيروت، دار الكتب العلمية 1996.

السيوطي، جلال الدين عبد الرحمن، الإتقان في علوم القرآن، تحقيق محمد سالم هاشم، بيروت، دار الكتب العلمية، ب. ت. العربي 1984.

__________، الأشياء والنظائر في النحو، تحقيق فايز ترحبي، بيروت، دار الكتاب المصطفي البابي الحبلي 1924.

لاب النقل في أسباب النزول، على هامش تفسير القرآن العظيم، القاهرة، المزهر في علوم اللغة، القاهرة، محمد علي صبيح، ب. ت.

لصاوي، أحمد بن محمد، حاشية الصاوي على تفسير الجلالين، تحقيق محمد عبد السلام شاهين، بيروت، دار الكتب العلمية 2000.

الضيائي، حاشية الصبان على شرح الأشموني، القاهرة، مطبعة مصطفى محمد، ب. ت.

الضيائي، عبد الرزاق بن همام، تفسير عبد الرزاق، تحقيق محمود محمد عبده، بيروت، دار الكتب العلمية 2000.

الطبري، أبو جعفر محمد بن جرير، جامع البيان في تأويل القرآن، بيروت، دار الكتب العلمية 1999.

الغزالي، أبو حامد، المقصود الأنسى في شرح معاني أسماء الله الحسنى، تحقيقนำมา عبد الوهاب الجابي، ليماوس، الجلفان 1987.

الفراء، أبو زكريا يحي بن زياد، معاني القرآن، تحقيق أحمد علي النجار، القاهرة، الدار المصرية للتأليف والترجمة والنشر، ب. ت.

الفيروزي، مجد الدين محمد بن يعقوب، بصائر ذوي التمييز في لطائف الكتاب العزيز، تحقيق محمد علي النجار، القاهرة، وزارة الأوقاف، المجلس الأعلى للشئون الإسلامية، لجنة أحياءتراث الإسلام 1996.

القاضي، هارون بن موسى، الوجوه والنظائر في القرآن الكريم، تحقيق حاتم صالح الضمام، بغداد، وزارة الثقافة 1988.

القرطيسي، أبو عبد الله محمد بن أحمد الأنصاري، الجامع لأحكام القرآن، تحقيق سالم المصطفي البابي، بيروت، دار الكتاب العلمية 2000.

النحاس، أبو جعفر محمد بن محمد، إعراب القرآن، تحقيق زهير غازي زاهد، بغداد، وزارة الأوقاف، مطبعة العالى، 1977–1980.

الندي، عبد الله عباس، قاموس ألفاظ القرآن الكريم، عربي–إنجليزي، شيكاغو، مؤسسة أقرأ الثقافية العالمية 1981.

النسباوي، نظام الدين الحسن بن محمد بن حسين الفقيه، تفسير غرائب القرآن ورغائب القرآن، ضبط زكريا عنيران، بيروت، دار الكتب العلمية 1996.
II. ENGLISH SOURCES


Asad, Muhammad, The Message of the Qur’an, Translated and
BIBLIOGRAPHY

Explained, Dar al-Andalus, 1980.


Izutsu, T., The Structure of the Ethical Terms in the Koran: A Study in Semantics, Keio University, 1959.

Lane, Edward William, An Arabic-English Lexicon, William and Norgate, 1867.


McAuliffe, Jane D., Encyclopaedia of the Qur’an, Brill, 2001–6.

Penrice, John, Dictionary and Glossary of the Kor-an, Curzon Press, 1971 (1st edn 1873).


Sale, George, The Koran: Translated into English from the Original Arabic, Frederick Warne, 1927 (1st edn 1734).

