| Surah # | Ayah # | V.I. Page # | Arabic Citation | English Translation and Relevant Comments For the Idiom Involved<br>Usage in Poetry (Arabic) and Translation<br>*Translation of the meaning of the ayah* | Usage in Verse |
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| 2 | 7 | 106 | خَتَمَ ( خ ت م) as a verb with a preposition ( عَلَىٰ )<br>خَتَمَ عَلَيْهِ | To seal something off<br><br>خَتَمَ عَلَيْهِ makes refence to God's sunnah ("law") of rendering those persisting in disbelief incapable of receiving guidance<br><br>*God has sealed off their hearts and their ears [so that they cannot receive guidance]* | |
| 2 | 15 | 243 | عَمِهَ ( ع م ه) as a verb<br>عَمِهَ | To wander about [in a state of misguidance]<br><br>2:15 is given here, rather than with 6:110; 7:186; 10:11; 15:72; 23:75; 67:21; 2:15; 7:202, because the prepositional phrase (فِيْ طُغْيانِهِمْ) goes not with عَمِهَ, but with يَمُدُّهُمْ (see 2:15; 7:202) | |
| 2 | 15 | 328 | مَدَّ ( م د د) as a verb with an object and the preposition فِيْ, إلى, لِ<br>مَدَّهُ فِيْ غَيِّهِ | To cause somebody to become further misguided<br><br>*And He lets them grow in their rebelliousness* | |
| 2 | 16 | 189 | اِشْتَرَىٰ ( ش ر ي ) as verb with an object and a preposition (بِ)<br>اِشْتَراهُ بِكَذا | To choose one thing over/prefer one thing to another [lit: to give something away in exchange for another]<br><br>Islahi writes, with reference to 2:16: اِشْتَرَىٰ means 'to buy.' When a man buys something for a price, he prefers it to that which he calls its price. From this, the word comes to mean 'to accord preference.'"<br>فَما الرُّشْدُ فِيْ أَنْ تَشْتَرُوا بِنَعِيْمِكُمْ<br>بَبِيْساً وَ لا أَنْ تَشْرَبُوا الماءَ بِالضَّمِيْ<br>"For it is not a mark of wisdom to prefer wretchedness to peace and comfort, or drink water by shedding blood [for it]."<br>وَ قالَ لا اَشْتَرِيْ عاراً مَكْرُمَةٍ<br>فَاخْتارَ مَكْرُمَةَ الدُّنْيا عَلىٰ العارِيْ<br>"And he said, 'I shall not choose disgrace over honor.' And so he chose worldly honor/glory over disgrace."<br>See also 4:44.<br><br>*They are the ones who have chosen misguidance over guidance.* | |
| 2 | 17 | 131 | ذَهَبَ ( ذ ه ب) as a verb with a preposition (بِ) | To take something away; Deprive [somebody] of something | |

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| | | | ذَهَبَ بِهِ | *God took away their light* | |
| 2 | 19 | 80 | جَعَلَ ( ج ع ل) as a verb with an object and a preposition ( فِي)<br>جَعَلَهُ فِيْهِ<br>جَعَلَ أَصَابِعَهُ فِيْ أُذُنَيْهِ | To stuff one's fingers into one's ears [so as to avoid hearing something] | |
| 2 | 19 | 102 | أَحَاطَ ( ح و ط) as a verb with a preposition (بِ)<br>أَحَاطَ بِهِ | To encircle/surround somebody/something, cutting off its means of escape<br><br>And God has the disbelievers surrounded/hemmed in | |
| 2 | 20 | 110 | خَطِفَ ( خ ط ف) as a verb with an object<br>خَطِفَ البَرْقُ بَصَرَهُ | (Of lightning) to dazzle somebody's eyes, have a blinding effect on somebody | |
| 2 | 20 | 132 | ذَهَبَ ( ذ ه ب) as a verb with a preposition (بِ)<br>ذَهَبَ بِهِ | To take something away; Deprive [somebody] of something<br><br>*And God, had He intended, would have deprived them of their ears and their eyes* | |
| 2 | 20 | 227 | أَظْلَمَ ( ظ ل م ) as a verb with a preposition (عَلىٰ)<br>أَظْلَمَ عَلَيْهِ | (Of darkness) to envelope somebody | |
| 2 | 23 | 123 | دَعَا ( د ع و) as a verb with an object<br>دَعَاهُ | To call somebody for help | |
| 2 | 26 | 152 | أَرَادَ ( ر و د) as a verb and an object<br>أَرَادَهُ | To imply/drive at something<br><br>*What does God mean by citing this parable?* | |
| 2 | 26 | 207 | ضَرَبَ ( ض ر ب ) as a verb with an object<br>ضَرَبَ مَثَلاً | To cite an example/parable, strike a similitude<br><br>Many of the verses in this category contain the preposition لِ (e.g. 14:45: وَ يَضْرِبُ اللَّهُ الأَمْثَالَ لِلنَّاسِ ), but the prepositional phrase is not essential to the idiom, and so has been discounted for purposes of categorization | |

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| 2 | 27 | 279 | قَطَعَ ( ق ط ع) as a verb with an object<br>قَطَعَ الرَّحِمَ | To break the ties of kinship<br><br>Two idioms underlie this verse: قَطَعَ رَحِمَهُ, "to cut off one's ties with/break with one's kinsmen/relatives" (see note to 13:21; 2:27; 13:25). The verse thus means: they sever relations with their kinsmen whereas God has commanded that these relations be strengthened.<br>See also 47:22.<br><br>*And they sever what God has commanded to be joined [ = they break the ties of kinship]* | |
| 2 | 27 | 362 | وَصَلَ (و ص ل) as a verb with an object<br>وَصَلَ | Translation? | |
| 2 | 29 | 179 | اِسْتَوىٰ (س و ي) as a verb with a preposition ( إلى )<br>اِسْتَوى إِلَيْهِ | To turn toward something, direct one's attention to something.<br><br>اِسْتَوى إِلَيْهِ carries the meaning: to turn one's attention to something without allowing any interference or interruption - the image coming from an arrow that flies straight to its target. The preposition إلى suggests the تَضْمين of some words like تَوَجَّهَ. | |
| 2 | 30 | 169 | سَفَكَ (س ف ك) as a verb with an object<br>سَفَكَ الدَّمَ | To shed blood<br><br>See also 2:134 | |
| 2 | 35 | 271 | قَرِبَ ( ق ر ب) as a verb with an object<br>لا تَقْرَبْهُ | "Do not approach it," denotes prohibition. In the Qur'an it is used in a variety of situations which may be divided into two broad categories.<br><br>Here, the meaning is that the specified thing must not be approached, or the specified act done, because to do so would constitute a violation of a certain command.<br><br>*And do not approach this tree [in order to eat of its fruit]* | |
| 2 | 37 | 67 | تَابَ ( ت و ب) as a verb with a preposition (عَلَىٰ)<br>تَابَ اللهُ عَلَيْهِ | (Of God) to turn to somebody in mercy.<br><br>إِلَىٰ is the preposition تَابَ normally takes. When used with عَلَىٰ, the verb acquires the تَضْمِيْن meaning of رَحْمَة.<br><br>فَتَابَ عَلَيْهِ: فَرَجَعَ عَلَيْهِ بَالرَّحْمَةِ وَ القَبُولِ<br><br>تَابَ اللهُ عَلَيْهِ is also explained as رَجَعَ عَلَيْهِ بِفَضْلِهِ , "(of God) to turn to somebody in His | |

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| | | | | mercy." Although it would not be wrong to use تَابَ عَلَيْهِ with a human being as the subject of the verb (it is used, for example, تُوْبُوْا عَلَيْهِنَّ in explaining 4:34), the expression is, perhaps, properly used with God as the subject, and so it has been used in the Quran throughout – with one exception, 3:128, where Muhammad (SAW) is the subject. But this is not a true exception, for the verse says that Muhammad may *not* arrogate God's power to forgive or punish. | |
| 2 | 41 | 189 | اِشْتَرٰى ( ش ر ي ) as verb with an object and a preposition (بِ)<br>اِشْتَرَاهُ بِكَذا | To receive something [ = price/benefit/gain] in exchange for something<br><br>*And do not accept a small price for my verses [ = do not distort/misrepresent My verses for the sake of petty worldly gains]* | |
| 2 | 41 | 199 | صَدَّقَ ( ص د ق ) as verb with an object<br>صَدَّقَ الأَمْرَ | To actualize/materialize/fulfill something<br><br>Abu l-Ghul at-Tuhawi (in reference to 3:81):<br>فَدَتْ نَفْسِيْ وَ ما مَلَكَتْ يَمِيْنِيْ<br>فَوارِسَ صَدَّقُوْا فِيْهِمْ ظُنُوْنِيْ<br>"I would give my life and all my wealth for the horsemen who proved my opinion of them to be correct." | Active participle |
| 2 | 42 | 312 | لَبَسَ (ل ب س) as a verb with an object and preposition<br>لَبَسَ الشَّيءَ بِالشَّيْءِ | To mix one thing up with another<br><br>*And do not mix truth up with falsehood.* | |
| 2 | 54 | 67 | تَابَ ( ت و ب) as a verb with a preposition (عَلَىٰ)<br>تَابَ اللهُ عَلَيْهِ | (Of God) to turn to somebody in mercy.<br><br>إِلَىٰ is the preposition تَابَ normally takes. When used with عَلَىٰ, the verb acquires the تَضْمِيْن meaning of رَحْمَة.<br>فَتَابَ عَلَيْهِ: فَرَجَعَ عَلَيْهِ بَالرَّحْمَةِ وَ القَبُولِ<br>تَابَ اللهُ عَلَيْهِ is also explained as رَجَعَ عَلَيْهِ بِفَضْلِهِ , "(of God) to turn to somebody in His mercy." Although it would not be wrong to use تَابَ عَلَيْهِ with a human being as the subject of the verb (it is used, for example, تُوْبُوْا عَلَيْهِنَّ in explaining 4:34), the expression is, perhaps, properly used with God as the subject, and so it has been used in the Quran throughout – with one exception, 3:128, where Muhammad (SAW) is the subject. But this is not a true exception, for the verse says that Muhammad may *not* arrogate God's power to forgive or punish. | |
| 2 | 61 | 62 | بَاءَ ( ب و ء) as a verb with a preposition ( بِ ) | To incur something; End up with something | |

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| | | | بَاءَ بِهِ | بَاءَ فُلَانٌ بِفُلَانٍ means: to deserve death for having killed somebody<br><br>*And they ended up earning the wrath of God* | |
| 2 | 61 | 161 | سَأَلَ (س ء ل) as a verb with an object<br><br>سَأَلَهُ | To ask for something, request/demand something<br><br>إِنْ تَسْأَلُوا الحَقَّ نُعْطِ الحَقَّ سائِلَهُ<br>"If you demand your right [and no more], then we shall give to the person who demands it what rightfully belongs to him."<br><br>*And you shall have what you have asked for* | Object understood |
| 2 | 61 | 209 | ضَرَبَ ( ض ر ب ) as a verb with an object and preposition ( عَلى )<br><br>ضَرَبَ لَهُ عَلَيْهُ الظِّلَّةَ / المَسْكَنَةَ | (of God) to impose disgrace/humiliation on somebody<br><br>The image is that of pitching a tent – i.e. of covering someone over with shame or disgrace. تَهَفَتْهُمُ الذِّلَّةُ التِحَافَ الخَيْمَةِ بِمَنْ ضُرِبَتْ عَلَيْهِ or one of splattering a wall with sticky mud – shame and disgrace having been made to "stick" to a person. | Passive |
| 2 | 63 | 35 | أَخَذَ as a verb with an object<br><br>أَخَذَهُ | To adhere to something<br><br>بِقُوَّةٍ , which follows the verb in this verse, is simply adverbial (= "firmly") and not part of the idiom<br><br>*See 7:145* | |
| 2 | 63 | 36 | أَخَذَ as a verb with an object<br><br>أَخَذَهُ<br><br>أَخَذَ مِيثَاقَهُ | To take a firm commitment from somebody; Make a covenant with somebody | |
| 2 | 70 | 181 | تَشابَهَ ( ش ب ه ) as verb with a preposition (عَلى)<br><br>تَشابَهَ عَلَيْهِ الشَّيْآنِ | To be unable to distinguish between two things on account of their similarity to each other<br><br>*The cows look quite the same to us* | |
| 2 | 71 | 73 | أَثَارَ ( ث و ر ) as a verb with an object<br><br>أَثَارَ الأَرْضَ | To till the land<br><br>*She [cow] does not till the land* | |
| 2 | 74 | 274 | قَسا (ق س و) as a verb<br><br>قَسا قَلْبُهُ | (Of somebody's heart) to become hard<br><br>حَجَر قاسٍ, "hard rock"; هُوَ أَقْسىٰ مِنَ الصَّخْرِ, "He is tougher than a rock"; أَرْض قاسِيَة, "barren land." | |

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| | | | | See also 3:159. | |
| 2 | 75 | 88 | حَرَّفَ ( ح ر ف) as a verb with an object<br>حَرَّفَ الكَلِمَةَ | To distort/misrepresent a word/statement<br>حَرَف is “edge, brink, border”; تَحْرِيف الكَلَام thus means: to put a word, as it were, on a borderline so that it can go either way, that is, have two meanings<br>وَ تَحْرِفُ الكَلَامِ أَنِ تَجْعَلَهُ عَلَىٰ حَرْفٍ مِنَ الإِحْتِمَالِ يُمْكِنُ حَمْلُهُ عَلَىٰ الوَجْهَيْنِ<br>*See 5:41* | |
| 2 | 76 | 255 | فَتَحَ (ف ت ح ) as a verb with an object and a preposition (عَلَىٰ)<br>فَتَحَهُ عَلَيْهِ | To disclose/reveal something to somebody<br>فَتَحَ اللهُ علي فُلانٍ: عَلَّمَهُ وَ عَرَفَهُ<br>*Would you apprise them of what God has disclosed to you [object understood]* | |
| 2 | 79 | 189 | اِشْتَرَىٰ ( ش ر ي ) as verb with an object and a preposition (بِ)<br>اِشْتَرَاهُ بِكَذا | To receive something [ = price/benefit/gain] in exchange for something | |
| 2 | 79 | 302 | كَسَبَ (ك س ب) as a verb with an object<br>كَسَبَهُ | To do something, perform a deed/an action<br>كَسَبَ in the sense of “to earn [wealth, etc.]” occurs only in a few verses: in 2:267 (not listed); probably in 2:79 – but not to the figurative meaning; and possibly in 31:34 and 45:10.<br>A number of verses, in which ما is used and the verb has no stated object (e.g. 2:225), may be categorized as a simple verb construction if the ما is taken to be مَصْدَرِيَّة rather than as a relative pronoun. | Object understood |
| 2 | 80 | 288 | قالَ ( ق و ل) as a verb with an object and a preposition (عَلَىٰ)<br>قالَهُ عَلَيْهِ | To attribute something to somebody falsely<br>Jabir ibn Ralan:<br>لا عَمْرُكَ ما أَخْزا إِذا ما نَسَبَتَنِيْ<br>إِذا لَمْ تَقُلْ بُطْلاً عَلَيَّ وَ لا مَيْنا<br>“By your life, I am not ashamed when you mention my ancestors, as long as you do not attribute to me things that are false and wrong.”<br>See also 69:44.<br>*Or are you attributing false things to God, things you have no knowledge of?* | |
| 2 | 80 | 333 | مَسَّ (م س س) as a verb with an object | *Fire is not going to touch us [= we shall not be punished in the fire of hell] except for a* | |

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| | | | مَسَّهُ | *certain number of [= a few] days.* | |
| 2 | 81 | 103 | أَحَاطَ ( ح و ط) as a verb with a preposition (بِ)<br>أَحَاطَ بِهِ الشَّيْءُ | (Of something) to dominate somebody completely<br>*And [he] who becomes steeped in sin* | |
| 2 | 81 | 301 | كَسَبَ (ك س ب) as a verb with an object<br>كَسَبَهُ | To do something, perform a deed/an action<br>كَسَبَ in the sense of "to earn [wealth, etc.]" occurs only in a few verses: in 2:267 (not listed); probably in 2:79 – but not to the figurative meaning; and possibly in 31:34 and 45:10.<br>A number of verses, in which ما is used and the verb has no stated object (e.g. 2:225), may be categorized as a simple verb construction if the ما is taken to be مَصْدَرِيَّة rather than as a relative pronoun.<br>*Whoever commits an evil act* | |
| 2 | 83 | 36 | أَخَذَ as a verb with an object<br>أَخَذَهُ<br>أَخَذَ مِيثَاقَهُ | To take a firm commitment from somebody; Make a covenant with somebody | |
| 2 | 84 | 36 | أَخَذَ as a verb with an object<br>أَخَذَهُ<br>أَخَذَ مِيثَاقَهُ | To take a firm commitment from somebody; Make a covenant with somebody | |
| 2 | 84 | 169 | سَفَكَ (س ف ك) as a verb with an object<br>سَفَكَ الدَّمَ | To shed blood<br>See also 2:134 | |
| 2 | 85 | 229 | تَظاهَرَ ( ظ ه ر ) as a verb with a preposition (عَلىٰ)<br>تَظاهَرُوا عَلَيْهِ | (Of people) to make common cause against somebody, team up against somebody | |
| 2 | 86 | 189 | اِشْتَرىٰ ( ش ر ي ) as verb with an object and a preposition (بِ) | To choose one thing over/prefer one thing to another [lit: to give something away in exchange for another] | |

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| | | | اِشْتَراهُ بِكَذا | Islahi writes, with reference to 2:16: اِشْتَرىٰ means 'to buy.' When a man buys something for a price, he prefers it to that which he calls its price. From this, the word comes to mean 'to accord preference.'"<br>فَما الرُّشْدُ فِيْ أَنْ تَشْتَرُوْا بِنَعِيْمِكُمْ<br>بَبِيْساً وَ لا أَنْ تَشْرَبُوْا الماءَ بِالضَّمِيْ<br>"For it is not a mark of wisdom to prefer wretchedness to peace and comfort, or drink water by shedding blood [for it]."<br>وَ قالَ لا اَشْتَرِيْ عاراً مَكْرُمَةٍ<br>فَاخْتارَ مَكْرُمَةَ الدُّنْيا عَلىٰ العارِيْ<br>"And he said, 'I shall not choose disgrace over honor.' And so he chose worldly honor/glory over disgrace."<br>See also 4:44. | |
| 2 | 87 | 284 | قَفّا ( ق ف و) as a verb with a preposition (بِ)<br>قَفّابِهِ | To send somebody in the wake [of somebody]<br>قَفَّيْتُ بِهِ عَلىٰ أَثَرِهِ, "I sent/dispatched him in the wake of that person."<br>*And We sent, after him [Moses], many prophets* | |
| 2 | 89 | 199 | صَدَّقَ ( ص د ق ) as verb with an object<br>صَدَّقَ الأَمْرَ | To actualize/materialize/fulfill something<br>Abu l-Ghul at-Tuhawi (in reference to 3:81):<br>فَدَتْ نَفْسِيْ وَ ما مَلَكَتْ يَمِيْنِيْ<br>فَوارِسَ صَدَّقُوْا فِيْهِمْ ظُنُوْنِيْ<br>"I would give my life and all my wealth for the horsemen who proved my opinion of them to be correct."<br>*A book which…fulfills that which they have [ = promises/ predictions contained in the earlier scriptures]* | |
| 2 | 90 | 62 | بَاءَ ( ب و ء) as a verb with a preposition ( بِ )<br>بَاءَ بِهِ | To incur something; End up with something<br>بَاءَ فُلَانٌ بِفُلَانٍ means: to deserve death for having killed somebody<br>*See 5:29* | |
| 2 | 91 | 199 | صَدَّقَ ( ص د ق ) as verb with an object<br>صَدَّقَ الأَمْرَ | To actualize/materialize/fulfill something<br>Abu l-Ghul at-Tuhawi (in reference to 3:81):<br>فَدَتْ نَفْسِيْ وَ ما مَلَكَتْ يَمِيْنِيْ | Active participle |

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| | | | | فَوارِسَ صَدَّقُوا فِيهِمْ ظُنُونِيْ<br>"I would give my life and all my wealth for the horsemen who proved my opinion of them to be correct." | |
| 2 | 93 | 35 | أَخَذَ as a verb with an object<br>أَخَذَهُ | To adhere to something<br><br>بِقُوَّةٍ , which follows the verb in this verse, is simply adverbial (= "firmly") and not part of the idiom<br><br>*See 7:145* | |
| 2 | 93 | 36 | أَخَذَ as a verb with an object<br>أَخَذَهُ<br>أَخَذَ مِيثَاقَهُ | To take a firm commitment from somebody; Make a covenant with somebody | |
| 2 | 93 | 174 | سَمِعَ (س م ع) as a verb<br>سَمِعَ | سَمِعْنا و أَطَعْنى is an expression of submission, and سَمِعْنا و عَصَيْنى, a parody of it, an expression of defiance.<br><br>*We hear, but we disobey*. | |
| 2 | 93 | 186 | أَشْرَبَ ( ش ر ب ) as verb with an object<br>أَشْرَبَ | أُشْرِبَ فُلانٌ حُبَّ فُلانٍ, "to be dearly in love with somebody". شَرِبَ ما أُلْقِيَ عَلَيْهِ, "He absorbed [ = comprehended] what he was presented with."<br><br>*And their hearts were filled with [ love of] the calf* | |
| 2 | 93 | 237 | عصىٰ ( ع ص ى) as a verb with a preposition<br>عَصىٰ | To hold fast to the rope [ = abide by the covenant] of God<br><br>See 2:93; 4:46 | |
| 2 | 95 | 268 | قَدَّمَ (ق د م ) as a verb with an object<br>قَدَّمَهُ | To do preform an act/a deed<br><br>جَزَيْنا سَلامانَ ابن مُفْرِجَ قَرْضَها<br>بِمَا قَدَّمَتْ ايدِهِموا و اَزَلَّتي<br>"We paid back to Salāmān ibn Mufrij what we had owed him [=We punished him] - [and this was] in return for the wrong they had committed."<br><br>فَعَطى اللذي يُعْطي الذليلَ ولَمْ يَكُن | |

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| | | | | لهُ سَعْيُ صِدقٍ قَدَّمَتْهُ اكابِرُة<br>"And so he gives what a weak person would [= he surrenders], failing to make the kind of determined effort which his distinguished ancestors made."<br><br>فَمَنْ يَسْعَ أو يَرْكَب جَناحي نَعامَتٍ<br>لِيُدرِكَ ما قَدَّمَتْ بِالأمسِ يُسبَقي<br>"Anyone who tries - even if he were to ride the wings of an ostrich [ = were to try extremely hard] - to accomplish what you accomplished yesterday [= in the past] will be thwarted."<br><br>*On account of the actions they have performed* | |
| 2 | 97 | 199 | صَدَّقَ ( ص د ق ) as verb with an object<br>صَدَّقَ الأَمْرَ | To actualize/materialize/fulfill something<br><br>Abu l-Ghul at-Tuhawi (in reference to 3:81):<br>فَدَتْ نَفْسِيْ وَما مَلَكَتْ يَمِيْنِيْ<br>فَوارِسَ صَدَّقُوا فِيهِمْ ظُنُوْنِيْ<br>"I would give my life and all my wealth for the horsemen who proved my opinion of them to be correct." | Active participle |
| 2 | 100 | 342 | نَبَذَ (ن ب ذ) as a verb with an object<br>نَبَذَهُ | To reject/repudiate/spurn something<br><br>نَبَذَ الْمِيْثَاقَ, to break a pledge/pact/covenant | |
| 2 | 101 | 199 | صَدَّقَ ( ص د ق ) as verb with an object<br>صَدَّقَ الأَمْرَ | To actualize/materialize/fulfill something<br><br>Abu l-Ghul at-Tuhawi (in reference to 3:81):<br>فَدَتْ نَفْسِيْ وَما مَلَكَتْ يَمِيْنِيْ<br>فَوارِسَ صَدَّقُوا فِيهِمْ ظُنُوْنِيْ<br>"I would give my life and all my wealth for the horsemen who proved my opinion of them to be correct." | Active participle |
| 2 | 101 | 342 | نَبَذَ (ن ب ذ) as a verb with an object and the preposition وَرَاءَ<br>نَبَذَ الشَّيْءَ وَرَاءَ ظَهْرِهِ | To throw/fling something behind one's back [= completely disregard/repudiate/reject something]<br><br>نَبَذَ أَمْرِيْ وَرَاءَ ظَهْرِهِ, "He disregarded my command/suggestion/advice."<br><br>*A certain group of people from among those who had been given the Book tossed the Book of God behind their backs.* | |
| 2 | 102 | 188 | شَرىٰ ( ش ر ي ) as verb with an object and a preposition (بِ) | Abu Dhu'ayb: | |

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| | | | شَراهُ بِكَذا | فَإِنْ تَزْعُمِيْنِيْ كُنْتُ أَجْهَلُ فِيْكُمُوْا<br>فَإِنِّيْ شَرَيْتُ الحِلْمَ بَعْدَكِ بِالجَهْلِيْ<br>"If you think that I have acted crazily in your love, then [you are quite right, for] after you [left], I gave up my serenity in return for craziness."<br>Bashamah an-Nahshali:<br>إِنّابَنِيْ نَهْشَلٍ لا نَدَّعِيْ لِأَبٍ<br>عَنْهُ وَلا هُوَ بِالأَبْناءِ يَشْرِيْنا<br>"Sons of Nahshal that we are, we do not call anyone other than him our father; neither would he have any others for his sons [lit: neither would he give us up in return for any other sons]."<br><br>*What a bad thing it is they gave away their souls for!* | |
| 2 | 102 | 188 | اِشْتَرٰى ( ش ر ي ) as verb with an object<br>اِشْتَراهُ | To adopt/practice something<br><br>*And they knew very well that a person who adopted or practiced it[art of magic] would have no share[ = reward] in the hereafter.* | |
| 2 | 104 | 148 | رَاعَى ( ر ع ي ) as a verb with an object<br>رَاعَى | Literally: "Make an allowance for us, be kind to us!" أَرْعِنِي / رَاعِنِي سَمْعَكَ "Listen to me/lend me your ear!". The Quran prohibited the use of the رَاعِنَا suggesting أُنْظُرْنَا instead because certain opponents of Islam, in addressing the Prophet, deliberately mispronounced it, making it رَاعِينَا ("Our shepherd), a term of reproach. Compare with the Quranic prohibition of the use of the expression, اِسْمَعْ غَيْرَ مُسْمَعٍ .<br><br>*We beg your pardon!* | |
| 2 | 104 | 348 | نَظَرَ (ن ظ ر) as a verb with an object<br>نَظَرَهُ | To pay attention to somebody, make an allowance for somebody<br><br>رَاعِنَ is properly used by a person when he has either not understood what the speaker has said or wishes the speaker to repeat the statement because it contains wisdom or has some merit.أُنْظُرْنِي , "Pay attention/listen to me."<br><br>*We beg your pardon!* | |
| 2 | 109 | 144 | رَدَّ (ر د د) as a verb with an object and a حال<br>رَدَّ المُؤْمِنَ كَافِرًا | To turn a believer into a disbeliever; Convert a believer back to disbelief<br><br>In this verse, كَافِر may also be regarded as the second object, with رَدَّ taken to mean صَيَّرَ. | |
| 2 | 110 | 269 | قَدَّمَ (ق د م) as a verb an object and a preposition ( ل )<br>قَدَّمَ الشَّيْءَ لَهُ | To lay something up for somebody, send something in advance for somebody<br><br>*And any good actions you send in advance for yourselves [= any good actions you perform for the next life]* | |

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| 2 | 112 | 173 | أَسْلَمَ (س ل م) as a verb with an object and a preposition (ل)<br>أَسْلَمَ وَجْهَهُ للهِ | To bow before God in true submission<br><br>أَسْلَمَ وَجْهَهُ إلى اللهِ and أَسْلَمَ وَجْهَهُ للهِ both mean literally: to surrender one's face to God. Islāhi's remarks: "The face is the most prestigious part of the human body. 'To surrender one's face,' therefore, is to surrender all of one's being."<br><br>مَنْ أَسْلَمَ وَجْهَهُ لله: مَنْ أَخْلَصَ نَفْسَهُ لِلهِ لا يُشْرِكُ بِهِ غَيْرَهُ<br><br>Explaining the difference between أَسْلَمَ لَهُ and أَسْلَمَ إِلَيهِ, Islāhi' says: The former implies turning to someone in true submission, whereas the latter implies turning to someone in submission, whether this submission is true and sincere or not. وَجْهَهُ أَسْلَمَ in 31:22 is following by the proviso, وَهُوَ مُحْسِنٌ, which, according to Islāhi gives to it the sense of "to turn to somebody in true submission." In other words أَسْلَمَ لَهُ = أَسْلَمَ إِلَيهِ + اَحْسَنَ. The difference stated by Islāhi between أَسْلَمَ وَجْهَهُ إلى اللهِ and أَسْلَمَ وَجْهَهُ للهِ may also be expressed by saying that أَسْلَمَ وَجْهَهُ إلى اللهِ contains the تَضمين of أَصْغى or تَوَجَّهَ, and أَسْلَمَ وَجْهَهُ للهِ that of أَذْعَنَ or أَخْلَصَ. There is a problem, however: 2:112 and 4:125 have أَسْلَمَ لَهُ and هُوَ مُحْسِنٌ both. The answer may be that وَهُوَ مُحْسِنٌ in these verses only restates one of the componential meanings of أَسْلَمَ لَهُ. | |
| 2 | 114 | 169 | سَعى (س ع ي)as a verb with a preposition (في)<br>سَعَى فِيهِ | To make an earnest attempt to do something, give one’s diligent attention to [doing] something<br><br>*And [he] who strives to destroy them [places of worship]* | |
| 2 | 114 | 308 | كان (ك و ن) as a verb with a predicate<br>ما كَانَ لَهُ أَنْ يَفْعَلَ كَذا | It is religiously/morally reprehensible for one/forbidden to one to do so | |
| 2 | 124 | 67 | أَتَمَّ ( ت م م ) as a verb with an object<br>أَتَمَّهُ | To fulfill something; Carry something out<br><br>*And he [Abraham] carried them [God’s injunctions] out* | |
| 2 | 125 | 240 | عَكَفَ ( ع ك ف ) as a verb<br>عَكَفَ | To be in a state of اِعْتِكافٌ<br><br>اِعْتِكاف is to stay in the mosque for a certain period of time, devoting oneself to worship | Active participle |
| 2 | 127 | 148 | رَفَعَ ( ر ف ع ) as a verb with an object | To lay the foundations of a house | |

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| | | | رَفَعَ قَوَاعِدَ البَيْتِ | البَيْت in the verse is the “House of God,” i.e. the Ka’bah | |
| 2 | 128 | 67 | تَابَ (ت و ب ) as a verb with a preposition (عَلَىٰ)<br>تَابَ اللهُ عَلَيْهِ | (Of God) to turn to somebody in mercy.<br><br>إِلَىٰ is the preposition تَابَ normally takes. When used with عَلَىٰ, the verb acquires the تَضْمِيْن meaning of رَحْمَة.<br><br>فَتَابَ عَلَيْهِ: فَرَجَعَ عَلَيْهِ بَالرَّحْمَةِ وَ القَبُولِ<br><br>تَابَ اللهُ عَلَيْهِ is also explained as رَجَعَ عَلَيْهِ بِفَضْلِهِ , “(of God) to turn to somebody in His mercy.” Although it would not be wrong to use تَابَ عَلَيْهِ with a human being as the subject of the verb (it is used, for example, تُوبُوا عَلَيْهِنَّ in explaining 4:34), the expression is, perhaps, properly used with God as the subject, and so it has been used in the Quran throughout – with one exception, 3:128, where Muhammad (SAW) is the subject. But this is not a true exception, for the verse says that Muhammad may *not* arrogate God’s power to forgive or punish. | |
| 2 | 130 | 170 | سَفِهَ (س ف ه) as a verb with an object<br>سَفِهَ نَفْسَهُ | To make a fool of oneself.<br><br>سَفِهَ us usually used intransitively, but sometimes (as in this verse) transitively | |
| 2 | 134 | 301 | كَسَبَ (ك س ب) as a verb with an object<br>كَسَبَهُ | To do something, perform a deed/an action<br><br>كَسَبَ in the sense of “to earn [wealth, etc.]” occurs only in a few verses: in 2:267 (not listed); probably in 2:79 – but not to the figurative meaning; and possibly in 31:34 and 45:10.<br>A number of verses, in which ما is used and the verb has no stated object (e.g. 2:225), may be categorized as a simple verb construction if the ما is taken to be مَصْدَرِيَّة rather than as a relative pronoun.<br><br>*They shall have [ = shall be recompensed for] what they did, and you shall have what you did* | Object understood in both |
| 2 | 136 | 258 | فَرَّقَ ( ف ر ق) as a verb with an object with a preposition ( بَيْنَ )<br>فَرَّقَ بَيْنَهُمْ | To draw distinctions between people, but people in different categories, accord preference to some people over others<br><br>*We do not make any distinctions between any of them [=we believe in all prophets]* | |
| 2 | 137 | 306 | كَفَى (ك ف ي) as a verb with two objects | To suffice somebody against/in respect of somebody/something<br><br>*God will suffice you against them* | |

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| | | | كَفَاهُ إِيَّاهُ | | |
| 2 | 141 | 301 | كَسَبَ (ك س ب) as a verb with an object<br>كَسَبَهُ | To do something, perform a deed/an action<br><br>كَسَبَ in the sense of "to earn [wealth, etc.]" occurs only in a few verses: in 2:267 (not listed); probably in 2:79 – but not to the figurative meaning; and possibly in 31:34 and 45:10.<br>A number of verses, in which ما is used and the verb has no stated object (e.g. 2:225), may be categorized as a simple verb construction if the ما is taken to be مَصْدَرِيَّة rather than as a relative pronoun.<br><br>*They shall have [ = shall be recompensed for] what they did, and you shall have what you did* | Object understood in both |
| 2 | 143 | 76 | جَعَلَ ( ج ع ل) as a verb with object<br>جَعَلَهُ | To sanction/commission something<br><br>جَعَلَ in this verse has the sense of شَعَرَ<br><br>And Our only purpose in decreeing the qiblah you had adopted was to find out… | |
| 2 | 143 | 192 | شَهِدَ ( ش ه د ) as verb with a preposition (عَلىٰ)<br>شَهِدَعَلَيْهَ | To serve as a witness to somebody [ = convey the divine message to somebody]<br><br>*So that you serve as witnesses unto mankind, and the Prophet serves as a witness unto you.* | |
| 2 | 143 | 214 | أَضَاعَ ( ض ع ي ) as a verb with an object<br>أَضَاعَ لَهُ إِيْمَانَهُ | (Of God) to render somebody's faith unworthy of reward<br><br>أَمَرْتُكُم أَمْرِي بِمُنْعَرَجِ اللِّوَا<br>لا أَمْرَ لِلْمَعْصِيِّ إِلَّا مُضَيَّعاً<br><br>"I had already given you my advice at Mun'araj Al-Liwa. But the one whose fate it is to be disobeyed has only one kind of advice – on that is disregarded [by people] | |
| 2 | 143 | 241 | عَلِمَ ( ع ل م) as a verb with an object and a preposition (مِنْ)<br>عَلِمَ الشَّيْءَ مِنْ الشَّيْءِ | To know one thing from another<br><br>The preposition مِنْ suggests the تَضْمِيْنْ of مَيَّزَ.<br><br>*Only in order that We may tell the one who follows the Messenger from the one who goes back on his heels* | |
| 2 | 144 | 286 | تَقَلَّبَ ( ق ل ب) as a verb with a preposition (فِيْ)<br>تَقَلَّبَ فِيْهِ | The use of فِيْ instead of the expected إِلىٰ is significant: it gives the kind of emphasis called وُغُوْل or تَوَغُّل. The Prophet turned his face *toward* the heaven so often that it became | |

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| | | | | appropriate to say that his face was *in* the heaven. Cf. Zamakhshari, who explains فِيْ السَّماءِ as: فِيْ جِهَةِ السَّماءِ.<br>قَدْ نَرىٰ, incidentally, is to be construed as قَدْ كُنّا نَرىٰ, the omission of كانَ before the imperfect being a familiar feature of Classical Arabic.<br><br>*We have been watching you turning your face continually toward the heaven* | |
| 2 | 146 | 235 | عَرَفَ ( ع ر ف) as a verb with an object<br><br>عَرَفَ | (Of a matter) to be referred/remitted to somebody<br><br>لا يَشْتَبِهُ عَلَيْهِمْ أَبْناءُهُمْ وَ أَبْناءُ غَيْرِهِمْ: كَما يَعْرِفُوْنَ أَبْناءَهُمْ. Zamakhshari (ibid.) and others prefer to take the object pronoun in يَعْرِفُوْنَهُ to refer to the Prophet; Islahi takes it to refer to the Qur'an. I have followed Islahi in translating the verse.<br>Cf. "to know something like the back of one's hand."<br><br>*They recognize it [Qur'an] just as they recognize their sons [ = recognize it fully]* | |
| 2 | 160 | 67 | تَابَ ( ت و ب) as a verb with a preposition ( عَلَىٰ)<br><br>تَابَ اللهُ عَلَيْهِ | (Of God) to turn to somebody in mercy.<br><br>إِلَىٰ is the preposition تَابَ normally takes. When used with عَلَىٰ, the verb acquires the تَضْمِيْن meaning of رَحْمَة.<br><br>فَتَابَ عَلَيْهِ: فَرَجَعَ عَلَيْهِ بَالرَّحْمَةِ وَ القَبُولِ<br><br>تَابَ اللهُ عَلَيْهِ is also explained as رَجَعَ عَلَيْهِ بِفَضْلِهِ , "(of God) to turn to somebody in His mercy." Although it would not be wrong to use تَابَ عَلَيْهِ with a human being as the subject of the verb (it is used, for example, تُوْبُوْا عَلَيْهِنَّ in explaining 4:34), the expression is, perhaps, properly used with God as the subject, and so it has been used in the Quran throughout – with one exception, 3:128, where Muhammad (SAW) is the subject. But this is not a true exception, for the verse says that Muhammad may *not* arrogate God's power to forgive or punish. | |
| 2 | 164 | 104 | أَحْيَا ( ح ي ي) as a verb with an object<br><br>أَحْيَاهُ<br><br>أَحْيَا اللهُ الأَرْضَ | To revive something; Recall/restore something to life<br>(Of God) to cause [arid/barren] land to produce vegetation | |
| 2 | 164 | 200 | صَرَّفَ ( ص ر ف ) as verb with an object | To cause winds to blow in different directions / forms/ ways<br><br>صَرَّفَ الكَلامَ, "to diversify one's speech/discourse"; تَصارِيْف الدَّهْر, "vicissitudes of | Masdar |

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| | | | صَرَّفَ الرِّياحَ | time/fortune."<br>See also 17:41. | |
| 2 | 164 | 339 | مَاتَ (م و ت) as a verb<br>مَاتَ | (Of the earth) to become arid/barren | |
| 2 | 166 | 281 | تَقَطَّعَ (ق ط ع) as a verb<br>تَقَطَّعَ | ...الوُسَلُ التى كانَتْ بَيْنَهُمْ مِنَ الاِتِّفاقِ عَلىٰ دِيْنٍ واحِدٍ وَ مِنَ الأَنْسابِ :الأَسْباب According to Islahi, the pronoun in refers to الذِيْنَ التُّبعُ in the verse. In other words, وَ تَقَطَّعَتْ = وَ تَقَطَّعَتْ بِهِمُ الأَسْبابُ أَسْبابُ التّابِعِيْنَ بِالمَتْبُوْعِيْنَ.<br>لَقَدْ سَرَّها ما غالَنِيْ وَ تَقَطَّعَتْ<br>لَرَوْعاتِهِ مِنِّيْ العُرا وَالوَسايِلُ<br>"She was pleased at what befell me, even though the terrible happening [ = patron's death] had cut off all my means and connections [ = means of support and relationships of love/friendship]."<br>بَلْ ما تَذَكَّرُ مِنْ نَوارَ وَ قَدْ نَعَتْ<br>وَ تَقَطَّعَتْ أَسْبابُها وَ رِمامُها<br>"What is there to remember [literally: what would you remember] of Nawar now that she has gone away and all of her bonds – strong and weak – are broken?" (رِمام ["old, that which is withering away"] stands for weak bonds; أَسْباب, by contrast, represents strong bonds. Nawar is the name of a woman, but is sometimes used as an عَلَم for women in general, meaning a chaste/modest woman; cf. the name Saduf, in the note at 17:83 and 41:51 [see also note at 3:154 and 59:3]).<br><br>*And the relations between them will be severed [ = they shall be of no avail to one another]* | |
| 2 | 168 | 66 | اِتَّبَعَ (ت ب ع) as a verb with an object<br>اِتَّبَعَ خُطَوَاتِ الشَّيْطَانِ | To follow in the footsteps of Satan | |
| 2 | 169 | 288 | قالَ (ق و ل) as a verb with an object and a preposition (عَلىٰ)<br>قالَهُ عَلَيْهِ | To attribute something to somebody falsely<br><br>Jabir ibn Ralan:<br>لا عَمْرُكَ ما أَخْزا إِذا ما نَسَبَتَنِيْ<br>إِذا لَمْ تَقُلْ بُطْلاً عَلَيَّ وَ لا مَيْنا<br>"By your life, I am not ashamed when you mention my ancestors, as long as you do not | |

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| | | | | attribute to me things that are false and wrong.”<br>See also 69:44. | |
| 2 | 170 | 316 | أَلَفَا ( ل ف و) as a verb with an object and the preposition عَلَى<br>أَلْفَاهُ عَلَى كَذَا | To find somebody practicing something<br><br>*We would rather follow what we have found our forefathers practicing* | |
| 2 | 173 | 211 | اِضْطَرَّ ( ض ر ر ) as a verb with an object<br>اُضْطُرَّ الرَّجُلُ | (Of a man) to be compelled [to do something] | |
| 2 | 173 | 357 | أَهَلَّ ( ه ل ل) as a verb with an object and the preposition ب and ل<br>أَهَلَّ | أَهَلَّ بِذِكْرِ اللهِ, “to pronounce/proclaim the name of God”; أَهَلَّ الْمُحْرِمُ بِالْحَجِّ وَ الْعُمْرَةِ, “(of a Hajj/Ummah pilgrim) to proclaim تَلْبِية [= لَبَّيْك أَللّٰهمَّا لَبَّيْك, “Here I am, O god, here I am”!] أَهَلَّ الْقَوْمُ الْهِلَال “(of people) to raise their voices upon sighting the new moon”; أَهَلَّ الصّبِيُّ “(of a child) to cry loudly.”<br><br>*[The animal] on which [at the time of slaughtering it] the name of someone other than God is taken.* | |
| 2 | 174 | 43 | أَكَلَ as a verb with an object and a preposition ( فِي )<br>أَكَلَ فِي بَطْنِهِ شَيْئًا | To stuff something into one’s belly | |
| 2 | 174 | 189 | اِشْتَرٰى ( ش ر ي ) as verb with an object and a preposition (بِ)<br>اِشْتَرَاهُ بِكَذا | To receive something [ = price/benefit/gain] in exchange for something | |
| 2 | 175 | 189 | اِشْتَرٰى ( ش ر ي ) as verb with an object and a preposition (بِ)<br>اِشْتَرَاهُ بِكَذا | To choose one thing over/prefer one thing to another [lit: to give something away in exchange for another]<br><br>Islahi writes, with reference to 2:16: اِشْتَرٰى means ‘to buy.’ When a man buys something for a price, he prefers it to that which he calls its price. From this, the word comes to mean ‘to accord preference.’”<br>فَما الرُّشْدُ فِيْ أَنْ تَشْتَرُوْا بِنَعِيْمِكُمْ<br>بَبِيْساً وَ لا أَنْ تَشْرَبُوْا الماءَ بِالضَّمِيْ<br>“For it is not a mark of wisdom to prefer wretchedness to peace and comfort, or drink water by shedding blood [for it].”<br>وَ قالَ لا اَشْتَرِيْ عاراً مَكْرُمَةٍ | |

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| | | | | فَاخْتارَ مَكْرُمَةَ الدُّنْيا عَلىٰ العارِيْ<br>"And he said, 'I shall not choose disgrace over honor.' And so he chose worldly honor/glory over disgrace."<br>See also 4:44.<br><br>*They are the ones who have chosen misguidance over guidance.* | |
| 2 | 175 | 197 | أَصْبَرَ ( ص ب ر ) as verb with an object and a preposition (عَلىٰ)<br><br>أَصْبَرَ | ما أَفْعَلَهُ is one of the two patterns of أَفْعال التَّعَجُّبْ.<br>Al-Muraqqish al-Asghar:<br>يا بْنَةَ عَجْلانَ ما أَصْبَرَانِيْ<br>عَلىٰ خُطُوْبٍ كَنَحْتٍ بِالقَدُوْم<br>"O daughter of 'Ajlan, how patient/preserving am I in the face of calamities that cut and hew like and adz!" Note the use of أَصْبَرُ (comparative adjective) in the following verse by Zufar ibn al-Harith al-Kilabi:<br>سَقَيْناهُمُوا كَأْساً سَقَوْنا بِمِثْلِها<br>وَلٰكِنَّهُمْ كانُوْا عَلىٰ المَوْتِ أَصْبَرا<br>"We served them a cup [ = cup of death], the like of which they had served us. They however, proved to be more patient in the face of death." The poet is not praising the enemy, but is saying, in an ironical tone, that his trive killed a greater number of the enemy tribe than the latter had been able to kill at an earlier time, and that, in going through this ordeal, the enemy tribe seemed to display a higher degree of perseverance – though (the poet is implying) the enemy in fact had no choice but to put up with their terrible fate. In his commentary on the verse, Marzuqi cites the opinion of some Qur'an exegetes that 2:175 has similar connotations (cf. the use of ما أَصْبَرَكَ عَلىٰ اللهِ in a report by Kisa'i)<br><br>*How unflinching they are in the face of fire!* | |
| 2 | 178 | 238 | عَفا (ع ف و) as a verb<br><br>فَمَنْ عُفِيَ لَهُ مِنْ أَخِيْهِ شَيْءٌ | If, then, a person is granted an exemption by his brother<br><br>Like a number of other verses, 2:178 has been categorized as + OBJ for technical reasons, for شَيْء is not the object of عَفا, عَفا الشَّيْءَ being unattested in Arabic. For an explanation of the use of شَيْء in the verse, see ibid. | |
| 2 | 180 | 95 | حَقَّ ( ح ق ق) as a verb with a preposition (عَلَىٰ )<br><br>حَقَّ عَلَيْهِ الأَمْرُ | (Of something) to be incumbent upon somebody to do<br><br>[This is] an obligation on the god-fearing | |
| 2 | 187 | 67 | تَابَ ( ت و ب) as a verb with a preposition ( عَلَىٰ) | (Of God) to turn to somebody in mercy.<br><br>إِلَىٰ is the preposition تَابَ normally takes. When used with عَلَىٰ, the verb acquires the | |

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| | | | تَابَ اللهُ عَلَيْهِ | تَضْمِيْن meaning of رَحْمَة.<br><br>فَتَابَ عَلَيْهِ: فَرَجَعَ عَلَيْهِ بَالرَّحْمَةِ وَ القَبُولِ<br><br>تَابَ اللهُ عَلَيْهِ is also explained as رَجَعَ عَلَيْهِ بِفَضْلِهِ , "(of God) to turn to somebody in His mercy." Although it would not be wrong to use تَابَ عَلَيْهِ with a human being as the subject of the verb (it is used, for example, تُوْبُوْا عَلَيْهِنَّ in explaining 4:34), the expression is, perhaps, properly used with God as the subject, and so it has been used in the Quran throughout – with one exception, 3:128, where Muhammad (SAW) is the subject. But this is not a true exception, for the verse says that Muhammad may *not* arrogate God's power to forgive or punish. | |
| 2 | 187 | 116 | (خ و ن) اِخْتَانَ as a verb with an object<br><br>اِخْتَانَ نَفْسَهُ | اِخْتَانَ نَفْسَهُ means "to break faith with oneself," but it has been used in the Quran in two slightly different senses (see also 4:107)<br><br>In this verse it means: to act against the dictates of one's conscience—the verse making reference to certain Muslims who had had sexual relations with their wives during Ramadan nights, though inwardly they felt that the act was out of keeping the sanctity of the month of fasting. Although the act was not forbidden, the mere fact that they had reservations about it warranted the comment that they had not been true to themselves.<br><br>*God is aware of the fact that you have not been keeping faith with your conscience* | |
| 2 | 187 | 148 | ( ر ف ث ) رَفَثَ as a verb with a preposition ( إِلَى )<br><br>رَفَثَ | أَفْضَى of تَضْمِيم<br><br>*To have sexual intercourse with your wives* | |
| 2 | 187 | 240 | (ع ك ف) عَكَفَ as a verb<br><br>عَكَفَ | To be in a state of اِعْتِكَافٌ<br><br>اِعْتِكَاف is to stay in the mosque for a certain period of time, devoting oneself to worship<br><br>*While you are in a state of اِعْتِكَافٌ in mosques* | |
| 2 | 187 | 271 | (ق ر ب) قَرِبَ as a verb with an object<br><br>لا تَقْرَبُهُ | "Do not approach it," denotes prohibition. In the Qur'an it is used in a variety of situations which may be divided into two broad categories.<br><br>Here, the meaning is that the specified thing must not be approached, or the specified act done, because to do so would constitute a violation of a certain command.<br><br>*These are the injunctions/prescriptions of God, so do not even come close to [violating] them* | |
| 2 | 188 | 42 | أَكَلَ as a verb with an object | To appropriate/usurp something; Take something over wrongfully<br><br>*And do not wrongfully appropriate one another's wealth/property…in order that you may wrongfully acquire part of people's wealth/property* | |

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| | | | أَكَلَهُ | | |
| 2 | 188 | 126 | أَدْلَىٰ (د ل و) as a verb with two prepositions (إِلَىٰ and بِ)<br><br>أَدْلَىٰ إِلَيْهِ بِمَالٍ | To use money to ingratiate oneself with somebody<br><br>أَدْلَىٰ الدَّلْوَ means "to lower/drop a bucket into well" in order to draw water. This verse thus signifies the "drawing" of benefit by using money as the "bucket." The idiom دَلَّىٰ فُلَانًا بِغُرُورٍ also arises from the expression أَدْلَىٰ الدَّلْوَ, and the idea is that a man throws a bait – "drops a bucket" – in order to trap somebody.<br><br>فَدَلَّاهُمُو فِي الغَيِّ حَتَّىٰ تَهَافَتُوا<br><br>And he [Abu Jahl] enticed them into error, until they perished | |
| 2 | 189 | 32 | أَتَىٰ as a verb with an object and a preposition (مِن)<br><br>أَتَىٰ الشَّيْءَ مِنْ بَابِهِ | To go about something in the right way<br><br>"To come to something by its door" is to come to something by using the entrance proper to it and not to use the "back door" to it, that is to say, to do something in the right and proper manner<br><br>And so come to your homes by their doors. "To come to something by its door" is to come to something by using the entrance proper to it and not to use the "back-door" to it, that is to say, to do something in the right and proper manner. It can be argued that the use in this particular verse does not constitute an idiom. While the presence of the literal meaning maybe granted, there is no reason to exclude the figurative meaning. In fact the verse can represent a combination of both meanings.<br><br>لِكَيْ يَعْلَمُ النَّاسُ أَنِّي امْرُؤٌ<br>أَتَيْتُ المَعِيْشَةَ مِن بَابِها<br>So that people might know that I am a man who has lived his life in a blameless manner.<br>مَتَى مَا أَتَيْتَ الأَمْرَ مِن غَيْرِ بَابِهَا<br>ضَلِلْتَ وَ إِنْ تَدْخُلْ مِنَ البَابِ تَهْتَدِي<br>If you approach a matter the wrong way, you will be lost, but if you approach it the right way, you will be guided in the right direction<br>There are a few variations in the idiom; among them:<br><br>أَتَى الأَمرَ مِن مَأْتَاهُ<br>أَتَى الأَمرَ مِن مَأْتَاتِهِ<br>It can be argued that the use in this particular verse does not constitute an idiom and that the verse has a simple, literal meaning, "And enter the houses by their doors." While the presence of the literal meaning may be granted, there is no reason to exclude the figurative meaning. In fact the verse may be said to represent a felicitous combination of the literal and figurative meanings. | |

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| 2 | 195 | 320 | أَلْقَى ( ل ق ي) as a verb with and object and the prepositions عَلى, بَيْنَ, فِيْ, إِلى<br>أَلْقَاهُ إِلَيْهِ | To consign something to somebody<br>I take وَلَا تُلْقُوا أَنْفُسَكُمْ بِي أَيْدِيكُمْ إِلى التَّهْلُكَتِ to be the complete construction, one of the possibilities suggested. On بِ أَيْدِيْكُمْ in the verse "The words بِ أَيْدِيْكُمْ paint the picture of a man who, standing on a height with his arms outstretched, is poised for a jump into a river or a cavern below. Similar expressions have been used by some Arab poets."<br>*And do not – with your own hands – consign yourselves to ruin* | |
| 2 | 202 | 302 | كَسَبَ (ك س ب) as a verb with an object<br>كَسَبَهُ | To do something, perform a deed/an action<br>كَسَبَ in the sense of "to earn [wealth, etc.]" occurs only in a few verses: in 2:267 (not listed); probably in 2:79 – but not to the figurative meaning; and possibly in 31:34 and 45:10.<br>A number of verses, in which ما is used and the verb has no stated object (e.g. 2:225), may be categorized as a simple verb construction if the ما is taken to be مَصْدَرِيَّة rather than as a relative pronoun. | Object understood |
| 2 | 203 | 91 | حَشَرَ ( ح ش ر ) as a verb with an object and a preposition ( إِلَىٰ )<br>حَشَرَهُمُ اللهُ إِلَيْهِ | (Of God) to assemble a group of people and take/drive them toward a certain place<br>تَضْمِيْن of some word like سَاقَ | Passive |
| 2 | 204 | 193 | أَشْهَدَ ( ش ه د ) as verb with an object and a preposition (عَلىٰ)<br>أَشْهَدَهُ عَلىٰ الأَمْرِ | To cite/invoke somebody as a witness to something<br>*And he cites God as a witness to what is in his heart* | |
| 2 | 205 | 356 | أَهْلَكَ ( ه ل ك) as a verb with an object<br>أَهْلَكَ | In most verses,أَهْلَكَ, used with God as subject and a person/people/place as object means "to destroy, wipe out", which is more comprehensive than "to kill", but includes the latter. In others the simple meaning, "to kill", may be intended, though with a hint of "destruction/annihilation." Verses carrying either of the two meanings are not listed.<br>أَهْلَكَ الْمَالَ means literally "to waste/destroy wealth." The phrase often connotes that a person spends or gives away his wealth freely, as if he were "throwing it away." لاَ يَرْتَجِي لِلْمَالِ يُهْلِكُهُ النُّجُوْمِ إِلَيْهِ كَ النَّحْسِ, "he does not fear [that he will become poor] on account of the wealth he gives way , the auspicious star to him being like the ominous star [= to him any time is the right time to give away wealth]." تَقُوْلُ اَلَا أَهْلَكْتَ مَالَكَ ضَلَّةً وَهَلْ ضَلَّةٌ أَنْ يُنْفِقَ الْمَال كَاسِبُة, " She said, 'Look, you have given away [so much] wealth, being in error.' But is it [really] an error that be spent by one who has earned it?". The use in the | |

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| | | | | Quran has more complex connotations. The speaker in 90.6 is an affluent but niggardly person, and he makes the remark upon being asked to spend for the sake of the poor and the needy. أَهْلَكَ thus suggests, first, that it is in all probability a small amount of wealth he spends, but that he thinks it is a large amount; and, second, that, deep down in his heart, he thinks that the wealth he has given away he might have given away in vain. Further, the use of the word أَهْلَكَ is ironical: from the viewpoint of the Day of Judgment, the wealth he has spent is in fact wasted.<br><br>*And in order that he might destroy crop and stock.* | |
| 2 | 206 | 38 | أَخَذَ as a verb with an object and a preposition (بِ)<br>أَخَذَهُ بِكَذَا | To motivate somebody to do something<br>أَخَذْتُهُ بِكَذَا<br>I Persuaded him to do such-and-such a thing<br><br>*A [false] sense of dignity confirms him in sin* | |
| 2 | 207 | 187 | شَرىٰ ( ش ر ي ) as verb with an object<br>شَرىٰ نَفْسَهُ | To use one's best efforts [lit: to sell one's soul/being]<br><br>Cf. باعَ نَفْسَهُ and بَذَلَ نَفْسَهُ<br><br>*And there are, among men, those who exert themselves to the utmost seeking the pleasure of God* | |
| 2 | 208 | 66 | اِتَّبَعَ ( ت ب ع) as a verb with an object<br>اِتَّبَعَ خُطَوَاتِ الشَّيْطَانِ | To follow in the footsteps of Satan | |
| 2 | 210 | 140 | رَجَعَ ( ر ج ع) as a verb with an object and a preposition ( إِلَىٰ)<br>يُرجَعُ الأَمرُ إِلَيْه | (Of a matter) to be presented before/referred to somebody for a verdict, be up to somebody to decide<br><br>*And it is to God that all matters are/are to be/shall be remitted* | |
| 2 | 210 | 276 | قَضىٰ ( ق ض ي) as a verb with an object<br>قَضىٰ الأَمْرَ | The ordinary meaning is "to decide a matter," and this meaning is found in several verses (e.g. 2:117). But in this verse the expression – in the form: قُدِيَ الأَمْرُ – acquires an idiomatic force: the matter is clinched, it is all over, that is the end of it<br><br>See also 6:58; 11:110; 41:45; 42:14, 21. | |
| 2 | 214 | 155 | زَلْزَلَ( ز ل ز ل) as a verb with an object<br>زَلْزَلَ اللهُ النّاسَ | (Of God) to shake people up [through hardships/calamities]<br><br>*And they were shaken up* | Passive |

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| 2 | 217 | 144 | اِرْتَدَّ (ر د د) as a verb with a preposition ( عَنْ)<br>اِرْتَدَّ عَنْ دِيْنِهِ | To abandon one's religion; Apostatize | |
| 2 | 220 | 241 | عَلِمَ ( ع ل م) as a verb with an object and a preposition (مِنْ)<br>عَلِمَ الشَّيْءَ مِنْ الشَّيْءِ | To know one thing from another<br><br>The preposition مِنْ suggests the تَضْمِيْنْ of مَيَّزَ.<br><br>*And God knows he corrupter from the reformer* | |
| 2 | 222 | 30 | أَتَى as a verb with an object<br>أَتَاهُ<br>أتى المرأةَ | To have sexual intercourse with somebody<br>To have sexual intercourse with a woman | |
| 2 | 222 | 271 | قَرِبَ ( ق ر ب) as a verb with an object<br>لا تَقْرَبْهُ | "Do not approach it," denotes prohibition. In the Qur'an it is used in a variety of situations which may be divided into two broad categories.<br><br>Here, the meaning is that the specified thing must not be approached, or the specified act done, because to do so would constitute a violation of a certain command.<br><br>*And do not approach them [ = do not have sexual intercourse with women]* | |
| 2 | 223 | 30 | أَتَى as a verb with an object<br>أَتَاهُ<br>أَتَىٰ حَرْثَهُ | To have sexual intercourse with somebody<br>A wife is likened to a field, and the expression أَتَىٰ حَرْثَهُ therefore means: to have sexual intercourse with one's wife<br><br>*Go in to your fields in the manner you like* | |
| 2 | 223 | 269 | قَدَّمَ (ق د م) as a verb with a preposition ( ل )<br>قَدَّمَ لَهُ | To provide for somebody/something<br><br>قَدِّمُ لانْفُسِكُم carries two meanings simultaneously: (1) Play your part in perpetuating the human race, ensuring yourselves a place in history; (2) furnish yourselves with good deeds for the hereafter.<br><br>*And provide for yourselves* | |
| 2 | 224 | 78 | جَعَلَ ( ج ع ل) as a verb with two objects<br>جَعَلَ اللهُ عُرْضَةً لِيَمِيْنِهِ | To use God's name to swear improper/needless oaths [literally: to make God the target of one's oath]<br><br>عُرْضَة is explained as حَاجِز ("shield") | |

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| 2 | 225 | 301 | كَسَبَ (ك س ب) as a verb with an object<br>كَسَبَهُ | To do something, perform a deed/an action<br><br>كَسَبَ in the sense of "to earn [wealth, etc.]" occurs only in a few verses: in 2:267 (not listed); probably in 2:79 – but not to the figurative meaning; and possibly in 31:34 and 45:10.<br>A number of verses, in which ما is used and the verb has no stated object (e.g. 2:225), may be categorized as a simple verb construction if the ما is taken to be مَصْدَرِيَّة rather than as a relative pronoun.<br><br>*He will, however, call you to account for what your hearts have perpetrated [ = for oaths taken solemnly/oaths that have issued from the "heart"]* | Object understood |
| 2 | 225 | 315 | لَغَا (ل غ و) as a verb with the preposition فِي<br>لَغاَ فِي قَوْلِهِ | To say something without really meaning it<br><br>God will not call you to account for the oaths you have sworn thoughtlessly | |
| 2 | 226 | 44 | آلا (أ ل ي) as a verb with a preposition ( مِن )<br>آلَا مِن امْرَأَتِهِ | To swear to have no sexual relations with one's wife<br><br>??? Tadhmeen | |
| 2 | 228 | 137 | تَرَبَّصَ (ر ب ص) as a verb with a preposition ( بِ )<br>تَرَبَّصَتِ المَرْأَةُ بِنَفْسِهَا | (Of a woman, after divorce or after the death of her husband) to observe the waiting period [before remarrying] | |
| 2 | 228 | 142 | رَدَّ (ر د د) as a verb with an object<br>رَدَّهُ<br>رَدَّ المَرْأَةَ | To take one's wife back [after a revocable divorce] | |
| 2 | 229 | 234 | تَعَدَّ (ع د و) as a verb with an object<br>تَعَدَّ حُدُوْدَ اللهِ | To overstep the limits prescribed by God<br><br>See also 2:229 | |
| 2 | 229 | 234 | اِعْتَدا (ع د و) as a verb with an object<br>اِعْتَدا حُدُوْدَ اللهِ | To overstep the limits prescribed by God<br><br>See also 2:229; 4:14; 65:1 | |
| 2 | 230 | 140 | تَرَاجَعَ (ر ج ع) as a verb | (Of a man and a woman) to remarry after having been divorced | |

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| | | | تَرَاجَعَ الرَّجُلُ وَ المَرْأَةُ | | |
| 2 | 231 | 59 | بَلَغَ ( ب ل غ) as a verb with an object<br>بَلَغَ الأَجَلَ | To complete a given period of time<br><br>In this ayah, it is the waiting period (stated in 2:228) that a divorced woman has to observe before remarrying. | |
| 2 | 232 | 59 | بَلَغَ ( ب ل غ) as a verb with an object<br>بَلَغَ الأَجَلَ | To complete a given period of time<br><br>In this ayah, it is the waiting period (stated in 2:228) that a divorced woman has to observe before remarrying. | |
| 2 | 234 | 59 | بَلَغَ ( ب ل غ) as a verb with an object<br>بَلَغَ الأَجَلَ | To complete a given period of time<br><br>In this ayah, it is the waiting period that a widow has to observe (before remarrying?) | |
| 2 | 234 | 137 | تَرَبَّصَ ( ر ب ص) as a verb with a preposition ( بِ )<br>تَرَبَّصَتِ المَرْأَةُ بِنَفْسِهَا | (Of a woman, after divorce or after the death of her husband) to observe the waiting period [before remarrying] | |
| 2 | 235 | 59 | بَلَغَ ( ب ل غ) as a verb with an object<br>بَلَغَ الأَجَلَ | To complete a given period of time<br><br>*Until the prescribed period is completed* | |
| 2 | 235 | 129 | ذَكَرَ ( ذ ك ر) as a verb with an object<br>ذَكَرَ المَرأَةَ | To propose to a woman | |
| 2 | 236 | 95 | حَقَّ ( ح ق ق) as a verb with a preposition (عَلَىٰ )<br>حَقَّ عَلَيْهِ الأَمْرُ | (Of something) to be incumbent upon somebody to do<br><br>وَجَبَ of تَضْمِيْن<br>حَقًّا عَلَيْهِ = حَقَّ ذٰلِكَ عَلَيْهِ حَقًّا<br><br>*See 30:47* | Masdar |
| 2 | 236 | 333 | مَسَّ (م س س) as a verb with an object<br>مَسَّ الْمَرْأَةَ | To have sexual intercourse with a woman [lit: to touch a woman] | |
| 2 | 237 | 238 | عَفا ( ع ف و) as a verb | To give up/forego [e.g. one's right] | |

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| | | | عَفا | | |
| 2 | 237 | 333 | مَسَّ (م س س) as a verb with an object<br>مَسَّ الْمَرْأَةَ | To have sexual intercourse with a woman [lit: to touch a woman] | |
| 2 | 241 | 95 | حَقَّ ( ح ق ق) as a verb with a preposition (عَلَىٰ )<br>حَقَّ عَلَيْهِ الأَمْرُ | (Of something) to be incumbent upon somebody to do<br><br>[This is] an obligation on the god-fearing | |
| 2 | 245 | 51 | بَسَطَ ( ب س ط) as a verb<br>وَ اللهُ يَقْبِضُ وَ يَبْسُطُ | (The expression may be interpreted in several different ways)<br><br>*It is God who withholds [sustenance] and gives [it] generously* | |
| 2 | 245 | 265 | قَبَضَ (ق ب ض) as a verb<br>قَبَضَ | To limit/withhold [something] | |
| 2 | 245 | 273 | أَقْرَضَ ( ق ر ض) as a verb with 2 objects<br>أَقْرَضَ اللهُ قَرْضاً | To spend money in the way of God [literally: to give God a loan]<br><br>All these verses of giving God a "good loan" (قَرْضاً حَسَناً), i.e. a loan that is given willingly and generously.<br>قَرْضاً in these verses may be interpreted either as an object (قَرْضٌ = مُقْرَضٌ) or as a substantive (اسْم مَصْدَر) substituting for إِقْراض, the regular مَصْدَر which would have served as مَفْعُوْل مُطْلَق. The word حَسَناً in the verses can also be explained in more than one way. | |
| 2 | 250 | 69 | ثَبَّتَ ( ث ب ت) as a verb with an object<br>ثَبَّتَهُ | To cause/enable somebody to stand firm/hold his ground; Establish something firmly<br><br>The difference between ثَبَّتَ فُؤَادَهُ (11:120) and ثَبَّتَ قَدَمَهُ (2:250; 3:147; 8:11; 47:7) seems to be this: the former refers to courage as a state of mind ( وَ مَعْنَىٰ تَثْبِيْتِ فُؤَادِهِ زِيَادَةُ يَقِيْنِهِ وَ مَا فِيْهِ طُمَئْنِيْنَةُ قَلْبِهِ ), the latter, to courage as displayed in conduct ( هَبْ لَنَا مَا نَثْبُتُ بِهِ فِيْ مَدَاحِضِ الحَرْب.<br><br>وَاللهُ أَعْطَانِي المَوَدَّتَ مِنْهُمُو<br>وَ ثَبَّتَ سَاقِي بَعْدَ مَا كِدْتُ أَعْثُرُو<br><br>It is God Who has filled me with love and affection for them, and enabled me to stand firm after I was about to stumble | |

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| | | | | *And enable us to stand firm* | |
| 2 | 250 | 258 | أَفْرَغَ ( ف ر غ ) as a verb with an object and a preposition (عَلَىٰ)<br>أَفْرَغَ عَلَيْهِ الشَّيءَ | To give something to somebody in abundant measure<br><br>فَرَغَ عَلَيْهِ الماءَ, "to pour water on somebody/something"; أَفْرَغَ الماءَ,"to pour water."<br><br>*Our Lord, give us the power of endurance in great measure* | |
| 2 | 251 | 124 | دَفَعَ ( د ف ع ) as a verb with an object and a preposition (بِ)<br>دَفَعَ الشَّيْءَ بِالشَّيْءِ | To counteract/eliminate one thing by means of another<br><br>*And were it not for the fact that God keeps purging one people by means of another* | |
| 2 | 255 | 35 | أَخَذَ as a verb with an object<br>أَخَذَهُ | To affect/overcome somebody<br><br>إِنَّمَا النَّوْمُ عِشَاءً طَفَلًا<br>سِنَةٌ تَأْخُذُهَا مِثْلُ السُّكْرِ<br>Her sleep at night, when the sun sets, is just like a drowsiness that overcomes her like inebriation.<br><br>*Neither drowsiness nor sleep overtakes Him* | |
| 2 | 255 | 103 | أَحَاطَ ( ح و ط ) as a verb with a preposition (بِ)<br>أَحَاطَ بِهِ | To have full knowledge of something<br><br>*And they do not possess even a little of the knowledge that He possesses—except what he may wish/allow* | |
| 2 | 256 | 335 | اِسْتَمْسَكَ (م س ك) as a verb with the preposition ب<br>اِسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَ | To be on safe/sure ground [lit : to grip a firm handle] | |
| 2 | 259 | 104 | أَحْيَا ( ح ي ي ) as a verb with an object<br>أَحْيَاهُ<br>أَحْيَا الْقَرْيَةَ | To revive something; Recall/restore something to life<br>To bring a town [that has been destroyed] back to life | |
| 2 | 259 | 117 | خَوَىٰ ( خ و ي ) as a verb with a preposition (عَلَىٰ)<br>خَوَىٰ | When old buildings collapse, their roofs, minarets, etc. are usually the first to fall, followed by the walls. Thus the picture drawn in the verses is that of walls having fallen down upon the roofs, the latter having fallen already.<br><br>*And it [garden] had fallen in on its trellises* | |

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| 2 | 259 | 340 | مَاتَ (م و ت) as a verb<br>مَاتَ | (of a town) to be destroyed. | |
| 2 | 260 | 205 | صَارَ ( ص و ر ) as a verb with a preposition ( إِلَى )<br>صَارَ الشَّيْئُ إِلَى نَفْسِهِ | To draw something toward oneself<br><br>صَارَ عُنُقَهُ إِلَيْهِ "to turn one's neck toward somebody/something"; صَارَ وَجْهَهُ إِلَيَّ "He turned his face toward me"; صُرْتُ الغُصْنَ لِأَجْتَنِيَ الثَّمَرَ "I drew the branch toward me in order to pick the fruit."<br><br>أَ دَامَتْ عَلى ما بَيْنَنَا مِنْ مَوَدَّةٍ<br>أُمَيْمَةُ أَمْ صَارَتْ لِقَوْلِ المُخَبِّبِ<br>"Is Umaymah still true to the love that once existed between us, or has she followed/heeded the insinuations of some wicked person [who has tried to alienate her from me]?"<br><br>*And attach them [birds] to yourself* | |
| 2 | 264 | 302 | كَسَبَ (ك س ب) as a verb with an object<br>كَسَبَهُ | To do something, perform a deed/an action<br><br>كَسَبَ in the sense of "to earn [wealth, etc.]" occurs only in a few verses: in 2:267 (not listed); probably in 2:79 – but not to the figurative meaning; and possibly in 31:34 and 45:10.<br>A number of verses, in which ما is used and the verb has no stated object (e.g. 2:225), may be categorized as a simple verb construction if the ما is taken to be مَصْدَرِيَّة rather than as a relative pronoun. | Object understood |
| 2 | 265 | 33 | آتَى as a verb with an object<br>آتَاهُ<br>آتَتِ الشَّجَرَةُ / الجَنَّةُ أُكُلَهَا | To grow/produce/yield something<br>(Of a tree/garden) to yield the expected produce<br>آتَتِ النَّخْلَةُ<br>(Of a date-palm) to yield fruit<br>نَخْلٌ ذُو إِتَاءٍ<br>A date-palm that yields much fruit<br>لَبَنٌ ذُو إِتَاءٍ<br>Milk rich in butter<br><br>The مُضَاف إِلَيْه – a pronoun with جَنَّة and شَجَرَة as its antecedents – gives the sense of *expected* produce – literally: *its* produce | |
| 2 | 265 | 69 | ثَبَّتَ ( ث ب ت ) as a verb with an object | To cause/enable somebody to stand firm/hold his ground; Establish something firmly | |

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| | | | تَثَبُّتَهُ | The phrase مِنْ أَنْفُسِهِمْ is here construed as an object<br><br>*And in order to strengthen their own selves* | |
| 2 | 267 | 251 | اغمد ( غ م د) as a verb with an preposition (فِي)<br><br>أَغْمَدَ فِيهِ | To have reservations about something, balk at something [literally: to close one's eyes to something.]<br><br>أَغْمَدَعَيْنَيْهِ "To close one's eyes." One close's one's eyes to something when one dislikes it, considers it unworthy, or for some reason wants to disregard it. أَغْمَدَ فِي السِّلْعَةِ means: to seek to beat down the price of a thing or demand a greater quantity of it in view of its poor quality.<br><br>أو سَكَتُّمْ عَنَّا فَكُنَّا كَمَنْ أَغْمَدَ عَيْناً فِي جَفْنِها أَقْذاءُ<br>"Or, if you stop talking about [=criticizing] us, we shall become like one who closes his eyes, there being motes in his eyes [+ we shall overlook the excesses you have committed]."<br><br>*When you yourself would not accept it with a good grace [lit: would not take it except if you were to close your eyes – i.e. reluctantly]* | |
| 2 | 267 | 373 | تَيَمَّمَ (ي م م) as a verb with an object<br><br>تَيَمَّمَهُ | To intend to do something<br><br>*Do not think of spending [in the way of God] that which is valueless* | |
| 2 | 271 | 49 | أَبْدَا ( ب د و) as a verb with an object<br><br>أَبْدَا الصَّدَقَةَ | To give charity openly/publicly | |
| 2 | 271 | 112 | أَخْفَىٰ ( خ ف ي) as a verb with an object<br><br>أَخْفَىٰ الصَّدَقَةَ | To give charity on the quiet | |
| 2 | 272 | 56 | اِبْتَغَىٰ ( ب غ ي) as a verb with an object<br><br>اِبْتَغَىٰ وَجْهَ اللهِ | To seek the pleasure [literally: face] of God | Masdar |
| 2 | 272 | 120 | تَدَارَأَ ( د ر أ) as a verb with a preposition (فِي) | The image in the verse is that of a charge or accusation being pushed back and forth between two or more parties<br><br>*Then you indulged in recriminations with regard to it* | |

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| 2 | 272 | 366 | وَفَّى (و ف ي) as a verb with an object and a preposition [إِلَى]<br><br>وَفَّ إِلَيْهِ الشَّيْئَ | To give something to somebody in its entirety<br><br>*And whatever of your wealth you spend, it shall be repaid to you in full* | |
| 2 | 273 | 161 | سَأَلَ (س ء ل) as a verb with an object<br><br>سَأَلَهُ | To beg/ask [alms, etc.] of somebody<br><br>مَنْ أسألَ الناسَ يَحْرِموهُ<br>و سائلُ اللهِ لا يَخيبوا<br>"One who begs of people will be denied [what he begged for] by them; but one who begs of God will not be disappointed."<br><br>On the word إلحاف, see note to 340 IV: Cites same ayah<br><br>*They do not beg of people importunately* | |
| 2 | 273 | 209 | ضَرَبَ ( ض ر ب ) as a verb with a preposition ( فِي )<br><br>ضَرَبَ فِي الأَرْضِ | To travel/move about in the land<br><br>*[Those] who are unable to travel/move about in the land* | |
| 2 | 273 | 313 | أَلْحَفَ ( ل ح ف) as a verb<br><br>أَلْحَفَ السَّائِلُ | (of a beggar) to pester [somebody] for alms<br><br>لِحَاف is anything one uses to wrap oneself in, e.g. a blanket or quilt. أَلْحَفَ السَّائِلُ gives the picture of a beggar who wraps himself around another person and would not let him go until he has given alms. (" to stick like a leech") | |
| 2 | 275 | 42 | أَكَلَ as a verb with an object<br><br>أَكَلَهُ<br><br>أَكَلَ الرِبَا | To receive usury/interest | |
| 2 | 275 | 105 | تَخَبَّطَ ( خ ب ط) as a verb with an object and a preposition ( مِن )<br><br>تَخَبَّطَهُ الشَّيْطَانُ مِنَ المَسِّ | To be touched by the devil and, as a result, go berserk<br><br>خَبَطَ الشَّجَرَةَ means, "to beat down leaves from a tree with a club." خَبَطَ/ تَخَبَّطَ البَعِيرُ بِيَدِهِ الأَرْضَ is said of a camel that goes about stamping the ground with its forelegs. خَبَطَ thus comes to mean "to strike out at random." خَبَطَ اللَّيْلَ is "to walk at night without knowing | |

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| | | | | where one is headed," and خَبَطَ خَبْطَ عَشْوَاءَ is "to do something in a clueless manner," that is, like a she-camel that cannot see well in the dark and is wandering around at night.<br>رَأَيْتُ المَنَايَا خَبْطَ عَشْوَاءَ مَنْ تُصِبْ<br>تُمِتْهُ وَ مَنْ يُخْطِئْ يُعَمَّرْ فَيَهْرَمِي<br>I have seen death [literally: deaths] striking out at random: the one it lays its hands on it puts to death, and the one it misses lives on to become a decrepit old man.<br>One who has been "touched" by the devil is, therefore, like the one who stomps about like a blind she-camel. | |
| 2 | 275 | 172 | سَلَفَ(ف ل س) as a verb<br>ما سَلَفَ | That which is in the past, that which once was<br>*Then that which is in the past [= the usury he received in the past] is his [= he shall not be called to accounts for it]* | |
| 2 | 275 | 244 | عادَ( ع و د) as a verb<br>عادَ | To revert [to one's ways] resume/restart [something]<br>وَ إِنْ تَعُوْدُوا لِمُحارَبَتِهِ نَعُدْ لِنُصْرَتِهِ عَلَيْكُمْ. Cf. Mu'awiyah ibn Malik: وَ إِذا تَعُوْدُ نَعُوْدُوْا, "And if it [our tribe] does it again [ = burdens us with something], we shall do it again, too [ = we shall again be willing to bear the burden.]" | |
| 2 | 275 | 332 | مَسَّ (م س س) as a verb<br>مَسَّ | | |
| 2 | 281 | 302 | كَسَبَ (ك س ب) as a verb with an object<br>كَسَبَهُ | To do something, perform a deed/an action<br>كَسَبَ in the sense of "to earn [wealth, etc.]" occurs only in a few verses: in 2:267 (not listed); probably in 2:79 – but not to the figurative meaning; and possibly in 31:34 and 45:10.<br>A number of verses, in which ما is used and the verb has no stated object (e.g. 2:225), may be categorized as a simple verb construction if the ما is taken to be مَصْدَرِيَّة rather than as a relative pronoun. | Object understood |
| 2 | 281 | 366 | وَفَّى (و ف ي) as a verb with two objects<br>وَفَّهُ اللهُ أَعْمالَهُ | (of God) to give somebody in full [the reward of] his actions | Passive |

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| 2 | 282 | 127 | أَدَارَ ( د و ر) as a verb with an object and a preposition ( بَيْنَ )<br>أَدَارُوا الشَّيْءَ بَيْنَهُم | (Of people) to complete something [e.g. a deal] between themselves [on the spot] [literally: to move something in a complete circle]<br>وَمَعْنَىٰ إِدَارَتِهَا بَيْنَهُم : تَعَاطِهِمْ إِيَّاهَا يَدًا بِيَدٍ<br>*Unless it be merchandise on hand that you turn over and receive between yourselves [thus completing the deal on the spot]* | |
| 2 | 282 | 147 | رَضِيَ ( ر ض ي ) as a verb with an object<br>رَضِيَهُ | To find somebody/something acceptable/agreeable<br>Compare with مِمَّنْ تَرْضَوْنَ مِنَ الشُّهَدَاءِ being explained in this verse as مِمَّنْ تَعْرِفُونَ عَدَالَتَهُمْ | Object Understood |
| 2 | 285 | 174 | سَمِعَ (س م ع) as a verb<br>سَمِعَ | In this phrase, the word سَمِعْنا implies accepting something with all one's heart, whereas أَطَعْنا signifies submission in practical conduct."<br>*We hear and we obey*. | |
| 2 | 285 | 221 | أَطاعَ ( ط و ع ) as a verb<br>أَطاعَ | See 2:285; 4:46; 5:7; 24:51 [سَمِعَ] | |
| 2 | 285 | 258 | فَرَّقَ ( ف ر ق) as a verb with an object with a preposition ( بَيْنَ )<br>فَرَّقَ بَيْنَهُمْ | To draw distinctions between people, but people in different categories, accord preference to some people over others<br>وَلَمْ تُفَرِّقُ بَيْنَ الضَّلالَةِ وَالرُّشْدِ<br>"And you made no distinction between right and wrong." | |
| 2 | 286 | 100 | حَمَلَ ( ح م ل) as a verb with an object and a preposition (عَلَىٰ )<br>حَمَلَهُ عَلَيْهِ | To charge somebody with something [e.g. a responsibility] [ literally: to put a burden on somebody]<br>*And do not put upon us the burden you put upon those before us [= do not charge us with the responsibility you charged the earlier peoples with]* | |
| 2 | 286 | 101 | حَمَّلَ ( ح م ل) as a verb with two objects<br>حَمَّلَهُ الأَمْرَ | Charge somebody with a responsibility<br>*And do not charge us with responsibility we cannot bear* | |
| 2 | 286 | 302 | كَسَبَ (ك س ب) as a verb with an object<br>كَسَبَهُ | To do something, perform a deed/an action<br>كَسَبَ in the sense of "to earn [wealth, etc.]" occurs only in a few verses: in 2:267 (not listed); probably in 2:79 – but not to the figurative meaning; and possibly in 31:34 and 45:10. | Object understood |

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| | | | | A number of verses, in which ما is used and the verb has no stated object (e.g. 2:225), may be categorized as a simple verb construction if the ما is taken to be مَصْدَرِيَّة rather than as a relative pronoun. | |
| 2 | 286 | 303 | إِكْتَسَبَ (ك س ب) as a verb with an object<br>إِكْتَسَبَهُ | To do something, perform a deed/an action | |
| 3 | 3 | 199 | صَدَّقَ ( ص د ق ) as verb with an object<br>صَدَّقَ الأَمْرَ | To actualize/materialize/fulfill something<br><br>Abu l-Ghul at-Tuhawi (in reference to 3:81):<br>فَدَتْ نَفْسِيْ وَما مَلَكَتْ يَمِيْنِيْ<br>فَوارِسَ صَدَّقُوْا فِيْهِمْ ظُنُوْنِيْ<br>"I would give my life and all my wealth for the horsemen who proved my opinion of them to be correct." | Active participle |
| 3 | 5 | 112 | خَفِيَ (خ ف ي) as a verb with a preposition ( عَلَىٰ )<br>خَفِيَ عَلَيْهِ | (Of somebody/something) to unknown to somebody, remain unnoticed by somebody<br><br>كَالبَدْرِ يَجْلُو وَلَا يَخْفَىٰ عَلَىٰ السَّارِي<br>Like the full moon he shines forth, and is not unnoticed by the traveler in the night | |
| 3 | 7 | 157 | زاغَ (ز ي غ) as a verb<br>زاغَ قَلْبُهُ | (Of somebody's heart) to become crooked/wicked<br><br>*As for those in whose hearts is crookedness/wickedness* | |
| 3 | 8 | 158 | أَزاغَ (ز ي غ) as a verb with an object<br>أَزاغَ اللهُ قَلْبَهُ | (Of God) to cause somebody's heart to become crooked/wicked, turn somebody's heart away from the truth | |
| 3 | 10 | 252 | أغْنى (غ ن ي) as a verb with 2 prepositions ( مِن + عَن)<br>أغْنى عَنهُ مِنَهُ | To be of avail to somebody against somebody/something, save somebody from somebody/something | Active participle |
| 3 | 12 | 91 | حَشَرَ ( ح ش ر ) as a verb with an object and a preposition ( إِلَىٰ )<br>حَشَرَهُمُ اللهُ إِلَيْهِ | (Of God) to assemble a group of people and take/drive them toward a certain place<br><br>تَضْمِيْن of some word like سَاقَ | Passive |
| 3 | 13 | 136 | رَأَىٰ ( ر ء ي) as a verb with an object | To see something clearly/unmistakably | |

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| | | | رَآهُ / رَءَاهُ رَأْيَ العَيْنِ | | |
| 3 | 18 | 290 | قامَ (ق و م) as a verb with a preposition (بِ)<br>قامَ بِالقِسْتِ | To act justly, establish justice | |
| 3 | 20 | 173 | أَسْلَمَ (س ل م) as a verb with an object and a preposition (ل)<br>أَسْلَمَ وَجْهَهُ للهِ | To bow before God in true submission<br><br>أَسْلَمَ وَجْهَهُ إلى اللهِ and أَسْلَمَ وَجْهَهُ للهِ both mean literally: to surrender one's face to God. Islāhi's remarks: "The face is the most prestigious part of the human body. 'To surrender one's face,' therefore, is to surrender all of one's being."<br><br>مَنْ أَسْلَمَ وَجْهَهُ لِله: مَنْ أَخْلَصَ نَفْسَهُ لِلهِ لا يُشْرِكُ بِهِ غَيْرَهُ<br><br>Explaining the difference between أَسْلَمَ لَهُ and أَسْلَمَ إليهِ, Islāhi' says: The former implies turning to someone in true submission, whereas the latter implies turning to someone in submission, whether this submission is true and sincere or not. وَجْهَهُ أَسْلَمَ in 31:22 is following by the proviso, وَهُوَ مُحْسِنٌ, which, according to Islāhi gives to it the sense of "to turn to somebody in true submission." In other words أَسْلَمَ لَهُ = أَسْلَمَ إليهِ + أَحْسَنَ. The difference stated by Islāhi between أَسْلَمَ وَجْهَهُ إلى اللهِ and أَسْلَمَ وَجْهَهُ للهِ may also be expressed by saying that أَسْلَمَ وَجْهَهُ إلى اللهِ contains the تَضمين of أَصْغى or تَوَجَّهَ, and أَسْلَمَ وَجْهَهُ للهِ that of أَذْعَنَ or أَخْلَصَ. There is a problem, however: 2:112 and 4:125 have أَسْلَمَ لَهُ and هُوَ مُحْسِنٌ both. The answer may be that مُحْسِنٌ وهُوَ in these verses only restates one of the componential meanings of أَسْلَمَ لَهُ. | |
| 3 | 25 | 302 | كَسَبَ (ك س ب) as a verb with an object<br>كَسَبَهُ | To do something, perform a deed/an action<br><br>كَسَبَ in the sense of “to earn [wealth, etc.]” occurs only in a few verses: in 2:267 (not listed); probably in 2:79 – but not to the figurative meaning; and possibly in 31:34 and 45:10.<br>A number of verses, in which ما is used and the verb has no stated object (e.g. 2:225), may be categorized as a simple verb construction if the ما is taken to be مَصْدَرِيَّة rather than as a relative pronoun. | Object understood |
| 3 | 25 | 366 | وَفَّى (و ف ي) as a verb with two objects | (of God) to give somebody in full [the reward of] his actions | Passive |

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| | | | وَفَّهُ اللهُ أَعْمالَهُ | | |
| 3 | 26 | 343 | نَزَعَ (ن ز ع) as a verb an object and the preposition عَنْ and مِنْ<br>نَزَعَهُ مِنْهُ | To take something away from somebody, deprive of something<br>نَزَعَ الْأَمِيرُ الْعَمِلَ عَنْ عَمَلِهِ, "(of a ruler) to depose a governor/an administrator." وَ نَزَعْنَا مِنْ دَاوُوْدَ أَحْسَنَ صُنْعِهِ, "And they [vicissitudes of time/fate] took away from David the best of what he used manufacture [= coats-of-mail]." يَنْزِعُ اللهُ مَا لَهُ حُسِدُ, "God will not deprive them of that on account of which people are envious of them."<br>*And you take away power/authority from whomever You like* | |
| 3 | 35 | 88 | اِسْتَحَبَّ ( ح ب ب) as a verb with an object<br>حَرَّرَهُ | To dedicate somebody [to something, etc.] [by releasing him from all other responsibilities]<br>That is, he will be dedicated to serving You, and will be released from all other responsibilities – those of earning a livelihood and providing for a family<br>*I vow to You what is in my womb – he will be dedicated to You* | |
| 3 | 36 | 364 | وَضَعَ (و ض ع) as a verb with an object<br>وَضَعَتِ الْمَرْأَةُ حَمْلَها | (Of a woman) to give birth to a child<br>In أُنْثا , إِنِّي وَضَعْتُها أُنْثا is a حال | Occurs thrice; object understood in final occurrence |
| 3 | 37 | 341 | أَنْبَتَ (ن ب ت) as a verb<br>أَنْبَتَهُ | To bring somebody up<br>نَبَّتَ السَّبِيَّ, "to bring up a child"<br>*And he gave her a good upbringing* | |
| 3 | 44 | 319 | أَلْقَى ( ل ق ي) as a verb with an object<br>أَلْقَى الْأَقْلَامَ | To draw lots by using marked arrows [literally : to cast arrows]<br>"By الْقَمْ is meant the arrows that are used in drawing lots. The use of gambling arrows is forbidden in شَرِيعَة, but there is no harm in using them for the purpose of drawing lots. Drawing lots is a perfectly acceptable way of reaching a decision in a situation where the claims of the parties to a dispute are evenly matched … The [result of the] drawing of lots is also taken to be indicative of the divine will". Incidentally, there may be wordplay involved in the Qur'anic use of the word أَقْلام, for قَلَمْ, (sing. Of أَقْلام) means "pen" as well | |

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| | | | | as “arrow”, and the people who were trying to determine the question of Mary’s custody were scholars of the Torah and as such used pens for writing the Torah etc.<br><br>*And you were not with them when they were drawing lots by of arrows [lit: casting their arrows], [in order to decide] who would take Mary as his ward.* | |
| 3 | 47 | 333 | مَسَّ (م س س) as a verb with an object<br><br>مَسَّ الْمَرْأَةَ | To have sexual intercourse with a woman [lit: to touch a woman]<br><br>In this verse the word مَسَّ may be interpreted literally, and Mary would then be saying: when no man has so much as touched me. | |
| 3 | 50 | 199 | صَدَّقَ ( ص د ق ) as verb with an object<br><br>صَدَّقَ الأَمْرَ | To actualize/materialize/fulfill something<br><br>Abu l-Ghul at-Tuhawi (in reference to 3:81):<br>فَدَتْ نَفْسِيْ وَ ما مَلَكَتْ يَمِيْنِيْ<br>فَوارِسَ صَدَّقُوا فِيْهِمْ ظُنُوْنِيْ<br>“I would give my life and all my wealth for the horsemen who proved my opinion of them to be correct.” | Active participle |
| 3 | 61 | 79 | جَعَلَ ( ج ع ل ) as a verb with an object and a preposition ( عَلَىٰ)<br><br>جَعَلَهُ عَلَيْهِ | To impose/inflict something [e.g. a curse] upon somebody<br><br>*And then let us put God’s curse on liars* | |
| 3 | 75 | 288 | قالَ ( ق و ل ) as a verb with an object and a preposition (عَلىٰ)<br><br>قالَهُ عَلَيْهِ | To attribute something to somebody falsely<br><br>Jabir ibn Ralan:<br>لا عَمْرُكَ ما أَخْزا إِذا ما نَسَبَتَنِيْ<br>إِذا لَمْ تَقُلْ بُطْلاً عَلَيَّ وَ لا مَيْنا<br>“By your life, I am not ashamed when you mention my ancestors, as long as you do not attribute to me things that are false and wrong.”<br>See also 69:44. | |
| 3 | 75 | 290 | قامَ ( ق و م ) as a verb with a preposition (عَلىٰ)<br><br>قامَ عَلَيْهِ | To stand over somebody, keep an eye on somebody<br><br>In translating the verse, I have taken the phrase ما دُمْتَ عَلَيْهِ قائِماً as a حال, though it may be take (as it is by Zamakhshari) as a ظَرْف, which would yield a slightly different meaning.<br><br>قامَ عَلىٰ غَرِيْمِهِ, “to ask the debtor to repay the loan.”<br>وَ عَذِلَةٍ قامَتْ عَلَيَّ تَلُوْمُوْنِيْ<br>كَأَنِّيْ إِذا أَعْتَيْتُ مالِيْ أَضِيْمُها<br>“Many a reproving woman has stood over me [reproving me for my generosity], as if, in giving away my wealth, I do her wrong.” | Noun |

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| | | | | *Unless you were to stand over him [and demand the return of what you have entrusted to him]* | |
| 3 | 77 | 189 | اِشْتَرٰى ( ش ر ي ) as verb with an object and a preposition (بِ)<br>اِشْتَراهُ بِكَذا | To receive something [ = price/benefit/gain] in exchange for something | |
| 3 | 78 | 288 | قالَ ( ق و ل ) as a verb with an object and a preposition (عَلىٰ)<br>قالَهُ عَلَيْهِ | To attribute something to somebody falsely<br><br>Jabir ibn Ralan:<br>لا عَمْرُكَ ما أَخْزا إِذا ما نَسَبْتَنِيْ<br>إِذا لَمْ تَقُلْ بُطْلاً عَلَيَّ وَ لا مَيْنا<br>"By your life, I am not ashamed when you mention my ancestors, as long as you do not attribute to me things that are false and wrong."<br>See also 69:44. | |
| 3 | 78 | 324 | لَوَى ( ل وي ) as a verb with an object and a preposition ب<br>لَوَى لِسَانَهُ بِالشَّيْءِ | To mispronounce something<br><br>*And among them is a group of people who mispronounces the Book [lit: (they twist their tongues in reading the Book]* | |
| 3 | 81 | 36 | أَخَذَ as a verb with an object<br>أَخَذَهُ<br>أَخَذَ مِيثَاقَهُ | To take a firm commitment [from somebody]/make a covenant [with somebody] about somebody/something<br><br>It is said that مِيثَاقَ النَّبِيِّين in this verse stands for the pact taken *about* prophets, not *from* them. This is grammatically possible and contextually more appropriate. | |
| 3 | 81 | 37 | أَخَذَ as a verb with an object and a preposition (على)<br>أَخَذَهُ عَلَيْهِ<br>أَخَذَ عَلَيْهِ إِصْرَ فُلَانٍ | To assume the responsibility imposed by somebody with regard to something<br><br>*And do you, with regard to this, take on the responsibility I have imposed [upon you]?* | |
| 3 | 81 | 199 | صَدَّقَ ( ص د ق ) as verb with an object<br>صَدَّقَ الأَمْرَ | To actualize/materialize/fulfill something<br><br>Abu l-Ghul at-Tuhawi (in reference to 3:81):<br>فَدَتْ نَفْسِيْ وَ ما مَلَكَتْ يَمِيْنِيْ<br>فَوارِسَ صَدَّقُوا فِيْهِمْ ظُنُوْنِيْ<br>"I would give my life and all my wealth for the horsemen who proved my opinion of them to be correct." | Active participle |

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| 3 | 84 | 258 | فَرَّقَ ( ف ر ق) as a verb with an object with a preposition ( بَيْنَ )<br>فَرَّقَ بَيْنَهُمْ | To draw distinctions between people, but people in different categories, accord preference to some people over others<br><br>*We do not make any distinctions between any of them [=we believe in all prophets]* | |
| 3 | 93 | 90 | حَرَّمَ ( ح ر م) as a verb with an object and a preposition ( عَلَىٰ)<br>حَرَّمَهُ عَلَيْهِ<br>حَرَّمَ الشَّيْءَ عَلَىٰ نَفْسِهِ | To renounce the use of something | |
| 3 | 97 | 222 | اِسْتَطاعَ ( ط و ع) as a verb with an object and a preposition (إِلَىٰ)<br>اِسْتَطاعَ السَّبِيْلَ إِلَىٰ مَكانٍ | To be able to reach a place, be able to find the way that leads to a certain place<br><br>The verse speaks of the ability to undertake the journey to perform the Hajj, and financial as well as physical ability is implied. | |
| 3 | 97 | 251 | غَنِيَ ( غ ن ي) as a verb with a preposition (عن)<br>غَنِيَ عَنْهُ | To be able to dispense with something, not need somebody/something<br><br>*And he who disbelieves – God does not need the beings/creatures of the world!* | |
| 3 | 99 | 54 | بَغَىٰ ( ب غ ي) as a verb with two objects<br>بَغَىٰ السَّبِيلَ عِوَجًا | To seek to make a course crooked [= to distort the truth, disrupt the divine message, etc.] | |
| 3 | 100 | 144 | رَدَّ (ر د د) as a verb with an object and a حال<br>رَدَّ المُؤْمِنَ كَافِرًا | To turn a believer into a disbeliever; Convert a believer back to disbelief<br><br>In this verse, كَافِر may also be regarded as the second object, with رَدَّ taken to mean صَيَّرَ. | |
| 3 | 103 | 43 | أَلَّفَ ( أ ل ف) as a verb with a preposition<br>أَلَّفَ بَيْنَ النَّاسِ | To reconcile people with one another<br><br>*And he reconciled your hearts with one another* | |
| 3 | 103 | 237 | اِعْتَصَمَ (ع ز م) as a verb with a preposition (بِ)<br>اِعْتَصَمَ بِحَبْلِ اللهِ | To hold fast to the rope [ = abide by the covenant] of God<br><br>The حَبْلٌ ("rope") represents the Qur'an, which is the covenant between God and man. To hold fast to the rope of God is thus to hold fast to the Qur'an.<br>Cf. 2:256 | |

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| 3 | 106 | 63 | اِبْيَضَّ ( ب ي ض) as a verb<br>اِبْيَضَّ وَجْهُهُ | (Of somebody's face) to light up [with joy, pleasure, etc.]<br>بَيَّضَ اللهُ وَجْهَهُ, "May God fill him with joy/make him happy!" | |
| 3 | 106 | 177 | اِسْوَدَّ (س و د) as a verb<br>اِسْوَدَّ وَجْهُهُ | (Of one's face) to lose color/become pale/turn dark [from sorrow, humiliation, etc.]<br>See also 80:38 and 3:106,107 | Used twice |
| 3 | 107 | 63 | اِبْيَضَّ ( ب ي ض) as a verb<br>اِبْيَضَّ وَجْهُهُ | (Of somebody's face) to light up [with joy, pleasure, etc.]<br>بَيَّضَ اللهُ وَجْهَهُ, "May God fill him with joy/make him happy!" | |
| 3 | 109 | 140 | رَجَعَ ( ر ج ع) as a verb with an object and a preposition ( إِلَى)<br>يُرجَعُ الأَمرُ إِلَيه | (Of a matter) to be presented before/referred to somebody for a verdict, be up to somebody to decide<br>*And it is to God that all matters are/are to be/shall be remitted* | |
| 3 | 111 | 370 | وَلَّى (و ل ي) as a verb with two objects<br>وَلَّاهُ دُبُرَهُ | To beat a retreat before somebody | |
| 3 | 112 | 62 | بَاءَ ( ب و ء) as a verb with a preposition ( بِ )<br>بَاءَ بِهِ | To incur something; End up with something<br>بَاءَ فُلَانٌ بِفُلَانٍ means: to deserve death for having killed somebody<br>*See 5:29* | |
| 3 | 112 | 209 | ضَرَبَ ( ض ر ب ) as a verb with an object and preposition ( عَلى )<br>ضَرَبَ لَهُ عَلَيهُ الظِّلَّةَ / المَسْكَنَةَ | (of God) to impose disgrace/humiliation on somebody<br>The image is that of pitching a tent – i.e. of covering someone over with shame or disgrace. تَهَفَتْهُمُ الذِّلَّةُ التِحَافَ الخَيْمَةِ بِمَنْ ضُرِبَتْ عَلَيْهِ or one of splattering a wall with sticky mud – shame and disgrace having been made to "stick" to a person. | Passive |
| 3 | 113 | 289 | قامَ ( ق و م) as a verb<br>قامَ | To be upright/righteous<br>This meaning of قامَ arises from expressions like أَقَمْتُ العُوْدَ فَقامَ, "I straightened the stick, and it became straight." "أُمَّة قايِمَة, that is, the group which is true to the covenant of God and His شَرِيْعَة."<br>*Among the People of the Book is an upright group* | |
| 3 | 114 | 167 | سَارَعَ فيهِ (س ر ع)as a verb with a preposition (في) | To make an earnest attempt to do good deeds | |

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| | | | سارَعَ في الخَيْرِ | المُسارَعَةُ في الخَيرِ فَرْطُ الرَّغْبَةِ فِيهِ لِانَّ مَنْ رَغِبَ في الاَمرِ سارَعَ في تَوَلّيهِ وَ القِيامِ بِهِ و آثَرَ الفَوْرَ عَلى التَراخِ | |
| 3 | 116 | 252 | أغْنى (غ ن ي) as a verb with 2 prepositions ( مِن + عَن)<br>أغْنى عَنهُ مِنَهُ | To be of avail to somebody against somebody/something, save somebody from somebody/something | Active participle |
| 3 | 118 | 38 | اِتَّخَذَ as a verb with an object<br>اِتَّخَذَهُ<br>اِتَّخَذَ بِطَانَةً | To take/regard somebody/something [to be so and so]; Set somebody/something up [to be so and so]<br>To take a confidant | |
| 3 | 118 | 43 | أَلا (أ ل و) as a verb with an object and تَمْيِيز<br>لا يَأْلُونَكُم خَبَالًا | خَبَالًا in the verse is a تَمْيِيز . One explanation is that the construction of this phrase is أَلا as a verb with two objects. It is said that in this case, أَلا carries the تَضْمِين meaning of مَنَعَ or نَقَصَ .<br>فُلَانًا لا يَأْلُو خَيْرًا<br>He never misses an opportunity to do good<br>إِنِّي لا آلُوكَ نُصْحًا<br>I shall never cease wishing you well/giving you sincere advise<br>فَإِنْ قَتَلْتُهُ فَلَم آلُهُ<br>وَ إِنْ يَنْجُ مِنْهَا فَ جُرْحٌ رَغِيب<br>If it [my spear] should kill him, then [it is only proper, for] I did not spare any effort [= tried my best to kill him]; and if he should recover from it, then [at least I gave him] a large wound.<br>بَغَى لَهُ خَبَالًا<br>*They will spare no effort in causing harm to you* | |
| 3 | 119 | 237 | عَضَّ (ع ض ض) as a verb with an object and a preposition (عَلىٰ)<br>عَضَّ عَلَيهِ أَنامِلَهُ | To bite one's fingers at somebody [ = be enraged at somebody]<br>And angry or remorseful person is represented as biting one's fingers or thumb.<br>وَ لَوْ أَنِّي عُكَ فِي أُمُورٍ<br>عَضَضْتُ أَنامِلِي وَ قَرَعْتُ سِنِّي<br>"If ever I listen to you in any matter, may I bite my hands [lit: fingers] [in remorse] and gnash my teeth." Cf. the English idiom, "to bite one's (finger-)nails." See also 25:27, with notes. | |
| 3 | 120 | 103 | أَحَاطَ (ح و ط) as a verb with a preposition (بِ) | To encompass something; Have something under control/within one's power | |

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| | | | أَحَاطَ بِهِ | The use here implies that God is aware of what people are doing, that He has the situation under control, and that He has the power to take people to task for their actions<br><br>*God encompasses what they are doing* | |
| 3 | 120 | 332 | مَسَّ (م س س) as a verb with an object<br><br>مَسَّهُ | To happen to/come upon/befall somebody<br><br>*If something good happens to you, it pains them* | |
| 3 | 125 | 29 | أَتَى as a verb with an object<br><br>أَتَاهُ<br><br>وَيَأْتُوكُم مِّن فَوْرِهِمْ | To come at/attack somebody/something<br>أُتِيَ فُلانٌ<br>To be attacked<br>أُتِيَ فُلانٌ مِن مَأْمَنِهِ<br>Ruin came to him from a quarter he had considered safe<br>وَ أَنَّ المُهلِكُونَ إِذا أُتِينَا<br>And we destroy [people]when we are attacked [by them]<br>وَ نَادَىٰ مُنادِي الحَيِّ أنْ قَدْ أُتِيتُمُوا<br>And a crier from the tribe cried out: 'You are under attack!'<br>In the following verse, which is highly representative, the literal and the transferred meanings of أَتَى are present simultaneously:<br>وَ بَنُو قُعَيْنٍ لا مَحَلَةَ أنّهُم<br>آتُوكَ غَيْرَ مُقَلَّمِي الأَظْفارِ<br>And the Banu Qu'ayn will certainly come to you, attack you with unpared nails<br><br>*And should they make a surprise attack on you* | |
| 3 | 127 | 280 | قَطَعَ (ق ط ع) as a verb with an object<br><br>قَطَعَ طَرَفَهُمْ | To destroy partially the power of people | |
| 3 | 127 | 287 | اِنْقَلَبَ (ق ل ب) as a verb with a حال<br><br>اِنْقَلَبَ كَذا | To be reduced to/end up in a certain state | |
| 3 | 128 | 67 | تَابَ (ت و ب) as a verb with a preposition (عَلَىٰ) | (Of God) to turn to somebody in mercy.<br><br>إِلَىٰ is the preposition تَابَ normally takes. When used with عَلَىٰ, the verb acquires the | |

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| | | | تَابَ اللهُ عَلَيْهِ | تَضْمِيْن meaning of رَحْمَة.<br>فَتَابَ عَلَيْهِ: فَرَجَعَ عَلَيْهِ بَالرَّحْمَةِ وَ القَبُولِ<br>تَابَ اللهُ عَلَيْهِ is also explained as رَجَعَ عَلَيْهِ بِفَضْلِهِ , "(of God) to turn to somebody in His mercy." Although it would not be wrong to use تَابَ عَلَيْهِ with a human being as the subject of the verb (it is used, for example, تُوْبُوْا عَلَيْهِنَّ in explaining 4:34), the expression is, perhaps, properly used with God as the subject, and so it has been used in the Quran throughout – with one exception, 3:128, where Muhammad (SAW) is the subject. But this is not a true exception, for the verse says that Muhammad may *not* arrogate God's power to forgive or punish. | |
| 3 | 130 | 42 | أَكَلَ as a verb with an object<br>أَكَلَهُ<br>أَكَلَ الرِبَا | To receive usury/interest | |
| 3 | 133 | 167 | سَارَعَ (س ر ع)as a verb with a preposition (إلى)<br>سارَعوا إلى الشَّيْءِ | (Of people) to try to outdo one another in reaching/attaining something | |
| 3 | 134 | 305 | كَظَمَ (ك ظ م) as a verb with an object<br>كَظَمَهُ | To choke down something [e.g. anger, sorrow]<br>*And those who suppress their anger* | |
| 3 | 140 | 128 | دَاوَلَ ( د و ل) as a verb with an object and a preposition ( بَيْنَ )<br>دَاوَلَ اللهُ الأَيَّامَ بَيْنَ النَّاسِ | (Of God) to let good and bad days/fortune and misfortunate alternate between people, cause the balance of power to shift from one people to another | |
| 3 | 140 | 333 | مَسَّ (م س س) as a verb with an object<br>مَسَّهُ | *If you have received a wound/injury then the enemy has already received a wound/injury.* | |
| 3 | 144 | 286 | اِنْقَلَبَ ( ق ل ب) as a verb with a preposition (عَلىٰ)<br>اِنْقَلَبَ عَلىٰ عَقِبَيْهِ | To retrace one's steps [ = backslide]<br>"Here the expression means: to abandon Islam and go back to the ways of جاهِلِيَّة."<br>See also 47:25; 8:48; 23:66. | Twice |

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| 3 | 147 | 69 | ثَبَّتَ ( ث ب ت) as a verb with an object<br><br>ثَبَّتَهُ | To cause/enable somebody to stand firm/hold his ground; Establish something firmly<br><br>The difference between ثَبَّتَ فُؤَادَهُ (11:120) and ثَبَّتَ قَدَمَهُ (2:250; 3:147; 8:11; 47:7) seems to be this: the former refers to courage as a state of mind ( وَ مَعْنَىٰ تَثْبِيتِ فُؤَادِهِ زِيَادَةُ يَقِيْنِهِ وَ مَا فِيْهِ طُمَئْنِيْنَةُ قَلْبِهِ ), the latter, to courage as displayed in conduct ( هَبْ لَنَا مَا نَثْبُتُ بِهِ فِيْ مَدَاحِضِ الحَرْب.<br><br>وَاللهُ أَعْطَانِي المَوَدَّتَ مِنْهُمُو<br>وَ ثَبَّتَ سَاقِي بَعْدَ مَا كِدْتُ أَعْثُرُو<br>It is God Who has filled me with love and affection for them, and enabled me to stand firm after I was about to stumble<br><br>*And enable us to stand firm* | |
| 3 | 147 | 168 | أَسْرَفَ (س ر ف)as a verb with a preposition (فِي)<br><br>أَسْرَفَ فِي الاَمْرِ | To go extreme in doing something<br><br>*And [forgive us] the excesses we have committed in our affairs* | |
| 3 | 149 | 143 | رَدَّ (ر د د) as a verb with an object and a preposition ( عَلَىٰ)<br><br>رَدَّهُ عَلَىٰ عَقِبَيْهِ | To make somebody retrace his steps, cause somebody to renounce his stance/position<br><br>The expression in the two verses means: to reconvert someone to disbelief. The phrase can also be used in the sense of causing someone to retreat from the battlefield. | |
| 3 | 149 | 286 | اِنْقَلَبَ ( ق ل ب) as a verb with a حال<br><br>اِنْقَلَبَ كَذا | To be reduced to/end up in a certain state<br><br>*And you will end up as losers* | |
| 3 | 151 | 320 | أَلْقَى ( ل ق ي) as a verb with and object and the prepositions عَلى, بَيْنَ, فِيْ, إِلى<br><br>أَلْقَى فِيْ قَلْبِهِ الرُّعْبَ | To strike terror in somebody's heart | |
| 3 | 151 | 346 | نَزَّلَ (ن ز ل) as a verb with an object and the preposition ب<br><br>نَزَّلَ اللّهُ بِهِ سُلْطَانًا | (of God) to send down sanction for something | |
| 3 | 153 | 201 | أَصْعَدَ ( ص ع د ) as a verb<br><br>أَصْعَدَ | أَصْعَدَ ordinarily means "to go up, ascend," hence أَصْعَدَ فِي الأَرْضِ = "to go up an elevated place." But it also means simply "to move, proceed," without necessarily implying ascent. أَصْعَدَ فِي الوَادِي for example, means "to descend into a valley". أَصْعَدَ in 3:315 is to be | |

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| | | | | explained with reference to the expression, أَصْعَدَ فِي العَدْوِ , “to rum/move at a fast pace” [ The word مُصْعِدَات was used for swift horses] | |
| 3 | 153 | 324 | لَوَى (ل وي) as a verb<br>لَوَى عَلَيْهِ | To turn around to take a look at something<br>“The expression فُلانٌ لَا يَلْوِي عَلَى أَحَدٍ is used of a person who beats a brisk retreat [and, in doing so, does not even look back]. The expression is used, combining the literal and the metaphorical meanings: ولَمْ يَلْوُوا عَلَى الْحَسَبِ التَّلِيدِ “And they [the fleeing Quraysh] did not look back on/to their noble stock of old”<br>*And you did not [so much as] turn around to take a look at anyone.* | |
| 3 | 154 | 357 | أَهَمَّ (ه م م) as a verb<br>أَهَمَّتْهُ نَفْسُهُ | To be concerned/worried about oneself<br>The verse makes a criticism: the people in question were filled with worry about themselves, not about the religion, the Prophet, or the other believers | |
| 3 | 155 | 302 | كَسَبَ (ك س ب) as a verb with an object<br>كَسَبَهُ | To do something, perform a deed/an action<br>كَسَبَ in the sense of “to earn [wealth, etc.]” occurs only in a few verses: in 2:267 (not listed); probably in 2:79 – but not to the figurative meaning; and possibly in 31:34 and 45:10.<br>A number of verses, in which ما is used and the verb has no stated object (e.g. 2:225), may be categorized as a simple verb construction if the ما is taken to be مَصْدَرِيَّة rather than as a relative pronoun. | Object understood |
| 3 | 156 | 209 | ضَرَبَ ( ض ر ب ) as a verb with a preposition ( فِي )<br>ضَرَبَ فِي الأَرْضِ | To travel/move about in the land | |
| 3 | 158 | 91 | حَشَرَ ( ح ش ر ) as a verb with an object and a preposition ( إِلَى )<br>حَشَرَهُمُ اللهُ إِلَيْهِ | (Of God) to assemble a group of people and take/drive them toward a certain place<br>تَضْمِينٌ of some word like سَاقَ | Passive |
| 3 | 159 | 249 | غَلُظَ (غ ل ظ) as a verb<br>غَلُظَ قَلْبُهُ | (Of somebody’s heart) to become hard<br>See also 2:74; 6:43; 22:53; 39:22; 57:16<br>*And had you been rude, hard-hearted* | |
| 3 | 159 | 325 | لَانَ ( ل ي ن) as a verb with the prepositions إِلى and ل | To be gentle/kind to somebody | |

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| | | | لَانَ لَهُ | *It is by God's grace that you are gentle/kind to them* | |
| 3 | 161 | 302 | كَسَبَ (ك س ب) as a verb with an object<br>كَسَبَهُ | To do something, perform a deed/an action<br>كَسَبَ in the sense of "to earn [wealth, etc.]" occurs only in a few verses: in 2:267 (not listed); probably in 2:79 – but not to the figurative meaning; and possibly in 31:34 and 45:10.<br>A number of verses, in which ما is used and the verb has no stated object (e.g. 2:225), may be categorized as a simple verb construction if the ما is taken to be مَصْدَرِيَّة rather than as a relative pronoun. | Object understood |
| 3 | 161 | 308 | كان (ك و ن) as a verb with a predicate<br>ما كَانَ لَهُ أَنْ يَفْعَلَ كَذا | one is far above doing something<br>That is, being fraudulent is incompatible with prophet hood.<br>ما صَحَّ لَهُ ذالِكَ يَعْنِي أَنَّ النُّبُوَّةَ تُنافِي الغُلُولَ<br>*It is not for a prophet to be perfidious* | |
| 3 | 161 | 366 | وَفَّى (و ف ي) as a verb with two objects<br>وَفَّهُ اللهُ أَعْمالَهُ | (of God) to give somebody in full [the reward of] his actions | Passive |
| 3 | 162 | 62 | بَاءَ ( ب و ء ) as a verb with a preposition ( بِ )<br>بَاءَ بِهِ | To incur something; End up with something<br>بَاءَ فُلَانٌ بِفُلَانٍ means: to deserve death for having killed somebody<br>*See 5:29* | |
| 3 | 168 | 282 | قَعَدَ ( ق ع د ) as a verb<br>قَعَدَ | To hang back, stay behind<br>In this verse, قَعَدَ is used in the sense of refraining from taking part in battle (e.g. 9:81, بِقُعُودِهِمْ عَنِ الغَزْوِ = بِمَقْعَدِهِمْ)<br>Bashamah ibn 'Amr: وَلا تَقْعُدُوا وَ بِكُمْ مُنَّةٌ, "Do not sit back when you have the power [to fight the enemy]." | |
| 3 | 171 | 214 | أَضَاعَ ( ض ع ي ) as a verb with an object | (Of God) to deprive somebody of reward | |

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| | | | أَضَاعَ لَهُ أَجْرَهُ | أَمَرْتُكُم أَمْرِي بِمُنْعَرَجِ اللِّوَا<br>لا أَمْرَ لِلْمَعْصِيِّ إِلَّا مُضَيَّعاً<br>"I had already given you my advice at Mun'araj Al-Liwa. But the one whose fate it is to be disobeyed has only one kind of advice – on that is disregarded [by people] | |
| 3 | 171 | 214 | أَضَاعَ ( ض ع ي ) as a verb with an object<br>أَضَاعُوا الصَّلاةَ | They neglected [literally: wasted] the prayer completely<br>أَمَرْتُكُم أَمْرِي بِمُنْعَرَجِ اللِّوَا<br>لا أَمْرَ لِلْمَعْصِيِّ إِلَّا مُضَيَّعاً<br>"I had already given you my advice at Mun'araj Al-Liwa. But the one whose fate it is to be disobeyed has only one kind of advice – on that is disregarded [by people] | |
| 3 | 172 | 83 | جَمَعَ ( ج م ع) as a verb with a preposition ( ل)<br>جَمَعُوا لِلقَوْمِ | (Of a group of people) to muster their strength in to confront/attack another group of people<br>جَمَعْنَا لَهُمْ مِنْ حَيِّ عَوْفِ بن مَالِكٍ<br>كَتَائِبَ يُرْدِي المُقْرِفِيْنَ نَكَالُهَا<br>For them we prepared troops drawn from the tribes of 'Awf bin Malik, troops whose devastating punitive action annihilates those of inferior stock | |
| 3 | 176 | 167 | سَارَعَ فيهِ (س ر ع)as a verb with a preposition (في)<br>سارَعَ في الكُفْرِ | To serve the cause of disbelief assiduously<br>يُسارِعون في الكُفْرِ: يَقَعون فيها سَريعاً و يَرغَبون فِيهِ اشَدَّ رَغْبَةً | |
| 3 | 177 | 189 | اِشْتَرَى ( ش ر ي ) as verb with an object and a preposition (بِ)<br>اِشْتَرَاهُ بِكَذا | To choose one thing over/prefer one thing to another [lit: to give something away in exchange for another]<br>Islahi writes, with reference to 2:16: اِشْتَرَى means 'to buy.' When a man buys something for a price, he prefers it to that which he calls its price. From this, the word comes to mean 'to accord preference.'"<br>فَما الرُّشْدُ فِيْ أَنْ تَشْتَرُوا بِنَعِيْمِكُمْ<br>بَبِيْساً وَ لا أَنْ تَشْرَبُوا الماءَ بِالضَّمِيْ<br>"For it is not a mark of wisdom to prefer wretchedness to peace and comfort, or drink water by shedding blood [for it]."<br>وَ قالَ لا اَشْتَرِيْ عاراً مَكْرُمَةٍ<br>فَاخْتارَ مَكْرُمَةَ الدُّنْيا عَلىٰ العارِيْ<br>"And he said, 'I shall not choose disgrace over honor.' And so he chose worldly honor/glory over disgrace."<br>See also 4:44. | |

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| 3 | 178 | 338 | أَمْلَى (م ل و) as a verb with the preposition ل<br>أَمْلَى لَهُ | To give rope to somebody<br>أَمْلَى الْبَعِيرَ , "to extend the tether of a camel."<br>The first مَا (in أَنَّ مَا نُمْلِي لَهُمْ) is مَصْدَرِيَّة, but the second (in إِنَّما نُمْلِي لَهُمْ) is كَافَّة | |
| 3 | 179 | 309 | كان (ك و ن) as a verb with a predicate<br>ما كَانَ لِي يَفْعَلَ (كَذا) | It is not one's way/practice to do something | |
| 3 | 179 | 362 | وَذَرَ (و ذ ر) as a verb with an object and a preposition (عَلى)<br>ما كانَ اللهُ لِيَذَرَ المُؤْمِنِينَ عَلى ما أَنْتُمْ عَلَيْهِ حَتَّى يَمِيزَ الخَبِيثَ مِنَ الطَّيِّبِ | ما كانَ اللهُ may also be translated "It *is* not for God," but in the context in which the verse occurs-that of the Battle of Uhud- it is perhaps better to use the past tense in translating the phrase<br>*It was not for God to let the believers continue in the state you had been until He had marked the wicked off from the pure* | |
| 3 | 182 | 268 | قَدَّمَ (ق د م ) as a verb with an object<br>قَدَّمَهُ | To perform an act/a deed | |
| 3 | 183 | 42 | أَكَلَ as a verb with an object<br>أَكَلَهُ | To consume something; Use something up<br>*Until he comes to us with a sacrifice that is consumed by a fire [from the heavens]* | |
| 3 | 187 | 36 | أَخَذَ as a verb with an object<br>أَخَذَهُ<br>أَخَذَ مِيثَاقَهُ | To take a firm commitment from somebody; Make a covenant with somebody | |
| 3 | 187 | 189 | اِشْتَرَىٰ ( ش ر ي ) as verb with an object and a preposition (بِ)<br>اِشْتَراهُ بِكَذا | To receive something [ = price/benefit/gain] in exchange for something | |

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| 3 | 188 | 28 | أَتَى as a verb with an object<br><br>أَتَاهُ<br><br>الَّذِينَ يَفْرَحُونَ بِمَا أَتَوْا | To do something; Perform/commit an act<br><br>وَلَمْ يَأْتِ مَا يَأْتِي مِن الأَمْرِ هَابِبًا<br><br>There is nothing he does that he does out of fear<br><br>إِنَّاإِذَا مَا أَتَيْنَا أَمْرَ مُكْرِمَةٍ<br><br>When we perform a noble and generous act<br><br>وَ يَأْتِي الغَيَّ مُنْقَطِعَ العِقَالِي<br><br>And he commits transgressions/wrongs unchecked [literally: unhampered by a hobbling chord]<br><br>*Those who are pleased with what they have done* | |
| 3 | 195 | 214 | أَضَاعَ ( ض ع ي ) as a verb with an object<br><br>أَضَاعَ لَهُ عَمَلَهُ | (Of God) to render somebody's actions null and void, bring somebody's effort to naught<br><br>أَمَرْتُكُم أَمْرِي بِمُنْعَرَجِ اللِّوَا<br>لا أَمْرَ لِلْمَعْصِيِّ إِلَّا مُضَيَّعاً<br><br>"I had already given you my advice at Mun'araj Al-Liwa. But the one whose fate it is to be disobeyed has only one kind of advice – on that is disregarded [by people] | |
| 3 | 196 | 285 | تَقَلَّبَ ( ق ل ب) as a verb with a preposition (فِيْ)<br><br>تَقَلَّبَ فِيْ البَلَدِ | To move about move about in the land<br><br>Islahi: تَقَلُّب means 'to come and go, move about.' The context, moreover, lends to the word implications of pride, conceit, and hauteur. In this verse, as the context indicates, the word signifies the total and uncircumscrived power the unbelievers, as against the Muslims, at that time enjoyed in the administration of the land."<br><br>*The disbelievers' comings and goings [ = activities] in the land must not deceive you* | |
| 3 | 199 | 189 | اِشْتَرَىٰ ( ش ر ي ) as verb with an object and a preposition (بِ)<br><br>اِشْتَرَاهُ بِكَذا | To receive something [ = price/benefit/gain] in exchange for something | |
| 3 | 200 | 138 | رَابَطَ ( ر ب ط) as a verb | رَابَطَ الجَيْشُ, "(of troops) to watch the borders in a state of preparedness"<br><br>*And stay combat-ready* | |
| 4 | 1 | 164 | تَسائَلَ (س ء ل) as a verb<br><br>تَسائَلُ بِهِ | (Of people) to ask one another for help in the name of somebody/something<br><br>See also 23:101 and 40:32 | |
| 4 | 1 | 368 | اِتَّقَى (و ق ي) as a verb with an object | To have regard for something<br><br>...وَ اتَّقُوا الأَرْحامَ فَلا تُقَطِّعُوها...قَقِيْلا لَهُمْ | |

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| | | | اِتَّقاهُ | *And have/show regard for…..the ties of blood* | |
| 4 | 2 | 43 | أَكَلَ as a verb with an object and a preposition ( إِلَى )<br>وَلاَ تَأْكُلُوا أَمْوَالَهُمْ إِلَى أَمْوَالِكُمْ | And do not use up their wealth by mixing it up with yours | |
| 4 | 3 | 224 | طابَ ( ط ي ب ) as a verb with a preposition (لِ)<br>طابَ | The phrase may also mean: (1) Those who are willing to marry you; and (2) those, marriage with whom will create harmony in your life.<br><br>*Those who are lawful for you [to marry]* | |
| 4 | 3 | 337 | مَلَكَ (م ل ك) as a verb with an object<br>مَا مَلَكَتْ يَمِينُهُ أَوْ يَمِينُهَا | The slave(s) she possess [lit: what his/her right hand possess]<br><br>In classical Arabic, مَا مَلَكَتْ يَدُهُ often means "possessions" as such; In the Quran the phrase acquires the specific meaning of "slaves". وَ طَيَّبَ نَفْسِي أَنَّنِيْ لَمْ أَقُلْ لَهُ/ كَذَبْتَ وَ لَمْ أَبْخَلْ بِمَا مَلَكَتْ يَدِيْ, "I was comforted [by the thought] that I never said to him, "you lie", or withheld my possessions [from him]." | Object understood |
| 4 | 4 | 41 | أَكَلَ as a verb with an object<br>أَكَلَهُ | To use something<br><br>*Then you may use it [dower], enjoying it the way you like* | |
| 4 | 4 | 224 | طابَ ( ط ي ب ) as a verb with a preposition (لِ) and a preposition (عَنْ) and a تَمْيِيْزْ<br>طابَ لَهُ عَنِ الشَّيْءِ مِنْهُ نَفْساً | To give something to somebody of one's own free will<br><br>وَ طِبْنَ لَهُ نَفْساً بِفَيْءِ المَغانِمِ<br>"And of our free will we relinquished to him [our share of] the spoils."<br><br>*Then, if they should, of their free will, relinquish part of it [dower] to you* | |
| 4 | 6 | 41 | أَكَلَ as a verb<br>أَكَلَ | To use [something]<br><br>*And he who is poor should take from the property [of his orphan ward] only that [amount] which is reasonable* | |
| 4 | 6 | 42 | أَكَلَ as a verb with an object | To appropriate/usurp something; Take something over wrongfully | |

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| | | | أَكَلَهُ | فُلَانًا يَسْتَأْكِلُ الضُّعَفَاء<br>So-and-so wrongfully appropriates the property of weak people<br>*And do not use it [orphans' wealth] up, squandering it in haste, fearing that they will grow up* | |
| 4 | 6 | 44 | آنَسَ ( أ ن س) as a verb with an object and a preposition ( مِن )<br>آنَسَ مِنْهُ رُشْدًا | To discern/perceive signs of maturity in somebody<br>آنَسَ implies sensing something or the existence of something even if one has not clearly perceived that thing. Arab poets often use the word of an animal – a wild ass, a wild bull, a she-camel, a deer – that senses danger and becomes alert.<br>سَاكِنُ القَفْرِ أَخُو دَوِّيَّةٍ<br>فَإِذَا مَا آنَسَ الصَّوْتَ المَّصَاع<br>He [bull] is a resident of the desert, one who belongs to the wilderness: when he hears so much as a faint sound, he pricks up his ears.<br>وَ أَمَّا إِذَا آنَسْتَ أَمْنًا و رِخْوَةً<br>فَإِنَّكَ لِلقُرْبَى أَلَدُّ خَصُومِي<br>And when you feel that you are secure and you find yourself in easy circumstances, you become the most pugnacious enemy of your relatives<br>فَلَمّا تَبَيَّنَ أَنَّ النَّهَارَ<br>تَوَلَّى وَ آنَسَ وَحْفًا بَهِيمًا<br>When he [ass] noticed that the day had passed, and perceived [the arrival of] a dark night.<br>This being the meaning of the word, the use of آنَسَ in the Quranic verse implies that guardians should hand over the property of their orphan wards to the latter as soon as they see in them signs of maturity, and should not hold on to it for an unduly long period of time. | |
| 4 | 6 | 59 | بَلَغَ ( ب ل غ) as a verb with an object<br>بَلَغَ النِّكَاحَ | To reach the age of marriage<br>In a number of expressions بَلَغَ means "to reach a certain age." بَلَغَ الصَّبِيُّ "(of a child) to come of age." | |
| 4 | 6 | 193 | أَشْهَدَ ( ش ه د ) as verb with an object and a preposition (عَلىٰ)<br>أَشْهَدَهُ عَلىٰ الأَمْرِ | أَشْهَدْتُ عَلىٰ إِقْرارِ الغَرِيمِ, "I took him as a witness to the debtor's admission [that a debt is owed]."<br>*And when you turn their wealth over to them, take witnesses over them* | Object undefined |
| 4 | 6 | 306 | كَفَى (ك ف ي) as a verb with a preposition [ب] and تَمْيِيزٌ | (of somebody/something) to be sufficient/adequate in respect of something/for a certain purpose | |

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| | | | كَفا بِهِ كَذا | كَفَى بِالقُبُورِ صارِماً لَوْ رَعَيْتَهُ, "Death [literally: graves] would have sufficed as the severer [of relations between us], if only you had waited for it [instead of severing the relations yourself]."<br>وَ مَشْهادٍ قَدْ كَفَيْتَ الغاءِبِيْنَ بِهِ, "Many a scene [of dispute] there is [at which] you have sufficed [as a representative of] those who were absent."<br><br>*And God will suffice as a reckoner* | |
| 4 | 9 | 116 | خَافَ (خ و ف) as a verb with a preposition (عَلَىٰ)<br>خَافَ عَلَيْهِ | To be concerned about somebody's safety/well-being | |
| 4 | 10 | 42 | أَكَلَ as a verb with an object<br>أَكَلَهُ | To appropriate/usurp something; Take something over wrongfully<br>فُلَانًا يَسْتَأْكِلُ الضُّعَفَاء<br>So-and-so wrongfully appropriates the property of weak people<br><br>*See 4:6* | |
| 4 | 10 | 43 | أَكَلَ as a verb with an object and a preposition (فِي)<br>أَكَلَ فِي بَطْنِهِ شَيْئًا | To stuff something into one's belly | |
| 4 | 14 | 102 | اِسْتَحْوَذَ (ح و ذ) as a verb with a preposition (عَلَىٰ)<br>اِسْتَحْوَذَ عَلَيْهِ | To take somebody under one's wing/protection<br><br>اِسْتَحْوَذَ عَلَيْهِ is used of a male animal protecting his female from being approached by another male. اِسْتَحْوَذَ العَيْرُ عَلَى الأَتَانِ, "(of an ass) to cover the flanks of a she-ass." | |
| 4 | 15 | 28 | أَتَى as a verb with an object<br>أَتَاهُ<br>أَتَى الْفَاحِشَةَ | To do something; Perform/commit an act<br>وَلَمْ يَأْتِ مَا يَأْتِي مِن الأَمْرِ هَابِيًا<br>There is nothing he does that he does out of fear<br>إِنَّا إِذَا مَا أَتَيْنَا أَمْرَ مُكْرِمَةٍ<br>When we perform a noble and generous act<br>وَ يَأْتِي الغَيَّ مُنْقَطِعَ العِقَالِي<br>And he commits transgressions/wrongs unchecked [literally: unhampered by a hobbling chord]<br><br>*To commit a flagrantly immoral act [e.g. adultery or sodomy]* | |
| 4 | 15 | 80 | جَعَلَ (ج ع ل) as a verb with an object and a preposition (لِ)<br>جَعَلَ لَهُ كَذَا | To point out a way for [=prescribe a course of action concerning] somebody<br>The verse contains the initial prescription regarding fornication. The words أَوْ يَجْعَلَ اللهُ لَهُنَّ سَبِيلاً indicate that this prescription is provisional, and that a final prescription in this connection will be revealed later. This promise was fulfilled in the form of the punishment | |

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| | | | جَعَلَ لَهُ سَبِيْلًا | for fornication stated in Surat An-Nur [24:2]<br><br>*Or [until] God prescribes an injunction for them* | |
| 4 | 15 | 193 | اِسْتَشْهَدَ ( ش ه د ) as verb with an object and a preposition (عَلىٰ)<br><br>اِسْتَشْهَدَ عَلَيْهِ | To ask for witnesses against somebody<br><br>*Ask for / demand four witnesses against them from among yourselves* | |
| 4 | 15 | 234 | تَعَدَّ (ع د و) as a verb with an object<br><br>تَعَدَّ حُدُوْدَ اللهِ | To overstep the limits prescribed by God<br><br>See also 2:229 | |
| 4 | 15 | 335 | أَمْسَكَ (م س ك) as a verb<br><br>أَمْسَكَ الَّاهُ نَفْسَ فُلَانٍ | (of god) to cause a person to die [lit: to detain/arrest a being/soul]<br><br>*The detain/confine them [women] in your homes.* | |
| 4 | 16 | 28 | أَتَى as a verb with an object<br><br>أَتَاهُ<br><br>أَتَى الْفَاحِشَةَ | To do something; Perform/commit an act<br>وَلَمْ يَأْتِ مَا يَأْتِي مِن الأَمْرِ هَايِبًا<br>There is nothing he does that he does out of fear<br>إِنَّاإِذَا مَا أَتَيْنَا أَمْرَ مُكْرِمَةٍ<br>When we perform a noble and generous act<br>وَ يَأْتِي الغَيَّ مُنْقَطِعَ العِقَالِي<br>And he commits transgressions/wrongs unchecked [literally: unhampered by a hobbling chord]<br><br>*To commit a flagrantly immoral act [e.g. adultery or sodomy]* | |
| 4 | 16 | 28 | أَتَى as a verb with an object<br><br>أَتَاهُ<br><br>أَتَى الْفَاحِشَةَ | To do something; Perform/commit an act<br>وَلَمْ يَأْتِ مَا يَأْتِي مِن الأَمْرِ هَايِبًا<br>There is nothing he does that he does out of fear<br>إِنَّاإِذَا مَا أَتَيْنَا أَمْرَ مُكْرِمَةٍ<br>When we perform a noble and generous act<br>وَ يَأْتِي الغَيَّ مُنْقَطِعَ العِقَالِي<br>And he commits transgressions/wrongs unchecked [literally: unhampered by a hobbling chord]<br><br>*To commit a flagrantly immoral act [e.g. adultery or sodomy]* | |
| 4 | 17 | 67 | تَابَ ( ت و ب) as a verb with a preposition ( عَلَىٰ) | (Of God) to turn to somebody in mercy.<br><br>إِلَىٰ is the preposition تَابَ normally takes. When used with عَلَىٰ, the verb acquires the | |

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| | | | تَابَ اللهُ عَلَيْهِ | تَضْمِيْن meaning of رَحْمَة.<br>فَتَابَ عَلَيْهِ: فَرَجَعَ عَلَيْهِ بَالرَّحْمَةِ وَ القَبُولِ<br>تَابَ اللهُ عَلَيْهِ is also explained as رَجَعَ عَلَيْهِ بِفَضْلِهِ , "(of God) to turn to somebody in His mercy." Although it would not be wrong to use تَابَ عَلَيْهِ with a human being as the subject of the verb (it is used, for example, تُوْبُوْا عَلَيْهِنَّ in explaining 4:34), the expression is, perhaps, properly used with God as the subject, and so it has been used in the Quran throughout – with one exception, 3:128, where Muhammad (SAW) is the subject. But this is not a true exception, for the verse says that Muhammad may *not* arrogate God's power to forgive or punish. | |
| 4 | 19 | 31 | أَتَى as a verb with a preposition (بِ)<br>أَتَى بِهِ | To do something; Perform/commit an act<br>It has been preferred to take فَاحِشَة مُبَيِّنَة to mean the defiant attitude of a wife toward her husband<br>أَتَى بِهِ seems to differ from أَتَاهُ in the following respect: أَتَاهُ represents the commission of an act, without necessarily implying that the perpetrator committed the act publicly. أَتَى بِهِ suggests that the act in some way becomes or is made public, the ب connoting that the person in question "comes up with" or "presents" the act.<br>*Except in a case where they have committed a flagrantly immoral act [=adultery]* | |
| 4 | 19 | 132 | ذَهَبَ ( ذ ه ب) as a verb with a preposition (بِ)<br>ذَهَبَ بِهِ | To appropriate/usurp something<br>*With the intention of appropriating part of what you have given them* | |
| 4 | 21 | 38 | أَخَذَ as a verb with an object and a preposition ( مِن)<br>أَخَذَ مِنْهُ المِيثَاقَ | To take a firm commitment from somebody.<br>In أَخَذَ مِنْهُ المِيثَاقَ , as in أَخَذَ عَلَيْهِ المِيثَاقَ / المَوْثِقَ (7:69 and 12:80), the giving *and* taking of a pledge are involved, but the difference of preposition makes for a difference in the emphasis: the focus in the latter is on the one who takes the pledge from another person, thus obligating the latter to fulfill the pledge, whereas the focus in the former is on the one who gives the pledge of his own free volition, the other person simply "taking" it from him. | |
| 4 | 21 | 260 | أَفْضى (ف ض و) as a verb with a preposition (إلى)<br>أَفْضى الرَجُلُ إلى المَرْاةِ | To have sexual relations with a woman<br>فَضى is "yard, area." أَفْضى إِلَيْهِ means literally "to enter somebody's territory". أَفْضى الرَجُلُ إلى المَرْاةِ means literally: (of a man) to meet a woman in private, and hence: to have sexual relations with a woman.<br>*When you have already had sexual relations with each other* | |

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| 4 | 22 | 172 | سَلَفَ(ف ل س) as a verb<br>ما سَلَفَ | *Except [= excepted from the application of this ruling are] the cases of the past* | |
| 4 | 23 | 83 | جَمَعَ ( ج م ع) as a verb with a preposition (بَيْنَ)<br>جَمَعَ بَيْنَ الأُخْتَيْنِ | To have two sisters as one's wives at the same time<br><br>جَمَعَ بَيْنَهُم (as opposed to جَمَعَهُم) seems to imply the bringing together of persons or things that are different from one another in some fundamental way. The expression جَمَعَ بَيْنَهُم connotes: Nothing can bring together people so divergent in belief and outlook as you (disbelievers) and us (believers); the only time we shall come together is on the Day of Judgment. The expression جَمَعَ بَيْنَ الأُخْتَيْنِ, too, implies "divergence," but in a legal sense. | |
| 4 | 23 | 119 | دَخَلَ ( د خ ل) as a verb with an object and a preposition ( بِ)<br>دَخَلَ بِالمَرْأَةِ | To have sexual intercourse with a woman<br><br>البَاءُ بِالتَّعْدِيَةِ وَاللَّمْسِ | |
| 4 | 23 | 172 | سَلَفَ(ف ل س) as a verb<br>ما سَلَفَ | *Except [= excepted from the application of this ruling are] the cases of the past* | |
| 4 | 24 | 34 | آتَى as a verb with two objects<br>آتَاهُ الشَّيْءَ<br>آتَى المَرْأَةَ أَجْرَهَا | To give dower to a woman<br><br>*See also 33:50* | |
| 4 | 24 | 91 | أَحْصَنَ( ح ص ن) as a verb<br>أَحْصَنَ الرَّجُلُ | (Of a man) to marry<br><br>أَحْصَنَ signifies providing protection. The verse is saying that a man should marry a woman with the view to establishing a permanent relationship – by providing her the protection of marriage – and not in order to establish a temporary relationship which aims at no more than sexual gratification. مُحْصِنِيْن in the two verses may also be taken to mean "chaste"<br><br>[You may marry such women, but with the intention of] maintaining the bond of matrimony. | |
| 4 | 24 | 92 | أَحْصَنَ( ح ص ن) as a verb with an object | (Of a woman) to be chaste<br><br>*See 5:5* | Passive participle |

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| | | | أُحْصِنَتِ المَرأَةُ | | |
| 4 | 24 | 92 | أَحْصَنَ (ح ص ن) as a verb with an object<br>أُحْصِنَتِ المَرأَةُ | (Of a woman) to be married<br>وَالْمُحْصَنَاتُ مِنَ النِّسَاء *And those who are already married [are also forbidden to you to marry]* | |
| 4 | 24 | 169 | سَافَحَ (س ف ح) as a verb<br>سَافَحَ الرَّجُلُ / سَافَحَتِ المَرءَةُ | (of a man/woman) to fornicate, be incontinent<br>المُسافِحُ: الزاني - مِنَ السَفحِ, وهُوَ صَبُّ المَنِيِّ; وكَأَنَّ الفَاجِرَ يَقولُ لِالفَجِرَتِ سافِحيني<br>*Not [in order to live] in a state of licentiousness* | |
| 4 | 24 | 337 | مَلَكَ (م ل ك) as a verb with an object<br>مَا مَلَكَتْ يَمِينُهُ أَوْ يَمِينُهَا | The slave(s) she possess [lit: what his/her right hand possess]<br>In classical Arabic, مَا مَلَكَتْ يَدُهُ often means "possessions" as such; In the Quran the phrase acquires the specific meaning of "slaves". وَ طَيَّبَ نَفْسِي أَنَّنِيْ لَمْ أَقُلْ لَهُ/ كَذَبْت وَلَمْ أَبْخَلْ بِمَا مَلَكَت يَدِيْ, "I was comforted [by the thought] that I never said to him, "you lie", or withheld my possessions [from him]." | Object understood |
| 4 | 25 | 31 | أَتَى as a verb with a preposition (بِ)<br>أَتَى بِهِ | To do something; Perform/commit an act<br>يَقُولُ وَقَدْ تَرَىٰ الوَظِيفُ و سَاقُهَا<br>أَلَسْتَ تَرَىٰ أَنْ قَدْ أَتَيْتَ بِمُؤْيِدِي<br>Her [she-camel's] hoofs and shanks cut, he said, 'Don't you see that you have done a horrible thing?'<br>وَلٰكِنَّنِي كُنْتُ مَرْءً مِن قَبِيْلَةٍ<br>بَغَتْ و أَتَتْ بِالمَظَالِمِ وَ الفَخْرِي<br>But I happened to belong to a tribe that broke all rules and committed against me acts of aggression and arrogant hostility.<br>.<br>*See 16:76* | |
| 4 | 25 | 34 | آتَى as a verb with two objects<br>آتَاهُ الشَّيْءَ<br>آتَىٰ المَرْأَةَ أَجْرَهَا | To give dower to a woman<br>*See also 33:50* | |
| 4 | 25 | 38 | اِتَّخَذَ as a verb with an object | To take/regard somebody/something [to be so and so]; Set somebody/something up [to be so and so]<br>To take a lover/paramour | Active Participle |

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| | | | اِتَّخَذَهُ<br>اِتَّخَذَ خِدْنًا | | |
| 4 | 25 | 92 | أَحْصَنَ (ح ص ن) as a verb with an object<br>أُحْصِنَتِ المَرأَةُ | (Of a woman) to be a freewoman [as against a female slave]<br>وَمَن لَّمْ يَسْتَطِعْ مِنكُمْ طَوْلاً أَن يَنكِحَ الْمُحْصَنَاتِ الْمُؤْمِنَاتِ *And those of you who do not have the means to marry believing freewomen* | |
| 4 | 25 | 92 | أَحْصَنَ (ح ص ن) as a verb with an object<br>أُحْصِنَتِ المَرأَةُ | (Of a woman) to be a freewoman [as against a female slave]<br>فَعَلَيْهِنَّ نِصْفُ مَا عَلَى الْمُحْصَنَاتِ مِنَ الْعَذَابِ *They [female slaves] shall be subject to half of the punishment that freewomen are subject to* | |
| 4 | 25 | 92 | أَحْصَنَ (ح ص ن) as a verb with an object<br>أُحْصِنَتِ المَرأَةُ | (Of a woman) to be married<br>مُحْصَنَات in this verse may also mean "chaste" (مُحْصَنَات : عَفَايِف ), and the use may therefore be said to belong with the meaning of (of a woman) to be chaste (see 5:5).<br>مُحْصَنَاتٍ غَيْرَ مُسَافِحَاتٍ وَلاَ مُتَّخِذَاتِ أَخْدَانٍ فَإِذَا أُحْصِنَّ *[The female slaves should, in getting married, have the intention of] remaining in wedlock… And once they are married/have become married women* | |
| 4 | 25 | 169 | سَافَحَ (س ف ح) as a verb<br>سَافَحَ الرَّجُلُ / سَافَحَتِ المَرءَةُ | (of a man/woman) to fornicate, be incontinent<br>المُسافِحُ: الزاني - مِنَ السَفحِ, و هُوَ صَبُّ المَنِيِّ; و كَأَنَّ الفَاجِرَ يَقولُ لِالفَجِرَتِ سافِحيني<br>See also 4:24, 5:5 | |
| 4 | 25 | 337 | مَلَكَ (م ل ك) as a verb with an object<br>مَا مَلَكَتْ يَمِينُهُ أَوْ يَمِينُهَا | The slave(s) she possess [lit: what his/her right hand possess]<br>In classical Arabic, مَا مَلَكَتْ يَدُهُ often means "possessions" as such; In the Quran the phrase acquires the specific meaning of "slaves". وَ طَيَّبَ نَفْسِي أَنَّنِيِ لَمْ أَقُلْ لَهُ/ كَذَبْت وَ لَمْ أَبْخَلْ بِمَا مَلَكَت يَدِيْ, "I was comforted [by the thought] that I never said to him, "you lie", or withheld my possessions [from him]." | Object understood |
| 4 | 26 | 67 | تَابَ (ت و ب ) as a verb with a preposition (عَلَىٰ)<br>تَابَ اللهُ عَلَيْهِ | (Of God) to turn to somebody in mercy.<br>إِلَىٰ is the preposition تَابَ normally takes. When used with عَلَىٰ, the verb acquires the تَضْمِيْن meaning of رَحْمَة.<br>فَتَابَ عَلَيْهِ: فَرَجَعَ عَلَيْهِ بَالرَّحْمَةِ وَ القَبُولِ | |

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| | | | | تَابَ اللهُ عَلَيْهِ is also explained as رَجَعَ عَلَيْهِ بِفَضْلِهِ , "(of God) to turn to somebody in His mercy." Although it would not be wrong to use تَابَ عَلَيْهِ with a human being as the subject of the verb (it is used, for example, تُوبُوا عَلَيْهِنَّ in explaining 4:34), the expression is, perhaps, properly used with God as the subject, and so it has been used in the Quran throughout – with one exception, 3:128, where Muhammad (SAW) is the subject. But this is not a true exception, for the verse says that Muhammad may *not* arrogate God's power to forgive or punish. | |
| 4 | 27 | 67 | تَابَ ( ت و ب) as a verb with a preposition (عَلَىٰ)<br>تَابَ اللهُ عَلَيْهِ | (Of God) to turn to somebody in mercy.<br><br>إِلَىٰ is the preposition تَابَ normally takes. When used with عَلَىٰ, the verb acquires the تَضْمِينْ meaning of رَحْمَة.<br><br>فَتَابَ عَلَيْهِ: فَرَجَعَ عَلَيْهِ بَالرَّحْمَةِ وَ القَبُولِ<br><br>تَابَ اللهُ عَلَيْهِ is also explained as رَجَعَ عَلَيْهِ بِفَضْلِهِ , "(of God) to turn to somebody in His mercy." Although it would not be wrong to use تَابَ عَلَيْهِ with a human being as the subject of the verb (it is used, for example, تُوبُوا عَلَيْهِنَّ in explaining 4:34), the expression is, perhaps, properly used with God as the subject, and so it has been used in the Quran throughout – with one exception, 3:128, where Muhammad (SAW) is the subject. But this is not a true exception, for the verse says that Muhammad may *not* arrogate God's power to forgive or punish. | |
| 4 | 29 | 42 | أَكَلَ as a verb with an object<br>أَكَلَهُ | To appropriate/usurp something; Take something over wrongfully<br><br>فُلَانًا يَسْتَأْكِلُ الضُّعَفَاء<br><br>So-and-so wrongfully appropriates the property of weak people<br><br>*See 4:6* | |
| 4 | 32 | 303 | إِكْتَسَبَ (ك س ب) as a verb with an object<br>إِكْتَسَبَهُ | To do something, perform a deed/an action | |
| 4 | 34 | 54 | بَغَىٰ ( ب غ ي) as a verb with an object and a preposition ( عَلَىٰ )<br>بَغَىٰ عَلَيْهِ سَبِيلًا | To look for an opportunity to harm/mistreat somebody | |
| 4 | 34 | 93 | حَفِظَ( ح ض ر) as a verb with an object | To guard a secret<br><br>وَ إِنْ ضَيَّعُوا غَيْبِي حَفِظْتُ غُيُوبَهُم | Active participle |

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| | | | حَفِظَ الغَيْبَ | If they divulge my secrets, then I [do not do so, but] guard theirs | |
| 4 | 34 | 290 | قامَ ( ق و م) as a verb with a preposition (عَلىٰ)<br>قامَ عَلَيْهِ | To take care of/look after somebody<br><br>قامَ عَلَيْهِ represents a combination of meanings of protection, maintenance, and custodianship.<br><br>*Men are in charge of/custodians of women* | |
| 4 | 34 | 347 | نَشَزَ (ن ش ز) as a verb<br>نَشَزَ الْمَرْأَةُ | (of a woman) to defy [her husband] | |
| 4 | 36 | 337 | مَلَكَ (م ل ك) as a verb with an object<br>مَا مَلَكَتْ يَمِينُهُ أَوْ يَمِينُهَا | The slave(s) he/she possess [lit: what his/her right hand possess]<br><br>In classical Arabic, مَا مَلَكَتْ يَدُهُ often means "possessions" as such; In the Quran the phrase acquires the specific meaning of "slaves". وَ طَيَّبَ نَفْسِي أَنَّنِيْ لَمْ أَقُلْ لَهُ/ كَذَبْتَ وَ لَمْ أَبْخَلْ بِمَا مَلَكَتْ يَدِيْ, "I was comforted [by the thought] that I never said to him, "you lie", or withheld my possessions [from him]." | Object understood |
| 4 | 41 | 192 | شَهِدَ ( ش ه د ) as verb with a preposition (عَلىٰ)<br>شَهِدَعَلَيْهَ | To bear witness over somebody [ = testify that one has conveyed the divine message to somebody] | Active participle |
| 4 | 42 | 178 | سَوَّى (س و ي) as a verb with an object and a preposition ( ب )<br>سَوَّىٰ اللهُ بِهِمُ الأرضَ | (Of God) to level the earth with a people [thus destroying them completely] | |
| 4 | 43 | 271 | قَرِبَ ( ق ر ب) as a verb with an object<br>لا تَقْرَبُهُ | "Do not approach it," denotes prohibition. In the Qur'an it is used in a variety of situations which may be divided into two broad categories.<br><br>Here, the meaning is that the specified thing must not be approached, or the specified act done, because to do so would constitute a violation of a certain command.<br><br>*Do not approach the [place of] prayer [ = mosque] when you are in a state of intoxication* | Noun |
| 4 | 43 | 323 | لَامَسَ ( ل م س) as a verb with an object<br>لَامَسَ المَرْأَةَ | To have sexual intercourse with a woman | |
| 4 | 43 | 373 | تَيَمَّمَ (ي م م) as a verb with an object | To head for something, look for something | |

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| | | | تَيَمَّمَهُ | *Then look for pure dust [for the purpose of achieving ritual purity* in the absence of water] | |
| 4 | 44 | 188 | اِشْتَرٰى ( ش ر ي ) as verb with an object<br>اِشْتَرَى الضَّلالَةَ | To choose misguidance [over misguidance]<br><br>See also 2:16, 2:175; 2:86; 3:177 with notes | |
| 4 | 45 | 307 | كَفَى (ك ف ي) as a verb with a preposition [ب] and تَمْيِيْز<br>كَفا بِهِ كَذا | (of somebody/something) to be sufficient/adequate in respect of something/for a certain purpose<br><br>كَفَى بِالقُبُورِ صارِماً لَوْ رَعَيْتَهُ, "Death [literally: graves] would have sufficed as the severer [of relations between us], if only you had waited for it [instead of severing the relations yourself]."<br>وَ مَشْهادٍ قَدْ كَفَيْتَ الغاءِبِيْنَ بِهِ, "Many a scene [of dispute] there is [at which] you have sufficed [as a representative of] those who were absent." | Twice |
| 4 | 46 | 88 | حَرَّفَ ( ح ر ف) as a verb with an object and a preposition ( عَن)<br>حَرَّفَ الكَلِمَةَ عَنْ مَوْضِعِهِ | To tear a word/statement out of its context | |
| 4 | 46 | 148 | رَاعَى ( ر ع ي ) as a verb with an object<br>رَاعَى | Literally: "Make an allowance for us, be kind to us!" أَرْعِنِي / رَاعِنِي سَمْعَكَ "Listen to me/lend me your ear!". The Quran prohibited the use of the رَاعِنَا suggesting اُنْظُرْنَا instead because certain opponents of Islam, in addressing the Prophet, deliberately mispronounced it, making it رَاعِينَا ("Our shepherd), a term of reproach. Compare with the Quranic prohibition of the use of the expression, اِسْمَعْ غَيْرَ مُسْمَعٍ .<br><br>*We beg your pardon!* | |
| 4 | 46 | 174 | سَمِعَ (س م ع) as a verb<br>اِسْمَعْ | اِسْمَعْ غَيْرَ مُسْمَعٍ is an expression of admiration and means: Listen to this wonderful talk/speech, which has not been heard before! But, intoned in a certain way, it could be made to mean - and was made to mean by certain opponents of Islam when they addressed the Prophet: Listen to this strange/odd statement, one that has never been made before! Because of the possibility of misuse, the Qur'an prohibited the use of the expression. Instead, it suggested using اِسْمَعْ ("Listen!" ; see 4:46), omitting غَيْرَ مُسْمَعٍ, the part that could be misused. اِسْمَعْ, in other words, became the equivalent of اِسْمَعْ غَيْرَ مُسْمَعٍ in the positive sense. | |
| 4 | 46 | 174 | سَمِعَ (س م ع) as a verb | In this phrase, the word سَمِعْنا implies accepting something with all one's heart, whereas | |

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| | | | سَمِعَ | أَطَعْنا signifies submission in practical conduct."<br><br>*We hear and we obey*. | |
| 4 | 46 | 174 | سَمِعَ (س م ع) as a verb<br><br>سَمِعَ | سَمِعْنا و أَطَعْنى is an expression of submission, and سَمِعْنا و عَصَيْنى, a parody of it, an expression of defiance.<br><br>*We hear, but we disobey*. | |
| 4 | 46 | 174 | سَمِعَ (س م ع) as a verb with an object<br><br>سَمِعَهُ | اِسْمَعْ غَيْرَ مُسْمَعٍ is an expression of admiration and means: Listen to this wonderful talk/speech, which has not been heard before! But, intoned in a certain way, it could be made to mean - and was made to mean by certain opponents of Islam when they addressed the Prophet: Listen to this strange/odd statement, one that has never been made before! Because of the possibility of misuse, the Qur'an prohibited the use of the expression. Instead, it suggested using اِسْمَعْ ("Listen!") omitting غَيْرَ مُسْمَعٍ, the part that could be misused. اِسْمَعْ, in other words, became the equivalent of اِسْمَعْ غَيْرَ مُسْمَعٍ in the positive sense.<br><br>See the Qur'anic prohibition of the use of راعِنى in 2:104 | |
| 4 | 46 | 217 | طَعَنَ ( ط ع ن ) as a verb with a preposition ( فِي )<br><br>طَعَنَ فِي الشَّيْئِ | To disparage something, cast a slur on something<br><br>طَعَنَ عَلَيْهِ / طَعَنَ فِيهِ "to calumniate/defame somebody"; هُوَ طَعَّانٌ فِي أَرْضِ النَّاسِ "He is a great reviler of people." | Masdar |
| 4 | 46 | 221 | أَطاعَ ( ط و ع ) as a verb<br><br>أَطاعَ | See 2:285; 4:46; 5:7; 24:51 [سَمِعَ] | |
| 4 | 46 | 237 | عصىٰ ( ع ص ى) as a verb with a preposition<br><br>عَصىٰ | To hold fast to the rope [ = abide by the covenant] of God<br><br>See 2:93; 4:46 | |
| 4 | 46 | 324 | لَوَى ( ل وي) as a verb<br><br>لَوَى بِلِسَانِهِ | To mispronounce | |
| 4 | 46 | 348 | نَظَرَ (ن ظ ر) as a verb with an object<br><br>نَظَرَهُ | To pay attention to somebody, make an allowance for somebody<br><br>رَاعِنَ is properly used by a person when he has either not understood what the speaker has said or wishes the speaker to repeat the statement because it contains wisdom or has some merit. أُنْظُرْنِي , "Pay attention/listen to me." | |

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| | | | | *We beg your pardon!* | |
| 4 | 47 | 143 | رَدَّ (ر د د) as a verb with an object and a preposition (عَلَىٰ)<br>رَدَّ اللّٰهُ وَجْهَهُ عَلَىٰ دُبُرِه | (Of God) to turn somebody's face backward [as a form of punishment]<br><br>*Before we blot out faces, turning them backward* | |
| 4 | 47 | 199 | صَدَّقَ ( ص د ق ) as verb with an object<br>صَدَّقَ الأَمْرَ | To actualize/materialize/fulfill something<br><br>Abu l-Ghul at-Tuhawi (in reference to 3:81):<br>فَدَتْ نَفْسِيْ وَ ما مَلَكَتْ يَمِيْنِيْ<br>فَوارِسَ صَدَّقُوْا فِيْهِمْ ظُنُوْنِيْ<br>"I would give my life and all my wealth for the horsemen who proved my opinion of them to be correct." | Active participle |
| 4 | 47 | 220 | طَمَسَ ( ط م س ) as a verb with an object<br>طَمَسَ الشَّيْءَ | To efface something, blot/wipe something out<br><br>4:47: أَيْ نَمْهُوَتَخْطِطَ صُوَرِها مِنْ عَيْنٍ وَ حاجِبٍ وَ أَنْفٍ وَ فَمٍ, أَنْ نَطْمِسَ وُجُوْهاً.<br>54:37: According to Islahi, the verse is not saying necessarily that the physical eyes of the people in question – the people of Lot – were blotted out: it may signify complete loss of the ability to think and understand – to "see" things as they are. He cites 47:23 as a possible comparison.<br>See also notes to 36:66 and 10:88.<br><br>*Before We disfigure faces completely* | |
| 4 | 49 | 155 | زَكّىٰ (ز ك و) as a verb with an object<br>زَكّىٰ نَفْسَهُ | To have pretensions of piety, adopt a holier-than-thou attitude<br><br>زَكّىٰ نَفْسَهُ: مَضَحَها وَ نَسَبَها إِلَى الزَّكاءِ<br>See also 7:82; 27:56 | |
| 4 | 50 | 307 | كَفَى (ك ف ي) as a verb with a preposition [ب] and تَمْيِيْز<br>كَفا بِهِ كَذا | (of somebody/something) to be sufficient/adequate in respect of something/for a certain purpose<br><br>كَفَى بِالقُبُورِ صارِماً لَوْ رَعَيْتَهُ, "Death [literally: graves] would have sufficed as the severer [of relations between us], if only you had waited for it [instead of severing the relations yourself]."<br>وَ مَشْهادٍ قَدْ كَفَيْتَ الغاءِبِيْنَ بِهِ, "Many a scene [of dispute] there is [at which] you have sufficed [as a representative of] those who were absent."<br><br>*And that in itself constitutes a flagrant sin* | |
| 4 | 55 | 307 | كَفَى (ك ف ي) as a verb with a preposition [ب] and تَمْيِيْز | (of somebody/something) to be sufficient/adequate in respect of something/for a certain purpose | |

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| | | | كَفا بِهِ كَذا | كَفَى بِالقُبُورِ صارِماً لَوْ رَعَيْتَهُ, “Death [literally: graves] would have sufficed as the severer [of relations between us], if only you had waited for it [instead of severing the relations yourself].”<br>وَ مَشْهادٍ قَدْ كَفَيْتَ الغاءِبِيْنَ بِهِ, “Many a scene [of dispute] there is [at which] you have sufficed [as a representative of] those who were absent.”<br><br>*And hell will do for a flaming fire* | |
| 4 | 59 | 143 | رَدَّ (ر د د) as a verb with an object and a preposition ( إِلَىٰ)<br>رَدَّهُ إِلَيْهِ<br>رَدَّ الأَمْرَ إِلَيْهِ | To refer a matter to somebody for decision/judgment<br><br>فَرُدُّوهُ إِلَىٰ اللهِ أَيْ حُكْمُهُ إِلَىٰ اللهِ. See also 41:47 | |
| 4 | 62 | 268 | قَدَّمَ (ق د م) as a verb with an object<br>قَدَّمَهُ | To perform an act/a deed | |
| 4 | 65 | 181 | شَجَرَ ( ش ج ر ) as verb with a preposition (بَيْنَ)<br>شَجَرَ بَيْنَهُمْ الأَمْرُ | (Of something) to become a subject of dispute among people, (of people) be divided/split on an issue<br><br>*On matters of dispute among them* | |
| 4 | 65 | 276 | قَضىٰ (ق ض ي) as a verb<br>قَضىٰ | Taking the ما in مِنْ ما قَدَيْتَ as مَصْدَرِيَّة | |
| 4 | 65 | 360 | وَجَدَ ( و ج د) as a verb and an object and the preposition عَلى and فِي<br>وَجَدَ فِي نَفْسِهِ كَذَا | *And then [they] should not have any reservations in their minds about the verdict you have given* | |
| 4 | 65 | 360 | وَجَدَ ( و ج د) as a verb and an object and the preposition مِن and فِي<br>وَجَدَ فِي نَفْسِهِ مِنْهُ كَذَا | To feel so and so on account of something, and the following two expressions are close in meaning: وَجَدَ فِي نَفْسِهِ حَرَجًا مِنْهُ, to have mental reservations about something<br><br>And then [they] should not have any reservations in their minds about the verdict you have given | |

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| 4 | 70 | 307 | كَفَى (ك ف ي) as a verb with a preposition [ب] and تَمْيِيْز<br>كَفا بِهِ كَذا | (of somebody/something) to be sufficient/adequate in respect of something/for a certain purpose<br>كَفَى بِالقُبُورِ صارِماً لَوْ رَعَيْتَهُ, "Death [literally: graves] would have sufficed as the severer [of relations between us], if only you had waited for it [instead of severing the relations yourself]."<br>وَ مَشْهادٍ قَدْ كَفَيْتَ الغاءِبِيْنَ بِهِ, "Many a scene [of dispute] there is [at which] you have sufficed [as a representative of] those who were absent." | |
| 4 | 71 | 36 | أَخَذَ as a verb with an object<br>أَخَذَهُ | To be on one's guard take precautions, safeguard one's position<br>In comparison to the expression in 9:50, this expression implies the taking of precautionary measures in a situation of fear or danger<br>يُقَالُ أَخَذَ حِذْرَهُ إِذَا تَيَقَّظَ وَ احْتَرَزَ مِنَ المُخَوِّفِ<br>*Be on your guard!* | |
| 4 | 74 | 188 | شَرىٰ ( ش ر ي ) as verb with an object and a preposition (بِ)<br>شَراهُ بِكَذا | Abu Dhu'ayb:<br>فَإِنْ تَزْعُمِيْنِيْ كُنْتُ أَجْهَلُ فِيْكُمُوْا<br>فَإِنِّيْ شَرَيْتُ الحِلْمَ بَعْدَكِ بِالجَهْلِيْ<br>"If you think that I have acted crazily in your love, then [you are quite right, for] after you [left], I gave up my serenity in return for craziness."<br>Bashamah an-Nahshali:<br>إِنّابَنِيْ نَهْشَلٍ لا نَدَّعِيْ لِأَبٍ<br>عَنْهُ وَ لا هُوَ بِالأَبْناءِ يَشْرِيْنا<br>"Sons of Nahshal that we are, we do not call anyone other than him our father; neither would he have any others for his sons [lit: neither would he give us up in return for any other sons]."<br>*Those who have given away this world in exchange for the next [= those who prefer the next word to this]* | |
| 4 | 77 | 40 | أَخَّرَ (أ خ ر ) as a verb with an object<br>أَخَّرَهُ | To give a respite to somebody | |
| 4 | 77 | 305 | كَفَّ (ك ف ف) as a verb with an object<br>كَفَّ يَدَهُ | To stay somebody's hands, keep somebody from attacking [somebody] | |
| 4 | 79 | 307 | كَفَى (ك ف ي) as a verb with a preposition [ب] and تَمْيِيْز | (of somebody/something) to be sufficient/adequate in respect of something/for a certain purpose | |

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| | | | كَفا بِهِ كَذا | كَفَى بِالقُبُورِ صارِماً لَوْ رَعَيْتَهُ, "Death [literally: graves] would have sufficed as the severer [of relations between us], if only you had waited for it [instead of severing the relations yourself]."<br>وَ مَشْهادٍ قَدْ كَفَيْتَ الغاءِبِيْنَ بِهِ, "Many a scene [of dispute] there is [at which] you have sufficed [as a representative of] those who were absent." | |
| 4 | 81 | 63 | بَيَّتَ ( ب ي ت) as a verb with an object<br>بَيَّتَ الأَمْرَ | To deliberate on a matter secretly<br><br>بَيَّتَ in this verse does not necessarily mean "to do something by night," but rather "to do something surreptitiously." Likewise, the expression بَيَّتَهُ الأَمْرُ means that a problem presents itself to somebody suddenly – not necessarily at night.<br>The مَا in مَا يُبَيِّتُونَ , here taken in the sense of الَّذِي , may also be interpreted differently.<br><br>*A certain group from among them engages in secret deliberations, contrary to what it professes… and God is recording the secret deliberations they are making* | Object in second occurrence understood |
| 4 | 81 | 307 | كَفَى (ك ف ي) as a verb with a preposition [ب] and تَمْيِيْز<br>كَفا بِهِ كَذا | (of somebody/something) to be sufficient/adequate in respect of something/for a certain purpose<br><br>كَفَى بِالقُبُورِ صارِماً لَوْ رَعَيْتَهُ, "Death [literally: graves] would have sufficed as the severer [of relations between us], if only you had waited for it [instead of severing the relations yourself]."<br>وَ مَشْهادٍ قَدْ كَفَيْتَ الغاءِبِيْنَ بِهِ, "Many a scene [of dispute] there is [at which] you have sufficed [as a representative of] those who were absent." | |
| 4 | 83 | 143 | رَدَّ (ر د د) as a verb with an object and a preposition ( إِلَىٰ)<br>رَدَّهُ إِلَيْهِ<br>رَدَّ الأَمْرَ إِلَيْهِ | To refer a matter to somebody for decision/judgment<br><br>فَرُدُّوهُ إِلَىٰ اللهِ أَيْ حُكْمُهُ إِلَىٰ اللهِ | |
| 4 | 84 | 305 | كَفَّ (ك ف ف) as a verb with an object<br>كَفَّهُ | To put a stop to something, thwart something<br><br>It is possible that God will check the power of those who have disbelieved | |
| 4 | 86 | 142 | رَدَّ (ر د د) as a verb with an object<br>رَدَّهُ | To return a greeting<br><br>كَفَىٰ بَيْنَنَا أَنْ لَا تُرَدَّ تَحِيَّةٌ<br>عَلَىٰ جَانِبٍ وَ لَا يُشَمَّتَ عَاطِسُو | |

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| | | | رَدَّ التَّحِيَّةَ | [We are such bitter rivals that] it is good enough that a greeting offered [by one – literally: a stranger] is [instead of being met with abuse by the other] not returned [by the other], and that one who happens to sneeze is [instead of being cursed] not blessed with a prayer [by the other]. تُرَدَّ and يُشَمَّتَ in the verse may also be read تُرَدُّ and يُشَمَّتُ<br>وَإِنِّي إِذَا رَدَّتْ عَلَيَّ تَحِيَّةً<br>أَقُولُ لَهَا اخْضَرَّتْ عَلَيْكِ وطُلَّتِي<br>When she returns my greetings, I say to her, 'May it [greeting] make you prosperous [literally: may it blossom for you] and fall upon you like blessed rain [literally: besprinkle you]<br>رَدَّ السُّؤَالَ and رَدَّ الجَوَابَ are similar | |
| 4 | 87 | 83 | جَمَعَ ( ج م ع) as a verb with a preposition ( إِلَىٰ)<br>جَمَعَهُمُ اللهُ إِلَىٰ يَوْمِ القِيَامَةِ | (Of God) to assemble people and take/drive them to [the place of judgment on] the Day of Resurrection<br>The use of إِلَى suggests a تَضْمِيْن of some word meaning "to drive/convey," e.g. سَاقَ. At the same time, the preposition signifies continuity: the process of assembling people will continue up to the Last Day. | |
| 4 | 88 | 150 | أَرْكَسَ( ر ك س) as a verb with an object<br>أَرْكَسَهُ اللهُ | (Of God) to set somebody back<br>*It is God who has thrown them back [into disbelief] on account of their actions* | |
| 4 | 88 | 302 | كَسَبَ (ك س ب) as a verb with an object<br>كَسَبَهُ | To do something, perform a deed/an action<br>كَسَبَ in the sense of "to earn [wealth, etc.]" occurs only in a few verses: in 2:267 (not listed); probably in 2:79 – but not to the figurative meaning; and possibly in 31:34 and 45:10.<br>A number of verses, in which ما is used and the verb has no stated object (e.g. 2:225), may be categorized as a simple verb construction if the ما is taken to be مَصْدَرِيَّة rather than as a relative pronoun. | Object understood |
| 4 | 90 | 81 | جَعَلَ ( ج ع ل) as a verb with an object and two prepositions ( ل & عَلَىٰ)<br>جَعَلَ لَهُ عَلَىٰ فُلَانٍ سَبِيْلًا | To allow somebody to take action against somebody<br>*God does not allow you to take any action against them* | |
| 4 | 90 | 91 | حَصِرَ ( ح ش ر) as a verb | To flinch/recoil/shrink from doing something | |

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| | | | حَصِرَ صَدْرُهُ أَنْ يَفْعَلَ كَذَا | | |
| 4 | 90 | 321 | أَلْقَى ( ل ق ي) as a verb with and object and the prepositions عَلى, بَيْنَ, فِيْ, إِلى<br>أَلْقَاهُ إِلَيْهِ الْقَوْلَ | To offer to make peace with somebody<br><br>The meaning, “to make/offer to make peace with somebody” fits the context better than the meaning, “ to capitulate/surrender to somebody”, though the two verses do imply that the offer of peace is made because of a recognition of one’s weak position. | |
| 4 | 90 | 363 | وَصَلَ (و ص ل) as a verb with a preposition<br>وَصَلَ إِلَيْهِ | To belong to something [e.g. a tribe]<br><br>*Except those who belong to a people with whom you have entered into a pact/an agreement* | |
| 4 | 91 | 81 | جَعَلَ ( ج ع ل) as a verb with an object and two prepositions ( ل & عَلَىٰ)<br>جَعَلَ لَهُ علَىٰ فُلَانٍ سُلْطَانًا | To give somebody [full] right to take action against somebody | |
| 4 | 91 | 150 | أَرْكَسَ (ر ك س) as a verb with an object and a preposition (فِيْ)<br>أَرْكَسَهُ | رِكاس is the chord that is used to tie a camel; it is passed through the animal’s nose and tied to its leg, with the result that its head is left inclined downward, رَكَسَ البَعِيْرَ meaning “to tie a camel with a رِكاس.” أَرْكَسَهُ فِيْ الشَّرِّ, “to cause a person to become engaged in mischief again”; أَرْكِسِ الثَّوْبَ فِيْ الصِّبْغِ, “Dip the cloth back into the dye.”<br><br>*Every time they are thrown back to mischief, they are tossed into it.* | |
| 4 | 91 | 305 | كَفَّ (ك ف ف) as a verb with an object<br>كَفَّ يَدَهُ | To stay somebody’s hands, keep somebody from attacking [somebody] | |
| 4 | 92 | 88 | اِسْتَحَبَّ ( ح ب ب) as a verb with an object<br>حَرَّرَهُ<br>حَرَّرَ رَقَبَةً | To free somebody<br>To free a slave [literally: to free a neck] | Masdar, Three times |
| 4 | 92 | 308 | كان (ك و ن) as a verb with a predicate | It is religiously/morally reprehensible for one/forbidden to one to do so | |

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| | | | ما كَانَ لَهُ أَنْ يَفْعَلَ كَذا | | |
| 4 | 94 | 209 | ضَرَبَ ( ض رب ) as a verb with a preposition ( فِي )<br>ضَرَبْتُمْ فِي سَبِيلِ اللَّهِ | *When you go out in the path of God [ = in order to fight in the way of God]* | |
| 4 | 94 | 321 | أَلْقى ( ل ق ي) as a verb with and object and the prepositions عَلى, بَيْنَ, فِيْ, إِلى<br>أَلْقَاهُ إِلَيْهِ السَّلامَ | To greet somebody with the [Islamic] greeting of "peace!" | |
| 4 | 95 | 222 | اِسْتَطاعَ ( ط و ع ) as a verb with an object<br>اِسْتَطاعَ حِيْلَةً | To be able to find a way out/work one's way out [of a difficult situation] | |
| 4 | 95 | 282 | قَعَدَ ( ق ع د) as a verb<br>قَعَدَ | To hang back, stay behind<br><br>In this verse, قَعَدَ is used in the sense of refraining from taking part in battle (e.g. 9:81, بِقُعُودِهِمْ عَنِ الغَزْوِ = بِمَقْعَدِهِمْ)<br>Bashamah ibn 'Amr: وَلا تَقْعُدُوا وَ بِكُمْ مُنَّةٌ, "Do not sit back when you have the power [to fight the enemy]." | Thrice, all active participles |
| 4 | 100 | 367 | وَقَعَ (و ق ع) as a verb with a preposition [عَلى]<br>وَقَعَ عَلَيْهِ | (of something) to become obligatory upon somebody, devolve upon somebody as a duty/responsibility<br><br>*His reward becomes due [to him] from God* | |
| 4 | 101 | 209 | ضَرَبَ ( ض رب ) as a verb with a preposition ( فِي )<br>ضَرَبَ فِي الأَرْضِ | To travel/move about in the land | |
| 4 | 102 | 36 | أَخَذَ as a verb with an object<br>أَخَذَهُ | To be on one's guard take precautions, safeguard one's position<br><br>In comparison to the expression in 9:50, this expression implies the taking of precautionary measures in a situation of fear or danger<br>يُقَالُ أَخَذَ حِذْرَهُ إِذَا تَيَقَّظَ وَ احْتَرَزَ مِنَ المُخَوِّفِ | |

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| | | | | *See 4:71* | |
| 4 | 102 | 340 | مَالَ (م ي ل) as a verb with the preposition عَلَى<br>مَالَ عَلَيْهِ | To fall upon/attack somebody<br>مَالَ عَلَيَّ, "he wronged me." مال عَلَيْهِمُ الدَّهْرُ "(of time/fate) to visit calamities upon a people" | |
| 4 | 104 | 55 | اِبْتَغَىٰ ( ب غ ي) as a verb with an object<br>اِبْتَغَاهُ | To pursue/chase somebody; Seek somebody out<br>فِي ابْتِغَاءِ القَوْمِ : فِي طَلَبِ الكُفَّارِ بِالقِتَالِ وَ التَّعَرُّضِ بِهِ لَهُمْ<br>الخَيْرُ الَّذِي أَنَا أَبْتَغِيهِ<br>أَمِ الشَّرُّ الَّذِي هُوَ يَبْتَغِينِي<br>[I do not know whether good or evil will be my lot as I make my endeavor] whether it will be the good I am seeking or the evil that is seeking me. (In this verse, with its play upon two meanings of اِبْتَغَىٰ, it is the second use of اِبْتَغَىٰ [=هُوَ يَبْتَغِينِي] which provides the شَاهِد for the Quranic verse.<br>وُجُوهُ كِلَابٍ تَبْتَغِي مَنْ تُجَادِعُوا<br>[They are people with] faces of dogs, and they seek out people whom they would revile.<br>إِذَا مَا فَرَغْنَا مِنْ سِوَارِ قَبِيلَةٍ<br>سَمَوْنَا لِأُخْرَىٰ نَبْتَغِي مَنْ نُسَوِّرُوا<br>Once we have finished with our attack on one tribe, we set out toward another, seeking out those we would assail [next]<br>*And do not slacken in your pursuit of the enemy* | |
| 4 | 107 | 117 | اِخْتَانَ ( خ و ن) as a verb with an object<br>اِخْتَانَ نَفْسَهُ | اِخْتَانَ نَفْسَهُ means "to break faith with oneself," but it has been used in the Quran in two slightly different senses (see also 2:187)<br>This verse carries a hint of wifely infidelity – the Hypocrites are compared to an unfaithful wife – though the primary sense is that, in playing a double game, the Hypocrites are betraying no one but themselves, and that this self-betrayal will spell harm and ruin for them.<br>*And do not plead on behalf of those who have broken faith with themselves* | |
| 4 | 108 | 63 | بَيَّتَ ( ب ي ت) as a verb with an object<br>بَيَّتَ الأَمْرَ | To deliberate on a matter secretly<br>بَيَّتَ in this verse does not necessarily mean "to do something by night," but rather "to do something surreptitiously." Likewise, the expression بَيَّتَهُ الأَمْرُ means that a problem presents itself to somebody suddenly – not necessarily at night.<br>*See 4:81* | |

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| 4 | 108 | 103 | أَحَاطَ ( ح و ط) as a verb with a preposition (بِ)<br>أَحَاطَ بِهِ | To encompass something; Have something under control/within one's power<br><br>The use here implies that God is aware of what people are doing, that He has the situation under control, and that He has the power to take people to task for their actions<br><br>*See 3:120* | Active participle |
| 4 | 108 | 147 | رَضِيَ ( ر ض ي ) as a verb<br>رَضِيَ الشَّيْئُ | (Of something) to be good/proper/desirable/agreeable<br><br>*Improper/wicked talk* | |
| 4 | 108 | 147 | رَضِيَ ( ر ض ي ) as a verb<br>رَضِيَ الشَّيْئُ | (Of something) to be good/proper/desirable/agreeable<br><br>*He shall enjoy a happy existence* | |
| 4 | 108 | 147 | رَضِيَ ( ر ض ي ) as a verb<br>رَضِيَ الشَّيْئُ | (Of something) to be good/proper/desirable/agreeable<br><br>*He shall enjoy a happy existence* | |
| 4 | 111 | 302 | كَسَبَ (ك س ب) as a verb with an object<br>كَسَبَهُ | To do something, perform a deed/an action<br><br>كَسَبَ in the sense of "to earn [wealth, etc.]" occurs only in a few verses: in 2:267 (not listed); probably in 2:79 – but not to the figurative meaning; and possibly in 31:34 and 45:10.<br>A number of verses, in which ما is used and the verb has no stated object (e.g. 2:225), may be categorized as a simple verb construction if the ما is taken to be مَصْدَرِيَّة rather than as a relative pronoun. | Twice, object present in both |
| 4 | 112 | 101 | اِحْتَمَلَ ( ح م ل) as a verb with an object<br>اِحْتَمَلَهُ | To be responsible for something<br><br>*He is guilty of [literally: carries] slander and a great sin* | |
| 4 | 112 | 151 | رَمىٰ( ر م ي) as a verb with an object and a preposition (بِ)<br>رَماهُ بِهِ | رَماهُ بِالفاحِشَةِ, "to accuse somebody of immorality."<br>قَدْ اِشْتَ فِيْنا وَ لا تُرما بِفاحِشَةٍ<br>حَتىٰ تَوَفّاكَ رَبُّ الناسِ مَحْمُوْدا<br>"You lived among us and were never accused of committing a vile act, until God caused you to die a praised man."<br><br>*And [if] he should then accuse an innocent person of it* | |

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| 4 | 112 | 302 | كَسَبَ (ك س ب) as a verb with an object<br>كَسَبَهُ | To do something, perform a deed/an action<br>كَسَبَ in the sense of "to earn [wealth, etc.]" occurs only in a few verses: in 2:267 (not listed); probably in 2:79 – but not to the figurative meaning; and possibly in 31:34 and 45:10.<br>A number of verses, in which ما is used and the verb has no stated object (e.g. 2:225), may be categorized as a simple verb construction if the ما is taken to be مَصْدَرِيَّة rather than as a relative pronoun. | Object present |
| 4 | 115 | 370 | وَلَّى (و ل ي) as a verb with two objects<br>نُوَلِّهِ ما تَوَلَّى | نَجْعَلْهُ والِياً لِما تَوَلَّى مِنَ الضَّلالِ<br>*We shall turn him in the direction in which he turns/wishes to turn/shall direct him to the course he wishes to adopt* | object of تَوَلَّى understood |
| 4 | 119 | 253 | غَيَّرَ (غ ي ر) as a verb with an object<br>غَيِّرَ | to warp [literally: alter] the mold of God [= to vitiate the nature of things as created by God]<br>The word خَلَقَ in the verse means خِلْقِ | |
| 4 | 125 | 173 | أَسْلَمَ (س ل م) as a verb with an object and a preposition (ل)<br>أَسْلَمَ وَجْهَهُ للهِ | To bow before God in true submission<br>أَسْلَمَ وَجْهَهُ إلى اللهِ and أَسْلَمَ وَجْهَهُ للهِ both mean literally: to surrender one's face to God. Islāhi's remarks: "The face is the most prestigious part of the human body. 'To surrender one's face,' therefore, is to surrender all of one's being."<br>مَنْ أَسْلَمَ وَجْهَهُ لله: مَنْ أَخْلَصَ نَفْسَهُ لِلهِ لا يُشْرِكُ بِهِ غَيْرَهُ<br>Explaining the difference between أَسْلَمَ لَهُ and أَسْلَمَ إليهِ, Islāhi' says: The former implies turning to someone in true submission, whereas the latter implies turning to someone in submission, whether this submission is true and sincere or not. وَجْهَهُ أَسْلَمَ in 31:22 is following by the proviso, وَهُوَ مُحْسِنٌ, which, according to Islāhi gives to it the sense of "to turn to somebody in true submission." In other words أَسْلَمَ إليهِ + أَحْسَنَ = أَسْلَمَ لَهُ. The difference stated by Islāhi between أَسْلَمَ وَجْهَهُ إلى اللهِ and أَسْلَمَ وَجْهَهُ للهِ may also be expressed by saying that أَسْلَمَ وَجْهَهُ إلى اللهِ contains the تَضمين of أَصْغى or تَوَجَّهَ, and أَسْلَمَ وَجْهَهُ للهِ that of أَذْعَنَ or أَخْلَسَ. There is a problem, however: 2:112 and 4:125 have أَسْلَمَ لَهُ and هُوَ مُحْسِنٌ both. The answer may be that وَهُوَ مُحْسِنٌ in these verses only restates one of the componential meanings of أَسْلَمَ لَهُ. | |

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| 4 | 126 | 103 | أَحَاطَ ( ح و ط) as a verb with a preposition (بِ)<br>أَحَاطَ بِهِ | To encompass something; Have something under control/within one's power<br><br>The use here implies that God is aware of what people are doing, that He has the situation under control, and that He has the power to take people to task for their actions<br><br>*See 3:120* | Active participle |
| 4 | 128 | 93 | أَحْضَرَ( ح ض ر) as a verb with two objects | *Souls are given/susceptible to greed* | |
| 4 | 128 | 347 | نَشَزَ (ن ش ز) as a verb<br>نَشَزَ الرَّجُلُ | (of a man) to oppress [his wife]<br><br>نَشَزَ اللَّبَنُ, " (of milk) to rise"; إِرْقٌ نَاشِزٌ, "a swollen vein that throbs constantly"; دابَّة نَاشِزَة, "a riding beast on which the saddle and the rider cannot stay in position"; نَشَزَاتِ الْمَرْأَةُ عَلَى زَوْجِهَا, "(of a woman) to defy/disobey her husband"; نَشَزَ الزَّوْجَ عَلَى المَرْأَةِ, "(of a husband) "to oppress his wife." | |
| 4 | 132 | 307 | كَفَى (ك ف ي) as a verb with a preposition [ب] and تَمْيِيْز<br>كَفا بِهِ كَذا | (of somebody/something) to be sufficient/adequate in respect of something/for a certain purpose<br><br>كَفَى بِالقُبُورِ صارِماً لَوْ رَعَيْتَهُ, "Death [literally: graves] would have sufficed as the severer [of relations between us], if only you had waited for it [instead of severing the relations yourself]."<br>وَ مَشْهادٍ قَدْ كَفَيْتَ الغاءِبِيْنَ بِهِ, "Many a scene [of dispute] there is [at which] you have sufficed [as a representative of] those who were absent." | |
| 4 | 133 | 133 | أَذْهَبَ ( ذ ه ب) as a verb with an object<br>أَذْهَبَهُ | (Of God) to cause somebody to die/perish | |
| 4 | 135 | 290 | قامَ ( ق و م) as a verb with a preposition (بِ)<br>قامَ بِالقِسْتِ | To act justly, establish justice | Active participle |
| 4 | 140 | 115 | خَاضَ ( خ و ض) as a verb with a preposition ( فِي)<br>خَاضَ فِي الحَدِيثِ | To enter upon a discussion of a subject<br><br>خَاضَ المَاءَ, "to enter/plunge into water"; خَاضَ الغَمَرَاتِ, "to rush into dangerous situations, take on dangers."<br><br>*Until they change the subject [literally: start talking about something else]* | |
| 4 | 140 | 283 | قَعَدَ ( ق ع د) as a verb with a preposition (مَعَ) | To sit in somebody's company, associate with somebody | |

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| | | | قَعَدَمَعَهُ | | |
| 4 | 141 | 81 | جَعَلَ ( ج ع ل) as a verb with an object and two prepositions ( ل & عَلَىٰ)<br>جَعَلَ لَهُ علَىٰ فُلَانٍ سَبِيْلًا | To allow somebody to take action against somebody<br><br>*And God will not let the disbelievers inflict any harm on the believers* | |
| 4 | 141 | 136 | تَرَبَّصَ ( ر ب ص) as a verb with a preposition ( بِ )<br>تَرَبَّصَ بِهِ | To wait for something [= misfortune] to befall somebody<br><br>Abbreviated form of تَرَبَّصَ بِهِ الشَّيْءَ (see note to 52:30)<br>يَتَرَبَّصُونَ بِكُم أَيْ يَنْتَظِرُونَ بِكُم مَا يَتَجَدَّدُ لَكُم مِنْ ظَفَرٍ أَوْ إِخْفَاقٍ | |
| 4 | 142 | 290 | قامَ ( ق و م) as a verb with a preposition (إِلَىٰ)<br>قامَ إِلَىٰ الشَّيْءِ | To get up and move toward something<br><br>قَصَدَ of تَضْمِيْن.<br>فَقُمْتُ إِلَيْهِ مُسْرِعاً فَغَنِمْتُ<br>مَخافَةَ قَوْمِيْ أَنْ يَفُوْزُوْا بِهِ قَبْلُوْا<br>"So I got up and went to him [guest] in a hurry and served him, lest others from among my people should claim him [and get to serve him] first."<br>قَوْماً إِذا صُوِّتَ يَوْمَ النِّزال<br>قامُوْا إِلَىٰ الجُرْدِ الحامِيْمِيْ<br>"They are a people who, when shouts are raised on the day of confrontation, betake themselves to excellent, short-haired horses."<br><br>*And when they get up to perform the prayer* | |
| 4 | 144 | 81 | جَعَلَ ( ج ع ل) as a verb with an object and two prepositions ( ل & عَلَىٰ)<br>جَعَلَ لَهُ علَىٰ فُلَانٍ سُلْطَانًا | To furnish somebody with strong evidence against somebody<br><br>*Do you wish to furnish God with clear and strong evidence against yourselves?* | |
| 4 | 146 | 113 | أَخْلَصَ ( خ ل ص) as a verb with an object and a preposition ( لِ )<br>أَخْلَصَ دِيْنَهُ لِلَّهِ | To submit to God completely<br><br>دِين in these verses means طَاعَة ("submission").<br>أَخْلَصَ العَظْمُ, "(of a bone) to have a lot of marrow"; أَخْلَصَ لَهُ النَّصِيْحَةَ, "to be somebody's true well-wisher; give somebody sincere advice"; أَخْلَصَ لَهُ الحُبَّ, "to love somebody with all one's heart." | |

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| 4 | 147 | 261 | فَعَلَ (ف ع ل) as a verb with a preposition ( ب )<br>فَعَلَ بِ | To treat somebody [in a certain way]<br><br>*What would God get out of/gain from punishing you if you were showed gratitude and believed?* | |
| 4 | 149 | 49 | أَبْدَا (ب د و) as a verb with an object<br>أَبْدَا الخَيْرَ | To speak good things; express good thoughts<br><br>Although this is the meaning it has in context, this verse may also be construed in the more general sense of "to do good openly/publicly" | |
| 4 | 149 | 112 | أَخْفَىٰ (خ ف ي) as a verb with an object<br>أَخْفَىٰ الخَيْرَ | To harbor good thoughts in one's mind | |
| 4 | 150 | 39 | اِتَّخَذَ as a verb with an object and a preposition (بَيْنَ) | *And they wish to take/follow a course in between [= a course between belief and unbelief]* | |
| 4 | 150 | 258 | فَرَّقَ (ف ر ق) as a verb with an object with a preposition ( بَيْنَ )<br>فَرَّقَ بَيْنَهُمْ | To draw distinctions between people, but people in different categories, accord preference to some people over others<br><br>وَلَمْ تُفَرِّقْ بَيْنَ الضَّلالَةِ وَالرُّشْدِ<br>"And you made no distinction between right and wrong."<br><br>*And they mean to draw a distinction between [the commands of] God and [the commands of] His messenger* | |
| 4 | 152 | 258 | فَرَّقَ (ف ر ق) as a verb with an object with a preposition ( بَيْنَ )<br>فَرَّقَ بَيْنَهُمْ | To draw distinctions between people, but people in different categories, accord preference to some people over others<br><br>وَلَمْ تُفَرِّقْ بَيْنَ الضَّلالَةِ وَالرُّشْدِ<br>"And you made no distinction between right and wrong." | |
| 4 | 154 | 38 | أَخَذَ as a verb with an object and a preposition ( مِن)<br>أَخَذَ مِنْهُ المِيثَاقَ | To take a firm commitment from somebody.<br><br>In أَخَذَ مِنْهُ المِيثَاقَ , as in أَخَذَ عَلَيْهِ المِيثَاقَ / المَوْثِقَ (7:69 and 12:80), the giving *and* taking of a pledge are involved, but the difference of preposition makes for a difference in the emphasis: the focus in the latter is on the one who takes the pledge from another person, thus obligating the latter to fulfill the pledge, whereas the focus in the former is on the one who gives the pledge of his own free volition, the other person simply "taking" it from him. | |
| 4 | 155 | 217 | طَبَعَ (ط ب ع) as a verb with a preposition ( عَلَى )<br>طَبَعَ اللَّهُ عَلَى قَلْبِهِ | (Of God) to seal off somebody's heart [thus rendering him incapable of receiving guidance]<br><br>(See: 63:3] | |

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| 4 | 156 | 288 | قالَ ( ق و ل) as a verb with an object and a preposition (عَلىٰ)<br>قالَهُ عَلَيْهِ | To attribute something to somebody falsely<br><br>Jabir ibn Ralan:<br>لا عَمْرُكَ ما أَخْزا إِذا ما نَسَبَتَنِيْ<br>إِذا لمْ تَقُلْ بُطْلاً عَلَيَّ وَ لا مَيْنا<br>"By your life, I am not ashamed when you mention my ancestors, as long as you do not attribute to me things that are false and wrong."<br>See also 69:44. | مَصْدَر |
| 4 | 159 | 192 | شَهِدَ ( ش ه د ) as verb with a preposition (عَلىٰ)<br>شَهِدَعَلَيْهَ | To bear witness over somebody [ = testify that one has conveyed the divine message to somebody] | Active participle |
| 4 | 161 | 42 | أَكَلَ as a verb with an object<br>أَكَلَهُ | To appropriate/usurp something; Take something over wrongfully<br><br>فُلَانًا يَسْتَأْكِلُ الضُّعَفَاء<br>So-and-so wrongfully appropriates the property of weak people<br><br>*See 4:6* | |
| 4 | 166 | 307 | كَفَى (ك ف ي) as a verb with a preposition [ب] and تَمْيِيْز<br>كَفا بِهِ كَذا | (of somebody/something) to be sufficient/adequate in respect of something/for a certain purpose<br><br>كَفَى بِالقُبُورِ صارِماً لَوْ رَعَيْتَهُ, "Death [literally: graves] would have sufficed as the severer [of relations between us], if only you had waited for it [instead of severing the relations yourself]."<br>وَ مَشْهادٍ قَدْ كَفَيْتَ الغاءِبِيْنَ بِهِ, "Many a scene [of dispute] there is [at which] you have sufficed [as a representative of] those who were absent." | |
| 4 | 168 | 310 | كان (ك و ن) as a verb with a predicate<br>ما كَانَ لِي يَفْعَلَ (كَذا) | One is not the type to do such-and-such a thing or let such-and-such a thing happen to him<br><br>Look at Notes: this verse may belong at c above? | |
| 4 | 171 | 250 | غَلا( غ ل و) as a verb with a preposition (فِيْ)<br>غَلا فِيْ الأَمْرِ | To exceed the proper limits in a matter<br><br>See also 55:8<br><br>*Do not go to extravagant lengths in respect of your religion* | |
| 4 | 171 | 288 | قالَ ( ق و ل) as a verb with an object and a preposition (عَلىٰ)<br>قالَهُ عَلَيْهِ | To attribute something to somebody falsely<br><br>With قالَ عَلَيْهِ meaning "to disparage something," the إِلا in this verse becomes disjunctive.<br>Jabir ibn Ralan:<br>لا عَمْرُكَ ما أَخْزا إِذا ما نَسَبَتَنِيْ | Noun |

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| | | | | إِذا لَمْ تَقُلْ بُطْلاً عَلَيَّ وَ لا مَيْنا<br>"By your life, I am not ashamed when you mention my ancestors, as long as you do not attribute to me things that are false and wrong."<br>See also 69:44. | |
| 4 | 171 | 321 | (ل ق ي) أَلْقى as a verb with and object and the prepositions عَلى, بَيْنَ, فِيْ, إِلى<br>أَلْقَاهُ إِلَيْهِ | *And [Jesus is ] his Word which he consigned to Mary* | |
| 4 | 177 | 307 | (ك ف ي) كَفَى as a verb with a preposition [ب] and تَمْيِيْز<br>كَفا بِهِ كَذا | (of somebody/something) to be sufficient/adequate in respect of something/for a certain purpose<br>كَفَى بِالقُبُورِ صارِماً لَوْ رَعَيْتَهُ, "Death [literally: graves] would have sufficed as the severer [of relations between us], if only you had waited for it [instead of severing the relations yourself]."<br>وَ مَشْهادٍ قَدْ كَفَيْتَ الغاءِبِيْنَ بِهِ, "Many a scene [of dispute] there is [at which] you have sufficed [as a representative of] those who were absent." | |
| 5 | 2 | 76 | (ح ر م) جَرَمَ as a verb with object and a preposition (عَلَىٰ)<br>جَرَمَهُ عَلَىٰ الأَمْرِ | To induce somebody to do something<br>حَمَلَ of تَضْمِيْن<br>*See 5:8* | |
| 5 | 2 | 96 | (ح ل ل) حَلَّ as a verb<br>حَلَّ | To leave the state of ihram | |
| 5 | 2 | 97 | (ح ل ل) أَحَلَّ as a verb with an object<br>أَحَلَّ الشَّيْءَ | To desecrate something<br>رَجُلٌ مُحِلّ is an "unprotected person," one who, for one of several reasons, may be attacked, his life and property thus being حَلَال or "licit." The opposite of مُحِلّ in this sense is مُحْرِم.<br>وَ كَمْ بِالقَنَانِنْ مِنْ مُحِلٍّ وَ مُحْرِمِي<br>And there is, at Qanan, many a مُحِلّ and many a مُحْرِم<br>*Do not desecrate the Symbols of God or the sacred months…* | |
| 5 | 3 | 211 | (ض ر ر) اِضْطَرَّ as a verb with an object | (Of a man) to be compelled [to do something] | |

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| | | | أُضْطُرَّ الرَّجُلُ | | |
| 5 | 3 | 273 | اِسْتَقْسَمَ (ق س م) as a verb with a preposition (بِ)<br>اِسْتَقْسَمَ بِالأَزْلامِ | (Of people) to portion out [the flesh of a slaughtered animal] among themselves by using marked arrows<br><br>Or: to engage in divination, using arrows. Both meanings would apply. Islahi prefers the first of the two meanings; Zamakhshari, the second.<br>Cf. 3:44 | |
| 5 | 4 | 130 | ذَكَرَ (ذ ك ر) as a verb with an object and a preposition (عَلَىٰ)<br>ذَكَرَ اسْمَ اللَّهِ عَلَىٰ النَّعَمِ | To take the name of God when slaughtering an animal | |
| 5 | 4 | 335 | أَمْسَكَ (م س ك) as a verb with an object and the prepositions عَلَى and ب<br>أَمْسَكَ عَلَيْهِ الشَّيْءَ | To hold/save something for somebody<br><br>*Eat of that which they [trained hunting animals] have saved for you* | |
| 5 | 5 | 34 | آتَى as a verb with two objects<br>آتَاهُ الشَّيْءَ<br>آتَىٰ المَرْأَةَ أَجْرَهَا | To give dower to a woman<br><br>*See also 33:50* | |
| 5 | 5 | 38 | اِتَّخَذَ as a verb with an object<br>اِتَّخَذَهُ<br>اِتَّخَذَ خِدْنًا | To take/regard somebody/something [to be so and so]; Set somebody/something up [to be so and so]<br>To take a lover/paramour | Active Participle |
| 5 | 5 | 91 | أَحْصَنَ (ح ص ن) as a verb<br>أَحْصَنَ الرَّجُلُ | (Of a man) to marry<br><br>أَحْصَنَ signifies providing protection. The verse is saying that a man should marry a woman with the view to establishing a permanent relationship – by providing her the protection of marriage – and not in order to establish a temporary relationship which aims at no more than sexual gratification. مُحْصِنِينَ in the two verses may also be taken to mean "chaste"<br><br>[You may marry such women, but with the intention of] maintaining the bond of | |

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| | | | | matrimony. | |
| 5 | 5 | 92 | (ح ص ن) أَحْصَنَ as a verb with an object<br>أُحْصِنَتِ المَرأَةُ | (Of a woman) to be chaste<br>*And [you are permitted to marry] chaste women from among the believers and chaste women from among those who were given the Book* | |
| 5 | 5 | 92 | (ح ص ن) أَحْصَنَ as a verb with an object<br>أُحْصِنَتِ المَرأَةُ | (Of a woman) to be chaste<br>*See 5:5* | Passive participle |
| 5 | 5 | 169 | (س ف ح) سَافَحَ as a verb<br>سَافَحَ الرَّجُلُ / سَافَحَتِ المَرءَةُ | (of a man/woman) to fornicate, be incontinent<br>المُسافِحُ: الزاني - مِنَ السَفحِ, وهُوَ صَبُّ المَنِيِّ; وكَأَنَّ الفَاجِرَ يَقولُ لِالفَجِرَتِ سافِحيني<br>*Not [in order to live] in a state of licentiousness* | |
| 5 | 6 | 79 | (ج ع ل) جَعَلَ as a verb with an object and a preposition (عَلَىٰ)<br>جَعَلَهُ عَلَيْهِ | To impose/inflict something [e.g. a curse] upon somebody<br>*God does not want to cause you any hardship* | |
| 5 | 6 | 290 | (ق و م) قامَ as a verb with a preposition (إِلىٰ)<br>قامَ إِلىٰ الشَّيْءِ | To get up and move toward something<br>قَصَدَ of تَضْمِيْن.<br>فَقُمْتُ إِلَيْهِ مُسْرِعاً فَغَنِمْتُ<br>مَخافَةَ قَوْمِيْ أَنْ يَفُوْزُوا بِهِ قَبْلُوَا<br>"So I got up and went to him [guest] in a hurry and served him, lest others from among my people should claim him [and get to serve him] first."<br>قَوْماً إِذا صُوِّتَ يَوْمَ النِّزال<br>قامُوَا إِلىٰ الجُرْدِ الحامِيْمِيْ<br>"They are a people who, when shouts are raised on the day of confrontation, betake themselves to excellent, short-haired horses." | |
| 5 | 6 | 323 | (ل م س) لَامَسَ as a verb with an object<br>لَامَسَ المَرْأَةَ | To have sexual intercourse with a woman | |
| 5 | 6 | 373 | (ي م م) تَيَمَّمَ as a verb with an object<br>تَيَمَّمَهُ | To head for something, look for something | |

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| 5 | 7 | 174 | سَمِعَ (س م ع) as a verb<br>سَمِعَ | In this phrase, the word سَمِعْنا implies accepting something with all one's heart, whereas أطَعْنا signifies submission in practical conduct."<br><br>*We hear and we obey*. | |
| 5 | 7 | 221 | أَطاعَ ( ط و ع ) as a verb<br>أَطاعَ | See 2:285; 4:46; 5:7; 24:51 [سَمِعَ] | |
| 5 | 8 | 76 | جَرَمَ ( ج ر م) as a verb with object and a preposition ( عَلَىٰ)<br>جَرَمَهُ عَلَىٰ الأَمْرِ | To induce somebody to do something<br><br>حَمَلَ of تَضْمِيْن<br><br>*Hostility toward a people must not lead/motivate you to act unjustly [toward them]* | |
| 5 | 8 | 290 | قامَ ( ق و م) as a verb with a preposition (بِ)<br>قامَ بِالقِسْتِ | To act justly, establish justice | Active participle |
| 5 | 11 | 51 | بَسَطَ ( ب س ط) as a verb with an object and a preposition ( إِلَىٰ )<br>بَسَطَ يَدَهُ إِلَيْهِ | To lift one’s hand at somebody; Attack somebody | |
| 5 | 11 | 306 | كَفَّ (ك ف ف) as a verb with an object and a preposition [عَنْ]<br>كَفَّ يَدَ فُلانٍ عَنْ فُلانٍ | To prevent somebody [literally: somebody’s hands] from attacking/hurting somebody<br><br>لا يَقْبِسُ الجارُ مِنْهُمْ فَضْلَ نارِهِمْ<br>وَ لا تُكَفُّ عَنْ حُرُماتِ الجارِ<br>“[They are so stingy that] their neighbor may not even take/borrow from them fire they can spare; nor are they barred [literally: nor are their hands stayed] from violating the neighbor’s honor.”<br>أَ مِنْهُمْ أَنْتُمُوفَأَكُفَّ عَنْكُمْ, “Do you, too, belong to them, so that I should spare you?”<br><br>*But He kept them from laying hands on you* | |
| 5 | 12 | 36 | أَخَذَ as a verb with an object<br>أَخَذَهُ<br>أَخَذَ مِيثَاقَهُ | To take a firm commitment from somebody; Make a covenant with somebody | |

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| 5 | 12 | 273 | أَقْرَضَ (ق ر ض) as a verb with 2 objects<br>أَقْرَضَ اللهُ قَرْضاً | To spend money in the way of God [literally: to give God a loan]<br><br>All these verses of giving God a "good loan" (قَرْضاً حَسَناً), i.e. a loan that is given willingly and generously.<br>قَرْضاً in these verses may be interpreted either as an object (مُقْرَضٌ = قَرْضٌ) or as a substantive (اسْم مَصْدَر) substituting for إِقْراض, the regular مَصْدَر which would have served as مَفْعُول مُطْلَق. The word حَسَناً in the verses can also be explained in more than one way. | |
| 5 | 13 | 88 | حَرَّفَ (ح ر ف) as a verb with an object and a preposition (عَن)<br>حَرَّفَ الكَلِمَةَ عَنْ مَوْضِعِهِ | To tear a word/statement out of its context | |
| 5 | 14 | 36 | أَخَذَ as a verb with an object<br>أَخَذَهُ<br>أَخَذَ مِيثَاقَهُ | To take a firm commitment from somebody; Make a covenant with somebody | |
| 5 | 17 | 338 | مَلَكَ (م ل ك) as a verb with an object and the preposition مِنْ and ل<br>مَلَكَ لَهُ مِنْ فُلَانٍ شَيْئًا | To be able to help/protect somebody against somebody<br><br>The word شَيْء which occurs in this verse, is here taken as an object, but it may also be taken to occupy the position of a masdar. | |
| 5 | 21 | 144 | اِرْتَدَّ (ر د د) as a verb with a preposition (عَلَىٰ)<br>اِرْتَدَّ عَلَيْهِ<br>اِرْتَدَّ عَلَىٰ دُبُرِهِ | To flinch/recoil/back away/hold back [from something]; Turn one's back; Turn tail | |
| 5 | 21 | 286 | اِنْقَلَبَ (ق ل ب) as a verb with a حال<br>اِنْقَلَبَ كَذا | To be reduced to/end up in a certain state<br><br>*And you will end up as losers* | |
| 5 | 23 | 119 | دَخَلَ (د خ ل) as a verb with an object and a preposition (عَلَىٰ)<br>دَخَلَ عَلَيْهِ | See 33:14. Following the opinion that بُيُوت is the antecedent of the pronoun in أَقْطَارِهَا.<br>The word بَاب in the verse is, strictly speaking, a مَفْعُول فِيه with the preposition فِي omitted. It is here categorized as a direct object because the construction is idiomatic (being on the | |

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| | | | | pattern of دَخَلْتُ عَلَىٰ فُلَانٍ دَارَهُ), بَاب occupying in it the position of a direct object. The same would apply to this verse (5:23).<br>وَلَقَدْ جَخَلْتُ عَلَىٰ الفَتَا<br>تِ الخِضْرَ فِي اليَوْمِ المَطِيْرِي<br>I have often visited a young woman, entering her tent on a rainy day<br>*And rush in upon them through the gate/by taking the gate* | |
| 5 | 24 | 282 | قَعَدَ ( ق ع د) as a verb<br>قَعَدَ | To hang back, stay behind<br>In this verse, قَعَدَ is used in the sense of refraining from taking part in battle (e.g. 9:81, بِقُعُوْدِهِمْ عَنِ الغَزْوِ = بِمَقْعَدِهِمْ)<br>In this verse قَعَدَ probably also carries (because of the use of the word هاهُنا) the simpler meaning, "to stay/sit [in a particular physical location]" ( = "We are going to stay her/in this place).<br>Bashamah ibn 'Amr: وَلا نَقْعُدُوْا وَ بِكُمْ مُنَّةٌ, "Do not sit back when you have the power [to fight the enemy]." | Active participle |
| 5 | 26 | 89 | حَرَّمَ ( ح ر م) as a verb with an object and a preposition ( عَلَىٰ)<br>حَرَّمَهُ عَلَيْهِ | To deny somebody something/the use of something/access to something<br>مَحَرَّمَةٌ عَلَيْهِم: لَا يَدْخُلُونَهَا وَلَا يَمْلِكُونَهَا<br>*It [Promised Land] shall be denied to them for forty years* | Passive participle |
| 5 | 27 | 272 | قَرَّبَ ( ق ر ب) as a verb with an object<br>قَرَّبَ القُرْباناً | To make a sacrifice/offering [to God] | |
| 5 | 28 | 51 | بَسَطَ ( ب س ط) as a verb with an object and a preposition ( إِلَىٰ )<br>بَسَطَ يَدَهُ إِلَيْهِ | To lift one's hand at somebody; Attack somebody | Active Participle |
| 5 | 28 | 51 | بَسَطَ ( ب س ط) as a verb with an object and a preposition ( إِلَىٰ )<br>بَسَطَ يَدَهُ إِلَيْهِ | To lift one's hand at somebody; Attack somebody | |
| 5 | 29 | 62 | بَاءَ ( ب و ء) as a verb with a preposition ( بِ ) | To incur something; End up with something | |

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| | | | بَاءَ بِهِ | بَاءَ فُلَانٌ بِفُلَانٍ means: to deserve death for having killed somebody<br><br>*I want you to end up bearing [the burden of] my sin and your own* | |
| 5 | 32 | 168 | أَسْرَفَ (س ر ف)as a verb with a preposition (في)<br><br>أَسْرَفَ فِي الأَرْضِ | To commit excesses [= cause corruption] in the land | Active participle |
| 5 | 38 | 302 | كَسَبَ (ك س ب) as a verb with an object<br><br>كَسَبَهُ | To do something, perform a deed/an action<br><br>كَسَبَ in the sense of "to earn [wealth, etc.]" occurs only in a few verses: in 2:267 (not listed); probably in 2:79 – but not to the figurative meaning; and possibly in 31:34 and 45:10.<br>A number of verses, in which ما is used and the verb has no stated object (e.g. 2:225), may be categorized as a simple verb construction if the ما is taken to be مَصْدَرِيَّة rather than as a relative pronoun. | Object understood |
| 5 | 39 | 67 | تَابَ ( ت و ب) as a verb with a preposition ( عَلَىٰ)<br><br>تَابَ اللهُ عَلَيْهِ | (Of God) to turn to somebody in mercy.<br><br>إِلَىٰ is the preposition تَابَ normally takes. When used with عَلَىٰ, the verb acquires the تَضْمِينٌ meaning of رَحْمَة.<br><br>فَتَابَ عَلَيْهِ: فَرَجَعَ عَلَيْهِ بِالرَّحْمَةِ وَ القَبُولِ<br><br>تَابَ اللهُ عَلَيْهِ is also explained as رَجَعَ عَلَيْهِ بِفَضْلِهِ , "(of God) to turn to somebody in His mercy." Although it would not be wrong to use تَابَ عَلَيْهِ with a human being as the subject of the verb (it is used, for example, تُوبُوا عَلَيْهِنَّ in explaining 4:34), the expression is, perhaps, properly used with God as the subject, and so it has been used in the Quran throughout – with one exception, 3:128, where Muhammad (SAW) is the subject. But this is not a true exception, for the verse says that Muhammad may *not* arrogate God's power to forgive or punish. | |
| 5 | 41 | 88 | حَرَّفَ ( ح ر ف) as a verb with an object<br><br>حَرَّفَ الكَلِمَةَ | To distort/misrepresent a word/statement<br><br>حَرْف is "edge, brink, border"; تَحْرِيف الكَلَام thus means: to put a word, as it were, on a borderline so that it can go either way, that is, have two meanings<br>وَ تَحْرِفُ الكَلَامِ أَنِ تَجْعَلَهُ عَلَىٰ حَرْفٍ مِنَ الإِحْتِمَالِ يُمْكِنُ حَمْلُهُ عَلَىٰ الوَجْهَيْنِ<br><br>*They distort words/statements after these have been placed in proper contexts* | |
| 5 | 41 | 167 | سَارَعَ فيهِ (س ر ع)as a verb with a preposition (في) | To serve the cause of disbelief assiduously | |

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| | | | سارَعَ في الكُفْرِ | | |
| 5 | 41 | 338 | مَلَكَ (م ل ك) as a verb with an object and the preposition مِنْ and ل<br>مَلَكَ لَهُ مِنْ فُلَانٍ شَيْئًا | To be able to help/protect somebody against somebody<br><br>The word شَيْء which occurs in this verse, is here taken as an object, but it may also be taken to occupy the position of a masdar. | |
| 5 | 42 | 42 | أَكَلَ as a verb with an object<br>أَكَلَهُ | To appropriate/usurp something; Take something over wrongfully<br><br>فُلَانًا يَسْتَأْكِلُ الضُّعَفَاء<br>So-and-so wrongfully appropriates the property of weak people<br><br>*See 4:6* | |
| 5 | 42 | 175 | سَمِعَ (س م ع) as a verb with an object<br>سَمِعَهُ | To [listen to and] give credence to something<br><br>The ل in لَهُمْ in the verse is for إضافة. In other words, سَمّاعونَ - سَمَّاعوا لِكَذِبِ = لِالكَذِبِ سَمِعَهُ thus being the skeletal construction. See سَمَّاعون لَهُمْ in 9:47.<br><br>*[They are] fond of lies [= readily accept/believe false statements]* | |
| 5 | 44 | 189 | اِشْتَرَىٰ ( ش ر ي ) as verb with an object and a preposition (بِ)<br>اِشْتَرَاهُ بِكَذا | To receive something [ = price/benefit/gain] in exchange for something | |
| 5 | 44 | 192 | شَهِدَ ( ش ه د ) as verb with a preposition (عَلىٰ)<br>شَهِدَعَلَيْهِ | To serve as a custodian / carrier / presenter of something [ = Scripture]<br><br>5:44 is quite close to i (2:143; 22:78; 73:15) in meaning, the difference being that in 5:44 the object of the preposition is inanimate (Scripture) whereas in i it is animate (human beings). | Active participle |
| 5 | 46 | 199 | صَدَّقَ ( ص د ق ) as verb with an object<br>صَدَّقَ الأَمْرَ | To actualize/materialize/fulfill something<br><br>Abu l-Ghul at-Tuhawi (in reference to 3:81):<br>فَدَتْ نَفْسِيْ وَما مَلَكَتْ يَمِيْنِيْ<br>فَوارِسَ صَدَّقُوا فِيْهِمْ ظُنُوْنِيْ<br>"I would give my life and all my wealth for the horsemen who proved my opinion of them to be correct." | Active participle |
| 5 | 46 | 284 | قَفّا (ق ف و) as a verb with a preposition (بِ) | To send somebody in the wake [of somebody]<br><br>قَفَّيْتُ بِهِ عَلىٰ أَثَرِهِ, "I sent/dispatched him in the wake of that person." | |

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| | | | قَفّابِهِ | | |
| 5 | 48 | 66 | اِتَّبَعَ ( ت ب ع ) as a verb with an object and a preposition ( عَن )<br>اِتَّبَعَهُ عَنْهُ | To follow something to the neglect/disregard of something else<br><br>*Do not follow their [whimsical/capricious] desires, drawing away from the truth that has come to you* | |
| 5 | 48 | 199 | صَدَّقَ ( ص د ق ) as verb with an object<br>صَدَّقَ الأَمْرَ | To actualize/materialize/fulfill something<br><br>Abu l-Ghul at-Tuhawi (in reference to 3:81):<br>فَدَتْ نَفْسِيْ وَما مَلَكَتْ يَمِيْنِيْ<br>فَوارِسَ صَدَّقُوا فِيْهِمْ ظُنُوْنِيْ<br>"I would give my life and all my wealth for the horsemen who proved my opinion of them to be correct." | Active participle |
| 5 | 48 | 358 | هَيْمَنَ ( ه ي م ن ) as a verb with the preposition عَلَى<br>هَيْمَنَ عَلَيْهِ | To watch over something<br><br>The verse means that the Quran is the touchstone by which all other scriptures are to judged. The expression is cited, هَيْمَنَ التَّائِرُ عَلَى فِراخِهِ, which is used of a bird that is protectively hovering over its young ones, and concludes from this that the Qur'an is a "custodian" of the other scriptures. الرَّقِيبُ عَلَى كُلِّ شَيْءٍ الْحَافِظُ لَهُ : اَلْمُهَيْمِنِ<br><br>*And [a Book] that keeps watch over it [= earlier scriptures]* | |
| 5 | 49 | 205 | أَصابَ ( ص و ب ) as a verb with an object<br>أَصَابَ | Used with an object, أَصاب often means (of good/bad fortune, punishment, etc.) to befall/overtake somebody. In most cases it presents no difficulty<br><br>In the two verses 5:49 and 7:100 أَصابَ by itself (i.e. without use of a word for punishment, etc.) means " to punish"<br><br>When أَصَاب is used in a good sense, the image is that of rain falling on the earth ( اِعْتِبَاراً أَيْ بِالمَطَرِ - بِالصَّوْبِ ); when in a bad sense, it is that of an arrow reaching its target ( إِصابَةُ السَّهْمُ )<br><br>*That he should punish them* | |
| 5 | 49 | 257 | فَتَنَ ( ف ت ن) as a verb with an object and a preposition ( عَن )<br>فَتَنَهُ عَنِ الشَّيْءِ | To entice/allure somebody away from something<br><br>فَتَنَ فُلانٌ عَنْ رايِهِ means to divert/dissuade somebody from his view/opinion<br><br>*And be on your guard against them, lest they should distract you from some of what God* | |

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| | | | | *has revealed to you* | |
| 5 | 52 | 32 | أَتَى as a verb with a preposition (بِ)<br>أَتَى بِهِ<br>أَتَى اللهُ بِأَمْرٍ | *(of God) to create a [new] situation* | |
| 5 | 52 | 167 | سَارَعَ فيهِ (س ر ع)as a verb with a preposition (في)<br>سارَعَ في القَومِ | To try to secure the friendship/goodwill of a people | |
| 5 | 52 | 205 | أَصابَ ( ص و ب ) as a verb with an object<br>أَصَابَ | Used with an object, أَصاب often means (of good/bad fortune, punishment, etc.) to befall/overtake somebody. In most cases it presents no difficulty<br><br>When أَصَاب is used in a good sense, the image is that of rain falling on the earth ( اِعْتِبَاراً بِالضَّوْبِ - أَيْ بِالمَطَرِ ); when in a bad sense, it is that of an arrow reaching its target ( إِصابَةُ السَّهْمُ )<br><br>*We are afraid lest we should become victims of fate* | |
| 5 | 54 | 130 | ذَلَّ ( ذ ل ل) as a verb with a preposition ( عَلَىٰ ) | The word ذَلِيل is used in a good sense as well as in a bad sense. When used in a good sense, as in this verse, it means “gentle, agreeable, submissive, and humble.” نَاقَة ذَلُول, “docile she-camel.”<br><br>*[They are] kind to the believers* | |
| 5 | 54 | 144 | اِرْتَدَّ (ر د د) as a verb with a preposition ( عَنْ)<br>اِرْتَدَّ عَنْ دِيْنِهِ | To abandon one’s religion; Apostatize | |
| 5 | 54 | 235 | عَزَّ ( ع ز ز) as a verb with a preposition (عَلَىٰ)<br>عَزَّ عَلَيْهِ | (Of somebody/something) to be difficult to control/handle/overcome<br><br>عَزَّ عَلَيَّ أَنْ تَفْعَلَ كَذا, “That you should do so and so is difficult for me to take.”<br>لا قَوْمٌ تَصابَبْتُ المَعِيْشَةَ بَعْدَهُمْ<br>أَعَزُّ عَلَيَّ مِنْ عِفاءٍ تَغَيَّرَ<br>“The [departing of those] people after whom I have had [to content myself with] a meager livelihood is more difficult for me to take than the changed [color of my] long hair [ = than my old age].” | |

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| | | | | See also 48:29; 19:69<br><br>*[They are] difficult for the disbelievers [to take advantage of]* | |
| 5 | 62 | 42 | أَكَلَ as a verb with an object<br><br>أَكَلَهُ | To appropriate/usurp something; Take something over wrongfully<br><br>فُلَانًا يَسْتَأْكِلُ الضُّعَفَاء<br><br>So-and-so wrongfully appropriates the property of weak people<br><br>*See 4:6* | |
| 5 | 62 | 167 | سَارَعَ فيهِ (س ر ع)as a verb with a preposition (فِي)<br><br>سارَعَ في الكُفْرِ | To serve the cause of disbelief assiduously | |
| 5 | 63 | 42 | أَكَلَ as a verb with an object<br><br>أَكَلَهُ | To appropriate/usurp something; Take something over wrongfully<br><br>فُلَانًا يَسْتَأْكِلُ الضُّعَفَاء<br><br>So-and-so wrongfully appropriates the property of weak people<br><br>*See 4:6* | |
| 5 | 64 | 51 | بَسَطَ ( ب س ط) as a verb with an object<br><br>بَسَطَ يَدَهُ | To be freehanded/generous<br><br>فُلَانٌ بَسْطٌ/بِسْطٌ بِالعَطَاءِ , "He is very generous"; يَدَا اللهِ بُسْطَانِ "God is freehanded"<br>بُسُطُ الأَيْدِي إِذَا مَا سُؤِلُوا<br>Whenever they are asked for something, they prove to be generous/free-handed.<br>وَإِنِّي لَمِنْ مَا أَبْسُطُ الكَفَّ بِالنَّدَى<br>إِذَا شَنِجَتْ كَفُّ البَخِيلِ وَ سَاعِدُه<br>I happen to be one who is very freehanded, at a time when the palm and forearm of a miser suffer from cramp [= when he becomes stingy] | Passive Participle |
| 5 | 64 | 218 | أَطْفَئَ ( ط ف ء ) as a verb with an object<br><br>أَطْفَئَ نَارَ الحَرْبِ | To put an end to war [Literally: to extinguish the fire/flames of war]<br><br>طَفِئَتْ عَيْنُهُ "To lose one's eyesight"; أَطْفَئَ الفِتْنَةَ / أَطْفَئَ الحَرْبَ "To put an end to anarchy/war<br><br>*Every time they kindle flames of war, God will put them out* | |
| 5 | 64 | 250 | غَلَّ( غ ل ل) as a verb with an object<br><br>غُلَّتْ يَدُهُ | To be in straightened circumstances [literally: (of somebody's hands) to be tied]<br><br>The image is that of a person whose hands have been tied/chained by poverty. See note to 17:29. | |

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| | | | | *And the Jews say, 'God is reduced to poverty!' May they be reduced to poverty!* | |
| 5 | 64 | 320 | أَلْقَى ( ل ق ي) as a verb with and object and the prepositions عَلى, بَيْنَ, فِيْ, إِلى<br>أَلْقَاهُ عَلَيْهِ | *And We sowed the seeds of dissension and hatred among them* | |
| 5 | 64 | 366 | أَوْقَدَ (و ق د) as a verb with an object<br>أَوْقَدَ نارَ الحَرْبِ | To ignite/kindle the fire/flames of war<br>Similar expressions are شَبَّ نارَ الحَربِ, أَشْعَلَ الحَرْبَ<br>The ل in the verse, here interpreted as مُقْحَمَه (ل is sometimes inserted between the two terms of a إِضافَة construction. In categorizing a verse with such a construction, the ل is discounted.), may also be interpreted as the ل of "cause" (تَعْلِيْل), in which case the verse would be categorized as "a verb with an object and a preposition". | |
| 5 | 64 | 367 | أَوْقَدَ(و ق د) as a verb with an object and a preposition [ل]<br>أَوْقَدَ ناراً لِلحَرْبِ | Similar expressions are شَبَّ نارَ الحَربِ, أَشْعَلَ الحَرْبَ<br>The ل in the verse, here interpreted as مُقْحَمَه (ل is sometimes inserted between the two terms of a إِضافَة construction. In categorizing a verse with such a construction, the ل is discounted.), may also be interpreted as the ل of "cause" (تَعْلِيْل), in which case the verse would be categorized as "a verb with an object and a preposition". | |
| 5 | 66 | 41 | أَكَلَ as a verb<br>أَكَلَ | To receive benefits, i.e. to enjoy the blessings of God, both material and spiritual<br>*They would have had good things coming to them [literally: they would have eaten] from above their heads and from under their feet [= from everywhere]* | |
| 5 | 70 | 36 | أَخَذَ as a verb with an object<br>أَخَذَهُ<br>أَخَذَ مِيثَاقَهُ | To take a firm commitment from somebody; Make a covenant with somebody | |
| 5 | 71 | 67 | تَابَ ( ت و ب) as a verb with a preposition ( عَلَىٰ)<br>تَابَ اللهُ عَلَيْهِ | (Of God) to turn to somebody in mercy.<br>إِلَىٰ is the preposition تَابَ normally takes. When used with عَلَىٰ, the verb acquires the تَضْمِيْن meaning of رَحِمَهَ. | |

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| | | | | فَتَابَ عَلَيْهِ: فَرَجَعَ عَلَيْهِ بَالرَّحْمَةِ وَ القَبُولِ<br>تَابَ اللهُ عَلَيْهِ is also explained as رَجَعَ عَلَيْهِ بِفَضْلِهِ , "(of God) to turn to somebody in His mercy." Although it would not be wrong to use تَابَ عَلَيْهِ with a human being as the subject of the verb (it is used, for example, تُوبُوا عَلَيْهِنَّ in explaining 4:34), the expression is, perhaps, properly used with God as the subject, and so it has been used in the Quran throughout – with one exception, 3:128, where Muhammad (SAW) is the subject. But this is not a true exception, for the verse says that Muhammad may *not* arrogate God's power to forgive or punish. | |
| 5 | 72 | 89 | حَرَّمَ ( ح ر م) as a verb with an object and a preposition ( عَلَىٰ)<br>حَرَّمَهُ عَلَيْهِ | To deny somebody something/the use of something/access to something<br>*God will surely deny him paradise* | |
| 5 | 75 | 40 | أَفَكَ (أ ف ك) as a verb with an object<br>أُفِكَ | رَجُل مَأْفُوك , "one who has turned away from the truth and directed toward falsehood;" "one who comes to no good;" the latter meaning being an abbreviated form of رَجُل مَأْفُوك عَن الخَيْرِ . أُفِكَ also means "to be foolish/weak-witted": رَجُلٌ مَأْفُوكُ العَقْلِ , "a foolish/stupid fellow."<br>*See 6:95* | Passive |
| 5 | 77 | 250 | غَلا( غ ل و) as a verb with a preposition (فِيْ)<br>غَلا فِيْ الأَمْرِ | To exceed the proper limits in a matter<br>See also 55:8<br>*Do not go to extravagant lengths in respect of your religion* | |
| 5 | 80 | 269 | قَدَّمَ (ق د م) as a verb an object and a preposition ( ل )<br>قَدَّمَ الشَّيْءَ لَهُ | To lay something up for somebody, send something in advance for somebody<br>Object understood | |
| 5 | 83 | 263 | فاض (ف ي ض) as a verb with a preposition (مِنْ)<br>فاضَتْ عَيْنُهُ مِنَ الدَمْعِ | (Of somebody's eyes) to overflow with tears | |
| 5 | 89 | 93 | حَفِظَ( ح ض ر) as a verb with two objects<br>حَفِظَ يَمِيْنَهُ | To fulfill one's oath | |
| 5 | 89 | 239 | عَقَّدَ ( ع ق د) as a verb with an object | To swear a solemn oath | |

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| | | | عَقَّدَ اليَمِيْنَ | ‘Amr ibn Kulthum:<br>وَ نُوجادُ نَحْنُ أَمْنَعُهُمْ ذِماراً<br>وَ أَوْفاهُمْ إِذا عَقَدُوْا يَمِيْنا<br>“When people swear oaths [to protect honor and show loyalty], it is we who are found to be the best of them in protecting honor and being loyal/fulfilling pledges.”<br><br>*He will, however, hold you responsible for the oaths you have sworn solemnly* | |
| 5 | 95 | 172 | سَلَف(ف ل س) as a verb<br>ما سَلَفَ | *God has given His forgiveness for what took place in the past* | |
| 5 | 95 | 244 | عادَ( ع و د) as a verb<br>عادَ | To revert [to one’s ways] resume/restart [something]<br><br>وَ إِنْ تَعُوْدُوْا لِمُحارَبَتِهِ نَعُدْ لِنُصْرَتِهِ عَلَيْكُمْ. Cf. Mu’awiyah ibn Malik: وَ إِذا تَعُوْدُ نَعُوْدُوْا, “And if it [our tribe] does it again [ = burdens us with something], we shall do it again, too [ = we shall again be willing to bear the burden.]” | |
| 5 | 96 | 91 | حَشَرَ ( ح ش ر) as a verb with an object and a preposition ( إِلَىٰ )<br>حَشَرَهُمُ اللهُ إِلَيْهِ | (Of God) to assemble a group of people and take/drive them toward a certain place<br><br>تَضْمِيْن of some word like سَاقَ | Passive |
| 5 | 103 | 76 | جَعَلَ ( ج ع ل) as a verb with object<br>جَعَلَهُ | To sanction/commission something<br><br>جَعَلَ in this verse has the sense of شَعَرَ<br>بَحِيْرَة was a she-camel that had brought forth five young ones, the last one a male. She was not to be ridden or milched. Her ear slit, she was left to roam about.<br><br>And Our only purpose in decreeing the qiblah you had adopted was to find out… | |
| 5 | 104 | 360 | وَجَدَ ( و ج د) as a verb and an object and the preposition عَلى and فِي<br>وَجَدَهُ عَلَيْهِ | To know somebody to be /find somebody doing/practicing something<br><br>وَجَدْنَا أَبانَا كَانَ حَلَّ بِبَلْدَةٍ سِوًا بَيْنَ قَيْسٍ قَيْسِ عَيْلَانَ وَ الْفِزْرِ, “We found our father/ancestor settled in a land that was in the middle of [the dwellings of] the Qays and the Fizr.”<br><br>*All we need is what we have known our ancestors to be practicing* | |
| 5 | 106 | 189 | اِشْتَرىٰ ( ش ر ي ) as verb with an object and a preposition (بِ) | To receive something [ = price/benefit/gain] in exchange for something<br><br>*We shall receive no gain [lit: price] for it [ = we shall not bear false witness for the sake of* | |

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| | | | اِشْتَرَاهُ بِكَذا | *any worldly gain* | |
| 5 | 106 | 209 | ضَرَبَ ( ض رب ) as a verb with a preposition ( فِي )<br>ضَرَبَ فِي الأَرْضِ | To travel/move about in the land | |
| 5 | 107 | 96 | اِسْتَحَقَّ ( ح ق ق) as a verb with an object<br>اِسْتَحَقَّ إِثْمًا | To be guilty of wrongdoing [literally: to deserve sin, i.e. commit a wrong and deserve blame on account of it]<br>اِسْتَحَقَّ الرَّجُلُ "to deserve punishment for committing a wrong"<br>*If it is discovered that the two have been guilty of wrongdoing* | |
| 5 | 107 | 96 | اِسْتَحَقَّ ( ح ق ق) as a verb with a preposition (عَلَىٰ )<br>اِسْتَحَقَّ عَلَيْهِ | To wrong somebody; be unfair/unjust to somebody<br>اِعْتَدَىٰ of تَضْمِيْن | |
| 5 | 107 | 232 | عَثَرَ ( ع ث ر) as a verb with an object and a preposition (عَلىٰ)<br>عَثَرَ | عَثَرَ عَلىٰ كَذا "to come/light upon something, learn about something." عَثَرَ عَلىٰ السِّرِّ, "to learn of a secret." | |
| 5 | 108 | 142 | رَدَّ (ر د د) as a verb with an object<br>رَدَّهُ<br>رَدَّ اليَمِينَ | To reject an oath as invalid | Passive |
| 5 | 110 | 306 | كَفَّ (ك ف ف) as a verb with an object and a preposition [عَنْ]<br>كَفَّهُ عَنْهُ | To prevent somebody from attacking somebody<br>*And when I kept the Israelites from you [Jesus]* | |
| 5 | 112 | 222 | اِسْتَطاعَ ( ط و ع ) as a verb with an object<br>اِسْتَطاعَ | Formally a question, 5:112 is actually a request. It is therefore more appropriate to translate هَلْ يَسْتَطِيْعُ رَبُّكَ "could/would your Lord?" rather than "is your Lord able to?"<br>Islahi says that the question asked by the disciples of Jesus was not about the ability of God to send down a feast but about the appropriateness, from the point of view of divine wisdom, of sending it down.<br>*Could/would your Lord send down for us a feast from heaven?* | |
| 5 | 116 | 308 | كان (ك و ن) as a verb with a predicate | It is religiously/morally reprehensible for one/forbidden to one to do so | |

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| | | | ما كَانَ لَهُ أَنْ يَفْعَلَ كَذا | | |
| 6 | 3 | 302 | كَسَبَ (ك س ب) as a verb with an object<br>كَسَبَهُ | To do something, perform a deed/an action<br>كَسَبَ in the sense of "to earn [wealth, etc.]" occurs only in a few verses: in 2:267 (not listed); probably in 2:79 – but not to the figurative meaning; and possibly in 31:34 and 45:10.<br>A number of verses, in which ما is used and the verb has no stated object (e.g. 2:225), may be categorized as a simple verb construction if the ما is taken to be مَصْدَرِيَّة rather than as a relative pronoun. | Object understood |
| 6 | 6 | 147 | أَرْسَلَ ( ر س ل ) as a verb with an object and preposition ( عَلى )<br>أَرْسَلَ اللَّهُ السَّمَاءَ عَلَى القَوْمِ مِدْراراً | (Of God) to shower riches/blessings on a people [literally: to send down abundant rain upon a people] | |
| 6 | 6 | 336 | مَكَّنَ (م ك ن) as a verb with the preposition ل<br>مَكَّنَ | *We gave them power/authority in the land, in a way that we have not established you.* | |
| 6 | 8 | 276 | قَضىٰ ( ق ض ي) as a verb with an object<br>قَضىٰ الأَمْرَ | The ordinary meaning is "to decide a matter," and this meaning is found in several verses (e.g. 2:117). But in this verse the expression – in the form: قُدِيَ الأَمْرُ – acquires an idiomatic force: the matter is clinched, it is all over, that is the end of it<br>See also 6:58; 11:110; 41:45; 42:14, 21. | |
| 6 | 9 | 312 | لَبَسَ ( ل ب س) as a verb with an object<br>لَبَسَ الأَمْرَ | To confuse a matter.<br>*And we would have confounded for them what they are trying to confound.* | |
| 6 | 9 | 312 | لَبَسَ ( ل ب س) as a verb with an object and preposition<br>لَبَسَ عَلَيْهِ الأَمْرَ | To make a matter doubtful for somebody<br>*And we would have confounded for them what they are trying to confound.* | |
| 6 | 12 | 83 | جَمَعَ ( ج م ع) as a verb with a preposition ( إِلَىٰ)<br>جَمَعَهُمُ اللهُ إِلَىٰ يَوْمِ القِيَامَةِ | (Of God) to assemble people and take/drive them to [the place of judgment on] the Day of Resurrection<br>The use of إِلَى suggests a تَضْمِيْن of some word meaning "to drive/convey," e.g. سَاقَ. At the same time, the preposition signifies continuity: the process of assembling people will continue up to the Last Day. | |

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| 6 | 17 | 303 | كَشَفَ (ك ش ف) as a verb with an object<br>كَشَفَ الأَمْرَ | To remove/eliminate something | Active Participle |
| 6 | 17 | 333 | مَسَّ (م س س) as a verb with an object and a preposition<br>مَسَّهُ بِالشَّيْءِ | To cause somebody to experience something, inflict something on somebody<br><br>*And if God were to cause you any harm.* | |
| 6 | 17 | 334 | مَسَّ (م س س) as a verb with an object and a preposition<br>مَسَّهُ بِالشَّيْءِ | To cause somebody to experience something, inflict something on somebody<br><br>*And if He were to bestow some good on you* | |
| 6 | 20 | 235 | عَرَفَ ( ع ر ف) as a verb with an object<br>عَرَفَ | (Of a matter) to be referred/remitted to somebody<br><br>لا يَشْتَبِهُ عَلَيْهِمْ أَبْنَآءُهُمْ وَ أَبْنَآءُ غَيْرِهِمْ: كَما يَعْرِفُوْنَ أَبْنَآءَهُمْ. Zamakhshari (ibid.) and others prefer to take the object pronoun in يَعْرِفُوْنَهُ to refer to the Prophet; Islahi takes it to refer to the Qur'an. I have followed Islahi in translating the verse.<br>Cf. "to know something like the back of one's hand."<br><br>*They recognize it [Qur'an] just as they recognize their sons [ = recognize it fully]* | |
| 6 | 24 | 212 | ضَلَّ ( ض ل ل ) as a verb with a preposition ( عَنْ )<br>ضَلَّ عَنْهُ فُلانٌ / كَذَا | (Of somebody/something) to fail somebody, be of no avail to somebody<br><br>The literal meaning of ضَلَّ عَنْهُ as used in these verses is: to be lost (e.g. [in 28:75] ضَلَّ عَنْهُمْ غَابَ عَنْهُمْ غَيْبَةَ الشَّيْئِ الضَّاعِي .<br><br>ضَلَّتْ حُلُومُهُمُو عَنْهُمْ وَ غَرَّهُمُو<br>سَنُّ المُعَيْدِيِّ فِي رَعْيٍ وَ تَعْزِيبِهِ<br>"Their reason/judgment failed them, and they were deceived by the Ma'addite's camel-tending – by his taking [the camels] far afield for purposes of grazing." That is, apparent peace deceived them into thinking that they were safe, and that their camels could be taken far afield without fear of attack<br><br>*And their falsehoods/fabrications will be of no avail to them* | |
| 6 | 25 | 79 | جَعَلَ ( ج ع ل) as a verb with an object and a preposition ( عَلَىٰ)<br>جَعَلَهُ عَلَيْهِ | To put/place something over something; Cover something up with something<br><br>*And we have covered up their hearts [= rendered those people incapable of understanding the words of guidance]* | |

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| 6 | 25 | 80 | جَعَلَ ( ج ع ل) as a verb with an object and a preposition ( فِي)<br>جَعَلَهُ فِيْهِ<br>جَعَلَ اللهُ فِيْ أُذُنَيْهِ وَقْرًا | (Of God) to plug up somebody's ears [= render them incapable of hearing/understanding the truth/make him disregard the words of guidance] | |
| 6 | 25 | 176 | اِسْتَمَعَ (س م ع) as a verb with a preposition (إلى)<br>اِسْتَمَعَ إِلَيْهِ | To lend an ear to somebody<br><br>أَصْغى of تَضْمِين.<br><br>See 7:204, 29:13, 22:73 | |
| 6 | 28 | 245 | عادَ( ع و د) as a verb with a preposition (لِ)<br>عادَ لِلْأَمْرِ | To go back to something, do something again<br><br>*And even if they were to be sent back, they would revert to the ways they were told to shun* | |
| 6 | 28 | 245 | أَعادَ( ع و د) as a verb<br>ما يُبْدِعُ ما يُعِيْدُ | See 34:49; 85:13 | |
| 6 | 31 | 99 | حَمَلَ ( ح م ل) as a verb with an object<br>حَمَلَهُ<br>حَمَلَ وِزْرَهُ/ثِقْلَهُ | To bear the consequences of something<br>To carry one's burden [= the burden of one's wrongdoing]<br><br>This verse suggests that, on the Last Day, the sinners will actually be carrying their sins on their backs, the sins having assumed a corporeal form<br><br>*They will be carrying on their backs the burden of their [evil] actions* | |
| 6 | 35 | 56 | اِبْتَغَىٰ ( ب غ ي) as a verb with an object and a preposition ( فِي )<br>اِبْتَغَىٰ نَفَقًا فِي الأَرْضِ<br>اِبْتَغَىٰ سُلَّمًا فِي السَّمَاءِ | The expressions, اِبْتَغَىٰ نَفَقًا فِي الأَرْضِ and اِبْتَغَىٰ سُلَّمًا فِي السَّمَاءِ, both in the same verse signify doing one's utmost to accomplish something. The verse speaks of the Prophet's desire to satisfy the unbelievers' demand for a miracle, telling him to produce by himself, if he can, a "sign" – a sign brought forth from the earth underneath or the skies overhead. The implication, of course, is that it is not possible for the Prophet to produce such a sign, and, further, that it is not necessary to meet the unbelievers' demand.<br>لَإِنْ كُنْتَ فِي جُبٍّ ثَمَانِيْنَ قَامَةٍ<br>وَرُقِّيْتَ أَسبَابَ السَّمَاءِ بِسُلَّمِي<br>If you were to [tear up the earth and] descend into a hole eighty fathoms deep, or were to be raised to the outskirts of the heavens by means of a ladder | |

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| | | | | أَبَوْا أَنْ يَفِرُّوا وَ القَنَىٰ فِي نُحُرِهِم<br>وَلَمْ يَرْتَقُوا مِنْ خَشْيَةِ المَوتِ سُلَّمَا<br>They refused to flee, even though spears were planted in their chests/their chests were exposed to spears, they did not seek, from fear of death, a ladder [that they might take to reach a safe place]<br>وَلَا مُبْتَغٍ مِنْ رَهْبَةِ المَوْتِ سُلَّمَا<br>Nor am I one who would, from fear of death, seek a ladder [to climb to safety]<br>إِذًا لَزُرْنَاكِ وَلَوْ بِسُلَّمِي<br>[If, O my beloved, you had settled in such-and-such places] we would have visited you, if by means of a ladder.<br>A similar expression (with variations) is صَعِدَ فِي الجَبَلِ<br><br>*But if you can find a tunnel in the earth or a ladder that leads into the heavens [then do try to find such a thing]* | |
| 6 | 38 | 91 | حَشَرَ ( ح ش ر) as a verb with an object and a preposition ( إِلَىٰ )<br>حَشَرَهُمُ اللهُ إِلَيْهِ | (Of God) to assemble a group of people and take/drive them toward a certain place<br><br>تَضْمِينٌ of some word like سَاقَ | Passive |
| 6 | 40 | 135 | رَأَىٰ ( ر ء ي) as a verb<br>أَرَأَيْتَ / أَفَرَأَيْتَ / أَرَأَيْتَكَ | Tell me! What do you think! Consider this, then!<br><br>This expression means "Tell me!" the verb رَأَىٰ implying: look into/consider the matter and then give me your opinion. ... فِي مَعْنَىٰ التَّنْبِيه. The ك in أَرَأَيْتَكَ, etc. is the ك of "address." وَ الكَافُ حَرْفُ خِطَابٍ أُكِّدَ بِهِ الضَّمِيرُ.<br>See also 10:59.<br><br>*Tell me, if you were to be overtaken by God's punishment, or the Hour were to come upon you, would call upon anyone other than God?* | |
| 6 | 41 | 123 | دَعَا ( د ع و) as a verb with an object and a preposition (إِلَىٰ)<br>دَعَاهُ إِلَيْهِ | To call upon somebody to help one out of a difficulty<br><br>فَيَكْشِفُ مَا تَدْعُونَ إِلَيْهِ أَيْ مَا تَدْعُوْنَهُ إِلَىٰ كَشْفِهِ<br>دَعَوْتُ إِلَىٰ مَا نَابَنِي فَأَجَابَنِي<br>كَرِيمٌ مِنَ الفِتْيَانِ غَيْرُ مُزَلَّجِي<br>I called out for help against my affliction, and there responded to me a noble man who cannot be driven back [succeeds in his endeavors]<br><br>*And he relieves you of the hardship you call upon Him to relieve you of* | Object understood |
| 6 | 41 | 303 | كَشَفَ (ك ش ف) as a verb with an object | To remove/eliminate something | |

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| | | | كَشَفَ الأَمْرَ | *Then, if He wishes, He relieves the distress you call upon Him to relieve you of* | |
| 6 | 42 | 146 | أَرْسَلَ ( ر س ل ) as verb with a preposition ( إِلَى )<br>أَرْسَلَ اللَّهُ إِلَى القَوْمِ | (Of God) to send somebody as a prophet to a people<br><br>In this verse the verb أَرْسَلَ by itself carries the meaning: to raise a prophet<br>[See: 26:13] | |
| 6 | 43 | 274 | قَسا (ق س و ) as a verb<br>قَسا قَلْبُهُ | (Of somebody's heart) to become hard<br><br>حَجَر قاسٍ, "hard rock"; هُوَ أَقْسىٰ مِنَ الصَّخْرِ, "He is tougher than a rock"; أَرْض قاسِيَة, "barren land."<br>See also 3:159. | |
| 6 | 44 | 256 | فَتَحَ (ف ت ح ) as a verb with an object and a preposition (عَلَىٰ )<br>فَتَحَهُ عَلَيْهِ | To give something to somebody in abundant measure<br><br>*We provided them with all things in great measure [literally: We opened the gates of everything for them]* | |
| 6 | 45 | 280 | قَطَعَ (ق ط ع ) as a verb with an object<br>قَطَعَ اللهُ دابِرَ القَوْمِ | (Of God) to destroy/wipe off a nation to the last man | |
| 6 | 46 | 35 | أَخَذَ as a verb with an object<br>أَخَذَهُ | To take something away [from somebody]; Deprive [somebody] of something<br><br>*If God were to deprive you of your ears and your eyes* | |
| 6 | 46 | 106 | خَتَمَ (خ ت م ) as a verb with a preposition ( عَلَىٰ )<br>خَتَمَ عَلَيْهِ | To seal something off<br><br>خَتَمَ عَلَيْهِ makes reference to God's sunnah ("law") of rendering those persisting in disbelief incapable of receiving guidance<br><br>*See 36:65* | |
| 6 | 46 | 135 | رَأَىٰ (ر ء ي ) as a verb<br>أَرَأَيْتَ / أَفَرَأَيْتَ / أَرَأَيْتَكَ | Tell me! What do you think! Consider this, then!<br><br>This expression means "Tell me!" the verb رَأَىٰ implying: look into/consider the matter and then give me your opinion. ... فِي مَعْنَىٰ التَّنْبِيه. The ك in أَرَأَيْتَكَ, etc. is the ك of "address." وَ الكَافُ حَرْفُ خِطَابٍ أُكِّدَ بِهِ الضَّمِيرُ.<br>See also 10:59.<br><br>*See 6:40* | |
| 6 | 46 | 200 | صَرَّفَ ( ص ر ف ) as verb with an object | To cause winds to blow in different directions / forms/ ways | |

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| | | | صَرَّفَ الرِّياحَ | صَرَّفَ الكَلامَ, "to diversify one's speech/discourse"; تَصارِيف الدَّهْر, "vicissitudes of time/fortune."<br>See also 17:41. | |
| 6 | 47 | 135 | رَأَىٰ ( ر ء ي) as a verb<br>أَرَأَيْتَ / أَفَرَأَيْتَ / أَرَأَيْتَكَ | Tell me! What do you think! Consider this, then!<br><br>This expression means "Tell me!" the verb رَأَىٰ implying: look into/consider the matter and then give me your opinion. ... فِي مَعْنَىٰ التَّنْبِيه. The ك in أَرَأَيْتَكَ, etc. is the ك of "address." وَ الكَافُ حَرْفُ خِطَابٍ أُكِّدَ بِهِ الضَّمِيرُ.<br>See also 10:59.<br><br>*See 6:40* | |
| 6 | 51 | 91 | حَشَرَ ( ح ش ر) as a verb with an object and a preposition ( إِلَىٰ )<br>حَشَرَهُمُ اللهُ إِلَيْهِ | (Of God) to assemble a group of people and take/drive them toward a certain place<br><br>تَضْمِينٌ of some word like سَاقَ | Passive |
| 6 | 52 | 152 | أَرادَ ( ر و د) as a verb and an object<br>أَرادَ وَجْهَ اللهِ | To seek the pleasure [literally: face] of God<br><br>وَالوَجْهُ يُعَبَّرُ بِهِ عَنْ ذاتِ الشَّيْءِ وَ حَقِيْقَتِهِ. The word وَجْه in the phrase can be interpreted in two slightly different ways.<br>See also 2:272; 13:22; 92:20. | |
| 6 | 58 | 277 | قَضىٰ ( ق ض ي) as a verb with a preposition (بَيْنَ)<br>قَضىٰ الأَمْرَ بَيْنَهُمْ | Ordinarily means "to decide a matter between people." In this verse, however, the expression – in the form: قُضِيَ بَيْنَهُمْ – means (quite like 2:210; 6:8; 11:44): (of a matter) to be decided between people once and for all.<br><br>10:19 is not included because the phrase (لَقُضِيَ بَيْنَهُمْ) in it lacks idiomatic force and means simply, "(of a matter) to be decided between people." | |
| 6 | 65 | 200 | صَرَّفَ ( ص ر ف ) as verb with an object<br>صَرَّفَ الرِّياحَ | To cause winds to blow in different directions / forms/ ways<br><br>صَرَّفَ الكَلامَ, "to diversify one's speech/discourse"; تَصارِيف الدَّهْر, "vicissitudes of time/fortune."<br>See also 17:41. | |
| 6 | 65 | 312 | لَبَسَ ( ل ب س) as a verb with an object | To cause people to become embroiled in quarrels.<br>لَبَسَ here retains the sense of "To cause confusion", as the verse pictures a "confused struggle/fight". | |

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| | | | لَبَسَهُمْ | *Or that he should set you against one another, divided into so many sects.* | |
| 6 | 68 | 115 | خَاضَ (خ و ض) as a verb with a preposition (فِي)<br>خَاضَ فِي الحَدِيثِ | To enter upon a discussion of a subject<br>خَاضَ المَاءَ, "to enter/plunge into water"; خَاضَ الغَمَرَاتِ, "to rush into dangerous situations, take on dangers."<br>*Until they change the subject [literally: start talking about something else]* | (يَخُوضُوا) |
| 6 | 68 | 116 | خَاضَ (خ و ض) as a verb with a preposition (فِي)<br>خَاضَ فِي الحَدِيثِ | To split hairs; stretch a point<br>خَاضَ المَاءَ, "to enter/plunge into water"; خَاضَ الغَمَرَاتِ, "to rush into dangerous situations, take on dangers."<br>And when you see people who split hairs in regard to Our verses/signs | (يَخُوضُونَ) |
| 6 | 68 | 283 | قَعَدَ (ق ع د) as a verb with a preposition (مَعَ)<br>قَعَدَمَعَهُ | To sit in somebody's company, associate with somebody | |
| 6 | 70 | 302 | كَسَبَ (ك س ب) as a verb with an object<br>كَسَبَهُ | To do something, perform a deed/an action<br>كَسَبَ in the sense of "to earn [wealth, etc.]" occurs only in a few verses: in 2:267 (not listed); probably in 2:79 – but not to the figurative meaning; and possibly in 31:34 and 45:10.<br>A number of verses, in which ما is used and the verb has no stated object (e.g. 2:225), may be categorized as a simple verb construction if the ما is taken to be مَصْدَرِيَّة rather than as a relative pronoun. | Twice Object understood |
| 6 | 70 | 361 | وَذَرَ (و ذ ر) as a verb with an object<br>وَذَرَ | To disregard/neglect somebody/something | |
| 6 | 71 | 143 | رَدَّ (ر د د) as a verb with an object and a preposition (عَلَىٰ)<br>رَدَّهُ عَلَىٰ عَقِبَيْهِ | To make somebody retrace his steps, cause somebody to renounce his stance/position<br>The expression in the two verses means: to reconvert someone to disbelief. The phrase can also be used in the sense of causing someone to retreat from the battlefield. | Passive |

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| 6 | 72 | 91 | حَشَرَ ( ح ش ر) as a verb with an object and a preposition ( إِلَىٰ )<br>حَشَرَهُمُ اللهُ إِلَيْهِ | (Of God) to assemble a group of people and take/drive them toward a certain place<br>تَضْمِيْن of some word like سَاقَ | Passive |
| 6 | 79 | 361 | وَجَّهَ (و ج ه) as a verb with an object and a preposition (إِلى)<br>وَجَّهَ وجْهَهُ إِلى اللهِ | To turn oneself [literally: one's face] to God in devotion | |
| 6 | 81 | 346 | نَزَّلَ (ن ز ل) as a verb with an object and the preposition ب and على<br>نَزَّلَ اللَّهُ بِهِ سُلْطَانًا | (of God) to send down sanction for something<br>*Concerning which he has sent down no sanction upon you.* | |
| 6 | 82 | 312 | لَبَسَ ( ل ب س) as a verb with an object and preposition<br>لَبَسَ الشَّيءَ بِالشَّيْءِ | To mix one thing up with another<br>*Those who have not polluted their faith with any wrong.* | |
| 6 | 91 | 78 | جَعَلَ ( ج ع ل) as a verb with two objects | *Tearing it [Torah] to shreds [literally: to so many sheets of paper] as you do* | |
| 6 | 91 | 115 | خَاضَ ( خ و ض) as a verb<br>خَاضَ | To split hairs; stretch a point<br>Abbreviated form of خَاضَ فِي (see 6:68)<br>خَاضَ المَاءَ, "to enter/plunge into water"; خَاضَ الغَمَرَاتِ, "to rush into dangerous situations, take on dangers."<br>الخَوْض = الشُّرُوع فِي البَاطِلِ وَمَا لَا يَنْبَغِي | Masdar |
| 6 | 91 | 266 | قَدَرَ (ق د ر) as a verb with an object<br>قدَرَهُ | To get the measure of somebody<br>*They did not form/have bit formed the right kind of judgment about God* | |
| 6 | 92 | 199 | صَدَّقَ ( ص د ق ) as verb with an object | To actualize/materialize/fulfill something<br>Abu l-Ghul at-Tuhawi (in reference to 3:81): | Active participle |

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| | | | صَدَّقَ الأَمْرَ | فَدَتْ نَفْسِيْ وَ ما مَلَكَتْ يَمِيْنِيْ<br>فَوارِسَ صَدَّقُوا فِيهِمْ ظُنُوْنِيْ<br>"I would give my life and all my wealth for the horsemen who proved my opinion of them to be correct." | |
| 6 | 93 | 51 | بَسَطَ ( ب س ط) as a verb with an object<br>بَسَطَ يَدَهُ | In this verse, بَسَطَ يَدَهُ seems to have been used in the literal sense, "to stretch out one's arms," but the context gives it an ominous ring, so that it acquires some of the connotations of the reference made in 5:11. In another case, the use is marked by similar ambiguity: وَ لَا امْتَدَّتْ إِلَيَّ بَنَانُ حَيْنِي "And the fingers of death did not reach out for me."<br>مَدَّ بَاعَهُ إِلَيْهِ<br>بَسَطَ يَمِيْنَهُ لَهُ<br>*When the wicked will be in the throes of death – when the angels will be stretching out their arms, saying "Give/hand over [literally: bring out] your souls!"* | |
| 6 | 93 | 288 | قالَ ( ق و ل) as a verb with an object and a preposition (عَلىٰ)<br>قالَهُ عَلَيْهِ | To attribute something to somebody falsely<br>Jabir ibn Ralan:<br>لا عَمْرُكَ ما أَخْزا إِذا ما نَسَبَتَنِيْ<br>إِذا لَمْ تَقُلْ بُطْلاً عَلَيَّ وَ لا مَيْنا<br>"By your life, I am not ashamed when you mention my ancestors, as long as you do not attribute to me things that are false and wrong."<br>See also 69:44. | |
| 6 | 94 | 212 | ضَلَّ ( ض ل ل ) as a verb with a preposition ( عَنْ )<br>ضَلَّ عَنْهُ فُلانٌ / كَذَا | (Of somebody/something) to fail somebody, be of no avail to somebody<br>The literal meaning of ضَلَّ عَنْهُ as used in these verses is: to be lost (e.g. [in 28:75] ضَلَّ عَنْهُمْ غَابَ عَنْهُمْ غَيْبَةَ الشَّيْئِ الضَّاعِي .<br>ضَلَّتْ حُلُومُهُمُو عَنْهُمْ وَ غَرَّذَهُمُو<br>سَنُّ المُعَيْدِيِّ فِي رَعْيٍ وَ تَعْزِيبِهِ<br>"Their reason/judgment failed them, and they were deceived by the Ma'addite's camel-tending – by his taking [the camels] far afield for purposes of grazing." That is, apparent peace deceived them into thinking that they were safe, and that their camels could be taken far afield without fear of attack | |
| 6 | 94 | 282 | تَقَطَّعَ ( ق ط ع) as a verb with a preposition (بَيْنَ) | هَبْل ("chord") is the implied subject of the verb تَقَطَّعَ. | |

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| | | | تَقَطَّعَ | *The bond between you has been broken completely* | |
| 6 | 95 | 40 | أَفَكَ (أ ف ك) as a verb with an object<br>أَفَكَ | رَجُل مَأْفُوك , "one who has turned away from the truth and directed toward falsehood;" "one who comes to no good;" the latter meaning being an abbreviated form of رَجُل مَأْفُوك عَن الخَيْرِ . أُفِكَ also means "to be foolish/weak-witted": رَجُلٌ مَأْفُوكُ العَقْلِ , "a foolish/stupid fellow."<br>*So where are you backing/drawing/veering off to [in your error/foolishness]?* | |
| 6 | 96 | 262 | فَلَقَ ( ف ل ق ) as a verb with an object<br>فَلَقَ اللهُ الصُبحَ | (of God) to cause day to break | Active participle |
| 6 | 96 | 262 | فاتَ ( ف و ت ) as a verb with an object<br>فاتَ | *And there will be no escape!*<br>ولا يَفوتونَ اللهَ و لا يَسبِقونَهُ<br>No translation? | |
| 6 | 100 | 108 | خَرَقَ (خ ر ق ) as a verb with an object and a preposition (لِ)<br>خَرَقَ | To attribute something to somebody falsely<br>خَرَقَ (literally: "to tear/rend") here means "to fabricate." Something that is torn from its place – or context – becomes a misrepresentation, a falsehood<br>*And they falsely devised for Him sons and daughters* | |
| 6 | 100 | 242 | تَعالا (ع ل و ) as a verb with a preposition (عَنْ)<br>تَعالا عَنْهُ | To be too exalted to be associated with something<br>*And God is far above what they attribute to Him* | |
| 6 | 105 | 200 | صَرَّفَ ( ص ر ف ) as verb with an object<br>صَرَّفَ الرِّياحَ | To cause winds to blow in different directions / forms/ ways<br>صَرَّفَ الكَلامَ, "to diversify one's speech/discourse"; تَصارِيف الدَّهْر, "vicissitudes of time/fortune."<br>See also 17:41. | |
| 6 | 109 | 189 | أَشْعَرَ ( ش ع ر ) as verb with an object<br>أَشْعَرَ | See also 33:63; 42:17; 80:3, with notes<br>*And, for all you know, [it may well be that] when it [sign] comes, they will not believe* | |
| 6 | 110 | 243 | عَمِهَ (ع م ه) as a verb with a preposition (فِيْ) | To blunder about in one's rebelliousness | |

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| | | | عَمِهَ فِيْ طُغْيَانِهِ | See also 23:75; 67:21; 2:15; 7:202 | |
| 6 | 110 | 284 | قَلَّبَ (ق ل ب) as a verb with an object<br>قَلَّبَهُ | *And We shall invert their hearts and eyes [ = shall render them incapable of accepting the truth]* | |
| 6 | 111 | 91 | حَشَرَ (ح ش ر) as a verb with an object and a preposition (عَلَىٰ)<br>حَشَرَ عَلَيْهِ النَّاسَ | To assemble people and present them before somebody<br>عَرَضَ of تَضْمِيْن | |
| 6 | 116 | 107 | خَرَصَ (خ ر ص) as a verb<br>خَرَصَ | To make wild guesses/statements<br>An abbreviated for of خَرَصَ فِي الحَدِيْثِ, which in turn comes from خَرَصَ النَّخْلَةَ, to "guess/estimate the amount of fruit on a date-palm" | |
| 6 | 118 | 130 | ذَكَرَ (ذ ك ر) as a verb with an object and a preposition (عَلَىٰ)<br>ذَكَرَ اسْمَ اللَّهِ عَلَىٰ النَّعَمِ | To take the name of God when slaughtering an animal | Passive |
| 6 | 119 | 130 | ذَكَرَ (ذ ك ر) as a verb with an object and a preposition (عَلَىٰ)<br>ذَكَرَ اسْمَ اللَّهِ عَلَىٰ النَّعَمِ | To take the name of God when slaughtering an animal | Passive |
| 6 | 119 | 211 | اِضْطَرَّ (ض ر ر) as a verb with an object and preposition (إِلَى)<br>اُضْطُرَّ إِلَيْهِ | To be compelled to do something<br>*Except that which you are forced to [eat]* | |
| 6 | 120 | 302 | كَسَبَ (ك س ب) as a verb with an object<br>كَسَبَهُ | To do something, perform a deed/an action<br>كَسَبَ in the sense of "to earn [wealth, etc.]" occurs only in a few verses: in 2:267 (not listed); probably in 2:79 – but not to the figurative meaning; and possibly in 31:34 and 45:10.<br>A number of verses, in which ما is used and the verb has no stated object (e.g. 2:225), may be categorized as a simple verb construction if the ما is taken to be مَصْدَرِيَّة rather than as a relative pronoun. | Object present |
| 6 | 121 | 130 | ذَكَرَ (ذ ك ر) as a verb with an object and a preposition (عَلَىٰ) | To take the name of God when slaughtering an animal | Passive |

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| | | | ذَكَرَ اسْمَ اللَّهِ عَلَىٰ النَّعَمِ | | |
| 6 | 125 | 79 | جَعَلَ ( ج ع ل) as a verb with an object and a preposition ( عَلَىٰ)<br>جَعَلَهُ عَلَيْهِ | To impose/inflict something [e.g. a curse] upon somebody<br><br>*In this way does God inflict impurity on those who do not believe* | |
| 6 | 125 | 187 | شَرَحَ ( ش ر ح ) as verb with an object and a preposition (لِ)<br>شَرَحَ اللهُ صَدْرَهُ | شَرَحَ صَدْرَهُ بِالشَّيْءِ<br>لِلشَّيْءِ: سَرَّهُ بِهِ وَ طَيَّبَ بِهِ نَفْسَهُ, كَأَنَّهُ أَوْسَعَ مِنْ صَدْرِهِ وَ فَسَحَ لَهُ فِيْ مُتَنَفَّسِهِ<br><br>*He makes his heart warmly receptive towards Islam* | |
| 6 | 125 | 215 | ضَاقَ ( ض ي ق ) as a verb<br>ضَاقَ صَدْرُهُ | To be unreceptive/hostile to something<br><br>*He [God] makes his unreceptive/hostile [to Islam] [Literally: He causes his chest to constrict]* | |
| 6 | 128 | 59 | بَلَغَ ( ب ل غ) as a verb with an object<br>بَلَغَ الأَجَلَ | To complete a given period of time | |
| 6 | 129 | 302 | كَسَبَ (ك س ب) as a verb with an object<br>كَسَبَهُ | To do something, perform a deed/an action<br><br>كَسَبَ in the sense of "to earn [wealth, etc.]" occurs only in a few verses: in 2:267 (not listed); probably in 2:79 – but not to the figurative meaning; and possibly in 31:34 and 45:10.<br>A number of verses, in which ما is used and the verb has no stated object (e.g. 2:225), may be categorized as a simple verb construction if the ما is taken to be مَصْدَرِيَّة rather than as a relative pronoun. | Object understood |
| 6 | 129 | 370 | وَلَّى (و ل ي) as a verb with two objects<br>وَلَّاهُ إِيَّاهُ | To impose somebody upon somebody<br><br>*Thus do We impose the wicked upon one other* | |
| 6 | 130 | 192 | شَهِدَ ( ش ه د ) as verb with a preposition (عَلَىٰ)<br>شَهِدَعَلَيْهَ | To bear witness against somebody<br><br>See also 9:17; 45:29<br><br>*They will say, 'We bear witness against ourselves'* | |
| 6 | 131 | 309 | كان (ك و ن) as a verb with a predicate | It is not one's way/practice to do something | |

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| | | | ما كَانَ لِي يَفْعَلَ (كَذا) | | |
| 6 | 133 | 133 | أَذْهَبَ ( ذ ه ب) as a verb with an object<br>أَذْهَبَهُ | (Of God) to cause somebody to die/perish | |
| 6 | 135 | 242 | عَمِلَ ( ع م ل) as a verb with a preposition (عَلىٰ)<br>عَمِلَ عَلَيْهِ | To act in a certain way:<br>The following two expressions – عَمِلَ عَلىٰ مَكانَتِهِ and عَمِلَ عَلىٰ شاكِلاتِهِ – have essentially the same meaning: to act in the manner one is accustomed to. The two seem to differ in respect of usage, however: the former is often used in Arabic in imperative constructions (e.g. عَلىٰ مَكانَتِكَ يا فُلانُ), and so it has been used in the Qur'an, while the latter has been used in the Qur'an – quite appropriately- with proverbial force.<br><br>Also, ibid., 2:232<br><br>*Say, "You stick to your ways, I shall stick [to mine]."* | Prepositional phrase عَلىٰ مَكانَةِ understood after عامِل |
| 6 | 136 | 363 | وَصَلَ (و ص ل) as a verb with a preposition<br>وَصَلَ إِلَيْهِ | To be given to/received by somebody<br><br>*But that [portion] which is [designated] for their associates [=false deities] does not go to/reach God; and that [portion] which is [designated] for God goes to/reaches them.* | |
| 6 | 137 | 312 | لَبَسَ ( ل ب س) as a verb with an object and preposition<br>لَبَسَ عَلَيْهِ الْأَمْرَ | *And so that they [false associates of god] may confound their religion for them.* | |
| 6 | 138 | 89 | حَرَّمَ ( ح ر م) as a verb with an object<br>حَرَّمَ ظَهْرَ الدَّابَّةِ | To declare that an animal shall not be ridden [because it is consecrated to a deity] [literally: to forbid the back of an animal]<br><br>*And [they say, there are] cattle that it is forbidden to ride* | |
| 6 | 138 | 130 | ذَكَرَ ( ذ ك ر) as a verb with an object and a preposition ( عَلَىٰ )<br>ذَكَرَ اسْمَ اللَّهِ عَلَىٰ النَّعَمِ | To take the name of God when slaughtering an animal | |
| 6 | 141 | 33 | آتَى as a verb with an object<br>آتَاهُ | To pay something<br><br>*And pay what is due on it on the day of harvesting it*<br>(That is, pay Zakah on the produce) | |
| 6 | 142 | 66 | اِتَّبَعَ ( ت ب ع) as a verb with an object | To follow in the footsteps of Satan | |

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| | | | اِتَّبَعَ خُطَوَاتِ الشَّيْطَانِ | | |
| 6 | 145 | 211 | اِضْطَرَّ ( ض ر ر ) as a verb with an object<br>اُضْطُرَّ الرَّجُلُ | (Of a man) to be compelled [to do something] | |
| 6 | 146 | 98 | حَمَلَ ( ح م ل) as a verb with an object<br>حَمَلَهُ | (Of something) to include something as its part<br><br>A reference to certain regulations in the Old Testament<br><br>*Except that which may cling to their [= animals'] backs or entrails* | Object understood |
| 6 | 148 | 107 | خَرَصَ ( خ ر ص) as a verb<br>خَرَصَ | To make wild guesses/statements<br><br>An abbreviated for of خَرَصَ فِي الحَدِيْثِ, which in turn comes from خَرَصَ النَّخْلَةَ, to "guess/estimate the amount of fruit on a date-palm" | |
| 6 | 149 | 58 | بَلَغَ ( ب ل غ) as a verb<br>بَلَغَ | To be complete<br><br>*To God belongs the Complete/Decisive Proof* | |
| 6 | 151 | 271 | قَرِبَ ( ق ر ب) as a verb with an object<br>لا تَقْرَبُهُ | "Do not approach it," denotes prohibition. In the Qur'an it is used in a variety of situations which may be divided into two broad categories.<br><br>Here, the meaning is that the specified thing must not be approached, or the specified act done, because to do so would constitute a violation of a certain command.<br><br>*And do not approach [ = stay far away from] acts of immorality* | |
| 6 | 152 | 58 | بَلَغَ ( ب ل غ) as a verb with an object<br>بَلَغَ أَشُدَّهُ | To come of age<br><br>In a number of expressions بَلَغَ means "to reach a certain age." بَلَغَ الصَّبِيُّ "(of a child) to come of age."<br><br>فَلَمَّا بَلَغْتَ السِّنَّ وَ الغَايَةَ الَّتِي<br>إِلَيْهَا مَدَا مَا كُنْتَ فِيْكَ أُؤَمِّلُو<br><br>When you came of age and reached the highest stage [of maturity] that I used to hope for in regard to you | |
| 6 | 152 | 271 | قَرِبَ ( ق ر ب) as a verb with an object<br>لا تَقْرَبُهُ | "Do not approach it," denotes prohibition. In the Qur'an it is used in a variety of situations which may be divided into two broad categories.<br><br>Here, the meaning is that the specified thing must not be approached, or the specified act done, because to do so would constitute a violation of a certain command.<br><br>*And do not touch [ = misappropriate] the property of the poor* | |

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| 6 | 152 | 366 | أَوْفَى (و ف ي) as a verb with an object<br>أَوْفَى المِيْزانَ | To give full weight | |
| 6 | 153 | 66 | اِتَّبَعَ ( ت ب ع) as a verb with an object | *Do not follow all these various [wrong] paths* | |
| 6 | 158 | 301 | كَسَبَ (ك س ب) as a verb with an object<br>كَسَبَهُ | To do something, perform a deed/an action<br>كَسَبَ in the sense of "to earn [wealth, etc.]" occurs only in a few verses: in 2:267 (not listed); probably in 2:79 – but not to the figurative meaning; and possibly in 31:34 and 45:10.<br>A number of verses, in which ما is used and the verb has no stated object (e.g. 2:225), may be categorized as a simple verb construction if the ما is taken to be مَصْدَرِيَّة rather than as a relative pronoun.<br>*Or [one] who has not performed any good deeds [while] in a state of belief* | |
| 6 | 164 | 362 | وَزَرَ (و ز ر) as a verb with an object<br>وَزَرَ وِزْرَ فُلانٍ | To carry the burden of another person [=be responsible for somebody else's actions]<br>*And no one shall carry anyone else's burden* | |
| 7 | 8 | 71 | ثَقُلَ ( ث ق ل) as a verb | مَوَازِيْن may be the plural of مِيْزَان ("balance") or مَوْزُوْن ("that which is weighed," i.e. deeds)<br>*Then he whose scales are heavy [= whose good deeds outweigh his bad deeds]* | |
| 7 | 9 | 111 | خَفَّ ( خ ف ف) as a verb<br>خَفَّ | *And he whose scales are light [= whose bad deeds outweigh his good deeds]* | |
| 7 | 9 | 227 | ظَلَمَ ( ظ ل م ) as a verb with a preposition (بِ) | To commit a wrong by denying the signs of God | |

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| | | | ظَلَمَ بِآياتِ اللهِ | According to Islahi, wherever in the Qur'an ظَلَمَ is used with the preposition بِ, it carries the تَضْمِيْنٌ of some word like كَفَرَ or جَحَدَ. In practice this applies to only three verses. In 6:33 the بِ may go with either ظَلَمَ or with جَحَدَ, more likely with the latter. | |
| 7 | 13 | 307 | كان (ك و ن) as a verb with a predicate<br>ما كَانَ لَهُ أَنْ يَفْعَلَ كَذا | It would be out of place for him to do so<br>*It is not for you [Satan] to be prideful in it [heaven].* That is, there is no room for pride in heaven. | |
| 7 | 16 | 283 | قَعَدَ ( ق ع د) as a verb with a preposition (لِ)<br>قَعَدَلَهُ | To lie in wait/ambush for somebody<br>وَ إِنْ تَقْتُلُوْنا نَقْتُلْكُمُوْا<br>وَ إِنْ تَقْعُدُوْا لِدَمٍ نَقْعُدِيْ<br>"If you kill us, we, too, shall kill you; and if you lie in wait in order to shed blood, we, too, shall lie in wait." In another verse Imru' al-Qays describes how he and his companions "lay in wait for" – i.e. sat watching – the lightning on a rainy night. | |
| 7 | 17 | 29 | أَتَى as a verb with an object<br>أَتَاهُ<br>ثُمَّ لَآتِيَنَّهُم مِّن بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ | To come at/attack somebody/something<br>أُتِيَ فُلانٌ<br>To be attacked<br>أُتِيَ فُلانٌ مِن مَأْمَنِهِ<br>Ruin came to him from a quarter he had considered safe<br>وَ أَنَّ المُهلِكُونَ إِذا أُتِينَا<br>And we destroy [people]when we are attacked [by them]<br>وَ نَادَىٰ مُنادِي الحَيِّ أَنْ قَدْ أُتِيتُمُوا<br>And a crier from the tribe cried out: 'You are under attack!'<br>In the following verse, which is highly representative, the literal and the transferred meanings of أَتَى are present simultaneously:<br>وَ بَنُو قُعَيْنٍ لا مَحَلَةَ أَنَّهُم<br>آتُوكَ غَيْرَ مُقَلَّمِي الأَظْفارِ<br>And the Banu Qu'ayn will certainly come to you, attack you with unpared nails<br>*Then I shall attack them from the front and from the rear* | |
| 7 | 19 | 271 | قَرِبَ ( ق ر ب) as a verb with an object<br>لا تَقْرَبْهُ | "Do not approach it," denotes prohibition. In the Qur'an it is used in a variety of situations which may be divided into two broad categories.<br>Here, the meaning is that the specified thing must not be approached, or the specified act done, because to do so would constitute a violation of a certain command. | |

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| | | | | *And do not approach this tree [in order to eat of its fruit]* | |
| 7 | 22 | 126 | دَلَّىٰ ( د ل و) as a verb with an object and a preposition (بِ)<br>دَلَّىٰ فُلَانًا بِغُرُورٍ | To deceive somebody by guile; Lead somebody up the garden path<br><br>This idiom arises from the expression أَدْلَى الدَّلْوَ, and the idea is that a man throws a bait – "drops a bucket" – in order to trap somebody.<br>فَدَلَّاهُمُو فِي الغَيِّ حَتَّىٰ تَهَافَتُوا<br>And he [Abu Jahl] enticed them into error, until they perished | |
| 7 | 27 | 343 | نَزَعَ (ن ز ع) as a verb with an object and the preposition عَنْ and مِنْ<br>نَزَعَهُ عَنْهُ | To take something away from somebody, deprive somebody of something<br><br>*Stripping them [Adam and Eve] as he [Satan] did of their dress.* | |
| 7 | 28 | 288 | قالَ ( ق و ل) as a verb with an object and a preposition (عَلَىٰ)<br>قالَهُ عَلَيْهِ | To attribute something to somebody falsely<br><br>Jabir ibn Ralan:<br>لا عَمْرُكَ ما أَخْزا إِذا ما نَسَبَتَنِيْ<br>إِذا لَمْ تَقُلْ بُطْلاً عَلَيَّ وَ لا مَيْنا<br>"By your life, I am not ashamed when you mention my ancestors, as long as you do not attribute to me things that are false and wrong."<br>See also 69:44. | |
| 7 | 29 | 113 | أَخْلَصَ ( خ ل ص) as a verb with an object and a preposition ( لِ )<br>أَخْلَصَ دِيْنَهُ لِلَّهِ | To submit to God completely<br><br>دِين in these verses means طَاعَة ("submission").<br>أَخْلَصَ العَظْمُ, "(of a bone) to have a lot of marrow"; أَخْلَصَ لَهُ النَّصِيْحَةَ, "to be somebody's true well-wisher; give somebody sincere advice"; أَخْلَصَ لَهُ الحُبَّ, "to love somebody with all one's heart." | Active participle |
| 7 | 30 | 96 | حَقَّ ( ح ق ق) as a verb with a preposition (عَلَىٰ )<br>حَقَّ عَلَيْهِ الأَمْرُ | (Of misguidance, etc.) to be deservedly imposed on somebody<br><br>*And there was another group whose deserved fate it became to be misguided* | |
| 7 | 31 | 37 | أَخَذَ as a verb with an object<br>أَخَذَهُ | To adorn oneself<br>زِينَة (literally: "ornament, adornment") in this verse means "dress." The verse criticizes the pagan Arab ritual of circumambulating the Ka'bah naked on the view that the spirit of worship required one to discard all adornments, dress being one of them | |

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| | | | أَخَذَ زِينَتَهُ | *Adorn yourself [with dress]* | |
| 7 | 33 | 288 | قالَ ( ق و ل) as a verb with an object and a preposition (عَلىٰ)<br>قالَهُ عَلَيْهِ | To attribute something to somebody falsely<br><br>Jabir ibn Ralan:<br>لا عَمْرُكَ ما أَخْزا إِذا ما نَسَبَتَنِيْ<br>إِذا لَمْ تَقُلْ بُطْلاً عَلَيَّ وَ لا مَيْنا<br>"By your life, I am not ashamed when you mention my ancestors, as long as you do not attribute to me things that are false and wrong."<br>See also 69:44. | |
| 7 | 33 | 346 | نَزَّلَ (ن ز ل) as a verb with an object and the preposition ب<br>نَزَّلَ اللَّهُ بِهِ سُلْطَانًا | (of God) to send down sanction for something | |
| 7 | 37 | 192 | شَهِدَ ( ش ه د ) as verb with a preposition (عَلىٰ)<br>شَهِدَعَلَيْهِ | To bear witness against somebody<br><br>See also 9:17; 45:29 | |
| 7 | 37 | 212 | ضَلَّ ( ض ل ل ) as a verb with a preposition ( عَنْ )<br>ضَلَّ عَنْهُ فُلانٌ / كَذَا | (Of somebody/something) to fail somebody, be of no avail to somebody<br><br>The literal meaning of ضَلَّ عَنْهُ as used in these verses is: to be lost (e.g. [in 28:75] ضَلَّ عَنْهُمْ غَابَ عَنْهُمْ غَيْبَةَ الشَّيْئِ الضَّاعِي .<br><br>ضَلَّتْ حُلُومُهُمُو عَنْهُمْ وَ غَرَّذَهُمُو<br>سَنُّ المُعَيْدِيِّ فِي رَعْيٍ وَ تَعْزِيبِهِ<br>"Their reason/judgment failed them, and they were deceived by the Ma'addite's camel-tending – by his taking [the camels] far afield for purposes of grazing." That is, apparent peace deceived them into thinking that they were safe, and that their camels could be taken far afield without fear of attack | |
| 7 | 38 | 120 | تَدَارَكَ ( د ر ك) as a verb<br>تَدَارَكَ النَّاسُ | (Of people) to assemble, gather together<br><br>تَدَارَكَ القَوْمُ, "(of the members of a group/party) to catch up with one another" | |
| 7 | 38 | 256 | فَتَّحَ (ف ت ح ) as a verb with an object and a preposition ( ل )<br>فَتَّحَ | The expression can have two meanings. One, that the people in question shall not be admitted into paradise, سَماء being the سَماءَ الجنَّة; this is the literal meaning. Two, that they shall not be welcome in the heavens, سَماء being the heavens as such; this is the idiomatic meaning. Taken in the idiomatic sense, the verse would not negate the idea that the | |

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| | | | | people in question shall not be admitted into the heavens at all, only that they shall not be received in them with open arms. In other words, the expression does not represent negation of an act (نافِيَ الفِعل), but a negation of the corollary or لازِم of the act.<br><br>NOTE: Verbal idioms had this as 7:38, but this ayah is actually 7:40<br><br>*No heavenly gates shall be opened for them* | |
| 7 | 39 | 302 | كَسَبَ (ك س ب) as a verb with an object<br><br>كَسَبَهُ | To do something, perform a deed/an action<br><br>كَسَبَ in the sense of "to earn [wealth, etc.]" occurs only in a few verses: in 2:267 (not listed); probably in 2:79 – but not to the figurative meaning; and possibly in 31:34 and 45:10.<br>A number of verses, in which ما is used and the verb has no stated object (e.g. 2:225), may be categorized as a simple verb construction if the ما is taken to be مَصْدَرِيَّة rather than as a relative pronoun. | Object understood |
| 7 | 40 | 369 | وَلَجَ (و ل ج) as a verb with a preposition [فِي]<br><br>حَتّى يَلِيجُ الجَمَلُ فِي سَمِّ الخِياطِ | Until a camel passes through the eye of a needle [=never] | |
| 7 | 43 | 309 | كان (ك و ن) as a verb with a predicate<br><br>ما كَانَ لِي يَفْعَلَ (كَذا) | One is not in a position to do something<br><br>*We would not have been guided had it not been that God has guided us* | |
| 7 | 45 | 54 | بَغَىٰ ( ب غ ي) as a verb with two objects<br><br>بَغَىٰ السَّبِيلَ عِوَجًا | To seek to make a course crooked [= to distort the truth, disrupt the divine message, etc.] | |
| 7 | 48 | 252 | أغْنى (غ ن ي) as a verb with a preposition (عَن)<br><br>أغْنى عَنْهُ | To be of use/available to somebody, stand somebody in good stead<br><br>وَما يُغْني عَن الحدثانِ لَيْتَ<br>"And [saying the word] 'Alas!' is of no avail against misfortune." | |
| 7 | 50 | 90 | حَرَّمَ ( ح ر م) as a verb with an object and a preposition ( علَىٰ)<br><br>حَرَّمَهُ عَلَيْهِ | To deny somebody something/the use of something/access to something<br><br>In the following verse (of poetry), حَرَّمَهُ عَلَيْهِ means "to deny something to somebody," though it may also carry the meaning, "to declare something to be unlawful for somebody":<br><br>لَا تَقْبُرُونِي إِنَّ قَبْرِي مُحَرَّمٌ | |

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| | | | | عَلَيْكُم وَلٰكِنْ أَبْشِرِيْ يَا أُمَّ عَامِرِي<br>Do not bury me in a grave, for burying me is denied to you. But do you rejoice, O hyena!<br><br>*See 28:12* | |
| 7 | 53 | 212 | ضَلَّ ( ض ل ل ) as a verb with a preposition ( عَنْ )<br>ضَلَّ عَنْهُ فُلانٌ / كَذَا | (Of somebody/something) to fail somebody, be of no avail to somebody<br><br>The literal meaning of ضَلَّ عَنْهُ as used in these verses is: to be lost (e.g. [in 28:75] ضَلَّ عَنْهُمْ غَابَ عَنْهُمْ غَيْبَةَ الشَّيْئِ الضَّاعِي .<br><br>ضَلَّتْ حُلُومُهُمُو عَنْهُمْ وَ غَرَّهُمُو<br>سَنُّ المُعَيْدِيِّ فِي رَعْيٍ وَ تَعْزِيبِهِ<br>"Their reason/judgment failed them, and they were deceived by the Ma'addite's camel-tending – by his taking [the camels] far afield for purposes of grazing." That is, apparent peace deceived them into thinking that they were safe, and that their camels could be taken far afield without fear of attack<br><br>*And their falsehoods/fabrications will be of no avail to them* | |
| 7 | 54 | 179 | اِسْتَوىٰ (س و ي) as a verb with a preposition ( عَلىٰ )<br>اَسْتَوى اللهُ عَلَىٰ العَرْشِ | (Of God) to occupy the Throne, to exercise sovereign power.<br><br>اَسْتَوى اللهُ عَلَىٰ العَرْشِ, like عَلَىٰ سَرِيرِ المَلِكِ اَسْتَوى ("to ascend the royal throne"), does not necessarily imply the physical act of sitting on the throne, but simply the assumption of control or power. | |
| 7 | 56 | 203 | أَصْلَحَ ( ص ل ح ) as a verb with an object<br>أَصْلَحَ الأَرْضَ | To make/establish peace in the land/earth | masdar |
| 7 | 57 | 287 | أَقَلَّ ( ق ل ل) as a verb with an object<br>أَقَلَّ الشَّيْءَ | To lift something easily [ = as if it had little weight]<br><br>اِسْتَقَلَّ الشَّيْءَ/أَقَلَّ/قَلَّ, "to lift/carry something"; لَهُ ما أَقَلَّتِ الغَبْرَاءُ وَ ما أَظَلَّتِ السَّماءُ, "He possesses all that the earth holds and all that the sky casts a shadow over [ = everything]." A قُلَّة ("large pitcher/jar") is so called because it holds the amount of water that a man can carry.<br><br>*Until, when they [winds] carry heavy clouds* | |
| 7 | 57 | 339 | مَاتَ (م و ت) as a verb<br>مَاتَ | (Of the earth) to become arid/barren | Active participle |

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| 7 | 58 | 105 | خَبُثَ ( خ ب ث) as a verb with an object<br>خَبُثَ البَلَدُ | (Of land) to be bad [= barren/infertile]<br>خَبَث, “dross” | |
| 7 | 58 | 200 | صَرَّفَ ( ص ر ف ) as verb with an object<br>صَرَّفَ الرِّياحَ | To cause winds to blow in different directions / forms/ ways<br>صَرَّفَ الكَلامَ, “to diversify one’s speech/discourse”; تَصارِيف الدَّهْر, “vicissitudes of time/fortune.”<br>See also 17:41. | |
| 7 | 59 | 116 | خَافَ ( خ و ف) as a verb with an object and a preposition (عَلَىٰ)<br>خَافَ عَلَيْهِ الأَمْرَ | To be afraid/apprehensive that somebody will be overtaken by something<br>تَخَافُ عَلَىٰ أَحْشَائِهَا أَنِ تَقَطَّعَا, “She is afraid that [if she walks too fast] her [thin] waist will break to pieces.”<br>أَبَنِيْ حَنِيفَةَ أَحْكِمُوا سُفَهَائَكُم<br>إِنِّي أَخَافُ عَلَيْكُم أَنْ أَغْضِبَا<br>O Banu Hanifah, knock some sense into your fools, for I fear for you – I fear that I shall become very angry | |
| 7 | 71 | 346 | نَزَّلَ (ن ز ل) as a verb with an object and the preposition ب<br>نَزَّلَ اللّهُ بِهِ سُلْطَانًا | (of God) to send down sanction for something | |
| 7 | 71 | 368 | وَقَعَ (و ق ع) as a verb with a preposition [عَلى]<br>وَقَعَ عَلَيْهِ | To be imposed/inflicted upon somebody<br>*Filth and wrath have been inflicted upon you by your Lord* | |
| 7 | 72 | 280 | قَطَعَ ( ق ط ع) as a verb with an object<br>قَطَعَ اللهُ دابِرَ القَوْمِ | (Of God) to destroy/wipe off a nation to the last man | |
| 7 | 73 | 334 | مَسَّ (م س س) as a verb with an object and a preposition<br>مَسَّهُ بِالشَّيْءِ | To cause somebody to experience something, inflict something on somebody<br>*And do not cause her [she-camel] any harm.* | |
| 7 | 77 | 231 | عَتا ( ع ت و) as a verb with a preposition (عَنْ) | To neglect/reject something disdainfully | |

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| | | | عَتا عَنْهُ | عَتَتِ الرِّيحُ, “(of wind) to be extremely violent.” اللَّيْلُ العاتِيّ, “a very dark night.” The preposition عَنْ gives the تَضْمِيْن- meaning of إِعْراض<br><br>*And they haughtily defied the commandment of their Lord* | |
| 7 | 80 | 28 | أَتَى as a verb with an object<br><br>أَتَاهُ<br><br>أَتَى الْفَاحِشَةَ | To do something; Perform/commit an act<br>وَلَمْ يَأْتِ مَا يَأْتِي مِن الأَمْرِ هَابِبًا<br>There is nothing he does that he does out of fear<br>إِنَّاإِذَا مَا أَتَيْنَا أَمْرَ مُكْرِمَةٍ<br>When we perform a noble and generous act<br>وَ يَأْتِي الغَيَّ مُنْقَطِعَ العِقَالِي<br>And he commits transgressions/wrongs unchecked [literally: unhampered by a hobbling chord]<br><br>*To commit a flagrantly immoral act [e.g. adultery or sodomy]* | |
| 7 | 80 | 28 | أَتَى as a verb with an object<br><br>أَتَاهُ<br><br>أَتَى الْفَاحِشَةَ | To do something; Perform/commit an act<br>وَلَمْ يَأْتِ مَا يَأْتِي مِن الأَمْرِ هَابِبًا<br>There is nothing he does that he does out of fear<br>إِنَّاإِذَا مَا أَتَيْنَا أَمْرَ مُكْرِمَةٍ<br>When we perform a noble and generous act<br>وَ يَأْتِي الغَيَّ مُنْقَطِعَ العِقَالِي<br>And he commits transgressions/wrongs unchecked [literally: unhampered by a hobbling chord]<br><br>*To commit a flagrantly immoral act [e.g. adultery or sodomy]* | |
| 7 | 80 | 165 | سَبَقَ (س ب ق) as a verb with an object and a preposition (ب)<br><br>سَبَقَهُ بِهِ | To do something before somebody else does it<br><br>سَبَقْتَهُ بِالْكُرَةِ, “You hit the ball before he could.” وَ قَدْ سَبَقَتْنا أُمُّ عَمْرٍ بِأَمْرِها, " Umm Amr anticipated us [made a surprise decision to depart]."<br><br>سَلَكَتْ بِكَ العَرَبُ السَّبيلَ إلى العُلا<br>حَتّى إذ سَبَقَ الرّدا بِكَ حاروا<br>"Under your direction, the Arabs trod the path to glory, until when death claimed [literally: anticipated them in claiming] you, they stood perplexed."<br><br>*No one before you has ever done that—no one in all mankind* | |
| 7 | 81 | 30 | أَتَى as a verb with an object | To have sexual intercourse with somebody<br>To perform sodomy on somebody | |

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| | | | أَتَاهُ<br>أَتَىٰ الرَّجُلَ/ الذَّكَرَ | *Ignoring women, you take males as the object of your carnal desire* | |
| 7 | 82 | 221 | تَطَهَّرَ ( ط ه ر ) as a verb<br>تَطَهَّرَ الرَّجُلُ | To assume an air of piety/righteousness<br><br>See also 4:49; 53:32.<br><br>*They are the would-be virtuous* | |
| 7 | 85 | 203 | أَصْلَحَ ( ص ل ح ) as a verb with an object<br>أَصْلَحَ الأَرْضَ | To make/establish peace in the land/earth | masdar |
| 7 | 85 | 366 | أَوْفَى (و ف ي) as a verb with an object<br>أَوْفَى الكَيْلَ/المِكْيَالَ | To give full measure | |
| 7 | 85 | 366 | أَوْفَى (و ف ي) as a verb with an object<br>أَوْفَى المِيْزَانَ | To give full weight | |
| 7 | 86 | 54 | بَغَىٰ ( ب غ ي) as a verb with two objects<br>بَغَىٰ السَّبِيلَ عِوَجًا | To seek to make a course crooked [= to distort the truth, disrupt the divine message, etc.] | |
| 7 | 89 | 255 | فَتَحَ (ف ت ح) as a verb with an object and a preposition ( بَيْنَ )<br>فَتَحَ بَيْنَهُمْ | To decide between people/between parties to an issue<br><br>فَتَحَ الحاكِمُ بَيْنَ الناسِ means (of a ruler/judge) to judge between people | Used twice, once as an active participle, prepositional phrase |

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| 7 | 89 | 308 | كان (ك و ن) as a verb with a predicate<br>ما كَانَ لَهُ أَنْ يَفْعَلَ كَذا | It is religiously/morally reprehensible for one/forbidden to one to do so<br>*And it is not right for us* to rejoin it [your faith] | |
| 7 | 95 | 238 | عَفا (ع ف و) as a verb<br>عَفا القَوْمُ | (Of a people) to thrive/flourish<br>عَفا شَعْرُ البَعِيرِ, "(of a camel's hair) to grow and become long, covering the animal's posterior"; عَفَةِ الأَرْضُ, "(of the earth) to be covered with vegetation"; عَفا الشَّعْرَ, "to let one's hair grow and become long."<br>*Until they throve and prospered* | |
| 7 | 96 | 256 | فَتَحَ (ف ت ح) as a verb with an object and a preposition (عَلَىٰ)<br>فَتَحَهُ عَلَيْهِ | To give something to somebody in abundant measure<br>*We would have showered them with [literally: opened up for them] blessings from the heaven and the earth* | |
| 7 | 96 | 302 | كَسَبَ (ك س ب) as a verb with an object<br>كَسَبَهُ | To do something, perform a deed/an action<br>كَسَبَ in the sense of "to earn [wealth, etc.]" occurs only in a few verses: in 2:267 (not listed); probably in 2:79 – but not to the figurative meaning; and possibly in 31:34 and 45:10.<br>A number of verses, in which ما is used and the verb has no stated object (e.g. 2:225), may be categorized as a simple verb construction if the ما is taken to be مَصْدَرِيَّة rather than as a relative pronoun. | Object understood |
| 7 | 100 | 205 | أَصابَ ( ص و ب ) as a verb with an object<br>أَصَابَ | Used with an object, أَصاب often means (of good/bad fortune, punishment, etc.) to befall/overtake somebody. In most cases it presents no difficulty<br>In the two verses 5:49 and 7:100 أَصابَ by itself (i.e. without use of a word for punishment, etc.) means " to punish"<br>When أَصَاب is used in a good sense, the image is that of rain falling on the earth ( اِعْتِبَاراً أَيْ بِالمَطَرِ - بِالصَّوْبِ ); when in a bad sense, it is that of an arrow reaching its target ( إِصابَةُ السَّهْمُ ) | |

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| | | | | *We punished them* | |
| 7 | 100 | 217 | طَبَعَ ( ط ب ع ) as a verb with a preposition ( عَلَى )<br>طَبَعَ اللَّهُ عَلَى قَلْبِهِ | (Of God) to seal off somebody's heart [thus rendering him incapable of receiving guidance]<br><br>(See: 63:3] | |
| 7 | 101 | 217 | طَبَعَ ( ط ب ع ) as a verb with a preposition ( عَلَى )<br>طَبَعَ اللَّهُ عَلَى قَلْبِهِ | (Of God) to seal off somebody's heart [thus rendering him incapable of receiving guidance]<br><br>(See: 63:3] | |
| 7 | 103 | 227 | ظَلَمَ ( ظ ل م ) as a verb with a preposition (بِ)<br>ظَلَمَ بِآياتِ اللهِ | To commit a wrong by denying the signs of God<br><br>According to Islahi, wherever in the Qur'an ظَلَمَ is used with the preposition بِ, it carries the تَضْمِيْنْ of some word like كَفَرَ or جَحَدَ. In practice this applies to only three verses. In 6:33 the بِ may go with either ظَلَمَ or with جَحَدَ, more likely with the latter. | |
| 7 | 105 | 288 | قالَ ( ق و ل) as a verb with an object and a preposition (عَلىٰ)<br>قالَهُ عَلَيْهِ | To attribute something to somebody falsely<br><br>With قالَ عَلَيْهِ meaning "to disparage something," the إِلا in this verse becomes disjunctive.<br>Jabir ibn Ralan:<br>لا عَمْرُكَ ما أَخْزا إِذا ما نَسَبْتَنِيْ<br>إِذا لَمْ تَقُلْ بُطْلاً عَلَيَّ وَ لا مَيْنا<br>"By your life, I am not ashamed when you mention my ancestors, as long as you do not attribute to me things that are false and wrong."<br>See also 69:44.<br><br>*That I shall not attribute to God anything false – [that I shall attribute to Him] only that which is true* | Noun |
| 7 | 118 | 367 | وَقَعَ (و ق ع) as a verb<br>وَقَعَ الحَقُّ | (of truth) to become manifest/be revealed/be established<br><br>وَقَعَ الحَقُّ: ثَبَتَ "(of something) to happen/take place." وَقَعَ الأَمْرُ, | |
| 7 | 119 | 286 | اِنْقَلَبَ ( ق ل ب) as a verb with a حال<br>اِنْقَلَبَ كَذا | To be reduced to/end up in a certain state<br><br>*And so they were defeated there, and were humiliated* | |

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| 7 | 131 | 225 | تَطَيَّرَ ( ط ي ر ) as a verb with a preposition (بِ)<br>تَطَيَّرَ بِهِ | To regard something as a sign of evil fortune<br><br>From the Arabs' custom of taking omens from the way certain birds took off in flight. تَطَيَّرَ originally meant "to take an omen," but it came to be used predominantly in the sense of taking something to be a bad omen. | |
| 7 | 133 | 146 | أَرْسَلَ ( ر س ل ) as verb with an object and preposition ( عَلى )<br>أَرْسَلَهُ عَلَيْهِ | To unleash something, impose somebody/something upon somebody<br><br>أَرْسَلَ كَلْبَهُ / صَقْرَهُ عَلى الصَّيْدِ "To let one's dog/falcon go after the prey." فَأَلْجَمَهَا فَأَرْسَلَهَا عَلَيْهِ "Then he [hunter] put the bridle on it [horse, likened to the swift ostrich and let it go after it [wild ass]." | |
| 7 | 134 | 303 | كَشَفَ (ك ش ف) as a verb with an object and a preposition (عَنْ)<br>كَشَفَهُ عَنْهُ | To relieve/rid somebody of something<br><br>رَفَعْتُ بِرَئسِهِ وَ كَشَفْتُ عَنْهُ<br>مُعْرَقَتٍ مَلامَتَ مَنْ يَلُومُوْا<br>"I raised his head [= awoke him], and, by means of a pure wine, removed from him the reproach of the reproachful." (With a slight difference- ف instead of و in the first hemistich)<br><br>*If you deliver us from this punishment* | |
| 7 | 134 | 368 | وَقَعَ (و ق ع) as a verb with a preposition [عَلى]<br>وَقَعَ عَلَيْهِ | To be imposed/inflicted upon somebody<br><br>فَلا تَفْرَحاً يَوْماً بِنَفْسِكَ إِنَّنِيْ<br>أَرَى المَوْتَ وَقَّاعاً عَلَى مَنْ تَشَجَّعَ<br>"May you never be pleased! I see that death overpowers one who tries to display courage." | |
| 7 | 135 | 59 | بَلَغَ ( ب ل غ) as a verb with an object<br>بَلَغَ الأَجَلَ | To complete a given period of time | Active Participle |
| 7 | 135 | 303 | كَشَفَ (ك ش ف) as a verb with an object and a preposition (عَنْ)<br>كَشَفَهُ عَنْهُ | To relieve/rid somebody of something | |
| 7 | 137 | 67 | تَمَّ ( ت م م) as a verb with a preposition ( عَلَىٰ) | Possible تَضْمِيْنٌ of مَنَّ, suggested by 28:5. | |

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| | | | | *And the good promise [literally: statement] of your Lord came to be fulfilled for the Israelites* | |
| 7 | 138 | 30 | أَتَى as a verb with a preposition (على)<br>أَتَى عَلَيْهِ | To come upon somebody/something (literally)<br><br>*Then they came upon a people* | |
| 7 | 138 | 240 | عَكَفَ ( ع ك ف) as a verb with a preposition (عَلىٰ)<br>عَكَفَ عَلَيْهِ | To adhere/cling/be devoted/be attached to something<br><br>‘Amr ibn Kulthum: تَرَكْنا الخَيْلَ عاكِفَةً عَلَيْهِ, “We left horses/horsemen standing over him.”<br>See note to 21:52, 26:71<br><br>*Then they came upon a people who were devotees of certain idols they had* | |
| 7 | 145 | 35 | أَخَذَ as a verb with an object<br>أَخَذَهُ | To adhere to something<br><br>بِقُوَّةٍ , which follows the verb in this verse, is simply adverbial (= “firmly”) and not part of the idiom<br><br>*So hold fast/adhere firmly to them [Tablets of the Torah]* | |
| 7 | 145 | 37 | أَخَذَ as a verb with a preposition (ب)<br>أَخَذَ بِهِ | To adhere to something firmly<br><br>The preposition ب suggest تَدمِين of some word like اِعْتَصَمَ . Thus the difference between أَخَذَ الشَّيْءَ and أَخَذَ بِالشَّيْءِ is that while the former means simply “to hold something,” the latter means “to hold something firmly”<br><br>*And enjoin your people to hold fast to the best injunctions contained in them [Tablets of the Torah]* | |
| 7 | 146 | 39 | اِتَّخَذَ as a verb with two objects<br>اِتَّخَذَهُ كَذَا<br>اِتَّخَذَهُ سَبِيلًا | To take/regard somebody/something to be so and so; Set somebody/something up as so and so<br>To adopt something as a course of action/a way of life<br><br>سَبِيل *path, way*<br>*And what he spends he regards as means of achieving nearness to God* | |
| 7 | 149 | 170 | سَقطَ (س ق ط) as a verb with an object an a preposition (في)<br>سُقِطَ فِي يَدِهِ | To be shocked into reality.<br><br>Īslahī writes: "This is an idiom, and it is usually interpreted to mean 'to be embarrassed/ashamed.' Since, however, a necessary result of embarrassment is to realize one's mistake, it would not be wrong to render the idiom as 'to realize/be warned.' What is the origin of this idiom? Philologists differ on the question, and naturally so, for to discover the origin of each and every idiom is a very difficult task indeed. I sometimes think that the dropping of a thing into a person's hand [which is the literal meaning of the idiom] implies that the thing in question presents itself to him in its true form; in that | |

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| | | | | event, even a fool is shocked into reality." | |
| 7 | 150 | 191 | أَشْمَتَ ( ش م ت ) as verb with an object and a preposition (بِ)<br>أَشْمَتَ اللهُ بِهِ عَدُوَّهُ | (of God) to let somebody's enemy rejoice at/ gloat over his plight.<br>وَ أَشْمَتَّ بِيَ مَنْ كانَ فِيكَ يَلُومُوا, "And let those who used to reproach me in regard to you rejoice at my plight."<br>فَقُلْ لِلشامِتِينَ بِنا أَفِيقُوا<br>سَيَلْقَى الشَّمِتُونَ كَما لَقِينا<br>"Say to those who are rejoicing at our plight, 'Come to your senses! Those who rejoice at out plight are going to experience what we have experienced" | |
| 7 | 150 | 232 | عَجِلَ (ع ج ل) as a verb<br>عَجِلَ | To act before the proper time, anticipate a matter<br>سَبَقَ of تَضْمِينْ<br>*Did you [mean to] anticipate the commandment of your Lord?* | |
| 7 | 154 | 171 | سَكَتَ (س ك ت) as a verb with a preposition (عَن)<br>سَكَتَ | عَنْ suggests the تَضْمين of زالَ, the complete underlying construction being: ولَمَّ سَكَتَ مُوسى و زالَ عَنْهُ الغَضَبُ<br>*When Moses fell silent and his anger subsided* | |
| 7 | 157 | 364 | وَضَعَ (و ض ع) as a verb with an object and a preposition [عَنْ]<br>وَضَعَ عَنْهُ الشَّيْئَ | To relieve somebody of something<br>*And he relieves them of their burden and the shackles that were upon them* | |
| 7 | 160 | 281 | قَطَّعَ ( ق ط ع) as a verb with 2 objects<br>قَطَّعَهُ كَذا | To divide something into parts/pieces<br>The verse may also be categorized as "verb with an object and a حال", but perhaps it would be preferable to regard this ayah as a "verb with 2 objects". | |
| 7 | 163 | 146 | أَرْسَلَ ( ر س ل ) as verb with an object and preposition ( عَلى )<br>أَرْسَلَهُ عَلَيْهِ | To unleash something, impose somebody/something upon somebody<br>أَرْسَلَ كَلْبَهُ / صَقْرَهُ عَلى الصَّيْدِ "To let one's dog/falcon go after the prey." فَأَلْجَمَهَا فَأَرْسَلَهَا عَلَيْهِ<br>"Then he [hunter] put the bridle on it [horse, likened to the swift ostrich and let it go after it [wild ass]." | |
| 7 | 163 | 164 | سَبَتَ (س ب ت) as a verb<br>سَبَتَ | To keep the Sabbath<br>Twice: سَبْتِهِمْ... يَسْبِتونَ | |

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| | | | | سَبَتَ means, more precisely, دَخَلَ في السَّبْتَ, "to enter on the Sabbath." The phrase في السَّبْتِ also occurs in the verse, but it is not included because the word سَبْت in it is a substantive. | |
| 7 | 166 | 231 | عَتا (ع ت و) as a verb with a preposition (عَنْ)<br>عَتا عَنْهُ | To neglect/reject something disdainfully<br>عَتَتِ الرِّيْحُ, "(of wind) to be extremely violent." اللَّيْلُ العاتِيْ, "a very dark night." The preposition عَنْ gives the تَضْمِيْن- meaning of إِعْراض | |
| 7 | 168 | 281 | قَطَّعَ (ق ط ع) as a verb with 2 objects<br>قَطَّعَهُ كَذا | To divide something into parts/pieces<br>Perhaps it would be preferable to regard this ayah as a "verb with an object and حال construction" because of the interposition of the prepositional phrase, فِيْ الأَرْضِ, between وَقَطَّعْناهُمْ and أُماماً.<br>*And We divide them into many groups/communities in the land* | |
| 7 | 169 | 37 | أَخَذَ as a verb with an object and a preposition (على)<br>أَخَذَهُ عَلَيْهِ<br>أَخَذَ عَلَيْهِ المِيثَاقَ / المَوْثِقَ | To take from somebody a binding/solemn commitment regarding something<br>أَخَذْنَا عَلَى بُعُولَتِهِنَّ عَهْدًا<br>إِذَا لَاقَوا كَتَائِبَ مُعْلَمِينَا<br>They have taken from their husbands a binding commitment [to the effect that] when they engage the badge-wearing enemy battalions in combat [they shall bring home booty and prisoners] | Passive |
| 7 | 169 | 288 | قالَ (ق و ل) as a verb with an object and a preposition (عَلىٰ)<br>قالَهُ عَلَيْهِ | To attribute something to somebody falsely<br>With قالَ عَلَيْهِ meaning "to disparage something," the إِلا in this verse becomes disjunctive.<br>Jabir ibn Ralan:<br>لا عَمْرُكَ ما أَخْزا إِذا ما نَسَبَتَنِيْ<br>إِذا لَمْ تَقُلْ بُطْلاً عَلَيَّ وَ لا مَيْنا<br>"By your life, I am not ashamed when you mention my ancestors, as long as you do not attribute to me things that are false and wrong."<br>See also 69:44. | Noun |
| 7 | 170 | 214 | أَضَاعَ (ض ع ي) as a verb with an object<br>أَضَاعَ لَهُ أَجْرَهُ | (Of God) to deprive somebody of reward<br>أَمَرْتُكُم أَمْرِي بِمُنْعَرَجِ اللِّوَا<br>لا أَمْرَ لِلْمَعْصِيِّ إِلَّا مُضَيَّعاً | |

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| | | | | "I had already given you my advice at Mun'araj Al-Liwa. But the one whose fate it is to be disobeyed has only one kind of advice – on that is disregarded [by people] | |
| 7 | 171 | 35 | أَخَذَ as a verb with an object<br>أَخَذَهُ | To adhere to something<br>بِقُوَّةٍ , which follows the verb in this verse, is simply adverbial (= "firmly") and not part of the idiom<br>*See 7:145* | |
| 7 | 172 | 193 | أَشْهَدَ ( ش ه د ) as verb with an object and a preposition (عَلىٰ)<br>أَشْهَدَهُ عَلىٰ الأَمْرِ | أَشْهَدْتُ عَلىٰ إِقْرارِ الغَرِيمِ, "I took him as a witness to the debtor's admission [that a debt is owed]."<br>*And He made them give witness over themselves* | |
| 7 | 173 | 53 | أَبْطَلَ ( ب ط ل) as a verb with an object<br>أَبْطَلَ | To do wrong; Take the wrong path<br>أَبْطَلَ: جَاءَ بِالبَاطِلِ | Active Participle |
| 7 | 175 | 171 | اِنْسَلَخَ (س ل خ) as a verb with a preposition ( مِنْ )<br>اِنْسَلَخَ مِنَ الشَّيْءِ | To worm one's way out of something.<br>سَلَخَتِ / اِنْسَلَخَتِ الحَيَّتُ, "(of a snake) to slough it's skin"; الشَّاتَ سَلَخَ, "to flay a sheep."<br>اِنْسَلَخَتِ الرَّجُلُ مِنْثِيابِهِ, "to take off one's clothes." The image in 1 above is that of a month coming out of the "shell" of the year and changing into a new month, just as a snake comes out of its old skin and acquires a new one. The image in 2 is that of a man breaking loose from the "fold" of God's آيات ("verses, signs"). | |
| 7 | 176 | 100 | حَمَلَ ( ح م ل) as a verb with a preposition (عَلَىٰ )<br>حَمَلَ عَلَيْهِ | To take aim at something<br>إِنْ تَحْمِلْ عَلَيْهِ :إِنْ تَحْمِلِ العَصَا/الحَجَرَ عَلَيْهِ<br>If you lift a club/rock at it<br>*It [dog] pants if you take aim at it, and it pants if you leave it alone* | |
| 7 | 176 | 112 | أَخْلَدَ ( خ ل د) as a verb with a preposition ( إِلَىٰ )<br>أَخْلَدَ إِلَىٰ الشَّيْءِ | To become totally [literally: permanently] attached to something<br>أَخْلَدَ إِلَىٰ الأَرضِ : مَالَ إِلَىٰ الدُّنْيَا وَ رَغِبَ فِيهَا<br>*But he became wholly attached to the earth [= became too engrossed in worldly life/opted for the low moral life]* | |
| 7 | 176 | 149 | رَفَعَ ( ر ف ع ) as a verb with an object | To raise somebody/something in status | |

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| | | | رَفَعَهُ | | |
| 7 | 180 | 313 | أَلْحَدَ (ل ح د) as a verb with a preposition في and إِلى<br>أَلْحَدَ فِيْهِ | To blaspheme something, be disrespectful/irrelevant towards something<br>أَلْحَدَ فِي أَسْماءِ اللَّهِ is to commit sacrilege against the divine attributes, that is, to posit of god attributes that are unbecoming of him and cannot belong to him.<br>أَلْحَدَ السَّهْمُ الْهَدَفَ (of an arrow) to fall to one side of the target.<br><br>*And leave those alone who blaspheme His names.* | |
| 7 | 180 | 361 | وَذَرَ (و ذ ر) as a verb with an object<br>وَذَرَ | To disregard/neglect somebody/something | |
| 7 | 182 | 120 | اِسْتَدْرَجَ (د ر ج) as a verb with an object<br>اِسْتَدْرَجَهُ اللَّهُ | (Of God) to close in upon somebody gradually | |
| 7 | 183 | 338 | أَمْلَى (م ل و) as a verb with the preposition ل<br>أَمْلَى لَهُ | To give rope to somebody<br>أَمْلَى الْبَعِيرَ , "to extend the tether of a camel." | |
| 7 | 185 | 349 | نَظَرَ (ن ظ ر) as a verb with the preposition إِلَى and فِي and مِنْ<br>نَظَرَ فِيْهِ | To reflect on something, ponder over something | |
| 7 | 186 | 243 | عَمِهَ (ع م ه) as a verb with a preposition (فِيْ)<br>عَمِهَ فِيْ طُغْيانِهِ | To blunder about in one's rebelliousness<br>See also 23:75; 67:21; 2:15; 7:202 | |
| 7 | 187 | 71 | نَثُقَلَ (ث ق ل) as a verb | The image is that of a pregnant woman who is about to give birth to a child, and the verse accordingly implies that the hereafter is at hand. نَثَقَلَتِ الْمَرْأَةُ , "(of a woman's pregnancy) to become noticeable"<br>*The heavens and the earth have become heavy with it [the hereafter]* | |

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| 7 | 187 | 94 | حَفِيَ (ح ف و) as a verb with a preposition (عَن)<br>حَفِيَ عَنْهُ | To have information about something; Be privy to something<br><br>حَفِيَ عَنْهُ basically means "to be inquisitive about something"<br><br>فَإِنْ تَسْأَلِي عَنِّي فَيَا رُبَّ سَائِلٍ<br>حَفِيٍّ عَنِ الأَعْشَا بِهِ حَيْثُ أَصْعَدَا<br><br>If, O woman, you are inquiring about me, then there is many a person who is trying to find out about A'sha, wishing to know about his circumstances, wherever he goes.<br>From this, the expression comes to mean "to know something," for inquiry about something that results in knowledge about it.<br>كَأَنَّكَ حَفِيٌّ عَنْهَا : كَأَنَّكَ عَالِمٌ بِهَا وَ حَقِيقَتُهُ كَأَنَّكَ بَالِغٌ فِي السُّؤَالِ عَنْهَا لِأَنَّ مَنْ بَلَغَ فِي المَسْئَلَةِ عَنِ الشَّيْءِ وَ التَّنْقِيرِ عَنْهُ اسْتَحْكَمَ عِلْمُهُ فِيهِ وَ رَصُنَ فِيهِ<br><br>*As if you know all about it* | |
| 7 | 189 | 71 | أَثْقَلَ (ث ق ل) as a verb<br>أَثْقَلَتِ المَرْأَةُ | (Of a woman) to become heavy with child | |
| 7 | 189 | 97 | حَمَلَ (ح م ل) as a verb<br>حَمَلَتِ المَرْأَةُ | (Of a woman) to be pregnant<br><br>The verse may also be categorized as a verb with an object construction if حَمْلًا, here taken as a مَفْعُول مُطْلَق, is taken as an object (حَمْل = مَحْمُول). | |
| 7 | 189 | 98 | حَمَلَ (ح م ل) as a verb with an object<br>حَمَلَهُ | (Of a woman) to carry a child in her womb<br><br>وَلَا أَتَمَنَّى الشَّرَّ وَ الشَّرُّ تَارِكِي<br>وَلٰكِنْ مَتَى أُحْمَلْ عَلَى الشَّرِّ أَرْكَبِي<br><br>I do not desire evil; evil itself avoids me. But when I am made to ride evil, I ride (شَرّ in this verse may mean "war," one of the meanings of the word; also, مَتَى أُحْمَلْ عَلَى الشَّرِّ suggests wordplay, for حَمَلَهُ عَلَيْهِ also means "to incite somebody to do something.") | |
| 7 | 189 | 171 | سَكَنَ (س ك ن) as a verb with a preposition (الى)<br>سَكَنَ الى | To find peace and comfort in something<br><br>*So that he may find comfort in her* | |
| 7 | 189 | 248 | تَغَشّٰى (غ ش ي) as a verb with an object | (Of a man) to have sexual intercourse with a woman | |

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| | | | تَغَشّىٰ الرَّجُلُ المَرْأَةَ | | |
| 7 | 190 | 242 | تَعالا (ع ل و) as a verb with a preposition (عَنْ)<br>تَعالا عَنْهُ | To be too exalted to be associated with something | |
| 7 | 199 | 36 | أَخَذَ as a verb with an object<br>أَخَذَهُ<br>أَخَذَ الْعَفْوَ | To show forbearance | |
| 7 | 200 | 345 | نَزَغَ (ن ز ع) as a verb with an object and the preposition مِنْ<br>نَزَغَهُ مِنَ الشَّيْطَانِ نَزْغٌ | To be affected by the urgings/insinuations of Satan | |
| 7 | 201 | 333 | مَسَّ (م س س) as a verb with an object<br>مَسَّهُ | An assault by Satan | |
| 7 | 202 | 275 | أَقْصَرَ (ق ص ر) as a verb<br>أَقْصَرَ | To stop short of something<br><br>أَقْصَرَ عَنِ الأَمْرِ, "to desist from/keep away from something." Mu'awiyah ibn Malik:<br>أَجَدَّ القَلْبُ مِنْ سَلْما اجْتِنابا<br>وَ أَقْصَرَ بَعْدَ ما شابَتْ وَ شابا<br>"My heart made a firm resolve to keep away from Salma: it restrained itself after she and he [ = poet himself] had both turned old/gray-haired."<br><br>*And then they stop/hesitate at nothing* | |
| 7 | 204 | 176 | اِسْتَمَعَ (س م ع) as a verb with a preposition (ل)<br>اِسْتَمَعَ لَهُ | To listen to somebody carefully. Implies listening with genuine interest<br><br>As against اِسْتَمَعَ إِلَيْهِ (in 6:25, 10:42, 17:47, 47:16), which implies listening with interest that may or may not be genuine, اِسْتَمَعَ لَهُ implies listening with genuine interest.<br><br>وَرِثَ البِغْضَتَ عَنْ آباءِهِ<br>حَافِزُ العَقْلِ لِما كانَ اسْتَمَع<br>"He has inherited hostility [toward me] from his ancestors: he has remembered quite well | |

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| | | | | what he used to hear [them say]."<br>See also Kacb ibn Sacd al-Ghanawi where, too, the use of اِسْتَمَعَ لَهُ is entirely appropriate.<br><br>See 31:22 and 2:112/3:20/4:125 for the difference between أَسْلَمَ لَهُ and أَسْلَمَ إِلَيْهِ. | |
| 8 | 1 | 203 | أَصْلَحَ ( ص ل ح ) as a verb with an object<br>أَصْلِحُوا ذَاتَ بَيْنِكُمْ | *And improve your mutual relations/set things right between yourselves/effect reconciliation between yourselves* | |
| 8 | 7 | 280 | قَطَعَ ( ق ط ع) as a verb with an object<br>قَطَعَ اللهُ دابِرَ القَوْمِ | (Of God) to destroy/wipe off a nation to the last man | |
| 8 | 9 | 145 | أَرْدَفَ (ر د ف) as a verb<br>أَرْدَفُوا | (Of people) to come one after another/in succession<br><br>In this verse, the word is used of angels, whose help the Muslims were promised during the Battle of Badr | Active participle |
| 8 | 11 | 69 | ثَبَّتَ ( ث ب ت) as a verb with an object<br>ثَبَّتَهُ | To cause/enable somebody to stand firm/hold his ground; Establish something firmly<br><br>The difference between ثَبَّتَ فُؤَادَهُ (11:120) and ثَبَّتَ قَدَمَهُ (2:250; 3:147; 8:11; 47:7) seems to be this: the former refers to courage as a state of mind ( وَ مَعْنَىٰ تَثْبِيتِ فُؤَادِهِ زِيَادَةُ يَقِينِهِ وَ مَا فِيهِ طُمَئْنِينَةُ قَلْبِهِ ), the latter, to courage as displayed in conduct ( هَبْ لَنَا مَا نَثْبُتُ بِهِ فِيْ مَدَاحِضِ الحَرْب.<br><br>وَاللهُ أَعْطَانِي المَوَدَّتَ مِنْهُمُو<br>وَ ثَبَّتَ سَاقِي بَعْدَ مَا كِدْتُ أَعْثُرُو<br>It is God Who has filled me with love and affection for them, and enabled me to stand firm after I was about to stumble<br>Note: The literal meaning of وَ تَلَبَّدَ الرَّمْلُ الَّذِي بَيْنَهُم وَ بَيْنَ العَدُوِّ حَتَّىٰ ثَبَتَتْ عَلَيْهِ الأَقْدَامُ is preferred by Zamakhshari.<br><br>*See 2:250* | |
| 8 | 11 | 138 | رَبَطَ ( ر ب ط) as a verb with a preposition ( عَلَىٰ )<br>رَبَطَ اللَّهُ عَلَىٰ قَلْبِهِ | (Of God) to give somebody courage/the power of perseverance/endurance<br><br>رَبَطَ جَأْشُهُ, "to pluck up courage, be courageous/undaunted/unnerved," and رَبَطَ لِذٰلِكَ الأَمْرِ جَأْشًا, "He plucked up/mustered courage in order to carry out that task" | |

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| 8 | 11 | 248 | غَشّٰى (غ ش ي) as a verb with two objects<br>غَشّٰهُ النُّعَاسَ | To cause somebody to become drowsy | |
| 8 | 12 | 69 | ثَبَّتَ ( ث ب ت) as a verb with an object<br>ثَبَّتَهُ | To cause/enable somebody to stand firm/hold his ground; Establish something firmly<br><br>The difference between ثَبَّتَ فُؤَادَهُ (11:120) and ثَبَّتَ قَدَمَهُ (2:250; 3:147; 8:11; 47:7) seems to be this: the former refers to courage as a state of mind ( وَ مَعْنَىٰ تَثْبِيْتِ فُؤَادِهِ زِيَادَةُ يَقِيْنِهِ وَ مَا فِيْهِ طُمَئْنِيْنَةُ قَلْبِهِ ), the latter, to courage as displayed in conduct ( هَبْ لَنَا مَا نَثْبُتُ بِهِ فِيْ مَدَاحِضِ الحَرْبِ.<br><br>وَاللهُ أَعْطَانِي المَوَدَّتَ مِنْهُمُو<br>وَ ثَبَّتَ سَاقِي بَعْدَ مَا كِدْتُ أَعْثُرُو<br>It is God Who has filled me with love and affection for them, and enabled me to stand firm after I was about to stumble<br><br>*See 2:250* | |
| 8 | 12 | 320 | أَلْقَى ( ل ق ي) as a verb with and object and the prepositions عَلى, بَيْنَ, فِيْ, إِلى<br>أَلْقَى فِيْ قَلْبِهِ الرُّعْبَ | To strike terror in somebody's heart | |
| 8 | 15 | 370 | وَلَّى (و ل ي) as a verb with two objects<br>وَلَّاهُ دُبُرَهُ | To beat a retreat before somebody | |
| 8 | 16 | 62 | بَاءَ ( ب و ء) as a verb with a preposition ( بِ )<br>بَاءَ بِهِ | To incur something; End up with something<br><br>بَاءَ فُلَانٌ بِفُلَانٍ means: to deserve death for having killed somebody<br><br>*See 5:29* | |
| 8 | 16 | 370 | وَلَّى (و ل ي) as a verb with two objects<br>وَلَّاهُ دُبُرَهُ | To beat a retreat before somebody | |
| 8 | 17 | 61 | أَبْلَىٰ ( ب ل ي) as a verb with an object | (Of God) to cause/enable/allow somebody to show his mettle | |

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| | | | أَبْلَىٰ اللهُ بَلَاءً حَسَنًا | أَظْهَرَ بَأْسَهُ حَتَّىٰ بَلَاهُ النَّاسُ وَ امْتَحَنُوهُ is explained as أَبْلَىٰ فِي الحَرْبِ بَلَاءً حَسَنًا | |
| 8 | 18 | 371 | (و ه ن) أَوْهَنَ as a verb with an object<br>أَوْهَنَ كَيْدَهُ | To thwart [literally: weaken] somebody's stratagem | Active participle |
| 8 | 19 | 244 | (ع و د)عادَ as a verb<br>عادَ | To revert [to one's ways] resume/restart [something]<br>وَ إِنْ تَعُوْدُوا لِمُحارَبَتِهِ نَعُدْ لِنُصْرَتِهِ عَلَيْكُمْ. Cf. Mu'awiyah ibn Malik: وَ إِذا تَعُوْدُ نَعُوْدُوا, "And if it [our tribe] does it again [ = burdens us with something], we shall do it again, too [ = we shall again be willing to bear the burden.]" | Twice |
| 8 | 19 | 252 | (غ ن ي) أغْنى as a verb with a preposition (عَن)<br>أغْنى عَنْهُ | To be of use/available to somebody, stand somebody in good stead<br>وَ ما يُغْني عَن الحدثانِ لَيْتَ<br>"And [saying the word] 'Alas!' is of no avail against misfortune." | |
| 8 | 24 | 91 | (ح ش ر ) حَشَرَ as a verb with an object and a preposition ( إِلَىٰ )<br>حَشَرَهُمُ اللهُ إِلَيْهِ | (Of God) to assemble a group of people and take/drive them toward a certain place<br>تَضْمِيْن of some word like سَاقَ | Passive |
| 8 | 24 | 104 | (ح و ل ) حَالَ as a verb with a preposition (بَيْنَ) | The verse means that, after a man becomes steeped in sin, the law of God comes into play and the man loses all self-control, his baser self getting the better of him.<br>عَدَتْنَا عَنْ زِيَارَتِهَا العَوَادِي<br>وَ حَالَتْ بَيْنَنَا حَرْبٌ زَبُونُو<br>Other engagements kept us from visiting her, and a fierce war interposed itself between us<br>*And remember that God interposes Himself/comes between a man and his heart* | |
| 8 | 24 | 124 | (د ع و ) دَعَا as a verb with an object and a preposition (لِ)<br>دَعَاهُ لَهُ | To call/invite somebody to something/to accept something<br>فَقَالَتِ لَهُ أَدْعُوكَ لِلعَقْلِ وَافِرًا<br>It [serpent] said to him, 'I request you to accept a large amount of bloodwite [for your brother, whom I bit to death]' | |
| 8 | 26 | 111 | (خ ط ف ) تَخَطَّفَ as a verb with an object | Seize somebody/something and carry him.it away in a swift move; Whisk somebody/something away | |

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| | | | تَخَطَّفَهُ | *You had this fear that people would pounce upon you/make away with you* | |
| 8 | 30 | 70 | أَثْبَتَ ( ث ب ت) as a verb with an object<br>أَثْبَتَهُ | To imprison somebody; Take somebody into custody<br>ضَرَبُوهُ حَتَّىٰ أَثْبَتُوهُ, "They beat him to a pulp"; أَثْبَتُوهُ, "They imprisoned him/held him in custody"; أَثْبَتَتْهُ الجِرَاحَاتُ, "The injury left him too weak to move"; أَثْبَتَهُ السُّقْمُ, "His illness left him too weak to move." أَثْبَتَ in this verse thus may mean "to imprison" or "to wound seriously" | |
| 8 | 36 | 91 | حَشَرَ ( ح ش ر) as a verb with an object and a preposition ( إِلَىٰ )<br>حَشَرَهُمُ اللهُ إِلَيْهِ | (Of God) to assemble a group of people and take/drive them toward a certain place<br>تَضْمِينٌ of some word like سَاقَ | Passive |
| 8 | 38 | 172 | سَلَفَ(ف ل س) as a verb<br>ما سَلَفَ | *God has given His forgiveness for what took place in the past* | |
| 8 | 38 | 244 | عادَ( ع و د) as a verb<br>عادَ | To revert [to one's ways] resume/restart [something]<br>وَإِنْ تَعُوْدُوا لِمُحارَبَتِهِ نَعُدْ لِنُصْرَتِهِ عَلَيْكُمْ. Cf. Mu'awiyah ibn Malik: وَإِذا تَعُوْدُ نَعُوْدُوا, "And if it [our tribe] does it again [ = burdens us with something], we shall do it again, too [ = we shall again be willing to bear the burden.]" | |
| 8 | 44 | 140 | رَجَعَ ( ر ج ع) as a verb with an object and a preposition ( إِلَىٰ)<br>يُرجَعُ الأَمرُ إِلَيْه | (Of a matter) to be presented before/referred to somebody for a verdict, be up to somebody to decide<br>*And it is to God that all matters are/are to be/shall be remitted* | |
| 8 | 45 | 69 | ثَبَتَ ( ث ب ت) as a verb<br>ثَبَتَ القَدَمُ | To hold/maintain one's ground [literally: (of feet) to be established] | |
| 8 | 46 | 131 | ذَهَبَ ( ذ ه ب) as a verb<br>ذَهَبَتْ رِيْحُهُ | To lose one's credibility/influence/power<br>الرِّيحُ لِآلِ فُلَانٍ, "Power/rule belongs to such-and-such a people."<br>الرِّيح :الدَّوْلَة - شُبِّهَتْ نُفُوذِ أَمْرِهَا وَتَمَشِّيْهِ بِالرِّيْح وهُبُوبِهَا | |

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| 8 | 47 | 103 | أَحَاطَ ( ح و ط) as a verb with a preposition (بِ)<br>أَحَاطَ بِهِ | To encompass something; Have something under control/within one's power<br><br>The use here implies that God is aware of what people are doing, that He has the situation under control, and that He has the power to take people to task for their actions<br><br>*See 3:120* | Active participle |
| 8 | 48 | 353 | نَكَصَ ( ن ك ص) as a verb<br>نَكَصَ عَلَى عَقِبَيْهِ | Turn/go back on one's heels<br><br>In this verse the retracing of steps implies turning tail | |
| 8 | 51 | 268 | قَدَّمَ (ق د م ) as a verb with an object<br>قَدَّمَهُ | To perform an act/a deed | |
| 8 | 57 | 187 | شَرَّدَ ( ش ر د ) as verb with an object and a preposition (بِ)<br>شَرِّدْ بِهِمْ مَنْ خَلْفَهُمْ | In the following verse, أَرىٰ بِها is, in construction and meaning, quite similar to شَرِّدْ بِهِمْ مِنْ خَلْفَهُمْ in 8:57: وَ عَلِمْتُ أَنَّ اللهَ عَمْيِداً حَسَّها وَ أَرىٰ بِها, "And I realized that God had destroyed them of set purpose, making an example of them [lit: showed (others) by means of them]."<br><br>*Inflict a crushing defeat on these people so that it serves as a lesson to those who have intentions of fighting with you next. Translation: Put to rout, by means of these, those that are behind them.* | |
| 8 | 58 | 342 | نَبَذَ (ن ب ذ) as a verb with the preposition إِلى<br>نَبَذَ إِلَيْهِ | To throw/hurl something at somebody<br><br>رَمَى إِلَى الْعَدُوِّ, " to break one's pact with the enemy"<br><br>*Throw it [pact] back at them [= break your pact with them!]* | |
| 8 | 59 | 164 | سَبَقَ (س ب ق) as a verb<br>سَبَقَ | To give somebody the slip.<br><br>These verses mean that the sinner will not be beyond the reach of God: they will not get the better of God, and God will not fail to catch them | Active participle |
| 8 | 60 | 366 | وَفَّى (و ف ي) as a verb with an object and a preposition [إِلَى]<br>وَفَّ إِلَيْهِ الشَّيْئَ | To give something to somebody in its entirety | Passive |

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| 8 | 63 | 43 | أَلَّفَ (أ ل ف) as a verb with a preposition<br>أَلَّفَ بَيْنَ النَّاسِ | To reconcile people with one another<br>*See 3:103* | |
| 8 | 67 | 70 | أَثْخَنَ (ث خ ن) as a verb<br>أَثْخَنَ فِيْ الأَرْضِ | To cause carnage/shed blood in the land | |
| 8 | 67 | 308 | كان (ك و ن) as a verb with a predicate<br>ما كَانَ لَهُ أَنْ يَفْعَلَ كَذا | one is far above doing something<br>*It is not for a prophet to take prisoners…* | |
| 8 | 68 | 34 | أَخَذَ as a verb<br>أَخَذَ | To act/conduct oneself<br>It is said that the verse is addressing the Quraysh and not, as it is generally thought, the Muslims.<br>فَإِنْ غَضِبَتْ فِيهَا حَبِيبُ بن حَبْتَرٍ<br>فَخُذْ خُطَّةً يَرْضَاكَ فِيهَا الأَبَاعِدُ<br>If the people of Habib bin Habtar should become furious at it [=at your attempts to help your neighbors], then act in a way that will cause distant relatives to be pleased with you<br>أَخَذَ إِخْذَ فُلَانٍ<br>To pattern one's conduct after somebody<br>لَوْ كُنْتَ مِنَّا لَأَخَذْتَ بِإِخْذِنَا<br>Had you been one of us, you would have acted like us<br>*Had a decree from God not existed already, a severe punishment would have overtaken you for the way you behaved* | |
| 8 | 68 | 165 | سَبَقَ (س ب ق) as a verb<br>سَبَقَتْ كَلِمَتُ اللهِ | (Of God's decree/verdict) to have been in existence | |
| 8 | 69 | 41 | أَكَلَ as a verb with an object<br>أَكَلَهُ | To use something<br>يَسْعَى وَ يَجْهَدُ جَاهِدًا مُسْتَهْتِرًا<br>جِدًّا وَلَيْسَ بِآكِلٍ مَا يَجْمَعُوا<br>He [man] collects it [wealth], making great and strenuous efforts, but he is not going to [be able to] use what he collects | |

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| | | | | فَأَخْلِفْ وَ أَتْلِفْ إِنَّمَا المَالُ عَارَةٌ<br>وَ كُلْهُ مَع الدَّهْرِ الذِي هُوَ آكِلُه<br>So, compensate [yourself for lost wealth – i.e. by acquiring more of it] and give it away [=be generous with it], for wealth is something that passes from hand to hand; and use it/use it up along with time, which is going to consume it anyways<br>*See 4:4* | |
| 8 | 71 | 337 | أَمْكَنَ (م ك ن) as a verb with the preposition مِنْ<br>أَمْكَنَ مِنْهُ | To give somebody power/control over somebody/something<br>*And He gave [you] power over them.* | |
| 9 | 4 | 67 | أَتَمَّ ( ت م م) as a verb with a preposition ( إِلَىٰ )<br>أَتَمَّ إِلَيْهِ العَهْدَ | To fulfill one's pledge to somebody<br>فَأَدَّىٰ إِلَيْهِ تَمًّا – أَدَّىٰ of تَضْمِيْن. | |
| 9 | 4 | 229 | ظاهَرَ ( ظ ه ر ) as a verb with an object and a preposition (عَلىٰ)<br>ظاهَرَهُ عَلىٰ فُلانٍ | To aid/support somebody against somebody<br>*And [those] who have not supported anyone against you* | |
| 9 | 4 | 351 | نَقَصَ (ن ق ص ) as a verb with an object<br>نَقَصَ | To fail somebody<br>شَيْئًا in this verse is in masdar position, though it is possible to take it as the second object.<br>*And then they do not fail you in any way [= do not violate their pact with you]* | |
| 9 | 4 | 352 | نَقَصَ (ن ق ص ) as a verb with two objects<br>نَقَصَهُ الشَّيْءَ | *And then they do not fail you in any way [= do not violate their pact with you]* | |
| 9 | 5 | 114 | خَلَّا (خ ل و) as a verb with an object<br>خَلَّا سَبِيلَهُ | To leave somebody alone; let somebody go<br>خَلَّا سَبِيلَ فُلَانٍ, "to let somebody go and not come in his way"; خَلَّا سَبِيلَ الأَسِيرِ, "to set a prisoner free." خَلَّتْ سَبِيلَ أَتِيٍّ كَانَ يَحْبِسُهُ, "She cleared the way for floodwater." فَقَلْتُ خَلُّوا طَرِيقِي لَا أَبَا لَكُمُو, "But I said, 'Let me go – may you suffer the loss of your fathers!"<br>يَا أَيُّهَا المُتَمَنِّي أَنْ يَكُونَ فَتًى<br>مِثْلَ ابْنِ زَيْدٍ لَقَدْ خَلَّا لَكَ السُّبُلَا<br>You, who wish/aspire to be a man like Ibn Zayd, [go ahead and make your attempt, for] he has left the field open for you | |
| 9 | 5 | 171 | اِنْسَلَخَ (س ل خ) as a verb with a preposition ( مِنْ ) | (Of a month) to pass | |

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| | | | اِنْسَلَخَ الشَّهْرُ | الحَيَّتُ اِنْسَلَخَتِ / سَلَخَتِ, "(of a snake) to slough it's skin"; سَلَخَ الشَّاتَ, "to flay a sheep." اِنْسَلَخَتِ الرَّجُلُ مِنْثِيابِهِ, "to take off one's clothes." The image in 1 above is that of a month coming out of the "shell" of the year and changing into a new month, just as a snake comes out of its old skin and acquires a new one. The image in 2 is that of a man breaking loose from the "fold" of God's آيات ("verses, signs").<br><br>See 7:175 | |
| 9 | 5 | 283 | قَعَدَ ( ق ع د) as a verb with a preposition (لِ)<br>قَعَدَلَهُ | To lie in wait/ambush for somebody<br><br>وَ إِنْ تَقْتُلُوْنا نَقْتُلْكُمُوْا<br>وَ إِنْ تَقْعُدُوْا لِدَمٍ نَقْعُدِيْ<br>"If you kill us, we, too, shall kill you; and if you lie in wait in order to shed blood, we, too, shall lie in wait." In another verse Imru' al-Qays describes how he and his companions "lay in wait for" – i.e. sat watching – the lightning on a rainy night. | |
| 9 | 8 | 149 | رَقَبَ ( ر ق ب ) as a verb with an object and preposition ( فِي )<br>رَقَبَ | إِلّ refers to obligations arising from blood or other close relationships; ذِمَّة , to obligations that devolve upon the parties to an agreement. Or, one might say, إِلّ refers to the social, and ذِمَّة refers to the political, bases of human relationships.<br><br>*They would, in regard to you, respect no ties of kinship and honor no commitments [ = they would treat you in a most ruthless/uncompunctuous manner]* | |
| 9 | 8 | 228 | ظَهَرَ ( ظ ه ر ) as a verb<br>ظَهَرَ | To achieve victory over somebody, gain the upper hand of somebody | |
| 9 | 9 | 189 | اِشْتَرٰى ( ش ر ي ) as verb with an object and a preposition (بِ)<br>اِشْتَراهُ بِكَذا | To receive something [ = price/benefit/gain] in exchange for something | |
| 9 | 10 | 149 | رَقَبَ ( ر ق ب ) as a verb with an object and preposition ( فِي )<br>رَقَبَ | إِلّ refers to obligations arising from blood or other close relationships; ذِمَّة , to obligations that devolve upon the parties to an agreement. Or, one might say, إِلّ refers to the social, and ذِمَّة refers to the political, bases of human relationships. | |
| 9 | 12 | 217 | طَعَنَ ( ط ع ن ) as a verb with a preposition ( فِي )<br>طَعَنَ فِي الشَّيْئِ | To disparage something, cast a slur on something<br><br>طَنَعَ عَلَيْهِ / طَنَعَ فِيهِ "to calumniate/defame somebody"; هُوَ طَعَّانٌ فِي أَرْضِ النَّاسِ "He is a great reviler of people." | |

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| 9 | 13 | 47 | بَدَأَ ( ب د أ) as a verb with an object<br>وَهُم بَدَؤُوكُمْ أَوَّلَ مَرَّةٍ | In this ayah, وَهُم بَدَؤُوكُمْ أَوَّلَ مَرَّةٍ means: And they are the ones who initiated hostilities against you | |
| 9 | 14 | 190 | شَفىٰ ( ش ف ي ) as verb with an object<br>شَفىٰ صَدْرَهُ | To give somebody relief [by avenging him]<br><br>A'sha:<br>شَفىٰ النَّفْسَ قَتْلا لَمْ تُوَسَّدْ خُدُوْدُها<br>وِساداً وَ لَمْ تُعْضَضْ عَلَيْها الأَنامِلُوْا<br>"We avenged ourselves by means of those we killed: their cheeks were not rested on pillows [ = they were not laid to rest properly], and no fingers were bit over them [ = no remorse was expressed over them by anyone]."<br>Zuhayr al-'Absi:<br>شَفَيْتُ النَّفْسَ مِنْ حَمَلِ بْنِ بَدْرٍ<br>وَ سَيْفِيْ مِنْ حُذَيْفَةَ قَدْ شَفانِيْ<br>"I avenged myself on Hamal ibn Badr, and my sword helped me avenge myself on Hudhayfah." | |
| 9 | 15 | 67 | تَابَ ( ت و ب) as a verb with a preposition ( عَلَىٰ)<br>تَابَ اللهُ عَلَيْهِ | (Of God) to turn to somebody in mercy.<br><br>إِلَىٰ is the preposition تَابَ normally takes. When used with عَلَىٰ, the verb acquires the تَضْمِيْن meaning of رَحْمَة.<br><br>فَتَابَ عَلَيْهِ: فَرَجَعَ عَلَيْهِ بَالرَّحْمَةِ وَ القَبُولِ<br><br>تَابَ اللهُ عَلَيْهِ is also explained as رَجَعَ عَلَيْهِ بِفَضْلِهِ , "(of God) to turn to somebody in His mercy." Although it would not be wrong to use تَابَ عَلَيْهِ with a human being as the subject of the verb (it is used, for example, تُوْبُوْا عَلَيْهِنَّ in explaining 4:34), the expression is, perhaps, properly used with God as the subject, and so it has been used in the Quran throughout – with one exception, 3:128, where Muhammad (SAW) is the subject. But this is not a true exception, for the verse says that Muhammad may *not* arrogate God's power to forgive or punish. | |
| 9 | 16 | 38 | اِتَّخَذَ as a verb with an object<br>اِتَّخَذَهُ<br>اِتَّخَذَ وَلِيجَةً | To take/regard somebody/something [to be so and so]; Set somebody/something up [to be so and so]<br>To take a confidant | |

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| 9 | 17 | 193 | شَهِدَ ( ش ه د ) as verb with a preposition (عَلىٰ) and a preposition (بِ)<br>شَهِدَ | See also 21:78 and 45:29<br>*Providing against themselves testimony of disbelief [ = testimony to the effect that they are disbelievers]* | |
| 9 | 23 | 87 | اِسْتَحَبَّ ( ح ب ب ) as a verb with an object and a preposition (عَلَىٰ )<br>اِسْتَحَبَّ الشَّيْءَ عَلَىٰ الشَّيْءِ | To accord preference to/choose one thing over another<br>آثَرَ of تَضْمِين | |
| 9 | 25 | 215 | ضَاقَ ( ض ي ق ) as a verb with a preposition ( عَلى )<br>ضَاقَتْ عَلَيْهِ الأَرْضُ | To have no place to go/ be at a loss to know where to turn to [literally: (of the earth) to become too small for/close in on somebody<br>وَ قَدْ شَهِدَ الصَّفَّيْنِ عَمْرُ بْنُ مُهْرِزٍ<br>فَقَدْ قَضَى عَلَيْهِ المَرْجُ وَ المَرْجُ وَاسِعُ<br>Amr ibn Muhriz participated in the battler that took place between the two armies, and [the place of] Marj [Rahit], for all its vastness, became too small for him." Compare to another place where the preposition بِ is used instead of عَلى . It is said (about 9:118): هُوَ مَثَلٌ لِلحَيْرَةِ فِي أَمْرِهِمْ | |
| 9 | 25 | 252 | أغْنى (غ ن ي) as a verb with a preposition (عَن)<br>أغْنى عَنْهُ | To be of use/available to somebody, stand somebody in good stead<br>وَ ما يُغْني عَن الحدثانِ لَيْتَ<br>"And [saying the word] 'Alas!' is of no avail against misfortune." | |
| 9 | 25 | 370 | وَلَّى (و ل ي) as a verb with a حال<br>وَلَّى مُدْبِراً | To take to one's heels, run away<br>Grammatically, مُدْبِراً in these verses is (as in 37:90) حال مُؤَكِّدَة to وَلّى, but the two words are often used together, acquiring idiomatic force. | |
| 9 | 27 | 67 | تَابَ ( ت و ب ) as a verb with a preposition (عَلَىٰ )<br>تَابَ اللهُ عَلَيْهِ | (Of God) to turn to somebody in mercy.<br>إِلَىٰ is the preposition تَابَ normally takes. When used with عَلَىٰ, the verb acquires the تَضْمِين meaning of رَحِمَةَ.<br>فَتَابَ عَلَيْهِ: فَرَجَعَ عَلَيْهِ بَالرَّحْمَةِ وَ القَبُولِ<br>تَابَ اللهُ عَلَيْهِ is also explained as رَجَعَ عَلَيْهِ بِفَضْلِهِ , "(of God) to turn to somebody in His mercy." Although it would not be wrong to use تَابَ عَلَيْهِ with a human being as the subject of the verb (it is used, for example, تُوبُوا عَلَيْهِنَّ in explaining 4:34), the expression | |

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| | | | | is, perhaps, properly used with God as the subject, and so it has been used in the Quran throughout – with one exception, 3:128, where Muhammad (SAW) is the subject. But this is not a true exception, for the verse says that Muhammad may *not* arrogate God's power to forgive or punish. | |
| 9 | 28 | 271 | قَرِبَ ( ق ر ب) as a verb with an object<br>لا تَقْرَبُهُ | "Do not approach it," denotes prohibition. In the Qur'an it is used in a variety of situations which may be divided into two broad categories.<br><br>In 9:28 and 12:60 it signifies denial of access. In 9:28 the idolaters' are debarred from entering the Ka'bah. That is, the Mosque is too sacred to be polluted by the idolaters'. In 12:60, Joseph tells his brothers not to come back to him if they do not bring Benjamin with them next time: وَلا تَقْرَبُوْنِيْ, Do not come to me/into my presence.<br><br>*And so they [idolaters'] must not approach [ = enter] the Sacred Mosque.* | |
| 9 | 30 | 40 | أَفَكَ (أ ف ك) as a verb with an object<br>أُفِكَ | رَجُل مَأْفُوك , "one who has turned away from the truth and directed toward falsehood;" "one who comes to no good;" the latter meaning being an abbreviated form of رَجُل مَأْفُوك عَن الخَيْرِ . أُفِكَ also means "to be foolish/weak-witted": رَجُلٌ مَأْفُوكُ العَقْلِ , "a foolish/stupid fellow."<br><br>*See 6:95* | Passive |
| 9 | 30 | 266 | قاتَل (ق ت ل) as a verb with an object<br>قَاتَلَهُ اللهُ | May God cause him to perish/come to ruin! | |
| 9 | 32 | 27 | أبى as a verb with an object<br>أَبَى إِلَّا كَذَا<br>أَبَى إِلَّا أَنْ يَفْعَلَ كَذَا | To be determined to do/have something; Insist/be set on doing/having something<br><br>Grammatically, the construction is an إِسْتِثْنَاء مُفَرَّغ with أبى interpreted to mean لَمْ يُرِدْ or لَمْ يَرْضَى . In the Quran, only masdars are used in this construction, but a substantive may also be used, as in some of the examples below.<br>وَيَأْبَى جَمْعُكُم إِلاّ فِرَارًا وَيَأْبَى جَمْعُنَا إِلّا وُرُودًا<br>Your troops are bent upon disbelieving, whereas ours are determined to make it to the battlefield.<br>أَبَى اللهُ إِلّا عَدْلَهُ وَوَفَائَهُ<br>God insists on doing justice and fulfilling His commitments<br>أَبَى القَلْبُ إِلّا أُمّ عَمْرٍ<br>My heart desires Umm 'Amr, and only her<br>وَلَمْ يَرْضَى إِلّا قَايِمَ السَّيْفِ صَاحِبًا<br>For his companion he would have the hilt of the sword, nothing else | |

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| | | | | *And God is determined to bring His light [His religion] to perfection* | |
| 9 | 32 | 219 | أَطْفَءَ ( ط ف ء ) as a verb with an object<br>أَطْفَءَ نُوْرَ اللهِ بِفِيْهِ | To put out the light of God with one's mouth, i.e. by blowing. The reference is to the attempts to extinguish the flame of Islam, i.e. to wipe out Islam. | |
| 9 | 33 | 229 | أَظْهَرَ ( ظ ه ر ) as a verb with an object and a preposition (عَلىٰ)<br>أَظْهَرَ فُلاناً عَلىٰ فُلانٍ | To grant somebody/something victory/dominance over somebody/something<br><br>*In order that He may make it [Islam] dominant over all other religions* | |
| 9 | 34 | 42 | أَكَلَ as a verb with an object<br>أَكَلَهُ | To appropriate/usurp something; Take something over wrongfully<br><br>فُلَانًا يَسْتَأْكِلُ الضُّعَفَاء<br>So-and-so wrongfully appropriates the property of weak people<br><br>*See 4:6* | |
| 9 | 38 | 71 | تَثَاقَلَ ( ث ق ل) as a verb with a preposition ( إِلَىٰ ) | تَضْمِيْن of رَكَنَ or مَيْل or إِخْلَاد<br><br>*You are weighed down to the ground [= you drag your feet]* | |
| 9 | 40 | 80 | جَعَلَ ( ج ع ل) as a verb with an object and a preposition ( فِي)<br>جَعَلَهُ فِيْهِ | To reduce something to a certain state<br><br>*And He humbled completely the word [= defeated the cause] of those who disbelieved* | |
| 9 | 42 | 53 | بَعُدَ / بَعِدَ ( ب ع د) as a verb with a preposition ( عَلَىٰ ) | إِذَا الحَارِثُ حَرَّابُ عَادَىٰ قَبِيْلَةً<br>نَكَاحَا وَلَمْ تَبْعُدْ عَلَيْهِ بِلَادُهَا<br>When Harith the great warrior takes a tribe for him enemy, he inflicts harm on it, and its land is never too far for him to reach<br><br>*But the distance proved to be too long for them to cover* | |
| 9 | 46 | 282 | قَعَدَ ( ق ع د) as a verb<br>قَعَدَ | To hang back, stay behind<br><br>In this verse, قَعَدَ is used in the sense of refraining from taking part in battle (e.g. 9:81, بِقُعُوْدِهِمْ عَنِ الغَزْوِ = بِمَقْعَدِهِمْ)<br>Bashamah ibn 'Amr: وَلا تَقْعُدُوْا وَبِكُمْ مُنَّةٌ, "Do not sit back when you have the power [to fight the enemy]." | Twice, once Masdar |
| 9 | 47 | 175 | سَمِعَ (س م ع) as a verb with a preposition ( ل ) | To listen to/obey somebody | |

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| | | | سَمِعَ لَهُ | سَمِعَ لَهُ: اَطاعَهُأَوْ فيكُم قَوْمٌ يَسْمَعُونَ لِلمُنافِقينَ وَ يُطيعونَهُم.<br>In other words, the ل in لَهُمْ is taken to imply a تَضمين of some word like أَذْعَنَ or اِنْقَدَ (See 5:42). It is, however, possible to take the ل in the verse, which contains an active participle (سَمَّاعون لَهُم), as one of إضافة, making سَمَّاعون لَهُم equivalent to سَمَّاعوهُم ("their informers"). In Zimakhshari's words: اَيْ نَمّامون يَسْمَعُون حَديثَكُم فَيَنْقُلونَهُ إِلَيْهِمْ.<br><br>*And in your midst/among your ranks are people who listen to them/obey them [= your opponents]* | |
| 9 | 47 | 364 | أَوْضَعَ (و ض ع) as a verb with a preposition [خِلال]<br>وَ لا أَوْضَعُ خِلالَكُمْ يَبْغُونَكُمُ الفِتْنَةَ | *And they would have rushed about in your midst, seeking to create trouble for you/sow mischief among you* | |
| 9 | 48 | 285 | قَلَّبَ (ق ل ب) as a verb with an object and a preposition (لِ)<br>قَلَّبَ لَهُ الأُمُرَ | To present something to somebody in a changed/distorted form | |
| 9 | 49 | 102 | أَحَاطَ (ح و ط) as a verb with a preposition (بِ)<br>أَحَاطَ بِهِ | To encircle/surround somebody/something, cutting off its means of escape<br><br>And God has the disbelievers surrounded/hemmed in | Active participle |
| 9 | 49 | 170 | سَقطَ (س ق ط) as a verb with a preposition (في)<br>سُقِطَ فِي الفِتْنَةِ | To become involved/implicated in mischief<br><br>To be shocked into reality. Islahi writes: “This is an idiom, and it is usually interpreted to mean “to be embarrassed/ashamed.” Since however, a necessary result of embarrassment is to realize one’s mistake, it would not be wrong to render the idiom as to “realize/be warned.” | |
| 9 | 50 | 36 | أَخَذَ as a verb with an object<br>أَخَذَهُ | To be on one’s guard take precautions, safeguard one’s position<br><br>In comparison to the expression in 4:71, this expression implies the taking of precautionary measures in any given situation.<br>قَدْ أَخَذْنَا أَمْرَنَا أَيْ أَمْرَنَا الَّذِي نَحْنُ مُتَّسِمُونَ بِهِ مِنَ الحَذَرِ وَ التَّيَقُّظِ وَ العَمَلِ بِالحَزْمِ<br><br>*We had already taken the necessary measures [= measures to protect ourselves]* | |
| 9 | 52 | 136 | تَرَبَّصَ (ر ب ص) as a verb<br>تَرَبَّصَ | ***Part 2 of 2.*** *Note: This entry is about the second two occurrences of* تَرَبَّصَ in this verse. *For the first two occurrences of the verb in the verse, see Part 1 of 2.* | (twice; second:) |

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| | | | | Abbreviated form of تَرَبَّصَ بِهِ الشَّيْءَ (see Part 1 of 9:52)<br>The last two occurrences of the verb تَرَبَّصَ in the verse – فَتَرَبَّصُوا إِنَّا مَعَكُمْ مُتَرَبِّصُونَ – mean "to wait," but (unlike the two occurrences in 20:135, which are not listed) they acquire some of the connotations of the two other occurrences of تَرَبَّصَ in 9:52 already used – twice – in the verse (see note above). فَتَرَبَّصُوا thus means: Keep on waiting for us to be struck by disaster; and إِنَّا مَعَكُمْ مُتَرَبِّصُونَ means: We are likewise waiting for you to be overtaken by a calamity.<br>*And you waited for/expected [us to meet with] misfortune* | |
| 9 | 52 | 137 | تَرَبَّصَ ( ر ب ص) as a verb with an object and a preposition ( بِ )<br>تَرَبَّصَ بِهِ الشَّيْءَ | To wait for somebody to be overtaken by something [= misfortune]<br>***Part 1 of 2.*** *Note: This entry is about the first two occurrences of* تَرَبَّصَ in this verse*. For the second two occurrences of the verb in the verse, see Part 2 of 2.*<br>The first use (هَلْ تَرَبَّصُونَ بِنَا إِلا إِحْدَى الْحُسْنَيَيْنِ) is intended to be ironic, the meaning being: Since, to a believer, both happiness and sorrow, ease and hardship bring some good in the end, whether directly or indirectly, therefore what the unbelievers are really expecting the believers to receive is something good, though they may not realize it. حُسْنَيَيْنِ is explained as "victory" and "martyrdom."<br>See also note to 52:30.<br>*All you are looking forward to is for us to meet one of two types of good; but we look forward to God's inflicting on you a [severe] punishment from Him* | |
| 9 | 55 | 157 | زَهَقَ( ز ه ق) as a verb<br>زَهَقَتْ نَفْسُهُ | To die, breathe one's last<br>زَهَقَتْ نَفْسَهُ, "to die of grief over something." Ja'far ibn 'Ulbah al-Harithi:<br>أَتَتْنا فَحَيَّتْ ثُمَّ قامَتْ فَوَدَّعَتْ<br>فَلَمّا تَوَلَّتْ كادَتِ النَّفْسُ تَزْهَقُوا<br>"She visited us, offered her greetings, then got up and said goodbye. When she left, I almost breathed my last." | |
| 9 | 57 | 82 | جَمَحَ ( ج م ح) as a verb | جَمَحَ الفَرَسُ , "(of a horse) to get out of the rider's control and take off"<br>Making a dash for it | |
| 9 | 60 | 43 | أَلَّفَ ( أ ل ف) as a verb with an object | *And those whose goodwill is to be sought* | |

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| | | | أَلَّفَ قَلْبَهُ | | |
| 9 | 60 | 242 | عَمِلَ (ع م ل) as a verb with a preposition (عَلىٰ)<br>عَمِلَ عَلَيْهِ | To administer something, be in charge of something<br>عَمِلَ عَلىٰ الصَّدَقَةِ, "to be engaged in the collection of zakat."<br>*And [for] those who are engaged in its management [ = collection and distribution of zakat]* | |
| 9 | 65 | 115 | خَاضَ (خ و ض) as a verb<br>خَاضَ | To split hairs; stretch a point<br>Abbreviated form of خَاضَ فِي (see 6:68)<br>خَاضَ المَاءَ, "to enter/plunge into water"; خَاضَ الغَمَرَاتِ, "to rush into dangerous situations, take on dangers."<br>الخَوْض = الشُّرُوع فِي البَاطِلِ وَ مَا لَا يَنْبَغِي | |
| 9 | 69 | 115 | خَاضَ (خ و ض) as a verb<br>خَاضَ | To split hairs; stretch a point<br>Abbreviated form of خَاضَ فِي (see 6:68)<br>خَاضَ المَاءَ, "to enter/plunge into water"; خَاضَ الغَمَرَاتِ, "to rush into dangerous situations, take on dangers."<br>الخَوْض = الشُّرُوع فِي البَاطِلِ وَ مَا لَا يَنْبَغِي | (occurs twice) |
| 9 | 70 | 309 | كان (ك و ن) as a verb with a predicate<br>ما كَانَ لِي يَفْعَلَ (كَذا) | One is not in a position to do something | |
| 9 | 73 | 250 | غَلُظَ (غ ل ظ) as a verb with a preposition (عَلىٰ)<br>غَلُظَ عَلَيْهِ | To be strict/severe with somebody<br>غَلُظَ عَلىٰ خَصْمِهِ, "to be severe with one's enemy."<br>رَءُوْفٍ عَلىٰ الأَدْنىٰ غالِظٍ عَلىٰ العِدىٰ<br>He [caliph 'Umar] was kind to those who were close, sever with those who were distant [ = kind to friends/believers, severe with enemies/unbelievers]." | |
| 9 | 79 | 359 | وَجَدَ (و ج د) as a verb and an object | | |

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| | | | فَ إِذَا وَجَبَتْ جُنُوبُحَا | *Those who possess nothing save [what they have earned by] their own effort* | |
| 9 | 81 | 282 | قَعَدَ (ق ع د) as a verb<br>قَعَدَ | To hang back, stay behind<br><br>In this verse, قَعَدَ is used in the sense of refraining from taking part in battle (e.g. 9:81, بِقُعُودِهِمْ عَنِ الغَزْوِ = بِمَقْعَدِهِمْ)<br>Bashamah ibn ‘Amr: وَلا تَقْعُدُوا وَ بِكُمْ مُنَّةٌ, “Do not sit back when you have the power [to fight the enemy].” | Masdar |
| 9 | 82 | 302 | كَسَبَ (ك س ب) as a verb with an object<br>كَسَبَهُ | To do something, perform a deed/an action<br><br>كَسَبَ in the sense of “to earn [wealth, etc.]” occurs only in a few verses: in 2:267 (not listed); probably in 2:79 – but not to the figurative meaning; and possibly in 31:34 and 45:10.<br>A number of verses, in which ما is used and the verb has no stated object (e.g. 2:225), may be categorized as a simple verb construction if the ما is taken to be مَصْدَرِيَّة rather than as a relative pronoun. | Object understood |
| 9 | 83 | 282 | قَعَدَ (ق ع د) as a verb<br>قَعَدَ | To hang back, stay behind<br><br>In this verse, قَعَدَ is used in the sense of refraining from taking part in battle (e.g. 9:81, بِقُعُودِهِمْ عَنِ الغَزْوِ = بِمَقْعَدِهِمْ)<br>Bashamah ibn ‘Amr: وَلا تَقْعُدُوا وَ بِكُمْ مُنَّةٌ, “Do not sit back when you have the power [to fight the enemy].” | Twice, once Masdar |
| 9 | 85 | 157 | زَهَقَ (ز ه ق) as a verb<br>زَهَقَتْ نَفْسُهُ | To die, breathe one’s last<br><br>زَهَقَتْ نَفْسَهُ, “to die of grief over something.” Ja’far ibn ‘Ulbah al-Harithi:<br>أَتَتْنا فَحَيَّتْ ثُمَّ قامَتْ فَوَدَّعَتْ<br>فَلَمّا تَوَلَّتْ كادَتِ النَّفْسُ تَزْهَقُوا<br>“She visited us, offered her greetings, then got up and said goodbye. When she left, I almost breathed my last.” | |
| 9 | 86 | 282 | قَعَدَ (ق ع د) as a verb<br>قَعَدَ | To hang back, stay behind<br><br>In this verse, قَعَدَ is used in the sense of refraining from taking part in battle (e.g. 9:81, | Active participle |

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| | | | | (بِقُعُودِهِمْ عَنِ الغَزْوِ = بِمَقْعَدِهِمْ)<br>Bashamah ibn ‘Amr: وَلا تَقْعُدُوا وَ بِكُمْ مُنَّةٌ, “Do not sit back when you have the power [to fight the enemy].” | |
| 9 | 87 | 217 | طَبَعَ ( ط ب ع ) as a verb with an object and a preposition ( عَلَى )<br>طَبَعَ | (See: 16:108]<br>*And their hearts were sealed off* | |
| 9 | 90 | 282 | قَعَدَ ( ق ع د ) as a verb<br>قَعَدَ | To hang back, stay behind<br>In this verse, قَعَدَ is used in the sense of refraining from taking part in battle (e.g. 9:81, (بِقُعُودِهِمْ عَنِ الغَزْوِ = بِمَقْعَدِهِمْ)<br>Bashamah ibn ‘Amr: وَلا تَقْعُدُوا وَ بِكُمْ مُنَّةٌ, “Do not sit back when you have the power [to fight the enemy].” | |
| 9 | 92 | 98 | حَمَلَ ( ح م ل ) as a verb with an object<br>حَمَلَهُ | To provide means of transport to somebody<br>وَلَا أَتَمَنَّىٰ الشَّرَّ وَ الشَّرُّ تَارِكِي<br>وَلٰكِنْ مَتَىٰ أُحْمَلْ عَلَىٰ الشَّرِّ أَرْكَبِي<br>I do not desire evil; evil itself avoids me. But when I am made to ride evil, I ride (شَرّ in this verse may mean “war,” one of the meanings of the word; also, مَتَىٰ أُحْمَلْ عَلَىٰ الشَّرِّ suggests wordplay, for حَمَلَهُ عَلَيْهِ also means “to incite somebody to do something.”)<br>*When they come to you so that you should provide them with means of conveyance* | |
| 9 | 92 | 100 | حَمَلَ ( ح م ل ) as a verb with an object and a preposition (عَلَىٰ )<br>حَمَلَهُ عَلَيْهِ | To provide means of conveyance to somebody [literally: to seat somebody on something]<br>*I do not have anything [= any riding beasts] to provide to you [= literally: to seat you on]* | |
| 9 | 92 | 263 | فاضَ (ف ي ض) as a verb with a preposition (مِنْ)<br>فاضَتْ عَيْنُهُ مِنَ الدَمْعِ | (Of somebody’s eyes) to overflow with tears | |
| 9 | 93 | 217 | طَبَعَ ( ط ب ع ) as a verb with a preposition ( عَلَى ) | (Of God) to seal off somebody’s heart [thus rendering him incapable of receiving guidance]<br>(See: 63:3] | |

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| | | | طَبَعَ اللّٰهُ عَلَى قَلْبِهِ | | |
| 9 | 95 | 302 | كَسَبَ (ك س ب) as a verb with an object<br>كَسَبَهُ | To do something, perform a deed/an action<br>كَسَبَ in the sense of "to earn [wealth, etc.]" occurs only in a few verses: in 2:267 (not listed); probably in 2:79 – but not to the figurative meaning; and possibly in 31:34 and 45:10.<br>A number of verses, in which ما is used and the verb has no stated object (e.g. 2:225), may be categorized as a simple verb construction if the ما is taken to be مَصْدَرِيَّة rather than as a relative pronoun. | Object understood |
| 9 | 98 | 137 | تَرَبَّصَ (ر ب ص) as a verb with an object and a preposition (بِ)<br>تَرَبَّصَ بِهِ الدَّائِرَةَ | To anxiously wait for misfortune to befall somebody<br>See note to 52:30 | |
| 9 | 99 | 39 | اِتَّخَذَ as a verb with two objects<br>اِتَّخَذَهُ كَذَا<br>اِتَّخَذَهُ مَغْرَمًا | To take/regard somebody/something to be so and so; Set somebody/something up as so and so<br>مَغْرَمًا *liability, damages* | |
| 9 | 99 | 39 | اِتَّخَذَ as a verb with two objects<br>اِتَّخَذَهُ كَذَا<br>اِتَّخَذَهُ قُرُبَةً | To take/regard somebody/something to be so and so; Set somebody/something up as so and so<br>To forsake something<br>قُرُبَة *means of achieving nearness [to God]*<br>*And what he spends he regards as means of achieving nearness to God* | |
| 9 | 101 | 329 | مَرَدَ (م ر د) as a verb with the preposition عَلَى<br>مَرَدَ عَلَى الشَّيْءِ | To persist in something, practice something persistently<br>*They have become quite adept in hypocrisy* | |
| 9 | 102 | 67 | تَابَ (ت و ب) as a verb with a preposition (عَلَى)<br>تَابَ اللّٰهُ عَلَيْهِ | (Of God) to turn to somebody in mercy.<br>إِلَى is the preposition تَابَ normally takes. When used with عَلَى, the verb acquires the تَضْمِين meaning of رَحِمَة.<br>فَتَابَ عَلَيْهِ: فَرَجَعَ عَلَيْهِ بِالرَّحْمَةِ وَ القَبُولِ | |

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| | | | | تَابَ اللهُ عَلَيْهِ is also explained as رَجَعَ عَلَيْهِ بِفَضْلِهِ , "(of God) to turn to somebody in His mercy." Although it would not be wrong to use تَابَ عَلَيْهِ with a human being as the subject of the verb (it is used, for example, تُوبُوا عَلَيْهِنَّ in explaining 4:34), the expression is, perhaps, properly used with God as the subject, and so it has been used in the Quran throughout – with one exception, 3:128, where Muhammad (SAW) is the subject. But this is not a true exception, for the verse says that Muhammad may *not* arrogate God's power to forgive or punish. | |
| 9 | 106 | 67 | تَابَ ( ت و ب) as a verb with a preposition (عَلَىٰ)<br>تَابَ اللهُ عَلَيْهِ | (Of God) to turn to somebody in mercy.<br>إِلَىٰ is the preposition تَابَ normally takes. When used with عَلَىٰ, the verb acquires the تَضْمِيْن meaning of رَحْمَة.<br>فَتَابَ عَلَيْهِ: فَرَجَعَ عَلَيْهِ بَالرَّحْمَةِ وَ القَبُولِ<br>تَابَ اللهُ عَلَيْهِ is also explained as رَجَعَ عَلَيْهِ بِفَضْلِهِ , "(of God) to turn to somebody in His mercy." Although it would not be wrong to use تَابَ عَلَيْهِ with a human being as the subject of the verb (it is used, for example, تُوبُوا عَلَيْهِنَّ in explaining 4:34), the expression is, perhaps, properly used with God as the subject, and so it has been used in the Quran throughout – with one exception, 3:128, where Muhammad (SAW) is the subject. But this is not a true exception, for the verse says that Muhammad may *not* arrogate God's power to forgive or punish. | |
| 9 | 106 | 142 | أَرْجَىٰ (ر ج و) as a verb with an object and a preposition ( لِ )<br>أَرْجَىٰ الرَّجُلُ امْرَأَتَهُ | *And there are others, decision on whose fate is deferred, to be made by God* | |
| 9 | 110 | 281 | تَقَطَّعَ ( ق ط ع) as a verb<br>تَقَطَّعَ | *Except in the event that their hearts break apart* | |
| 9 | 111 | 95 | حَقَّ ( ح ق ق) as a verb with a preposition (عَلَىٰ )<br>حَقَّ عَلَيْهِ الأَمْرُ | (Of something) to be incumbent upon somebody to do<br>وَجَبَ of تَضْمِيْن<br>حَقًّا عَلَيْهِ = حَقَّ ذٰلِكَ عَلَيْهِ حَقًّا | Masdar |

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| | | | | *See 30:47* | |
| 9 | 112 | 93 | حَفِظَ (ح ض ر) as a verb with an object<br>حَفِظَ حُدُودَ اللهِ | To abide by the commandments of God | Active participle |
| 9 | 113 | 308 | كان (ك و ن) as a verb with a predicate<br>ما كَانَ لَهُ أَنْ يَفْعَلَ كَذا | It is religiously/morally reprehensible for one/forbidden to one to do so<br><br>*It is not appropriate for the Prophet and those who have believed to ask forgiveness for the idolaters* | |
| 9 | 117 | 67 | تَابَ (ت و ب) as a verb with a preposition (عَلَىٰ)<br>تَابَ اللهُ عَلَيْهِ | (Of God) to turn to somebody in mercy.<br><br>إِلَىٰ is the preposition تَابَ normally takes. When used with عَلَىٰ, the verb acquires the تَضْمِيْن meaning of رَحْمَة.<br><br>فَتَابَ عَلَيْهِ: فَرَجَعَ عَلَيْهِ بَالرَّحْمَةِ وَ القَبُولِ<br><br>تَابَ اللهُ عَلَيْهِ is also explained as رَجَعَ عَلَيْهِ بِفَضْلِهِ , "(of God) to turn to somebody in His mercy." Although it would not be wrong to use تَابَ عَلَيْهِ with a human being as the subject of the verb (it is used, for example, تُوْبُوْا عَلَيْهِنَّ in explaining 4:34), the expression is, perhaps, properly used with God as the subject, and so it has been used in the Quran throughout – with one exception, 3:128, where Muhammad (SAW) is the subject. But this is not a true exception, for the verse says that Muhammad may *not* arrogate God's power to forgive or punish. | |
| 9 | 117 | 157 | زاغَ (ز ي غ) as a verb<br>زاغَ قَلْبُهُ | (Of somebody's heart) to become crooked/wicked | |
| 9 | 118 | 67 | تَابَ (ت و ب) as a verb with a preposition (عَلَىٰ)<br>تَابَ اللهُ عَلَيْهِ | (Of God) to turn to somebody in mercy.<br><br>إِلَىٰ is the preposition تَابَ normally takes. When used with عَلَىٰ, the verb acquires the تَضْمِيْن meaning of رَحْمَة.<br><br>فَتَابَ عَلَيْهِ: فَرَجَعَ عَلَيْهِ بَالرَّحْمَةِ وَ القَبُولِ<br><br>تَابَ اللهُ عَلَيْهِ is also explained as رَجَعَ عَلَيْهِ بِفَضْلِهِ , "(of God) to turn to somebody in His mercy." Although it would not be wrong to use تَابَ عَلَيْهِ with a human being as the subject of the verb (it is used, for example, تُوْبُوْا عَلَيْهِنَّ in explaining 4:34), the expression is, perhaps, properly used with God as the subject, and so it has been used in the Quran throughout – with one exception, 3:128, where Muhammad (SAW) is the subject. But this | |

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| | | | | is not a true exception, for the verse says that Muhammad may *not* arrogate God's power to forgive or punish. | |
| 9 | 118 | 215 | ضَاقَ ( ض ي ق ) as a verb with a preposition ( عَلى )<br>ضَاقَتْ عَلَيْهِ نُفْسُهُ | To be in great difficulty [literally: (of one's soul) to be straightened]<br><br>*And they felt cramped in their souls* | |
| 9 | 118 | 215 | ضَاقَ ( ض ي ق ) as a verb with a preposition ( عَلى )<br>ضَاقَتْ عَلَيْهِ الأَرْضُ | To have no place to go/ be at a loss to know where to turn to [literally: (of the earth) to become too small for/close in on somebody<br><br>وَ قَدْ شَهِدَ الصَّفَّيْنِ عَمْرُ بْنُ مُهْرِزٍ<br>فَقَدْ قَضَى عَلَيْهِ المَرْجُ وَ المَرْجُ وَاسِعُ<br>Amr ibn Muhriz participated in the battler that took place between the two armies, and [the place of] Marj [Rahit], for all its vastness, became too small for him." Compare to another place where the preposition بِ is used instead of عَلى . It is said (about 9:118): هُوَ مَثَلٌ لِلحَيْرَةِ فِي أَمْرِهِمْ | |
| 9 | 120 | 148 | رَغِبَ ( ر غ ب ) as a verb with 2 prepositions ( بِ ) and ( عَنْ )<br>رَغِبَ بِهِ عَنْ غَيْرِهِ | To accord preference to something over something else<br><br>*Nor was it becoming of them to hold their own lives dearer than his [Prophet's]* | |
| 9 | 120 | 205 | أَصَابَ ( ص و ب ) as a verb with an object<br>أَصَابَ | Used with an object, أَصاب often means (of good/bad fortune, punishment, etc.) to befall/overtake somebody. In most cases it presents no difficulty<br><br>When أَصَاب is used in a good sense, the image is that of rain falling on the earth ( اِعْتِبَاراً بِالصَّوْبِ - أَيْ بِالمَطَرِ ); when in a bad sense, it is that of an arrow reaching its target ( إِصابَةُ السَّهْمُ )<br><br>*Any thirst, fatigue, or hunger that they experience* | |
| 9 | 120 | 214 | أَضَاعَ ( ض ع ي ) as a verb with an object<br>أَضَاعَ لَهُ أَجْرَهُ | (Of God) to deprive somebody of reward<br><br>أَمَرْتُكُم أَمْرِي بِمُنْعَرَجِ اللِّوَا<br>لا أَمْرَ لِلْمَعْصِيِّ إِلَّا مُضَيَّعاً<br>"I had already given you my advice at Mun'araj Al-Liwa. But the one whose fate it is to be disobeyed has only one kind of advice – on that is disregarded [by people] | |
| 9 | 120 | 308 | كان (ك و ن) as a verb with a predicate<br>ما كَانَ لَهُ أَنْ يَفْعَلَ كَذا | It is religiously/morally reprehensible for one/forbidden to one to do so | |

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| 9 | 120 | 353 | نَالَ ( ن ي ل) as a verb with the preposition مِنْ<br>نَالَ مِنْهُ | To inflict harm on somebody<br><br>It is written: وَ يُقَالُ نَالَ مِنْهُ إِذَا رَزَأَهُ وَ نَقَصَهُ وَ هُوَ عَمٌّ فِي كُلِّ مَا يَسُوؤُهُم وَ يَنْكُبُهُمْ وَ يُلْحِقُ بِهِمْ ضَارَرٌ.<br>نَالَ مِنْ عِرْضِ فُلَانٍ, "revile/vilify somebody." نَيْل in the verse is here construed as a مَصْدَر, though it may also be taken as an object (مَنِيل = نَيْل). | |
| 9 | 120 | 364 | وَطِءَ (و ط ء) as a verb<br>وَطِءَ | To take a step/measure<br><br>مَوْطِء, here taken as مَصْدَر, can also be construed as an object, in which case the verse would translate: Not a single piece of land do they traverse/cover but that….<br><br>*Not a single step/action do they take, one that infuriates the disbelievers….but that a good deed is credited to their account* | |
| 9 | 122 | 309 | كان (ك و ن) as a verb with a predicate<br>ما كَانَ لِي يَفْعَلَ (كَذا) | It is not necessary for one to do something<br><br>*It was not necessary for all the believers to set out* | |
| 9 | 123 | 360 | وَجَدَ ( و ج د) as a verb and an object and the preposition عَلى and فِي<br>وَجَدَ فِيهِ كَذَا | To experience something at somebody's hands<br><br>*And let them find roughness in your attitude* | |
| 9 | 127 | 200 | صَرَفَ ( ص ر ف ) as verb with an object<br>صَرَفَهُ | The verse may also be interpreted as an imprecation.<br><br>*God has caused their hearts to turn away (from the truth)* | |
| 9 | 128 | 235 | عَزَّ ( ع ز ز) as a verb with a preposition (عَلَىٰ)<br>عَزَّ عَلَيْهِ | (Of somebody/something) to be difficult to control/handle/overcome<br><br>عَزَّ عَلَيَّ أَنْ تَفْعَلَ كَذا, "That you should do so and so is difficult for me to take."<br>لا قَوْمٌ تَصابَبْتُ المَعِيْشَةَ بَعْدَهُمْ<br>أَعَزُّ عَلَيَّ مِنْ عِفاءٍ تَغَيَّرَ<br>"The [departing of those] people after whom I have had [to content myself with] a meager livelihood is more difficult for me to take than the changed [color of my] long hair [ = than my old age]."<br>See also 48:29; 19:69<br><br>*Difficult for him to take is that which hurts you* | |
| 10 | 3 | 179 | اِسْتَوىٰ (س و ي) as a verb with a preposition ( عَلىٰ ) | (Of God) to occupy the Throne, to exercise sovereign power. | |

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| | | | اَسْتَوى اللهُ عَلَىٰ العَرْشِ | اَسْتَوى اللهُ عَلَىٰ العَرْشِ, like عَلَىٰ سَرِيرِ المَلِكِ اَسْتَوى ("to ascend the royal throne"), does not necessarily imply the physical act of sitting on the throne, but simply the assumption of control or power. | |
| 10 | 8 | 302 | كَسَبَ (ك س ب) as a verb with an object<br>كَسَبَهُ | To do something, perform a deed/an action<br><br>كَسَبَ in the sense of "to earn [wealth, etc.]" occurs only in a few verses: in 2:267 (not listed); probably in 2:79 – but not to the figurative meaning; and possibly in 31:34 and 45:10.<br>A number of verses, in which ما is used and the verb has no stated object (e.g. 2:225), may be categorized as a simple verb construction if the ما is taken to be مَصْدَرِيَّة rather than as a relative pronoun. | Object understood |
| 10 | 11 | 243 | عَمِهَ (ع م ه) as a verb with a preposition (فِيْ)<br>عَمِهَ فِيْ طُغْيانِهِ | To blunder about in one's rebelliousness<br><br>See also 23:75; 67:21; 2:15; 7:202 | |
| 10 | 11 | 278 | قَضىٰ (ق ض ي) as a verb with an object and a preposition (إِلىٰ)<br>قَضىٰ إِلَيْهِ الشَّيْءَ | To complete the sending of something to somebody<br><br>The use of إِلىٰ suggests the تَضْمِيْن of أَوْها, أَنَّها, أَبْلَغَ.<br>The complete meaning is that the people in question would have been notified of the period of time allowed them, and that the period of time would then have come to an end.<br><br>*The period of time allowed them would have been completed* | |
| 10 | 12 | 123 | دَعَا (د ع و) as a verb with an object and a preposition (إِلَىٰ)<br>دَعَاهُ إِلَيْهِ | To call upon somebody to help one out of a difficulty<br><br>دَعَوْتُ إِلَىٰ مَا نَابَنِي فَأَجَابَنِي<br>كَرِيمٌ مِنَ الفِتْيَانِ غَيْرُ مُزَلَّجِي<br>I called out for help against my affliction, and there responded to me a noble man who cannot be driven back [succeeds in his endeavors]<br><br>*As if he had never called upon Us to relieve him of the hardship he had suffered* | |
| 10 | 12 | 303 | كَشَفَ (ك ش ف) as a verb with an object and a preposition (عَنْ)<br>كَشَفَهُ عَنْهُ | To relieve/rid somebody of something | |

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| 10 | 12 | 330 | مَرَّ (م ر د) as a verb<br>مَرَّ | مَرَّ in this verse gives the sense of "to conduct oneself". مَرَّ أَيْ مَدًّا عَلَى طَرِيْقَتِهِ الْأُوْلَى أَوْ مَرَّ عَنْ مَوْقِفِ الْإِبْتِهَالِ و التَّدَرُّعِ. One's attitude is, however, often reflected in one's style of walking, and مَرَّ in the verse may stand for "walking" in this sense.<br><br>*Once We relieve him of his distress, he walks away as if he never called upon Us to relieve him of his distress.* | |
| 10 | 15 | 309 | كان (ك و ن) as a verb with a predicate<br>ما كَانَ لَهُ أَنْ يَفْعَلَ كَذا | One is not authorized/entitled to do so<br><br>*Say, "It is not given to me to change it [Quran] on my own"* | |
| 10 | 18 | 242 | تَعالا (ع ل و) as a verb with a preposition (عَنْ)<br>تَعالا عَنْهُ | To be too exalted to be associated with something | |
| 10 | 19 | 165 | سَبَقَ (س ب ق) as a verb<br>سَبَقَتْ كَلِمَتُ اللهِ | (Of God's decree/verdict) to have been in existence | |
| 10 | 22 | 103 | أَحَاطَ (ح و ط) as a verb with an object and a preposition (بِ)<br>أُحِيْطَ بِهِ | To be overtaken by disaster<br><br>*And they think that it is all over with them* | |
| 10 | 22 | 113 | أَخْلَصَ (خ ل ص) as a verb with an object and a preposition (لِ)<br>أَخْلَصَ دِيْنَهُ لِلّٰهِ | To submit to God completely<br><br>دِين in these verses means طَاعَة ("submission").<br>أَخْلَصَ العَظْمُ, "(of a bone) to have a lot of marrow"; أَخْلَصَ لَهُ النَّصِيْحَةَ, "to be somebody's true well-wisher; give somebody sincere advice"; أَخْلَصَ لَهُ الحُبَّ, "to love somebody with all one's heart." | Active participle |
| 10 | 24 | 37 | أَخَذَ as a verb with an object<br>أَخَذَهُ<br>أَخَذَ زُخْرُفَهُ | To assume a splendid appearance<br><br>The Earth here is likened to a bride who is beautifying herself<br>جُعِلَتِ الأَرْضُ آخِذَةً زُخْرُفَهَا عَلَى التَّمْثِيلِ إِذَا أَخَذَتِ الثِّيَابَ الفَاخِرَةَ<br><br>*Until, when the earth is decked out in its finery [= when it grows lush vegetation]* | |
| 10 | 24 | 113 | اِخْتَلَطَ (خ ل ط) as a verb | (Of vegetation) to become rich and luxuriant | |

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| | | | اِخْتَلَطَ النَّبَاتُ | اِخْتَلَطَ الجَمَلُ, "(of a camel) to become stout/fat" | |
| 10 | 24 | 158 | تَزَيَّنَ (ز ي ن) as a verb<br>تَزَيَّنَتِ / اِزَّيَّنَتْ الأَرْضُ | (Of the earth) to become luxuriant with vegetation.<br>اِزَّيَّنَتِ / اِزْدانَتِ الأَرْضُ بِعُشْبِها, "(of the earth) to have a lush growth of vegetation."<br>Zamakhshari remarks that the verse pictures a bride getting herself up: جُعِلَتِ الأَرْضُ آخِذَةً زُخْرُفَها عَلىٰ التَّمْثِيْلِ بِالعَرُوْسِ أَخَذَتْ الثِّيابَ الفاخِرَةَ مِنْ كُلِّ لَوْنٍ فَاكْتَسَتْها وَ تَزَيَّنَتْ بِغَيْرِها مِنْ الوانِ الزَّيْنِ<br>See also 22:5; 41:39. | |
| 10 | 27 | 302 | كَسَبَ (ك س ب) as a verb with an object<br>كَسَبَهُ | To do something, perform a deed/an action<br>كَسَبَ in the sense of "to earn [wealth, etc.]" occurs only in a few verses: in 2:267 (not listed); probably in 2:79 – but not to the figurative meaning; and possibly in 31:34 and 45:10.<br>A number of verses, in which ما is used and the verb has no stated object (e.g. 2:225), may be categorized as a simple verb construction if the ما is taken to be مَصْدَرِيَّة rather than as a relative pronoun. | Object present |
| 10 | 28 | 158 | زَيَّلَ (ز ي ل) as a verb with a preposition (بَيْنَ)<br>زَيَّلَ بَيْنَ النّاسِ | To split people apart, effect a separation between people | |
| 10 | 29 | 307 | كَفَى (ك ف ي) as a verb with a preposition [ب] and تَمْيِيْز<br>كَفا بِهِ كَذا | (of somebody/something) to be sufficient/adequate in respect of something/for a certain purpose<br>كَفَى بِالقُبُورِ صارِماً لَوْ رَعَيْتَهُ, "Death [literally: graves] would have sufficed as the severer [of relations between us], if only you had waited for it [instead of severing the relations yourself]."<br>وَ مَشْهادٍ قَدْ كَفَيْتَ الغاءِبِيْنَ بِهِ, "Many a scene [of dispute] there is [at which] you have sufficed [as a representative of] those who were absent." | |
| 10 | 30 | 172 | أَسْلَفَ (ف ل س) as a verb with an object<br>أَسْلَفَ | To leave behind [good/bad] deeds | Object Understood |
| 10 | 30 | 212 | ضَلَّ ( ض ل ل ) as a verb with a preposition ( عَنْ ) | (Of somebody/something) to fail somebody, be of no avail to somebody<br>The literal meaning of ضَلَّ عَنْهُ as used in these verses is: to be lost (e.g. [in 28:75] ضَلَّ عَنْهُمْ | |

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| | | | ضَلَّ عَنْهُ فُلانٌ / كَذَا | غَابَ عَنْهُمْ غَيْبَةَ الشَّيْئِ الضَّاعِي .<br><br>ضَلَّتْ حُلُومُهُمُو عَنْهُمْ وَ غَرَّذَهُمُو<br>سَنُّ المُعَيْدِيِّ فِي رَعْيٍ وَ تَعْزِيبِهِ<br>"Their reason/judgment failed them, and they were deceived by the Ma'addite's camel-tending – by his taking [the camels] far afield for purposes of grazing." That is, apparent peace deceived them into thinking that they were safe, and that their camels could be taken far afield without fear of attack<br><br>*And their falsehoods/fabrications will be of no avail to them* | |
| 10 | 32 | 200 | صَرَفَ ( ص ر ف ) as verb with an object<br><br>صَرَفَهُ | See also 6:95<br><br>*So where are they backtracking to [ = how unreasonable is your conduct!]?* | |
| 10 | 33 | 96 | حَقَّ ( ح ق ق) as a verb with a preposition (عَلَى )<br><br>حَقَّ عَلَيْهِ الأَمْرُ | (Of misguidance, etc.) to be deservedly imposed on somebody<br><br>تَضْمِيْن of وَجَبَ or ثَبَتَ<br><br>*See 22:18* | |
| 10 | 34 | 40 | أَفَكَ (أ ف ك) as a verb with an object<br><br>أَفَكَ | رَجُل مَأْفُوك , "one who has turned away from the truth and directed toward falsehood;"<br>"one who comes to no good;" the latter meaning being an abbreviated form of رَجُل مَأْفُوك عَن الخَيْرِ . أُفِكَ also means "to be foolish/weak-witted": رَجُلٌ مَأْفُوكُ العَقْلِ , "a foolish/stupid fellow."<br><br>*So where are you backing/drawing/veering off to [in your error/foolishness]?* | |
| 10 | 36 | 252 | أغْنى (غ ن ي) as a verb with a preposition (مِن)<br><br>أغْنى مِنَ الشَيْئِ | To render something disposable by serving as its substitute<br><br>*Conjecture is no substitute for truth* | |
| 10 | 37 | 199 | صَدَّقَ ( ص د ق ) as verb with an object<br><br>صَدَّقَ الأَمْرَ | To actualize/materialize/fulfill something<br><br>Abu l-Ghul at-Tuhawi (in reference to 3:81):<br>فَدَتْ نَفْسِيْ وَ ما مَلَكَتْ يَمِيْنِيْ<br>فَوارِسَ صَدَّقُوْا فِيْهِمْ ظُنُوْنِيْ<br>"I would give my life and all my wealth for the horsemen who proved my opinion of them to be correct." | |
| 10 | 37 | 259 | اِفْتَرَى ( ف ر ى) as a verb with an object | A blatant lie | Passive |

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| | | | اِفْتَرَى | | |
| 10 | 37 | 307 | كَانَ (ك و ن) as a verb with a predicate<br>كَانَ | *This Quran is not the kind [of book] that could have been forged without God's knowledge [literally: in isolation from God]* | |
| 10 | 39 | 103 | أَحَاطَ ( ح و ط) as a verb with a preposition (بِ)<br>أَحَاطَ بِهِ | To have full knowledge of something<br><br>*See 27:22* | |
| 10 | 42 | 176 | اِسْتَمَعَ (س م ع) as a verb with a preposition (إلى)<br>اِسْتَمَعَ إِلَيْهِ | To lend an ear to somebody<br><br>تَضْمِين of أَصْغى.<br><br>See 7:204, 29:13, 22:73 | |
| 10 | 50 | 135 | رَأَىٰ ( ر ء ي) as a verb<br>أَرَأَيْتَ / أَفَرَأَيْتَ / أَرَأَيْتَكَ | Tell me! What do you think! Consider this, then!<br><br>This expression means "Tell me!" the verb رَأَىٰ implying: look into/consider the matter and then give me your opinion. ... فِي مَعْنَىٰ التَّنْبِيه. The ك in أَرَأَيْتَكَ, etc. is the ك of "address." وَ الكَافُ حَرْفُ خِطَابٍ أُكِّدَ بِهِ الضَّمِيرُ.<br>See also 10:59.<br><br>*See 6:40* | |
| 10 | 52 | 302 | كَسَبَ (ك س ب) as a verb with an object<br>كَسَبَهُ | To do something, perform a deed/an action<br><br>كَسَبَ in the sense of "to earn [wealth, etc.]" occurs only in a few verses: in 2:267 (not listed); probably in 2:79 – but not to the figurative meaning; and possibly in 31:34 and 45:10.<br>A number of verses, in which ما is used and the verb has no stated object (e.g. 2:225), may be categorized as a simple verb construction if the ما is taken to be مَصْدَرِيَّة rather than as a relative pronoun. | Object understood |
| 10 | 59 | 136 | رَأَىٰ ( ر ء ي) as a verb with an object<br>أَرَأَيْتَهُ / أَفَرَأَيْتَهُ / أَرَأَيْتَكَ هٰذَا | Did you (then) see him/that thing? Just look at him/that thing! Now tell me about him/it!<br><br>See note to 6:40 | |

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| 10 | 61 | 263 | أفاض (ف ي ض) as a verb with a preposition (فِي)<br>أفاض فِيهِ | To be busily engaged in an activity | |
| 10 | 66 | 107 | خَرَصَ (خ ر ص) as a verb<br>خَرَصَ | To make wild guesses/statements<br><br>An abbreviated for of خَرَصَ فِي الحَدِيْثِ, which in turn comes from خَرَصَ النَّخْلَةَ, to "guess/estimate the amount of fruit on a date-palm" | |
| 10 | 68 | 288 | قالَ (ق و ل) as a verb with an object and a preposition (عَلىٰ)<br>قالَهُ عَلَيْهِ | To attribute something to somebody falsely<br><br>Jabir ibn Ralan:<br>لا عَمْرُكَ ما أَخْزا إِذا ما نَسَبَتَنِيْ<br>إِذا لمْ تَقُلْ بُطْلاً عَلَيَّ وَ لا مَيْنا<br>"By your life, I am not ashamed when you mention my ancestors, as long as you do not attribute to me things that are false and wrong."<br>See also 69:44. | |
| 10 | 71 | 83 | أَجْمَعَ (ج م ع) as a verb with an object<br>أَجْمَعُوا أَمْرَهُم | (Of a group of people) to reach an accord, agree on a plan, make a unanimous resolve<br><br>أَجْمَعُوا أَمْرَهُم عِشَاءً فَلَمَّا<br>أَصْبَحُوا أَصْبَحَتْ لَهُم<br>At night they reached a joint decision on the matter; and when the day dawned, it dawned to their uproar<br><br>You are a group exceeding one hundred in number; so make a unanimous resolve, and then execute your stratagem against me<br><br>Umm 'Amr made a firm decision [to leave] and left; and she did not even say goodbye to her neighbors when she departed | |
| 10 | 71 | 277 | قَضىٰ (ق ض ي) as a verb with a preposition (إِلىٰ)<br>قَضىٰ إِلَيْهِ | To make a determined move against somebody<br><br>إِلىٰ in this verse suggests the تَضْمِيْن-meaning of أَدّا | |
| 10 | 74 | 217 | طَبَعَ (ط ب ع) as a verb with a preposition (عَلَى)<br>طَبَعَ اللّٰهُ عَلَى قَلْبِهِ | (Of God) to seal off somebody's heart [thus rendering him incapable of receiving guidance]<br><br>(See: 63:3] | |
| 10 | 74 | 310 | كان (ك و ن) as a verb with a predicate | One is not the type to do such-and-such a thing or let such-and-such a thing happen to him | |

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| | | | ما كَانَ لِي يَفْعَلَ (كَذا) | That is, through their stubbornness, the disbelievers lost their ability to believe, and no longer remained “the type” that would believe | |
| 10 | 77 | 288 | قالَ ( ق و ل) as a verb with a preposition (لِ)<br>قالَ لَهُ | To find fault in something, pick holes in something, dispraise/decry something<br><br>Following Zamakhshari, who compares the use of قالَ in this verse with the use of ذَكَرَ in 21:60.<br><br>*Do you make disparaging remarks about the truth now that it has reached you?* | |
| 10 | 80 | 318 | أَلْقى ( ل ق ي) as a verb with an object<br>أَلْقَاهُ | (of a magician/sorcerer) to cast something [e.g. ropes] in performing a trick/feat<br><br>*Cast whatever you intend to cast* | Object of active participle |
| 10 | 81 | 203 | أَصْلَحَ ( ص ل ح ) as a verb with an object<br>أَصْلَحَ اللّٰهُ أَعْمَالَ فُلانٍ | (of God) to make somebody’s actions fruitful/yield results | |
| 10 | 83 | 242 | عَلا (ع ل و) as a verb<br>عَلا فُلانٌ | To be/become defiant/rebellious | Active participle |
| 10 | 88 | 185 | شَدَّ ( ش د د ) as verb with an object and a preposition (عَلىٰ)<br>شَدَّاللهُ عَلىٰ قَلْبِهِ | (of God) to seal off somebody’s heart<br><br>Cf. 2:7; 36:65; 6:446; 42:24; 45:23; 16:108; 4:155; 7:100, 101; 9:93; 10:74; 30:59; 40:35; 47:16; 9:87; 63:3<br><br>*And seal off their hearts against guidance* | |
| 10 | 88 | 220 | طَمَسَ ( ط م س ) as a verb with a preposition (عَلىٰ)<br>طَمَسَ عَلَيْهِ | To blot/wipe something out/destroy something by inflicting something [e.g. a curse] on it<br><br>The use of the preposition عَلىٰ (as against 4:47 and 54:37) suggests the idea of infliction or imposition, so that a تَضْمِيْنٌ of some word like لَعْنَة may be assumed.<br><br>*Our Lord, destroy [ = curse them by destroying] their wealth* | |
| 10 | 96 | 96 | حَقَّ ( ح ق ق) as a verb with a preposition (عَلَىٰ )<br>حَقَّ عَلَيْهِ الأَمْرُ | (Of misguidance, etc.) to be deservedly imposed on somebody<br><br>تَضْمِيْن of وَجَبَ or ثَبَتَ<br><br>*See 22:18* | |
| 10 | 98 | 303 | كَشَفَ (ك ش ف) as a verb with an object and a preposition (عَنْ) | To relieve/rid somebody of something | |

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| | | | كَشَفَهُ عَنْهُ | | |
| 10 | 100 | 79 | جَعَلَ ( ج ع ل) as a verb with an object and a preposition ( عَلَىٰ)<br>جَعَلَهُ عَلَيْهِ | To impose/inflict something [e.g. a curse] upon somebody<br>*See 5:6* | |
| 10 | 100 | 308 | كان (ك و ن) as a verb with a predicate<br>ما كَانَ لَهُ أَنْ يَفْعَلَ كَذا | One does not have the ability/power/means to do something, it is not possible for one to do something<br>*It is not possible for a person to do except by God's command* | |
| 10 | 101 | 252 | أغْنى (غ ن ي) as a verb with a preposition (عَن)<br>أغْنى عَنْهُ | To be of use/available to somebody, stand somebody in good stead<br>وَما يُغْني عَن الحدثانِ لَيْتَ<br>"And [saying the word] 'Alas!' is of no avail against misfortune." | |
| 10 | 103 | 95 | حَقَّ ( ح ق ق) as a verb with a preposition ( عَلَىٰ)<br>حَقَّ عَلَيْهِ الأَمْرُ | (Of something) to be incumbent upon somebody to do<br>وَجَبَ of تَضْمِيْن<br>حَقًّا عَلَيْهِ = حَقَّ ذٰلِكَ عَلَيْهِ حَقًّا<br>*See 30:47* | Masdar |
| 10 | 107 | 303 | كَشَفَ (ك ش ف) as a verb with an object<br>كَشَفَ الأَمْرَ | To remove/eliminate something | Active Participle |
| 10 | 107 | 334 | مَسَّ (م س س) as a verb with an object and a preposition<br>مَسَّهُ بِالشَّيْءِ | To cause somebody to experience something, inflict something on somebody<br>*And if God were to cause you any harm.* | |
| 11 | 3 | 116 | خَافَ ( خ و ف) as a verb with an object and a preposition ( عَلَىٰ)<br>خَافَ عَلَيْهِ الأَمْرَ | To be afraid/apprehensive that somebody will be overtaken by something<br>تَخَافُ عَلَىٰ أَحْشَائِهَا أَنِ تَقَطَّعَا, "She is afraid that [if she walks too fast] her [thin] waist will break to pieces."<br>أَبَنِيْ حَنِيفَةَ أَحْكِمُوا سُفَهَائَكُم<br>إِنِّي أَخَافُ عَلَيْكُم أَنْ أَغْضِبَا<br>O Banu Hanifah, knock some sense into your fools, for I fear for you – I fear that I shall become very angry | |
| 11 | 5 | 72 | ثَنَىٰ ( ث ن ي) as a verb with an object | To turn away in indifference/pride [literally: to "fold" one's صَدْر ("chest") [11:5], turn | |

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| | | | ثَنَىٰ صَدْرَهُ<br>ثَنَىٰ عِطْفَهُ | one's عِطْف ("side") [22:9]; "To give a shrug of the shoulders"<br><br>Although the two idioms have the same meaning, the slight difference in their wording (صَدْر in 11:5, عِطْف in 22:9) may be significant. The context of 11:5 refers to those who shun divine guidance: they try to hide from God (لِيَسْتَخْفُوْا مِنْهُ). And the last part of the verse says that God is fully aware of the secrets in men's hearts (إِنَّهُ عَلِيْمٌ بِذَاتِ الصُّدُوْرِ). In this cluster of ideas – "hiding," "secrets," and "the heart as the repository of secrets" – the use of the word صَدْر in 11:5 would seem to be apposite. In 22:9, on the other hand, عِطْف and أَضَلَّ both partake of the meaning of "crookedness" (عِطْف, "side" [ فِيْ الطَّرِيْقِ عِطْفٌ, "There is a twist/curve in the road"; أَضَلَّ, "to cause to deviate/swerve"). Also, the context of 22:9 refers to a person who not only rejects guidance himself, but, taking a step further, tries to lead other people astray as well (لِيُضِلَّ عَنْ سَبِيْلِهِ).<br>There may be another difference between the two expressions: 11:5 seems to suggest that one "turns away" in indifference, 22:9, that one does so in pride – though indifference and pride are not, and to the Qur'an they are definitely not, mutually exclusive.<br><br>نُبِّئْتُ أَنَّ رَبِيْعًا أَنْ رَعَىٰ إِبِلًا<br>يُهْدِيْ إِلَيَّ خَنَاهُ ثَانِيَ الجِيْدِي<br>I am told that Rabi', now that he grazes camels [= has become wealthy], sends me the gift of foul language, being stuck up<br>هَزَّ عِطْفَهُ, "to make somebody happy" | |
| 11 | 5 | 248 | اِسْتَغْشىٰ (غ ش ي) as a verb with an object<br>اِسْتَغْشىٰ ثِيابَهُ | To wrap one's clothes about oneself/fold one's garments around oneself [in order to leave] [ = to show indifference]<br><br>The image is that of a person who is presented with a message but who, instead of listening to it, wraps his garments around himself and takes off, thus showing indifference to what is being said. Zamakhshari explains اِسْتَغْشِيْ ثَوْبَكَ as: كَيْ لا تَسْمَعَ وَ لا تَرىٰ. Raghib says that the expression is a metonym for عَدْوٌ ("to hasten/speed away").<br>Cf. جاءَ لابِساً أُذُنَيْهِ, and the English, "to shake the dust off one's feet." | |
| 11 | 8 | 87 | اِسْتَحَبَّ (ح ب ب) as a verb with an object | *What's holding it [punishment] up? What's stopping it [from coming]?* | |
| 11 | 9 | 343 | نَزَعَ (ن ز ع) as a verb with an object and the preposition عَنْ | To take something away from somebody, deprive of something | |

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| | | | and مِنْ<br>نَزَعَهُ مِنْهُ | نَزَعَ الْأَمِيْرُ الْعَمِلَ عَنْ عَمَلِهِ, "(of a ruler) to depose a governor/an administrator." وَ نَزَعْنَا مِنْ دَاوُوْدَ أَحْسَنَ صُنْعِهِ, "And they [vicissitudes of time/fate] took away from David the best of what he used manufacture [= coats-of-mail]." يَنْزِعُ اللهُ مَا لَهُ حُسِدُ, "God will not deprive them of that on account of which people are envious of them."<br><br>*And if later on We were to withdraw it [mercy] from him.* | |
| 11 | 10 | 131 | ذَهَبَ ( ذ ه ب) as a verb with a preposition (عَنْ)<br>ذَهَبَ عَنْهُ الشَّيْءُ | (Of something) to leave somebody; (Of somebody) to be rid of something<br><br>*I am rid of my problems* | |
| 11 | 12 | 215 | ضَاقَ ( ض ي ق ) as a verb with a preposition ( بِ )<br>ضَاقَتْ بِهِ صَدْرُهُ | To feel distressed at something [literally: (of one's chest) to constrict on account of something]<br>وَ رُزِقْتُ مِنْ جَدْوَاهُ عَافِيَةً<br>أَلَّا يَضِيقَ بِشُكْرِهِ صَدْرِي<br>"Because of his gift/favor [ = because of his stinginess] I was blessed with peace/well-being, in that I was saved the trouble/discomfort of offering gratitude to him."<br><br>Compare with ضَاقَ عَلَيْهِ الحِيلَةُ "to be at a loss to know what to do"; إِذَا تَضَايَقَ عَلَيْكَ أَمْرٌ فَانْتَظِرْ سَعَةً "When you find yourself in straits, wait for an opening." [See 26:13] | Active Participle |
| 11 | 15 | 366 | وَفَّى (و ف ي) as a verb with an object and a preposition [إِلَى]<br>وَفَّ إِلَيْهِ الشَّيْئَ | To give something to somebody in its entirety<br><br>*To those who seek the world and its splendor We shall give in full [the reward of] their actions in it [= in the world = within their lifetime]* | |
| 11 | 17 | 216 | ضَاقَ ( ض ي ق ) as a verb with a preposition ( بِ ) and تَمْيِيز<br>ضَاقَ بِهِ ضَرْعاً | To be powerless/helpless against somebody | |
| 11 | 19 | 54 | بَغَىٰ ( ب غ ي) as a verb with two objects<br>بَغَىٰ السَّبِيلَ عِوَجًا | To seek to make a course crooked [= to distort the truth, disrupt the divine message, etc.] | |
| 11 | 21 | 212 | ضَلَّ ( ض ل ل ) as a verb with a preposition ( عَنْ ) | (Of somebody/something) to fail somebody, be of no avail to somebody | |

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| | | | ضَلَّ عَنْهُ فُلانٌ / كَذَا | The literal meaning of ضَلَّ عَنْهُ as used in these verses is: to be lost (e.g. [in 28:75] ضَلَّ عَنْهُمْ غَابَ عَنْهُمْ غَيْبَةَ الشَّيْئِ الضَّاعِي .<br><br>ضَلَّتْ حُلُومُهُمُو عَنْهُمْ وَ غَرَّهُمُو<br>سَنُّ المُعَيْدِيِّ فِي رَعْيٍ وَ تَعْزِيبِهِ<br>"Their reason/judgment failed them, and they were deceived by the Ma'addite's camel-tending – by his taking [the camels] far afield for purposes of grazing." That is, apparent peace deceived them into thinking that they were safe, and that their camels could be taken far afield without fear of attack<br><br>*And their falsehoods/fabrications will be of no avail to them* | |
| 11 | 26 | 116 | خَافَ ( خ و ف) as a verb with an object and a preposition (عَلَىٰ)<br>خَافَ عَلَيْهِ الأَمْرَ | To be afraid/apprehensive that somebody will be overtaken by something<br><br>تَخَافُ عَلَىٰ أَحْشَائِهَا أَنِ تَقَطَّعَا, "She is afraid that [if she walks too fast] her [thin] waist will break to pieces."<br><br>أَبَنِي حَنِيفَةَ أَحْكِمُوا سُفَهَائَكُم<br>إِنِّي أَخَافُ عَلَيْكُم أَنْ أَغْضِبَا<br>O Banu Hanifah, knock some sense into your fools, for I fear for you – I fear that I shall become very angry | |
| 11 | 28 | 135 | رَأَىٰ ( ر ء ي) as a verb<br>أَرَأَيْتَ / أَفَرَأَيْتَ / أَرَأَيْتَكَ | Tell me! What do you think! Consider this, then!<br><br>This expression means "Tell me!" the verb رَأَىٰ implying: look into/consider the matter and then give me your opinion. ... فِي مَعْنَىٰ التَّنْبِيه. The ك in أَرَأَيْتَكَ, etc. is the ك of "address." وَ الكَافُ حَرْفُ خِطَابٍ أُكِّدَ بِهِ الضَّمِيرُ.<br>See also 10:59.<br><br>*See 6:40* | |
| 11 | 28 | 244 | عَمّىٰ( ع م ي) as a verb with an object and a preposition (عَلَىٰ)<br>عَمّىٰ عَلَيْهِ الأَمْرَ | To hide/keep something from somebody<br><br>The word رَحْمَةً, which is here taken to be the subject of the passive عُمِّيَتْ, precedes the phrase in the same verse. The word بَيِّنَةً (which, too, occurs in the verse) may also be regarded as the subject.<br><br>*And [if] it [divine mercy] were kept from you* | Active participle |
| 11 | 28 | 314 | أَلْزَمَ ( ل ز م) as a verb two objects | To impose something upon something | |

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| | | | أَلْزَمَهُ الشَّيْءَ | *Shall We force it [divine mercy – i.e. revelation] upon you even if you should happen to dislike it.* | |
| 11 | 31 | 155 | اِزْدَرىٰ (ز ر ي) as a verb with an object<br>اِزْدَرىٰ | *Those you look down upon [literally: those whom your eyes scorn/disdain]* | Object undefined |
| 11 | 40 | 165 | سَبَقَ (س ب ق) as a verb with a preposition (عَلَىٰ)<br>سَبَقَ عَلَىٰ | *Except the ones against whom the decree [of destruction] had already been issued* | |
| 11 | 40 | 263 | فار ( ف و ر ) as a verb<br>فار | The reference is to the flood that destroyed Noah's people. اِصلاحي writes: "فار (imperfect: يَفورُ) means 'to simmer'. The word is used of the simmering or boiling of a cooking pot and also of the flaring-up of a heated oven. The expression فارَ التَّنُّورُ has been used here metaphorically for the cyclone that overtook the people of Noah, causing heavy rains, and causing the waters of the nearby oceans to well over."<br>The phrase, it might be added, carries the implication that something has reached a climax/come to a head-has reached the boiling point, as if it were. As such, it falls into the category of such idioms a حَمِيَ الوطيس and بَلاغ السَّيْلُ الزُّبا. (Zimakshari offers a literal interpretation of the phrase.)<br><br>*And [when] the flood-water gushes forth* | |
| 11 | 44 | 53 | بَعُدَ / بَعِدَ ( ب ع د) as a verb<br>بُعْدًا لَهُ | May he perish!<br><br>بُعْدًا is the مَصْدَر of بَعُدَ (= "to go away"; also, "to perish," the meaning in this verse( and not of بَعِدَ (= "to perish"), which has بَعَدًا as its مَصْدَر. The مَصْدَر from بَعِدَ, as against the verb itself, is not used in an imprecatory sense, but the مَصْدَر from بَعُدَ is – and has been so used in this verse. In 11:95, بَعِدَ (i.e. in the form بَعِدَتْ ) and بَعُدَ (i.e. the مَصْدَر from it – بُعْدًا ) are used together, possibly suggesting a play upon the two verbs (cf. the wordplay in the saying لَا تَبْعُدْ وَ إِنْ بَعُدْتَ فَلَا بَعِدْتَ , "Do not go away, and if you do, may you not perish [= may you be well]") | |
| 11 | 44 | 179 | اِسْتَوىٰ (س و ي) as a verb with a preposition ( عَلىٰ )<br>اِسْتَوى عَلَيْهِ | To occupy a place/position<br><br>*And it [Noah's Ark] settled/came to rest on/atop Mount Judi* | |

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| 11 | 44 | 276 | قَضىٰ (ق ض ي) as a verb with an object<br>قَضىٰ الأَمْرَ | The ordinary meaning is “to decide a matter,” and this meaning is found in several verses (e.g. 2:117). But in this verse the expression – in the form: قُدِيَ الأَمْرُ – acquires an idiomatic force: the matter is clinched, it is all over, that is the end of it<br>See also 6:58; 11:110; 41:45; 42:14, 21. | |
| 11 | 52 | 147 | أَرْسَلَ ( ر س ل ) as a verb with an object and preposition ( عَلى )<br>أَرْسَلَ اللَّهُ السَّمَاءَ عَلَى القَوْمِ مِدْراراً | (Of God) to shower riches/blessings on a people [literally: to send down abundant rain upon a people] | |
| 11 | 54 | 235 | اِعْتَرا (ع ر و) as a verb with an object and a preposition (بِ)<br>اِعْتَراهُ بِهِ | To cause somebody to become afflicted with something<br>ذَكَرْتُ سُعادَ فاعْتَرَتْنِيْ صَبابَةٌ, “I remembered Su’ad, and I was overcome by an ardent longing.”<br>*All we can say is that one of our gods has given you an affliction* | |
| 11 | 63 | 135 | رَأَىٰ (ر ء ي) as a verb<br>أَرَأَيْتَ / أَفَرَأَيْتَ / أَرَأَيْتَكَ | Tell me! What do you think! Consider this, then!<br>This expression means “Tell me!” the verb رَأَىٰ implying: look into/consider the matter and then give me your opinion. … فِي مَعْنَىٰ التَّنْبِيه. The ك in أَرَأَيْتَكَ, etc. is the ك of “address.” وَ الكَافُ حَرْفُ خِطَابٍ أُكِّدَ بِهِ الضَّمِيرُ.<br>See also 10:59.<br>*See 6:40* | |
| 11 | 64 | 334 | مَسَّ (م س س) as a verb with an object and a preposition<br>مَسَّهُ بِالشَّيْءِ | To cause somebody to experience something, inflict something on somebody<br>*And do not cause her [she-camel] any harm.* | |
| 11 | 69 | 311 | لَبِثَ ( ل ب ث ) as a verb<br>ما لَبِثَ أَنْ فَعَلَ كَذَا | To do something without much delay.<br>The construction is variously explained. Five, or rather six, possibilities in all are suggested. Of these the first (interpreting لَبِثَ as تَأَخَّرَ and assuming that the preposition عَنْ , which would go with تَأَخَّرَ has been omitted, yielding the construction: فَماَ لَبِثَ عَنْ أَنْ جَاءَ ) and the fourth (making أَنْ جاءَ the subject of لَبِثَ , yielding a construction equivalent in meaning to: فَماَ أَبْطَأَ مَجِيْئُهُ ) seem more plausible than the rest; I have chosen the fourth interpretation, hence the categorization of the verse as Verb.<br>عِجْلٍ حَنِيذٍin the verse does not necessarily mean that Abraham presented before his guests a whole roast calf. | |

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| | | | | وَ لَنْ يَلْبَثَ الْجُهَّالُ أَنْ يَتَهَدَّمَ / أَخَا الحِلْمِ ماَ لَمْ يَسْتَعِنْ بِجَهُوْلِ “ The reckless will not hesitate to usurp what belongs to a forbearing person, unless the latter himself seeks the help of a reckless person.”<br><br>*And it was not long before he came in with [meat of] a roasted calf.* | |
| 11 | 74 | 131 | ذَهَبَ ( ذ ه ب) as a verb with a preposition (عَنْ)<br><br>ذَهَبَ عَنْهُ الشَّيْءُ | (Of something) to leave somebody; (Of somebody) to be rid of something<br><br>*When fear left Abraham* | |
| 11 | 77 | 177 | ساءَ (س و ء) as a verb with an object and a preposition (ب)<br><br>سِيءَ بِهِ | To grieve/feel distressed on account of somebody/something<br><br>كُنْتَ مرَءً قَدْ سُءْتَ ظَنّاً بِعَبْدِكَ وَ الخُضوبُ إلى تَبالي فَإنْ<br>"If you have come to think ill of me/to harbor suspicions about me, and if matters are to be [as in principle they ought to be] investigated, [then you, too, should inquire into the matter before taking action against me]." | |
| 11 | 82 | 77 | جَعَلَ ( ج ع ل) as a verb with two objects<br><br>جَعَلَ عَالِيَ الشَّيْءِ سَافِلَهَا | To destroy/annihilate somebody/something<br>To reduce something to a topsy-turvy state; Throw something into complete disorder/utter confusion | |
| 11 | 84 | 116 | خَافَ ( خ و ف) as a verb with an object and a preposition (عَلَىٰ)<br><br>خَافَ عَلَيْهِ الأَمْرَ | To be afraid/apprehensive that somebody will be overtaken by something<br><br>تَخَافُ عَلَىٰ أَحْشَائِهَا أَنِ تَقَطَّعَا, “She is afraid that [if she walks too fast] her [thin] waist will break to pieces.”<br><br>أَبَنِيْ حَنِيفَةَ أَحْكِمُوا سُفَهَائَكُم<br>إِنِّي أَخَافُ عَلَيْكُم أَنْ أَغْضِبَا<br>O Banu Hanifah, knock some sense into your fools, for I fear for you – I fear that I shall become very angry | |
| 11 | 84 | 351 | نَقَصَ ( ن ق ص) as a verb with an object<br><br>نَقَصَ | *And do not give short measure or weight* | |
| 11 | 85 | 366 | أَوْفَى (و ف ي) as a verb with an object<br><br>أَوْفَى الكَيْلَ/المِكْيالَ | To give full measure | |

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| 11 | 88 | 113 | خَالَفَ ( خ ل ف) as a verb with an object and a preposition (إِلَىٰ)<br>خَالَفَهُ إِلَىٰ كَذَا | To oppose somebody by doing something that he would not<br>تَضْمِيْن of قَصَدَ. The opposite idiom is خَالَفَهُ عَنِ الأَمْرِ, "to oppose somebody by not doing something that he would"; the تَضْمِيْن in this case would be that of وَلَّىٰ or أَعْرَضَ. خَالَفَهُ عَنِ الأَمْرِ should be distinguished from خَالَفَ عَنْ أَمْرِهِ (24:63). | |
| 11 | 88 | 135 | رَأَىٰ ( ر ء ي) as a verb<br>أَرَأَيْتَ / أَفَرَأَيْتَ / أَرَأَيْتَكَ | Tell me! What do you think! Consider this, then!<br>This expression means "Tell me!" the verb رَأَىٰ implying: look into/consider the matter and then give me your opinion. ... فِي مَعْنَىٰ التَّنْبِيه. The ك in أَرَأَيْتَكَ, etc. is the ك of "address." وَ الكَافُ حَرْفُ خِطَابٍ أُكِّدَ بِهِ الضَّمِيرُ.<br>See also 10:59.<br>*See 6:40* | |
| 11 | 89 | 76 | جَرَمَ ( ج ر م) as a verb with object and a preposition ( عَلَىٰ)<br>جَرَمَهُ عَلَىٰ الأَمْرِ | To induce somebody to do something<br>تَضْمِيْن of حَمَلَ<br>*See 5:8* | |
| 11 | 91 | 235 | عَزَّ ( ع ز ز) as a verb with a preposition (عَلَىٰ)<br>عَزَّ عَلَيْهِ | (Of somebody/something) to be difficult to control/handle/overcome<br>عَزَّ عَلَيَّ أَنْ تَفْعَلَ كَذا, "That you should do so and so is difficult for me to take."<br>لا قَوْمٌ تَصابَبْتُ المَعِيْشَةَ بَعْدَهُمْ<br>أَعَزُّ عَلَيَّ مِنْ عِفاءٍ تَغَيَّرَ<br>"The [departing of those] people after whom I have had [to content myself with] a meager livelihood is more difficult for me to take than the changed [color of my] long hair [ = than my old age]."<br>See also 48:29; 19:69<br>*And you are not too much for us [to handle/control]* | |
| 11 | 92 | 39 | اِتَّخَذَ as a verb with two objects<br>اِتَّخَذَهُ كَذَا | To take/regard somebody/something to be so and so; Set somebody/something up as so and so<br>To ignore/neglect something<br>الظِّهري: الّذِي تَجْعَلُهُ وَرَاءَ ظَهْرِكَ وَ تَنْسَاهُ وَ تَغْفُلُ عَنْهُ | |

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| | | | اِتَّخَذَهُ ظِهْرِيًّا | ظِهْرِي *something that is extra* | |
| 11 | 92 | 103 | أَحَاطَ ( ح و ط) as a verb with a preposition (بِ)<br>أَحَاطَ بِهِ | To encompass something; Have something under control/within one's power<br><br>The use here implies that God is aware of what people are doing, that He has the situation under control, and that He has the power to take people to task for their actions<br><br>*See 3:120* | Active participle |
| 11 | 92 | 236 | عَزَّ ( ع ز ز) as a verb with a preposition (عَلَىٰ)<br>عَزَّ عَلَيْهِ | (Of somebody/something) to be difficult to control/handle/overcome<br><br>عَزَّ عَلَيَّ أَنْ تَفْعَلَ كَذا, "That you should do so and so is difficult for me to take."<br>لا قَوْمٌ تَصابَبْتُ المَعِيْشَةَ بَعْدَهُمْ<br>أَعَزُّ عَلَيَّ مِنْ عِفاءٍ تَغَيَّرَ<br>"The [departing of those] people after whom I have had [to content myself with] a meager livelihood is more difficult for me to take than the changed [color of my] long hair [ = than my old age]."<br>See also 48:29; 19:69<br><br>*Is my tribe more formidable to you than God?* | |
| 11 | 93 | 242 | عَمِلَ ( ع م ل) as a verb with a preposition (عَلَىٰ)<br>عَمِلَ عَلَيْهِ | To act in a certain way:<br>The following two expressions – عَمِلَ عَلىٰ مَكانَتِهِ and عَمِلَ عَلىٰ شاكِلاتِهِ – have essentially the same meaning: to act in the manner one is accustomed to. The two seem to differ in respect of usage, however: the former is often used in Arabic in imperative constructions (e.g. عَلىٰ مَكانَتِكَ يا فُلانُ), and so it has been used in the Qur'an, while the latter has been used in the Qur'an – quite appropriately- with proverbial force.<br><br>Also, ibid., 2:232 | Prepositional phrase عَلىٰ مَكانَةِ understood after عامِل |
| 11 | 95 | 53 | بَعُدَ / بَعِدَ ( ب ع د) as a verb<br>بَعِدَ فُلَانٌ | To perish<br><br>بُعْدًا is the مَصْدَر of بَعُدَ (= "to go away"; also, "to perish," the meaning in this verse (and not of بَعِدَ (= "to perish"), which has بَعَدًا as its مَصْدَر. The مَصْدَر from بَعِدَ, as against the verb itself, is not used in an imprecatory sense, but the مَصْدَر from بَعُدَ is – and has been so used in this verse. In 11:95, بَعِدَ (i.e. in the form بَعِدَتْ ) and بَعُدَ (i.e. the مَصْدَر from it – بُعْدًا ) are used together, possibly suggesting a play upon the two verbs (cf. the wordplay in the saying لَا تَبْعُدْ وَ إِنْ بَعُدْتَ فَلَا بَعِدْتَ , "Do not go away, and if you do, may you not | |

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| | | | | perish [= may you be well]”)<br><br>*Just as Thamud met with their destruction* | |
| 11 | 95 | 53 | بَعِدَ / بَعُدَ ( ب ع د) as a verb<br><br>بُعْدًا لَهُ | May he perish!<br><br>بُعْدًا is the مَصْدَر of بَعُدَ (= “to go away”; also, “to perish,” the meaning in this verse( and not of بَعِدَ (= “to perish”), which has بَعَدًا as its مَصْدَر. The مَصْدَر from بَعِدَ, as against the verb itself, is not used in an imprecatory sense, but the مَصْدَر from بَعُدَ is – and has been so used in this verse. In 11:95, بَعِدَ (i.e. in the form بَعِدَتْ ) and بَعُدَ (i.e. the مَصْدَر from it – بُعْدًا ) are used together, possibly suggesting a play upon the two verbs (cf. the wordplay in the saying لَا تَبْعُدْ وَ إِنْ بَعُدْتَ فَلَا بَعِدْتَ , “Do not go away, and if you do, may you not perish [= may you be well]”) | |
| 11 | 101 | 252 | أغْنى (غ ن ي) as a verb with a preposition (عَن)<br><br>أغْنى عَنْهُ | To be of use/available to somebody, stand somebody in good stead<br><br>وَ ما يُغْني عَن الحدثانِ لَيْتَ<br>"And [saying the word] 'Alas!' is of no avail against misfortune." | |
| 11 | 104 | 40 | أَخَّرَ ( أ خ ر) as a verb with an object<br><br>أَخَّرَهُ | To give a respite to somebody | |
| 11 | 107 | 128 | دَامَ ( د و م) as a verb with an object and a preposition ( بَيْنَ ) | مَا دَامَ فِي الأَرْضِ مِنْ أَوْتَادِهَا وَتَدُو, “As long as the earth has a single mountain left”<br><br>*As long as the heavens and the earth endure [= forever]* | |
| 11 | 108 | 128 | دَامَ ( د و م) as a verb with an object and a preposition ( بَيْنَ ) | مَا دَامَ فِي الأَرْضِ مِنْ أَوْتَادِهَا وَتَدُو, “As long as the earth has a single mountain left”<br><br>*As long as the heavens and the earth endure [= forever]* | |
| 11 | 110 | 165 | سَبَقَ (س ب ق) as a verb<br><br>سَبَقَتْ كَلِمَتُ اللهِ | (Of God’s decree/verdict) to have been in existence | |
| 11 | 110 | 277 | قَضىٰ ( ق ض ي) as a verb with a preposition (بَيْنَ)<br><br>قَضىٰ الأَمْرَ بَيْنَهُمْ | Ordinarily means “to decide a matter between people.” In this verse, however, the expression – in the form: قُضِيَ بَيْنَهُمْ – means (quite like 2:210; 6:8; 11:44): (of a matter) to be decided between people once and for all.<br><br>10:19 is not included because the phrase (لَقُضِيَ بَيْنَهُمْ) in it lacks idiomatic force and means | |

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| | | | | simply, “(of a matter) to be decided between people.” | |
| 11 | 111 | 366 | وَفَّى (و ف ي) as a verb with two objects<br>وَفَّهُ اللهُ أَعْمالَهُ | (of God) to give somebody in full [the reward of] his actions | |
| 11 | 113 | 150 | رَكِنَ (ر ك ن) as a verb with a preposition (إِلىٰ)<br>رَكِنَ إِلَيْهِ | To incline/draw towards somebody/something.<br>رَكِنَ إِلَيْهِ contains the twin meanings of moving toward someone/something and then staying with him/it. The construction, in other words, has a تَضْمِيْن of some word like اِطْمَأَنَّ.<br>أَقارِبُ كَالأَقارِبِ فِيْ اذاها<br>فَلا تُرْكِنْ إِلىٰ عَمٍّ وَ خالِيْ<br>“Relatives hurt like scorpions; do not rely, therefore, on uncles paternal or maternal.” Al-Qatari ibn al-Fuja’ah:<br>لا يَرْكَناً أَحَدٌ إِلىٰ الاِحْجامِيْ<br>يَوْمَ الوَغا مُتَخَوِّفاً لِحِمامِ<br>“Let no one on the day of battle incline to [the thought of] holding back out of fear of death.” | |
| 11 | 115 | 214 | أَضَاعَ ( ض ع ي ) as a verb with an object<br>أَضَاعَ لَهُ أَجْرَهُ | (Of God) to deprive somebody of reward<br>أَمَرْتُكُم أَمْرِي بِمُنْعَرَجِ اللِّوَا<br>لا أَمْرَ لِلْمَعْصِيِّ إِلَّا مُضَيَّعاً<br>“I had already given you my advice at Mun’araj Al-Liwa. But the one whose fate it is to be disobeyed has only one kind of advice – on that is disregarded [by people] | |
| 11 | 117 | 309 | كان (ك و ن) as a verb with a predicate<br>ما كَانَ لِي يَفْعَلَ (كَذا) | It is not one’s way/practice to do something<br>*And it is not the way of your Lord to destroy cities for the wrongs committed, if their [cities’] people are willing to set things right* | |
| 11 | 120 | 69 | ثَبَّتَ ( ث ب ت) as a verb with an object<br>ثَبَّتَهُ | To cause/enable somebody to stand firm/hold his ground; Establish something firmly<br>The difference between ثَبَّتَ فُؤَادَهُ (11:120) and ثَبَّتَ قَدَمَهُ (2:250; 3:147; 8:11; 47:7) seems to be this: the former refers to courage as a state of mind ( وَ مَعْنَىٰ تَثْبِيْتِ فُؤَادِهِ زِيَادَةُ يَقِيْنِهِ وَ | |

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| | | | | مَا فِيهِ طُمَئْنِيْنَةُ قَلْبِهِ ), the latter, to courage as displayed in conduct ( هَبْ لَنَا مَا نَثْبُتُ بِهِ فِيْ مَدَاحِضِ الحَرْب.<br><br>وَاللهُ أَعْطَانِي المَوَدَّتَ مِنْهُمُو<br>وَ ثَبَّتَ سَاقِي بَعْدَ مَا كِدْتُ أَعْثُرُو<br>It is God Who has filled me with love and affection for them, and enabled me to stand firm after I was about to stumble<br><br>*By means of which we make you firm of heart/give courage to your heart. Refers to courage as a state of mind* | |
| 11 | 121 | 242 | عَمِلَ ( ع م ل) as a verb with a preposition (عَلٰى)<br><br>عَمِلَ عَلَيْهِ | To act in a certain way:<br>The following two expressions – عَمِلَ عَلٰى مَكانَتِهِ and عَمِلَ عَلٰى شاكِلاتِهِ – have essentially the same meaning: to act in the manner one is accustomed to. The two seem to differ in respect of usage, however: the former is often used in Arabic in imperative constructions (e.g. عَلٰى مَكانَتِكَ يا فُلانُ), and so it has been used in the Qur'an, while the latter has been used in the Qur'an – quite appropriately- with proverbial force.<br><br>Also, ibid., 2:232 | Prepositional phrase عَلٰى مَكانَتِنا understood |
| 11 | 123 | 140 | رَجَعَ ( ر ج ع) as a verb with an object and a preposition ( إِلَى)<br><br>يُرجَعُ الأَمرُ إِلَيْه | (Of a matter) to be presented before/referred to somebody for a verdict, be up to somebody to decide<br><br>*See 2:210* | Passive |
| 11 | 181 | 363 | وَصَلَ (و ص ل) as a verb with a preposition<br><br>وَصَلَ إِلَيْهِ | To get to somebody [with a view to harming him]<br><br>*They [wicked people] shall not get to you [= shall not be able to harm you]* | |
| 12 | 4 | 136 | رَأَى ( ر ء ي) as a verb with an object<br><br>رَآهُ / رَءَاهُ | To see something in a dream | |
| 12 | 9 | 114 | خَلَا ( خ ل و) as a verb with an object<br><br>خَلَا لَهُ وَجْهُهُ | To receive somebody's exclusive attention<br><br>خَلَا اَهُ المَكَانُ, "to have a place all to oneself."<br><br>رَسْمُ لِقَاتِلَةِ الغَرَانِقِ مَا بِهِ<br>إِلَّا الوُحُوشُ خَلَتْ لَهُ وَ خَلَا لَهَا<br>[These are the] traces of the residence of a woman who was a killer of handsome youths; there is no one in that place now except wild animals, and the two – the place and the | |

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| | | | | animals – have each other to the exclusion of everything else<br>وَ يُحَيِّينِي إِذَا لَاقَيْتُهُ<br>وَ إِذَا يَخْلُو لَهُ لَحْمِي رَتَع<br>He greets me when I meet him, but when he is alone with my flesh [= finds an opportunity to slander me in my absence], he feasts [on it]<br>أَعَاذِلَ هَلْ يَأْتِي القَبَيلَ حَظُّهَا<br>مِنَ المَوْتِ أَمْ أَخْلَا لَنَا المَوْتُ وَحْدَنَا<br>O woman who is chiding me, will the other tribes also receive their share of death, or has death singled us out for its favors? | |
| 12 | 9 | 202 | صَلَحَ ( ص ل ح ) as a verb<br>صَلَحَ فُلانٌ | To be rid of one's worries/concerns, have peace of mind<br>صَلَحَ بَالُ فُلانٍ is said of a person who id rid of his problems/difficulties<br>*And after that [ = after killing joseph] you will be at peace with yourselves/will have peace of mind* | |
| 12 | 12 | 138 | رَتَعَ ( ر ت ع) as a verb | This is a description of a picnic scene, picnicking being a favorite sport and recreation of the Bedouin, and one that Arab poets talk about with great interest. رَتَعَتِ المَاشِيَةُ "(of cattle) to graze and drink water freely"; رَتَعَتِ القَومُ, "(of people) to eat and drink their fill"; خَرَجْنَا نَرْتَعُ وَ نَلعَبُ, "We set out enjoying ourselves and having fun."<br>*So that he may eat and drink and play* | |
| 12 | 18 | 178 | سَوَّلَ (س و ل) as a verb with an object and a preposition ( ل )<br>سَوَّلَ لَهُ الاَمْرَ | To talk/trick somebody into something<br>See also 5:30<br>*Your soles have duped you into holding [such] a belief* | |
| 12 | 20 | 156 | زَهَدَ(ز ه د) as a verb<br>اِزْدَرىٰ | زَهَدَ in this verse means "to be indifferent," giving the meaning of زَهَدَ فِيْهِ. But the فِيْهِ in the verse in not a صِلَة to زاهِدِيْن. As Zamakhshari says: وَ قَوْلُهُ فِيْهِ لَيْسَ مِنْ صِلَةِ الزّاهِدِيْنَ لِأَنَّ الصِّلَةَ لا تَتَقَدَّمُ عَلىٰ المَوْصُوْلِ...زَهَدُوْا فَقالَ زَهَدُوْا فِيْهِ وَ إِنّما هُوَ بَيانٌ كَأَنَّهُ قِيْلَ فِيْ أَيِّ شَيْءٍ. Abu l-Hajna:<br>أَ عاذِلَ مَنْ يُرْزَأْ كَحَجْناءَ لَمْ يَزال<br>كَإِباً وَ يَزْهَدْ بَعْدَهُ فِيْ العَواقِبِ<br>"O reproachful woman, one who suffers the loss of one like Hajna' becomes forever wretched, becoming indifferent to what time brings." | Active participle |

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| 12 | 20 | 188 | شَرىٰ ( ش ر ي ) as verb with an object and a preposition (بِ)<br>شَراهُ بِكَذا | Abu Dhu'ayb:<br>فَإِنْ تَزْعُمِيْنِيْ كُنْتُ أَجْهَلُ فِيْكُمُوْا<br>فَإِنِّيْ شَرَيْتُ الحِلْمَ بَعْدَكِ بِالجَهْلِيْ<br>"If you think that I have acted crazily in your love, then [you are quite right, for] after you [left], I gave up my serenity in return for craziness."<br>Bashamah an-Nahshali:<br>إِنّابَنِيْ نَهْشَلٍ لا نَدَّعِيْ لِأَبٍ<br>عَنْهُ وَلا هُوَ بِالأَبْناءِ يَشْرِيْنا<br>"Sons of Nahshal that we are, we do not call anyone other than him our father; neither would he have any others for his sons [lit: neither would he give us up in return for any other sons]."<br><br>*And they sold him for a paltry price.* | |
| 12 | 21 | 249 | غَلَبَ (غ ل ب) as a verb with a preposition (عَلىٰ)<br>غَلَبَ عَلَيْهِ | To have control of something<br><br>إِذا أَكَدَهُ مِنْكَ وَ امْتَلَكَهُ, غَلَبَنِيْ فُلانٌ عَلىٰ كَذا, مِنْ قَوْلِكَ – مَلَكْتُنا :غَلَبَتْ عَلَيْنا.<br><br>فَإِنْ تَغْلِبْ شَقَواتُكُمْ عَلَيْكُمْ<br>فَإِنِّيْ فِيْ صَلاحِكُمُوْا سَعَيْتُوْا<br>"If your wretchedness has gotten the better of you, then I, for one, tried to set matters right for you.<br><br>*And God has complete control of His affairs { = is fully capable of executing His plans]* | |
| 12 | 21 | 336 | مَكَّنَ (م ك ن) as a verb with the prepositions ل and في<br>مَكَّنَ لَهُ فِيْ ٱلْأَرْضِ | To pave the way for somebody in a land<br><br>*This is how We gained Joseph a footing in the land [of Egypt]* | |
| 12 | 22 | 59 | بَلَغَ ( ب ل غ) as a verb with an object<br>بَلَغَ أَشُدَّهُ | To become fully mature<br><br>In a number of expressions بَلَغَ means "to reach a certain age." بَلَغَ الصَّبِيُّ "(of a child) to come of age."<br>اِجْتَمَعَ أَشُدَّهُ | |
| 12 | 23 | 90 | أَحْسَنَ ( ح س ن) as a verb with an object<br>أَحْسَنَ مَثْوَاهُ | To treat somebody with kindness/honor; Deal well with somebody | |

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| 12 | 23 | 152 | راوَدَ ( ر و د) as a verb and an object and a preposition (عَنْ)<br>راوَدَ | (Of a woman) to tempt a man, try to seduce him<br><br>See note to 12:61 and 54:37. | |
| 12 | 26 | 152 | راوَدَ ( ر و د) as a verb and an object and a preposition (عَنْ)<br>راوَدَ | (Of a woman) to tempt a man, try to seduce him<br><br>See note to 12:61 and 54:37. | |
| 12 | 30 | 152 | راوَدَ ( ر و د) as a verb and an object and a preposition (عَنْ)<br>راوَدَ | (Of a woman) to tempt a man, try to seduce him<br><br>See note to 12:61 and 54:37. | |
| 12 | 31 | 146 | أَرْسَلَ (ر س ل) as a verb with a preposition ( إِلَىٰ )<br>أَرْسَلَهُ<br>أَرْسَلَ اللَّهُ النَّفْسَ | To send for/invite somebody | |
| 12 | 32 | 152 | راوَدَ ( ر و د) as a verb and an object and a preposition (عَنْ)<br>راوَدَ | (Of a woman) to tempt a man, try to seduce him<br><br>See note to 12:61 and 54:37. | |
| 12 | 33 | 198 | صَبا ( ص ب و ) as verb with a preposition (إِلىٰ)<br>صَبا إِلىٰ المَرْأَةِ | To take a fancy to/become infatuated with a woman<br><br>صَبَوْتُ إِلَيْهِ, "I have taken a liking to him"; بِصَبْوَةٌ إِلَيْهِ, I long for/desire him": بِهِ صَبَوَةٌ إِلَيْها, "He has taken a fancy to her"; تَصابا الشَّيْخُ, "(of an old man) to have youthful desires"; فُلانٌ يَصْبُوا إِلىٰ مَعالِ الأُمُوْرِ, "He is disposed toward doing noble deeds"; إِنَّ نَفْسَهُ لَتَصْبُوا إِلىٰ الخَيْرِ, "He has a good/benevolent disposition [lit: he is inclined to do good]." صَباةِ النَّخْلَةُ, "of a female date-palm to incline toward a male date-palm that is at some distance from it." Waddah ibn Isma'il:<br>صابَ قَلْبِيْ وَ مالَ إِلَيْكِ مَيْلاً<br>وَ أَرَّقَنِيْ خَيالُكِ يا أُثَيْلَة<br>"O Uthaylah, my heart has become enamored of you and is inclined to you; and thinking of you has robbed me of my sleep."<br><br>*I will become enamored of them.* | |
| 12 | 35 | 48 | بَدَا ( ب د و) as a verb with a preposition (ل ) | (Of a suggestion, course of action, etc.) to strike somebody as expedient/politic | |

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| | | | بَدَا لَهُ كَذَا | بَدَا لَهُ فِي الأَمْرِ<br>(Of a thought) to occur to/strike somebody in regard to something<br>It is commented that the subject of the verb in the verse is understood – the underlying construction being, بَدَا لَهُم بَدَاءٌ – and that لَيَسْجُنُنَّهُ is not the subject but an independent explication of the subject<br>فَصَالِحُونَا جَمِيعًا إِنْ بَدَا لَكُمُو<br>So make peace with us if this seems to you the right thing to do<br>قِفِي يَا أُمَيْمَ القَلْبِ نَقْدِ تَحِيَّةً<br>وَنَشْكُو الهَوَى ثُمَّ افْعَلِيْ مَا بَدَا لَكِ<br>Wait, O Umaymah of my heart, let us [at least] greet each other and complain [of our suffering in] love. After that, do whatever you consider fit<br>أَلَا أَصْبَحَتْ عِرْسِي مِنَ البَيْتِ جَامِحًا<br>عَلَى غَيْرِ شَيْءٍ أَيُّ أَمْرٍ بَدَا لَهَا<br>My wife left the house and went away, without any reason. What could have occurred to her?<br><br>*Then, even though they had seen clear indications [of Joseph's guiltlessness], they saw it fit to imprison him for a certain period of time* | |
| 12 | 36 | 136 | رَأَىٰ (ر ء ي) as a verb with an object<br>رَآهُ / رَءَاهُ | To see something in a dream | (twice) |
| 12 | 38 | 308 | كان (ك و ن) as a verb with a predicate<br>ما كَانَ لَهُ أَنْ يَفْعَلَ كَذا | It is religiously/morally reprehensible for one/forbidden to one to do so | |
| 12 | 40 | 347 | أَنْزَلَ (ن ز ل) as a verb with an object and the preposition ب<br>أَنْزَلَ اللهُ بِهِ سُلْطَانًا | To send down sanction in support of something | |
| 12 | 42 | 130 | ذَكَرَ (ذ ك ر) as a verb with an object and a preposition (عِنْدَ)<br>ذَكَرَهُ عِنْدَ فُلَانٍ | To mention somebody to somebody<br><br>*Mention me to your master* | |
| 12 | 43 | 136 | رَأَىٰ (ر ء ي) as a verb with an object | To see something in a dream | |

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| | | | رَآهُ / رَءَاهُ | | |
| 12 | 48 | 42 | أَكَلَ as a verb with an object<br><br>أَكَلَهُ | To consume something; Use something up<br><br>فَأَخْلِفْ وَ أَتْلِفْ إِنَّمَا المَالُ عَارَةٌ<br>وَ كُلُّهُ مَع الدَّهْرِ الذِي هُوَ آكِلُه<br>So, compensate [yourself for lost wealth – i.e. by acquiring more of it] and give it away [=be generous with it], for wealth is something that passes from hand to hand; and use it/use it up along with time, which is going to consume it anyways<br><br>*See 3:183* | |
| 12 | 48 | 92 | أَحْصَنَ (ح ص ن) as a verb with an object | To store something up; Put/lay something by<br><br>*Of that [amount of grain] which you will have stored up* | Object understood |
| 12 | 48 | 269 | قَدَّمَ (ق د م) as a verb an object and a preposition ( ل )<br><br>قَدَّمَ الشَّيْءَ لَهُ | To lay something up for somebody, send something in advance for somebody<br><br>Note the wordplay قَدَّمَهُ gives the sense, on the one hand, of sending something in advance, and, on the other, of serving something to someone, for example a guest. Thus, in laying up grain for the years of famine, the Egyptians would, so to speak, be "serving" the grain to those years upon their arrival (as "guests"!).<br><br>*They [years of drought] shall eat up/devour what you have laid up for them [ = you will consume your grain reserves during that period] [object understood]* | |
| 12 | 51 | 152 | راوَدَ (ر و د) as a verb and an object and a preposition (عَنْ)<br><br>راوَدَ | (Of a woman) to tempt a man, try to seduce him<br><br>See note to 12:61 and 54:37. | |
| 12 | 51 | 241 | عَلِمَ (ع ل م) as a verb with an object and a preposition (عَلىٰ)<br><br>عَلِمَ | *We are aware of no evil on his part* | |
| 12 | 55 | 80 | جَعَلَ (ج ع ل) as a verb with an object and a preposition ( عَلَىٰ)<br><br>جَعَلَهُ عَلَيْهِ | To put somebody in charge of something<br><br>*Put me in charge of the country's resources* | |
| 12 | 56 | 214 | أَضَاعَ (ض ع ي) as a verb with an object<br><br>أَضَاعَ لَهُ أَجْرَهُ | (Of God) to deprive somebody of reward<br><br>أَمَرْتُكُم أَمْرِي بِمُنْعَرَجِ اللِّوَا<br>لا أَمْرَ لِلْمَعْصِيِّ إِلَّا مُضَيَّعاً<br>"I had already given you my advice at Mun'araj Al-Liwa. But the one whose fate it is to be | |

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| | | | | disobeyed has only one kind of advice – on that is disregarded [by people] | |
| 12 | 56 | 337 | مَكَّنَ (م ك ن) as a verb with the prepositions ل and في<br>مَكَّنَ لَهُ فِي الْأَرْضِ | To give somebody great power/authority in the land<br><br>This is how We gave Joseph power and Authority in the land | |
| 12 | 59 | 346 | أَنْزَلَ (ن ز ل) as a verb<br>أَنْزَلَ | To serve as host | Active participle |
| 12 | 59 | 366 | أَوْفَى (و ف ي) as a verb with an object<br>أَوْفَى الكَيْلَ/المِكْيالَ | To give full measure | |
| 12 | 60 | 271 | قَرِبَ ( ق ر ب) as a verb with an object<br>لا تَقْرَبُهُ | "Do not approach it," denotes prohibition. In the Qur'an it is used in a variety of situations which may be divided into two broad categories.<br><br>In 9:28 and 12:60 it signifies denial of access. In 12:60, Joseph tells his brothers not to come back to him if they do not bring Benjamin with them next time.<br><br>*Do not come to me/into my presence.* | |
| 12 | 61 | 152 | راوَدَ ( ر و د) as a verb and an object and a preposition (عَنْ)<br>راوَدَ | The use of عَنْ gives the sense of صَرَفَ: تُراوِدُ فَتاهَ عَنْ نَفْسِهِ = تَصْرِفُهُ عَنْ رَأْيِهِ. 12:23, 26, 30, 32, 51, 61, and 54:37, that is to say, have the تَضْمِيْن of صَرَفَ.<br><br>*We shall try to bring his father round/persuade his father in regard to him* | |
| 12 | 66 | 34 | آتَى as a verb with two objects<br>آتَاهُ الشَّيْءَ<br>آتَوْهُ مَوْثِقًا | To give somebody one's word<br><br>*I am not going to send him with you until you give me your pledge in God's name that you will bring him back… When they had given him their word*<br>Jacob is asking his sons to swear an oath. It is explained:<br>حَتَّى تُؤْتُونِي مَا أَتَوَثَّقُ بِهِ مِن عِنْدِ اللهِ<br>أَرَادَ أَنْ يَحْلِفُوا لَهُ بِاللهِ | |
| 12 | 66 | 103 | أَحَاطَ ( ح و ط) as a verb with an object and a preposition (بِ)<br>أُحِيطَ بِهِ | To be surrounded<br><br>*Except if you are surrounded [= caught in a difficult situation]* | |

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| 12 | 67 | 252 | أغْنى (غ ن ي) as a verb with 2 prepositions ( مِن + عَن)<br>أغْنى عَنهُ مِنَهُ | To be of avail to somebody against somebody/something, save somebody from somebody/something | Active participle |
| 12 | 68 | 252 | أغْنى (غ ن ي) as a verb with 2 prepositions ( مِن + عَن)<br>أغْنى عَنهُ مِنَهُ | To be of avail to somebody against somebody/something, save somebody from somebody/something | Active participle |
| 12 | 68 | 276 | قَضىٰ ( ق ض ي) as a verb with an object<br>قَضىٰ حاجَتَهُ | To achieve something; to satisfy one's need<br><br>Abu Qays ibn Aslat:<br>أَقْضِيْ بِها الحاجاتِ إِنَّ الفَتا<br>رَهْنٌ بِذِيْ لَوْنَيْنِ خَدّاعِيْ<br>"I satisfy my needs by means of it [she-camel]; a man is a pawn in the hands of the one that is two-colored [ = time, which is sometimes favorable and sometimes not] and a great deceiver." | |
| 12 | 76 | 309 | كان (ك و ن) as a verb with a predicate<br>ما كَانَ لِي يَفْعَلَ (كَذا) | One is not in a position to do something<br><br>The use in this verse implies that Joseph *would* not do so because, according to the law, he *could* not<br><br>*He [Joseph] could not have detained his brother according to the law of the king* | |
| 12 | 80 | 37 | أَخَذَ as a verb with an object and a preposition (على)<br>أَخَذَهُ عَلَيْهِ<br>أَخَذَ عَلَيْهِ المِيثَاقَ / المَوْثِقَ | To take from somebody a binding/solemn commitment regarding something<br><br>أَخَذْنَا عَلَى بُعُولَتِهِنَّ عَهْدًا<br>إِذَا لَاقَوا كَتَائِبَ مُعْلَمِينَا<br>They have taken from their husbands a binding commitment [to the effect that] when they engage the badge-wearing enemy battalions in combat [they shall bring home booty and prisoners] | |
| 12 | 81 | 93 | حَفِظَ( ح ض ر) as a verb with an object<br>حَفِظَ الغَيْبَ | To have knowledge of the unseen | |
| 12 | 83 | 178 | سَوَّلَ (س و ل) as a verb with an object and a preposition ( ل )<br>سَوَّلَ لَهُ الاَمْرَ | To talk/trick somebody into something<br><br>See also 5:30<br><br>*Your soles have duped you into holding [such] a belief* | |
| 12 | 84 | 64 | اِبْيَضَّ ( ب ي ض) as a verb | To lose one's eyesight [literally: (of one's eyes) to turn white] | |

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| | | | اِبْيَضَّتْ عَيْنَاهُ | قَبْلَ مَا اليَوْمِ بَيَّضَتْ بِعُيُوْنِ النَّاسِ فِيْهَا تَعَيُّطٌ وَ إِبَاؤُوا<br>Even before this day, it [our glory] has had a blinding effect on people's eyes, being stiff-necked and defiant [as it is]<br><br>*And he lost his vision because of grief* | |
| 12 | 84 | 305 | كَظَمَ (ك ظ م) as a verb with an object<br>كُظِمَ | To be filled with grief<br><br>It is possible to take كَظِيْم in this verse as an active or a passive participle; I have construed it as a passive participle (=مَكْظُوم), taking كَظَمَهُ الغَمُّ rather than كَظَمَ الغَمَّ as the pattern construction. Incidentally, Jacob, who is called كَظِيْم in the verse, acted more out of sorrow than anger, and it is therefore more appropriate to supply the word غَمّ rather than غَيْظ in the pattern constructions; it would hardly be correct to say that Jacob was filled with rage (غَيْظ) at his sons, Further, the use of the word كَظِيْم in the verse constitutes praise for Jacob's patience: in spite of his great sorrow, he bore himself with dignity, complaining to no one except God.<br><br>*And he [Jacob] became deeply despondent [literally: oppressed with sorrow]* | |
| 12 | 88 | 366 | أَوْفَى (و ف ي) as a verb with an object and a preposition [ل]<br>أَوْفَى لَهُ الكَيْلَ | To give somebody full measure | |
| 12 | 89 | 261 | فَعَلَ (ف ع ل) as a verb with an object and a preposition ( ب )<br>فَعَلَ بِهِ كَذا | To treat something to somebody/something, deal/treat somebody in a certain way<br><br>The ما in the ayah (ما فَعَلْتُمْ) may also be regarded as مَصْدَرية<br><br>و فَعَلْنا بِهِم كَما عَلِمَ الله وَ ما لِلحائنينة دِماءُ<br>"We did to them as only God knows what [ = we punished them very severely], and those whose time of [if death/destruction] has come have no blood [that may be avenged]."<br><br>فَعَلَ بِهِ is used in the Quran in the sense of treating someone ill<br><br>*Do you know/remember what you did to Joseph and his brother?* | Object understood |
| 12 | 90 | 214 | أَضَاعَ ( ض ع ي ) as a verb with an object | (Of God) to deprive somebody of reward | |

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| | | | أَضَاعَ لَهُ أَجْرَهُ | أَمَرْتُكُم أَمْرِي بِمُنْعَرَجِ اللِّوَا<br>لا أَمْرَ لِلْمَعْصِيِّ إِلَّا مُضَيَّعاً<br>"I had already given you my advice at Mun'araj Al-Liwa. But the one whose fate it is to be disobeyed has only one kind of advice – on that is disregarded [by people] | |
| 12 | 92 | 71 | ثَرَّبَ ( ث ر ب) as a verb with a preposition (عَلَىٰ)<br>ثَرَّبَ عَلَيْهِ | To reproach/castigate somebody<br>*No blame attaches to you today* | |
| 12 | 93 | 32 | أَتَى as a verb with a (حال)<br>أَتَى كَذَا | To become so and so<br>The use of أَتَى in this verse has been compared to the use of جَاءَ in<br>جَاءَ البِنَاءُ مُحْكَمًا<br>Of a building to be strong<br>*Put it [shirt] on my father's face and he will regain his vision*<br>Another interpretation of 12:93 is يَأْتِ إِلَيَّ وَهُوَ بَصِيرٌ | |
| 12 | 94 | 360 | وَجَدَ ( و ج د) as a verb and an object<br>فَ إِذَا وَجَبَتْ جُنُوبُحَا | To sense/feel/experience something<br>I am getting Joseph's scent | |
| 12 | 96 | 145 | اِرْتَدَّ (ر د د) as a verb with a حَال<br>اِرْتَدَّ كَذَا | To become so and so<br>*And he regained his vision/eyesight* | |
| 12 | 100 | 344 | نَزَغَ (ن ز غ) as a verb with the preposition بَيْنَ<br>نَزَغَ بَيْنَ القَوْمِ | To cause dissension/a rift among people<br>نَزَغَ بَيْنَ النَّاسِ, "to sow dissension among people by urging them to commit wrongs against one another."<br>*After Satan had caused dissension between me and my brothers* | |
| 12 | 102 | 83 | أَجْمَعَ ( ج م ع) as a verb with an object<br>أَجْمَعُوا أَمْرَهُم | (Of a group of people) to reach an accord, agree on a plan, make a unanimous resolve<br>أَجْمَعُوا أَمْرَهُم عِشَاءً فَلَمَّا<br>أَصْبَحُوا أَصْبَحَتْ لَهُم<br>At night they reached a joint decision on the matter; and when the day dawned, it dawned to their uproar<br>You are a group exceeding one hundred in number; so make a unanimous resolve, and then execute your stratagem against me | |

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| | | | | Umm ‘Amr made a firm decision [to leave] and left; and she did not even say goodbye to her neighbors when she departed | |
| 12 | 105 | 330 | مَرَّ (م ر ر) as a verb with the preposition عَلَى<br>مَرَّ عَلَيْهِ | To observe/review something<br><br>This is the meaning مَرَّ عَلَيْهِ seems to have in this verse, as the words فِيْ السَّمَاوَاتِ would suggest – for it would be difficult to say that one “passes by” the signs in the heavens. This is not to say that there is no connection between the ordinary meaning of the expression and the meaning given above. When one passes by something, one can watch or observe it. In other words the فِعْل has been used in the sense of فَابِدَتْ الْفِعْل. Another way to explain the use of مَرَّ عَلَيْهِ in this verse, while retaining the normal sense of the phrase would be to assume that the Quran meant to say, وَ كَأَيِّ مِنْ آيَاتٍ فِيْ الْأَرْضِ تَمُرُّوْنَ عَلَيْها (in which case مَرَّ عَلَيْهِ would mean going/passing by something [= by the signs found on the earth – e.g. the ruins of old civilizations]), but then inserted the phrase فِ السَّمَاوَاتِ before فِيْ الأَرْضِ, and after supplying the conjunction وَ and suppressing the فِي preceding الْأَرْضِ, used the same preposition – عَلَى – for سَمَاوَات and أَرْض both.<br><br>*And many a sign there is in the heaven and on the earth which they observe/review* | |
| 12 | 111 | 199 | صَدَّقَ ( ص د ق ) as verb with an object<br>صَدَّقَ الأَمْرَ | To actualize/materialize/fulfill something<br><br>Abu l-Ghul at-Tuhawi (in reference to 3:81):<br>فَدَتْ نَفْسِيْ وَ ما مَلَكَتْ يَمِيْنِيْ<br>فَوارِسَ صَدَّقُوْا فِيْهِمْ ظُنُوْنِيْ<br>“I would give my life and all my wealth for the horsemen who proved my opinion of them to be correct.” | |
| 12 | 111 | 259 | اِفْتَرَى ( ف ر ى) as a verb with an object<br>اِفْتَرَى | A blatant lie | Passive |
| 13 | 2 | 179 | اِسْتَوىٰ (س و ي) as a verb with a preposition ( عَلىٰ )<br>اَسْتَوى اللهُ عَلَىٰ العَرْشِ | (Of God) to occupy the Throne, to exercise sovereign power.<br><br>اَسْتَوى اللهُ عَلَىٰ العَرْشِ, like عَلَىٰ سَرِيرِ المَلِكِ اَسْتَوى ("to ascend the royal throne"), does not necessarily imply the physical act of sitting on the throne, but simply the assumption of control or power. | |
| 13 | 8 | 97 | حَمَلَ ( ح م ل) as a verb | (Of a woman) to be pregnant | |

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| | | | حَمَلَتِ المَرْأَةُ | The مَا is here taken as a relative pronoun, though it could also be مَصْدَرِيَّة , in which case the object of the verb—a pronoun—would be understood | |
| 13 | 16 | 181 | تَشَابَهَ ( ش ب ه ) as verb with a preposition (عَلى)<br>تَشَابَهَ عَلَيْهِ الشَّيْآنِ | To be unable to distinguish between two things on account of their similarity to each other<br>*Or is it the case that they have set up as rivals of God those who have created the way He has, so that they are mixed up about the [issue] of creation?* | |
| 13 | 17 | 207 | ضَرَبَ ( ض ر ب ) as a verb with an object<br>ضَرَبَ مَثَلاً | To cite an example/parable, strike a similitude<br>Many of the verses in this category contain the preposition لِ (e.g. 14:45: وَ يَضْرِبُ اللَّهُ الأَمْثَالَ لِلنَّاسِ ), but the prepositional phrase is not essential to the idiom, and so has been discounted for purposes of categorization | |
| 13 | 17 | 208 | ضَرَبَ ( ض ر ب ) as a verb with an object<br>ضَرَبَ الشَّيْئَيْنِ/ الشَّيْئَ وَ الشَّيْئَ | To make two things clash/collide with each other, strike one thing against/hurl one thing at another<br>*In this way God makes truth and falsehood clash/collide with each other* | |
| 13 | 17 | 367 | أَوْقَدَ(و ق د) as a verb with an object and a preposition [عَلى]<br>أَوْقَدَ النّارَ عَلَيْهِ | To kindle fire upon/over something<br>*And that which they smelt in the fire* | |
| 13 | 21 | 362 | وَصَلَ (و ص ل) as a verb with an object<br>وَصَلَ | Those who join what God has commanded to be joined [= have regard for/honor ties of kinship] | |
| 13 | 22 | 56 | اِبْتَغَىٰ ( ب غ ي) as a verb with an object<br>اِبْتَغَىٰ وَجْهَ اللهِ | To seek the pleasure [literally: face] of God | Masdar |
| 13 | 22 | 120 | دَرَأَ ( د ر أ ) as a verb with an object and a preposition (بِ)<br>دَرَأَ الشَّيْءَ بِالشَّيْءِ | To counteract one thing by means of another<br>*And [those] who counteract evil with good* | |
| 13 | 25 | 279 | قَطَعَ ( ق ط ع) as a verb with an object | To break the ties of kinship | |

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| | | | قَطَعَ الرَّحِمَ | Two idioms underlie this verse: قَطَعَ رَحِمَهُ, "to cut off one's ties with/break with one's kinsmen/relatives" (see note to 13:21; 2:27; 13:25). The verse thus means: they sever relations with their kinsmen whereas God has commanded that these relations be strengthened.<br>See also 47:22.<br><br>*And they sever what God has commanded to be joined [ = they break the ties of kinship]* | |
| 13 | 25 | 362 | وَصَلَ (و ص ل) as a verb with an object<br><br>وَصَلَ | Translation?<br><br>The idiom underlying the expression is وَصَلَ رَحِمَهُ, which means literally: to join the womb.<br><br>وَلَمْ يَكُ فَظّاً قاطِعاً لِقَراباتٍ<br>وَ لاكِنْ وَصُولاً لِقَراباتِ ذا رُحْمِيْ<br>"He was not rude, or a severer of the ties of kinship; rather, he used to maintain/reinforce the ties of kinship and be regardful of blood relationships." | |
| 13 | 26 | 267 | قَدَرَ (ق د ر) as a verb with an object and a preposition (ل)<br><br>قَدَرَ اللهُ لَهُ الرِزْقَ | (of God) to give somebody meager sustenance<br><br>قَدَرَ اللهُ الرِّزْقَ: (of God) to restrict sustenance<br><br>Object and prepositional phrase in the verse understood<br><br>قَدَرَ اللهُ عَلَيْهِ الرِزْقَ differs from قَدَرَ اللهُ لَهُ الرِزْقَ in that قَدَرَ اللهُ لَهُ الرِزْقَ means simply that sustenance is given in a small quantity, whereas قَدَرَ اللهُ عَلَيْهِ الرِزْقَ has the added meaning of causing hardship, as suggested by the تَضمين of ضَيَّقَ. | |
| 13 | 32 | 338 | أَمْلَى (م ل و) as a verb with the preposition ل<br><br>أَمْلَى لَهُ | To give rope to somebody<br><br>أَمْلَى الْبَعِيرَ , "to extend the tether of a camel." | |
| 13 | 33 | 290 | قامَ (ق و م) as a verb with a preposition (عَلىٰ)<br><br>قامَ عَلَيْهِ | To stand over somebody, keep an eye on somebody<br><br>قامَ عَلىٰ غَرِيْمِهِ, "to ask the debtor to repay the loan."<br>وَ عَذِلَةٍ قامَتْ عَلَيَّ تَلُوْمُوْنِيْ<br>كَأَنِّيْ إذا أَعْتَيْتُ مالِيْ أَضِيْمُها<br>"Many a reproving woman has stood over me [reproving me for my generosity], as if, in giving away my wealth, I do her wrong."<br><br>*Unless you were to stand over him [and demand the return of what you have entrusted to* | Active participle |

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| | | | | *him]* | |
| 13 | 33 | 302 | كَسَبَ (ك س ب) as a verb with an object<br>كَسَبَهُ | To do something, perform a deed/an action<br>كَسَبَ in the sense of "to earn [wealth, etc.]" occurs only in a few verses: in 2:267 (not listed); probably in 2:79 – but not to the figurative meaning; and possibly in 31:34 and 45:10.<br>A number of verses, in which ما is used and the verb has no stated object (e.g. 2:225), may be categorized as a simple verb construction if the ما is taken to be مَصْدَرِيَّة rather than as a relative pronoun. | Object understood |
| 13 | 38 | 309 | كان (ك و ن) as a verb with a predicate<br>ما كَانَ لَهُ أَنْ يَفْعَلَ كَذا | One is not authorized/entitled to do so<br>*A messenger does not have the right to produce/come up with even a single verse- except with the permission of God* | |
| 13 | 41 | 239 | عَقَّبَ (ع ق ب) as a verb with an object<br>عَقَّبَ | *No one can revoke/change His decree/verdict* | |
| 13 | 41 | 239 | عَقَدَ (ع ق د) as a verb<br>عَقَدَتْ اليَمِينُ | (of an oath/pact) to be made<br>*And those with whom you have made a pact* | |
| 13 | 41 | 351 | نَقَصَ (ن ق ص) as a verb with an object<br>نَقَصَ | To fail somebody<br>*Have they not noticed that we are approaching the land [= Makkah], reducing it at the borders?* | |
| 13 | 42 | 302 | كَسَبَ (ك س ب) as a verb with an object<br>كَسَبَهُ | To do something, perform a deed/an action<br>كَسَبَ in the sense of "to earn [wealth, etc.]" occurs only in a few verses: in 2:267 (not listed); probably in 2:79 – but not to the figurative meaning; and possibly in 31:34 and 45:10.<br>A number of verses, in which ما is used and the verb has no stated object (e.g. 2:225), may be categorized as a simple verb construction if the ما is taken to be مَصْدَرِيَّة rather than as a relative pronoun. | Object understood |
| 13 | 43 | 307 | كَفَى (ك ف ي) as a verb with a preposition [ب] and تَمْيِيز<br>كَفا بِهِ كَذا | (of somebody/something) to be sufficient/adequate in respect of something/for a certain purpose<br>كَفَى بِالقُبُورِ صارِماً لَوْ رَعَيْتَهُ, "Death [literally: graves] would have sufficed as the severer [of | |

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| | | | | relations between us], if only you had waited for it [instead of severing the relations yourself].”<br>وَ مَشْهادٍ قَدْ كَفَيْتَ الغاءِبِيْنَ بِهِ, “Many a scene [of dispute] there is [at which] you have sufficed [as a representative of] those who were absent.” | |
| 14 | 3 | 54 | بَغَىٰ ( ب غ ي) as a verb with two objects<br>بَغَىٰ السَّبِيلَ عِوَجًا | To seek to make a course crooked [= to distort the truth, disrupt the divine message, etc.] | |
| 14 | 3 | 87 | اِسْتَحَبَّ ( ح ب ب) as a verb with an object and a preposition (عَلَىٰ )<br>اِسْتَحَبَّ الشَّيْءَ عَلَىٰ الشَّيْءِ | To accord preference to/choose one thing over another<br>آثَرَ of تَضْمِين | |
| 14 | 9 | 144 | رَدَّ (ر د د) as a verb with an object and a preposition (فِي)<br>رَدَّهُ فِيهِ<br>رَدَّ يَدَهُ فِي فَمِ فُلَانٍ | To silence somebody by putting one’s hand on his mouth; Compel/reduce somebody to silence<br>رَدَّ in this verse may carry the تَضْمِين of جَعَلَ, but it may also imply that the act was repeated time and again | |
| 14 | 10 | 40 | أَخَّرَ ( أ خ ر) as a verb with an object<br>أَخَّرَهُ | To give a respite to somebody | |
| 14 | 11 | 309 | كان (ك و ن) as a verb with a predicate<br>ما كَانَ لَهُ أَنْ يَفْعَلَ كَذا | One is not authorized/entitled to do so | |
| 14 | 18 | 185 | اِشْتَدَّ ( ش د د ) as verb with a preposition (بِ)<br>اِشْتَدَّ الرِيْحُ بِالشَّيْءِ | (Of wind) to blow something about<br>The verse means that the actions of certain people will be of no avail of them<br>*Like ashes being blown about in the wind on a stormy day.* | |
| 14 | 18 | 302 | كَسَبَ (ك س ب) as a verb with an object<br>كَسَبَهُ | To do something, perform a deed/an action<br>كَسَبَ in the sense of “to earn [wealth, etc.]” occurs only in a few verses: in 2:267 (not listed); probably in 2:79 – but not to the figurative meaning; and possibly in 31:34 and 45:10.<br>A number of verses, in which ما is used and the verb has no stated object (e.g. 2:225), may be categorized as a simple verb construction if the ما is taken to be مَصْدَرِيَّة rather than as | Object understood |

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| | | | | a relative pronoun. | |
| 14 | 19 | 133 | أَذْهَبَ ( ذ ه ب) as a verb with an object<br>أَذْهَبَهُ | (Of God) to cause somebody to die/perish | |
| 14 | 20 | 236 | عَزَّ ( ع ز ز) as a verb with a preposition (عَلَىٰ)<br>عَزَّ عَلَيْهِ | (Of somebody/something) to be difficult to control/handle/overcome<br><br>عَزَّ عَلَيَّ أَنْ تَفْعَلَ كَذا, "That you should do so and so is difficult for me to take."<br>لا قَوْمٌ تَصابَبْتُ المَعِيْشَةَ بَعْدَهُمْ<br>أَعَزُّ عَلَيَّ مِنْ عِفاءٍ تَغَيَّرَ<br>"The [departing of those] people after whom I have had [to content myself with] a meager livelihood is more difficult for me to take than the changed [color of my] long hair [ = than my old age]."<br>See also 48:29; 19:69<br><br>*And that is not difficult for God to do* | |
| 14 | 21 | 252 | أَغْنى (غ ن ي) as a verb with 2 prepositions ( مِن + عَن)<br>أَغْنى عَنهُ مِنَهُ | To be of avail to somebody against somebody/something, save somebody from somebody/something | Active participle |
| 14 | 24 | 207 | ضَرَبَ ( ض ر ب ) as a verb with an object<br>ضَرَبَ مَثَلاً | To cite an example/parable, strike a similitude<br><br>Many of the verses in this category contain the preposition لِ (e.g. 14:45: وَ يَضْرِبُ اللَّهُ الأَمْثَالَ لِلنَّاسِ ), but the prepositional phrase is not essential to the idiom, and so has been discounted for purposes of categorization | |
| 14 | 25 | 33 | آتَى as a verb with an object<br>آتَاهُ<br>آتَتِ الشَّجَرَةُ / الجَنَّةُ أُكُلَهَا | To grow/produce/yield something<br>(Of a tree/garden) to yield the expected produce<br>آتَتِ النَّخْلَةُ<br>(Of a date-palm) to yield fruit<br>نَخْلٌ ذُو إِتَاءٍ<br>A date-palm that yields much fruit<br>لَبَنٌ ذُو إِتَاءٍ<br>Milk rich in butter<br><br>The مُضَاف إِلَيْه – a pronoun with جَنَّة and شَجَرَة as its antecedents – gives the sense of *expected* produce – literally: *its* produce | |
| 14 | 25 | 207 | ضَرَبَ ( ض ر ب ) as a verb with an object | To cite an example/parable, strike a similitude | |

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| | | | ضَرَبَ مَثَلاً | Many of the verses in this category contain the preposition لِ (e.g. 14:45: وَ يَضْرِبُ اللَّهُ الأَمْثَالَ لِلنَّاسِ ), but the prepositional phrase is not essential to the idiom, and so has been discounted for purposes of categorization | |
| 14 | 27 | 69 | ثَبَّتَ ( ث ب ت) as a verb with an object<br>ثَبَّتَهُ | To cause/enable somebody to stand firm/hold his ground; Establish something firmly<br><br>The difference between ثَبَّتَ فُؤَادَهُ (11:120) and ثَبَّتَ قَدَمَهُ (2:250; 3:147; 8:11; 47:7) seems to be this: the former refers to courage as a state of mind ( وَ مَعْنَىٰ تَثْبِيتِ فُؤَادِهِ زِيَادَةُ يَقِيْنِهِ وَ مَا فِيْهِ طُمَئْنِيْنَةُ قَلْبِهِ ), the latter, to courage as displayed in conduct ( هَبْ لَنَا مَا نَثْبُتُ بِهِ فِيْ مَدَاحِضِ الحَرْب.<br><br>وَاللهُ أَعْطَانِي المَوَدَّتَ مِنْهُمُو<br>وَ ثَبَّتَ سَاقِي بَعْدَ مَا كِدْتُ أَعْثُرُو<br>It is God Who has filled me with love and affection for them, and enabled me to stand firm after I was about to stumble<br><br>*See 2:250* | |
| 14 | 34 | 161 | سَأَلَ (س ء ل) as a verb with an object<br>سَأَلَهُ | To ask for something, request/demand something<br><br>*And you shall have what you have asked for* | |
| 14 | 37 | 357 | هَوَا ( ه و ي) as a verb with the preposition إِلَى<br>هَوَا إِلَيْهِ | to move/draw toward somebody<br><br>هَوَا (imperfect: يَهْوِي) implies swift movement: هَوَتِ الْعُقَابُ, "(of an eagle) to pounce upon its prey"; هَوَتِ الرِّحُ, "(of wind) to blow.". although يَهْوِي, which is used in the verse, is different in form and meaning from يَهْوَا (3rd pers. Singular perfect: هَوِيَ, "to love/desire"), the use of أفِيدة ("hearts") as the subject of the verb in the verse seems to lend to يَهْوِي connotations of يَهْوَا (تُسْرِعُ إِلَيْهِمْ وَ تَطِيرُ نَحْوَهُمْ شَوْقًا وَ نِزَاعًا :يَهْوِ إِلَيْهِم), suggesting wordplay on يَهْوِي/هَوَا and يَهْوَى/هَوِيَ. Physical movement ("to draw toward something": يَهْوِي) thus "blends" with non-physical movement ("to be/feel drawn toward something": يَهْوَى) | |
| 14 | 38 | 112 | خَفِيَ ( خ ف ي) as a verb with a preposition ( عَلَىٰ )<br>خَفِيَ عَلَيْهِ | (Of somebody/something) to unknown to somebody, remain unnoticed by somebody<br><br>كَالبَدْرِ يَجْلُو وَ لَا يَخْفَىٰ عَلَىٰ السَّارِي<br>Like the full moon he shines forth, and is not unnoticed by the traveler in the night | |

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| 14 | 41 | 289 | قامَ ( ق و م) as a verb<br>قامَتِ السّاعَةُ | (Of the Last Hour) to arrive/come about<br>*On the day the Reckoning takes place* | |
| 14 | 42 | 40 | أَخَّرَ ( أ خ ر) as a verb with an object<br>أَخَّرَهُ | To give a respite to somebody | |
| 14 | 42 | 182 | شَخَصَ ( ش خ ص ) as verb<br>شَخَصَ بَصَرُهُ | To stare/gaze [as a result of fear, etc.]<br>شَخَصَ بَصَرُ المَيِّتِ, "(of a dead man's eyes) to become glazed." شَخَصَ النَّجْمُ, (of a star) to rise."<br>Ibid. Al-Marrar ibn Munqidh:<br>وَ هُوَ يَفْلِيْ شُعْثاً أَعْرافُها<br>شُخُصَ الأَبْصارِ لِلْوَحْشِ نُظُوْرٌ<br>"And he [wild ass] was hitting/bruising them [she-asses] [and the later were doing the same to him] – the hair on their necks was matted and, with their eyes raised, they were [wistfully] looking at [the other] wild animals [whom they wished to join but were being prevented by the ass from joining.]"<br>*He is only giving them a respite until the day on which eyes will look on [in a state of shock]* | |
| 14 | 43 | 145 | اِرْتَدَّ (ر د د) as a verb with a preposition ( إِلَى)<br>اِرْتَدَّ إِلَيْهِ طَرْفُهُ | (Of one's eyes) to blink<br>*Their eyes [dazed and] not blinking* | |
| 14 | 44 | 40 | أَخَّرَ ( أ خ ر) as a verb with an object<br>أَخَّرَهُ | To give a respite to somebody | |
| 14 | 45 | 207 | ضَرَبَ ( ض ر ب ) as a verb with an object<br>ضَرَبَ مَثَلاً | To cite an example/parable, strike a similitude<br>Many of the verses in this category contain the preposition لِ (e.g. 14:45: وَ يَضْرِبُ اللَّهُ الأَمْثَالَ لِلنَّاسِ ), but the prepositional phrase is not essential to the idiom, and so has been discounted for purposes of categorization | |
| 14 | 51 | 302 | كَسَبَ (ك س ب) as a verb with an object<br>كَسَبَهُ | To do something, perform a deed/an action<br>كَسَبَ in the sense of "to earn [wealth, etc.]" occurs only in a few verses: in 2:267 (not listed); probably in 2:79 – but not to the figurative meaning; and possibly in 31:34 and 45:10.<br>A number of verses, in which ما is used and the verb has no stated object (e.g. 2:225), may | Object understood |

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| | | | | be categorized as a simple verb construction if the ما is taken to be مَصْدَرِيَّة rather than as a relative pronoun. | |
| 15 | 5 | 165 | سَبَقَ (س ب ق) as a verb with an object<br>سَبَقَ اَجَلَهُ | To do something before the appointed time<br>*No people shall meet its fate before the appointed time, nor shall it be dilatory [in meeting it once the has arrived]* | |
| 15 | 10 | 145 | أَرْسَلَ (ر س ل) as a verb<br>أَرْسَلَ اللَّهُ | (Of God) to raise a prophet<br>In this verse the verb أَرْسَلَ by itself carries the meaning: to raise a prophet<br>See also 26:13 and 6:42 | |
| 15 | 12 | 173 | سَلَكَ (س ل ك) as a verb with an object and a preposition (في)<br>سَلَكَ في | Pass/run something through something<br>The verb سَلَكَ is used of threading a needle (الإِبْرَةَ سَلَكَ الخَيْطَ في, and its use in the two verses possible implies that the criminals are hurt by the Qur'anic message - as if needles are being passed rough their bodies. سَلَكَ السِنانَ في المَطْعونِ, "to plunge a spear into somebody."<br>*This is how we plunge it into/run it through/pass it through the criminal's heart.* | |
| 15 | 18 | 168 | اِسْتَرَقَ (س ر ق)as a verb with an object<br>اِسْتَرَقَ السَّمْعَ | To eavesdrop | |
| 15 | 19 | 319 | أَلْقَى ( ل ق ي) as a verb with an object<br>أَلْقَى السَّمَاعَ | *And in it [earth] We have installed mountains* | |
| 15 | 33 | 309 | كان (ك و ن) as a verb with a predicate<br>ما كَانَ لِي يَفْعَلَ (كَذا) | One is not the type to do such-and-such a thing or let such-and-such a thing happen to him<br>He [Satan] said, 'I would not/I am not one who would bow down to a human being' | |
| 15 | 63 | 331 | اِمْتَرَى (م ر ر) as a verb with the preposition بِ and في<br>اِمْتَرَى فِيْهِ | To have doubts about something<br>اِمْتَرَى الْلَبَنَ means "to milk an animal." The expression is then used of a debate in which a disputant raises doubts about a statement or objects to it, even when the statement admits of no doubts or objections. In other words, the disputant tries to "milk" the statement to the last drop. | |

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| 15 | 66 | 278 | قَضىٰ ( ق ض ي) as a verb with an object and a preposition (إِلىٰ)<br>قَضىٰ إِلَيْهِ الشَّيْءَ | To apprise/notify somebody of something<br><br>The use of إِلىٰ suggests the تَضْمِيْن of أَوْحا, أَنْبا, أَبْلَغَ.<br><br>*And We apprised him of that decision* | |
| 15 | 66 | 280 | قَطَعَ ( ق ط ع) as a verb with an object<br>قَطَعَ اللهُ دابِرَ القَوْمِ | (Of God) to destroy/wipe off a nation to the last man | Passive participle |
| 15 | 72 | 243 | عَمِهَ (ع م ه) as a verb with a preposition (فِيْ)<br>عَمِهَ فِيْ طُغْيانِهِ | To blunder about in one's rebelliousness<br><br>See also 23:75; 67:21; 2:15; 7:202 | |
| 15 | 74 | 77 | جَعَلَ ( ج ع ل) as a verb with two objects<br>جَعَلَ عالِيَ الشَّيْءِ سافِلَهَا | To destroy/annihilate somebody/something<br>To reduce something to a topsy-turvy state; Throw something into complete disorder/utter confusion | |
| 15 | 84 | 252 | أغْنى (غ ن ي) as a verb with a preposition (عَن)<br>أغْنى عَنْهُ | To be of use/available to somebody, stand somebody in good stead<br><br>وَ ما يُغْني عَن الحدثانِ لَيْتَ<br>"And [saying the word] 'Alas!' is of no avail against misfortune." | |
| 15 | 84 | 302 | كَسَبَ (ك س ب) as a verb with an object<br>كَسَبَهُ | To do something, perform a deed/an action<br><br>كَسَبَ in the sense of "to earn [wealth, etc.]" occurs only in a few verses: in 2:267 (not listed); probably in 2:79 – but not to the figurative meaning; and possibly in 31:34 and 45:10.<br>A number of verses, in which ما is used and the verb has no stated object (e.g. 2:225), may be categorized as a simple verb construction if the ما is taken to be مَصْدَرِيَّة rather than as a relative pronoun.<br><br>ما كانَ يَكْسِبُونَ in this verse refers more specifically to material achievements- those of the ثَمُود , who had developed the art of building houses by carving into mountains (15:83). | Object understood |
| 15 | 88 | 111 | خَفَضَ ( خ ف ض) as a verb with an object and a preposition ( لِ )<br>خَفَضَ لَهُ جَناحَهُ | To treat somebody kindly [literally: to lower one's wing]<br><br>خَفْض الجَنَاح is said of a flying bird that "lowers its wing" in order to descend. A poet contrasts خَفْض الجَنَاح with رَفْع الجَنَاح ("to be haughty/arrogant" [literally: "to raise one's wing"]):<br><br>وَ أَنْتَ الشَّهِيرُ بِخَفْضِ الجَنَاحِ | |

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| | | | | فَلَا تَكُ فِي رَفْعِهِ أَجْدَلًا<br>You are the one who is known for bringing down his wing, so do not become a falcon in raising them<br><br>*And be kind and gracious to the believers* | |
| 15 | 88 | 328 | مَدَّ ( م د د) as a verb with an object and the preposition فِيْ, إِلَى, لِ<br>مَدَّ عَيْنَيْهِ إِلَى الشَّيْءِ | To cast one's eyes on something<br><br>مَدَّ عَيْنَيْهِ إِلَيْهِ (نَظَرَ عَيْنَيْهِ = عَيْنَيْهِ) carries the sense of looking at something deservingly. The verses accordingly mean that the prophet should have no desire for such and such things (أَيْ لَا تَتْمَحْ بِبَصَرِكَ طُمُوحَ رَاغِبٍ فِيْهِ مُتَمَنٍّ لَهُ)<br>إِنِّي لَا أَعْجَبُ مِنْ قَوْلٍ غُرِرْتَ بِهِ حُلْوٍ يُمَدُّ إِلَيْهِ السَّمْعُ وَ الْبَصَرُ "I am surprised at the talk you were taken in by – talk that is [outwardly] sweet and to which ears and eyes are applied [= which people are eager to hear and look forward to]."<br><br>*Do not [even] lift up your eyes to what we have provided to certain groups from among them.* | |
| 15 | 91 | 78 | جَعَلَ ( ج ع ل) as a verb with two objects<br>جَعَلَ الشَّيْءَ عِضِيْنَ | To break something to pieces (but implies grossly violating something)<br><br>Quran here stands for the Torah, which was the "Quran" of the Jews<br><br>*Those who ripped the Qur'an to pieces* | |
| 15 | 95 | 306 | كَفَى (ك ف ي) as a verb with two objects<br>كَفَاهُ إِيَّاهُ | To suffice somebody against/in respect of somebody/something<br><br>*We suffice you against those who make mockery* | |
| 15 | 97 | 215 | ضَاقَ ( ض ي ق ) as a verb with a preposition ( بِ )<br>ضَاقَتْ بِهِ صَدْرُهُ | To feel distressed at something [literally: (of one's chest) to constrict on account of something]<br>وَ رُزِقْتُ مِنْ جَدْوَاهُ عَافِيَةً<br>أَلَّا يَضِيقَ بِشُكْرِهِ صَدْرِي<br>"Because of his gift/favor [ = because of his stinginess] I was blessed with peace/wellbeing, in that I was saved the trouble/discomfort of offering gratitude to him."<br><br>Compare with ضَاقَ عَلَيْهِ الحِيلَةُ "to be at a loss to know what to do"; إِذَا تَضَايَقَ عَلَيْكَ أَمْرٌ فَانْتَظِرْ سَعَةً "When you find yourself in straits, wait for an opening." [See 26:13] | |
| 16 | 1 | 242 | تَعالا ( ع ل و) as a verb with a preposition (عَنْ)<br>تَعالا عَنْهُ | To be too exalted to be associated with something | |

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| 16 | 3 | 242 | تَعالا (ع ل و) as a verb with a preposition (عَنْ)<br>تَعالا عَنْهُ | To be too exalted to be associated with something | |
| 16 | 25 | 99 | حَمَلَ (ح م ل) as a verb with an object<br>حَمَلَهُ<br>حَمَلَ وِزْرَهُ/ثِقْلَهُ | To bear the consequences of something<br>To carry one's burden [= the burden of one's wrongdoing]<br>*See 35:18* | |
| 16 | 26 | 29 | أَتَى as a verb with an object<br>أَتَاهُ<br>فَأَتَى اللهُ بُنْيَانَهُم مِّنَ الْقَوَاعِدِ | To come at/attack somebody/something<br>أُتِيَ فُلانٌ<br>To be attacked<br>أُتِيَ فُلانٌ مِن مَأْمَنِهِ<br>Ruin came to him from a quarter he had considered safe<br>وَ أَنَّ المُهلِكُونَ إذا أُتِينَا<br>And we destroy [people]when we are attacked [by them]<br>وَ نَادَىٰ مُنادِي الحَيِّ أنْ قَدْ أُتِيتُمُوا<br>And a crier from the tribe cried out: 'You are under attack!'<br>In the following verse, which is highly representative, the literal and the transferred meanings of أَتَى are present simultaneously:<br>وَ بَنُو قُعَيْنٍ لا مَحَلَةَ أنَّهُم<br>آتُوكَ غَيْرَ مُقَلَّمِي الأَظْفارِ<br>And the Banu Qu'ayn will certainly come to you, attack you with unpared nails<br>أَضَرَّ<br>أَتَى is also explained as 'to cause harm/damage'<br>*And God struck at the very base of their structure* | |
| 16 | 26 | 106 | خَرَّ (خ ر ر) as a verb with a preposition (عَلَىٰ)<br>خَرَّ عَلَيْهِ | The immediately preceding phrase in the verse is, فَأَتَى اللَّهُ بُنْيَانَهُم مِّنَ القَوَاعِدِ, an idiom. ...فَخَرَّ continues the image in that idiom and builds upon it, thus bringing into existence an extended metaphor, or, one might say, a compound idiom.<br>*And the roof caved in on them from above [= they were overtaken with calamity]* | |
| 16 | 28 | 318 | أَلْقَى (ل ق ي) as a verb with an object | To capitulate/surrender [lit : to offer peace (to somebody)] | |

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| | | | أَلْقَى السَّلَمَ | | |
| 16 | 36 | 96 | حَقَّ ( ح ق ق) as a verb with a preposition (عَلَىٰ)<br>حَقَّ عَلَيْهِ الأَمْرُ | (Of misguidance, etc.) to be deservedly imposed on somebody<br>تَضْمِيْن of وَجَبَ or ثَبَتَ<br>*See 22:18* | |
| 16 | 38 | 95 | حَقَّ ( ح ق ق) as a verb with a preposition (عَلَىٰ)<br>حَقَّ عَلَيْهِ الأَمْرُ | (Of something) to be incumbent upon somebody to do<br>تَضْمِيْن of وَجَبَ<br>حَقًّا عَلَيْهِ = حَقَّ ذٰلِكَ عَلَيْهِ حَقًّا<br>*See 30:47* | Masdar |
| 16 | 45 | 109 | خَسَفَ ( خ س ف) as a verb<br>خَسَفَ اللّٰهُ بِهِ الأَرْضَ | (Of God) to cause somebody to be buried in/sink into the ground<br>خَسَفَ الأَرْضُ, "(of the ground/earth) to sink together with what is on it"<br>خَسَفَ السَّقْفُ, "(of a roof) to cave in" | |
| 16 | 46 | 285 | تَقَلَّبَ ( ق ل ب) as a verb<br>تَقَلَّبَ | To move about<br>*And so he became one wringing his hands over what he had spent on it [garden]* | |
| 16 | 54 | 303 | كَشَفَ (ك ش ف) as a verb with an object and a preposition (عَنْ)<br>كَشَفَهُ عَنْهُ | To relieve/rid somebody of something | |
| 16 | 58 | 177 | اِسْوَدَّ (س و د) as a verb<br>اِسْوَدَّ وَجْهُهُ | (Of one's face) to lose color/become pale/turn dark [from sorrow, humiliation, etc.]<br>Note the play upon ظَلَّ and اِسْوَدَّ<br>See also 80:38 and 3:106,107 | Active participle |
| 16 | 58 | 305 | كَظَمَ (ك ظ م) as a verb with an object<br>كُظِمَ | To be filled with grief<br>In this verse [كَظِيْم= مَكْظُوم] | |
| 16 | 61 | 40 | أَخَّرَ ( أ خ ر) as a verb with an object | To give a respite to somebody | |

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| | | | أَخَّرَهُ | | |
| 16 | 65 | 104 | أَحْيَا ( ح ي ي) as a verb with an object<br>أَحْيَاهُ<br>أَحْيَا اللَّهُ الأَرْضَ | To revive something; Recall/restore something to life<br>(Of God) to cause [arid/barren] land to produce vegetation | |
| 16 | 65 | 339 | مَاتَ (م و ت) as a verb<br>مَاتَ | (Of the earth) to become arid/barren | |
| 16 | 70 | 143 | رَدَّ (ر د د) as a verb with an object and a preposition ( إِلَىٰ)<br>رَدَّهُ إِلَيْهِ | *And among you are some who are allowed to live on to a decrepit old age* | |
| 16 | 71 | 142 | رَدَّ (ر د د) as a verb with an object and a preposition ( عَلَىٰ)<br>رَدَّهُ عَلَيْهِ | To hand/turn something over to somebody<br><br>عَرَضَ of تَضْمِين<br>رَدَّ عَلَيْهِ الهِبَةَ, "to present somebody with a gift/donation." تُرَدُّ عَلَيْهِم نُوقُها وَ جِمالُها, "Of these, male as well as female camels are [constantly] being given away/presented to people." | Active participle |
| 16 | 71 | 337 | مَلَكَ (م ل ك) as a verb with an object<br>مَا مَلَكَتْ يَمِينُهُ أَوْ يَمِينُهَا | The slave(s) he/she possess [lit: what his/her right hand possess]<br><br>In classical Arabic, مَا مَلَكَتْ يَدُهُ often means "possessions" as such; In the Quran the phrase acquires the specific meaning of "slaves". وَ طَيَّبَ نَفْسِي أَنَّنِيْ لَمْ أَقُلْ لَهُ/ كَذَبْت وَ لَمْ أَبْخَلْ بِمَا مَلَكَت يَدِيْ, "I was comforted [by the thought] that I never said to him, "you lie", or withheld my possessions [from him]." | Object understood |
| 16 | 74 | 210 | ضَرَبَ ( ض ر ب ) as a verb with an object and a preposition ( لِ )<br>ضَرَبَ لَهُ مَثَلاً | To describe somebody/something in analogical terms<br><br>16:74 means that all those statements in which an analogy is drawn between God and some other being or object are false.<br><br>*So do not posit [such false] analogies of God* | |
| 16 | 75 | 207 | ضَرَبَ ( ض ر ب ) as a verb with an object | To cite an example/parable, strike a similitude<br><br>Many of the verses in this category contain the preposition لِ (e.g. 14:45: وَ يَضْرِبُ اللَّهُ | |

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| | | | ضَرَبَ مَثَلاً | الأَمْثَالَ لِلنَّاسِ ), but the prepositional phrase is not essential to the idiom, and so has been discounted for purposes of categorization | |
| 16 | 76 | 31 | أَتَى as a verb with a preposition (بِ)<br><br>أَتَى بِهِ | To do something; Perform/commit an act<br><br>يَقُولُ وَقَدْ تَرَىٰ الوَظِيفُ و سَاقُهَا<br>أَلَسْتَ تَرَىٰ أَنْ قَدْ أَتَيْتَ بِمُؤْيِدِي<br>Her [she-camel's] hoofs and shanks cut, he said, 'Don't you see that you have done a horrible thing?'<br>وَلٰكِنَّنِي كُنْتُ مَرْءً مِن قَبِيْلَةٍ<br>بَغَتْ و أَتَتْ بِالمَظَالِمِ وَ الفَخْرِي<br>But I happened to belong to a tribe that broke all rules and committed against me acts of aggression and arrogant hostility.<br>.<br>*He accomplishes no good* | |
| 16 | 76 | 207 | ضَرَبَ ( ض ر ب ) as a verb with an object<br><br>ضَرَبَ مَثَلاً | To cite an example/parable, strike a similitude<br><br>Many of the verses in this category contain the preposition لِ (e.g. 14:45: وَ يَضْرِبُ اللَّهُ الأَمْثَالَ لِلنَّاسِ ), but the prepositional phrase is not essential to the idiom, and so has been discounted for purposes of categorization | |
| 16 | 77 | 322 | لَمَحَ ( ل م ح) as a verb with an object<br><br>لَمَحَ | (of eyes) to notice at a glance<br><br>*The bringing about [lit : the matter] of the Hour is just like a twinkling of the eye [= it is easy for God to bring about the hereafter]* | |
| 16 | 86 | 321 | أَلْقَى ( ل ق ي) as a verb with and object and the prepositions عَلى, بَيْنَ, فِيْ, إِلى<br><br>أَلْقَاهُ إِلَيْهِ الْقَوْلَ | To say something to somebody<br><br>The verse implies that the angels will "throw" or "hurl" their statements at the people of hell. | |
| 16 | 87 | 212 | ضَلَّ ( ض ل ل ) as a verb with a preposition ( عَنْ )<br><br>ضَلَّ عَنْهُ فُلانٌ / كَذَا | (Of somebody/something) to fail somebody, be of no avail to somebody<br><br>The literal meaning of ضَلَّ عَنْهُ as used in these verses is: to be lost (e.g. [in 28:75] ضَلَّ عَنْهُمْ غَابَ عَنْهُمْ غَيْبَةَ الشَّيْئِ الضَّاعِي .<br><br>ضَلَّتْ حُلُومُهُمُو عَنْهُمْ وَ غَرَّهُمُو<br>سَنُّ المُعَيْدِيِّ فِي رَعْيٍ وَ تَعْزِيبِهِ<br>"Their reason/judgment failed them, and they were deceived by the Ma'addite's camel-tending – by his taking [the camels] far afield for purposes of grazing." That is, apparent | |

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| | | | | peace deceived them into thinking that they were safe, and that their camels could be taken far afield without fear of attack<br><br>*And their falsehoods/fabrications will be of no avail to them* | |
| 16 | 87 | 321 | أَلْقَى ( ل ق ي) as a verb with and object and the prepositions عَلى, بَيْنَ, فِيْ, إِلى<br><br>أَلْقَاهُ إِلَيْهِ الْقَوْلَ | To capitulate/surrender to somebody<br><br>That is, those who acted pridefully in their earthly life will on the last day, humbly submit to the verdict of god. | |
| 16 | 89 | 192 | شَهِدَ ( ش ه د ) as verb with a preposition (عَلىٰ)<br><br>شَهِدَعَلَيْهَ | To bear witness over somebody [ = testify that one has conveyed the divine message to somebody] | Twice, both active participle |
| 16 | 92 | 39 | اِتَّخَذَ as a verb with two objects<br><br>اِتَّخَذَهُ كَذَا<br><br>اِتَّخَذَهُ دَخَلًا | To take/regard somebody/something to be so and so; Set somebody/something up as so and so<br><br>دَخَل *deceit* | |
| 16 | 92 | 40 | اِتَّخَذَ as a verb with two objects and a preposition ( بَيْنَ)<br><br>اِتَّخَذَ مَعَهُ سَبِيلًا | دَخَل in these verses has been interpreted as the second object of اِتَّخَذَ . It may also be regarded as مَفْعُول لَه.<br><br>*Using your oaths to practice trickery upon one another* | |
| 16 | 94 | 39 | اِتَّخَذَ as a verb with two objects<br><br>اِتَّخَذَهُ كَذَا<br><br>اِتَّخَذَهُ دَخَلًا | To take/regard somebody/something to be so and so; Set somebody/something up as so and so<br><br>دَخَل *deceit* | |
| 16 | 94 | 40 | اِتَّخَذَ as a verb with two objects and a preposition ( بَيْنَ)<br><br>اِتَّخَذَ مَعَهُ سَبِيلًا | دَخَل in these verses has been interpreted as the second object of اِتَّخَذَ . It may also be regarded as مَفْعُول لَه.<br><br>*See 16:92* | |
| 16 | 94 | 69 | ثَبَتَ ( ث ب ت) as a verb | To hold/maintain one's ground [literally: (of feet) to be established]<br><br>*Lest you should slip up after having held your ground* | |

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| | | | ثَبَتَ القَدَمُ | | |
| 16 | 94 | 156 | زَلَّ (ز ل ل) as a verb<br>زَلَّ قَدَمُهُ | To become shaky in one's stance<br><br>Cf. Muhammad ibn Sa'd al-Katib at-Tamimi<br><br>*Lest you should slip up after having held your ground* | |
| 16 | 95 | 189 | اِشْتَرَىٰ ( ش ر ي ) as verb with an object and a preposition (بِ)<br>اِشْتَرَاهُ بِكَذا | To receive something [ = price/benefit/gain] in exchange for something | |
| 16 | 102 | 69 | ثَبَّتَ ( ث ب ت) as a verb with an object<br>ثَبَّتَهُ | To cause/enable somebody to stand firm/hold his ground; Establish something firmly<br><br>The difference between ثَبَّتَ فُؤَادَهُ (11:120) and ثَبَّتَ قَدَمَهُ (2:250; 3:147; 8:11; 47:7) seems to be this: the former refers to courage as a state of mind ( وَ مَعْنَىٰ تَثْبِيتِ فُؤَادِهِ زِيَادَةُ يَقِيْنِهِ وَ مَا فِيْهِ طُمَئْنِيْنَةُ قَلْبِهِ ), the latter, to courage as displayed in conduct ( هَبْ لَنَا مَا نَثْبُتُ بِهِ فِيْ مَدَاحِضِ الحَرْب.<br><br>وَاللهُ أَعْطَانِي المَوَدَّتَ مِنْهُمُو<br>وَ ثَبَّتَ سَاقِي بَعْدَ مَا كِدْتُ أَعْثُرُو<br><br>It is God Who has filled me with love and affection for them, and enabled me to stand firm after I was about to stumble<br><br>*See 2:250* | |
| 16 | 103 | 313 | أَلْحَدَ (ل ح د ) as a verb with a preposition في and إِلى<br>أَلْحَدَ إِلَيْهِ | To point / allude to somebody/something | |
| 16 | 105 | 259 | اِفْتَرَى ( ف ر ى) as a verb with an object<br>اِفْتَرَى | A blatant lie | |
| 16 | 106 | 186 | شَرَحَ ( ش ر ح ) as verb with an object and a preposition (بِ)<br>شَرَحَ اللهُ صَدْرَهُ | شَرَحَ صَدْرَهُ بِالشَّيْءِ<br>لِلشَّيْءِ: سَرَّهُ بِهِ وَ طَيَّبَ بِهِ نَفْسَهُ, كَأَنَّهُ أَوْسَعَ مِنْ صَدْرِهِ وَ فَسَحَ لَهُ فِيْ مُتَنَفَّسِهِ<br><br>*He who becomes content in disbelief [literally: he who opens up his heart in a state of disbelief]* | |

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| 16 | 107 | 87 | اِسْتَحَبَّ ( ح ب ب) as a verb with an object and a preposition (عَلَىٰ )<br>اِسْتَحَبَّ الشَّيْءَ عَلَىٰ الشَّيْءِ | To accord preference to/choose one thing over another<br><br>آثَرَ of تَضْمِين | |
| 16 | 108 | 217 | طَبَعَ ( ط ب ع ) as a verb with a preposition ( عَلَى )<br>طَبَعَ اللَّهُ عَلَى قَلْبِهِ | (Of God) to seal off somebody's heart [thus rendering him incapable of receiving guidance]<br><br>(See: 63:3]<br><br>*They are the ones whose hearts, ears, and eyes have been sealed up by God* | |
| 16 | 111 | 366 | وَفَّى (و ف ي) as a verb with two objects<br>وَفَّهُ اللهُ أَعْمالَهُ | (of God) to give somebody in full [the reward of] his actions | Passive |
| 16 | 112 | 207 | ضَرَبَ ( ض ر ب ) as a verb with an object<br>ضَرَبَ مَثَلاً | To cite an example/parable, strike a similitude<br><br>Many of the verses in this category contain the preposition لِ (e.g. 14:45: وَ يَضْرِبُ اللَّهُ الأَمْثَالَ لِلنَّاسِ ), but the prepositional phrase is not essential to the idiom, and so has been discounted for purposes of categorization | |
| 16 | 115 | 211 | اِضْطَرَّ ( ض ر ر ) as a verb with an object<br>اُضْطُرَّ الرَّجُلُ | (Of a man) to be compelled [to do something] | |
| 16 | 124 | 79 | جَعَلَ ( ج ع ل) as a verb with an object and a preposition (عَلَىٰ )<br>جَعَلَهُ عَلَيْهِ | To impose something [e.g. obligation] upon somebody<br><br>جَعَلَ here has the sense of laying down or imposing a legal injunction ( شَرَعَ). جُعِلَ السَّبْتُ in the verse is explained as: جُعِلَ وَبَالُ السَّبْتِ.<br><br>وَ الجَاعِلُو القُوْتَ عَلَىٰ اليَاسِرِي<br>And they are the ones who obligate the rich to provide food [to the poor during the difficult days of winter]<br><br>*The [observance of the] Sabbath was made obligatory only upon those who had developed differences in regard to it* | |
| 17 | 4 | 242 | عَلا (ع ل و) as a verb | To be/become defiant/rebellious | |

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| | | | عَلا فُلانٌ | | |
| 17 | 4 | 278 | قَضىٰ ( ق ض ي) as a verb with an object and a preposition (إِلىٰ)<br>قَضىٰ إِلَيْهِ الشَّيْءَ | To apprise/notify somebody of something<br><br>The use of إِلىٰ suggests the تَضْمِيْن of أَوْها, أَنْها, أَبْلَغَ. | |
| 17 | 5 | 84 | جَاسَ ( ج و س) as a verb with a preposition ( خِلَال) | The verse implies that the defenders became utterly powerless to stop the invaders, who rushed into homes, working havoc with the life, honor, and property of the residents<br><br>*And they penetrated [right] into homes* | |
| 17 | 6 | 144 | رَدَّ (ر د د) as a verb with an object and to prepositions ( لِ and عَلَىٰ)<br>رَدَّ اللّٰهُ لَهُ الكَرَّةَ عَلَىٰ فُلَانٍ | (Of God) to turn the situation in favor of somebody and against somebody else | |
| 17 | 7 | 177 | ساءَ (س و ء) as a verb with an object<br>ساءَ وَجْهَهُ | To disfigure somebody's face | |
| 17 | 7 | 242 | عَلا ( ع ل و) as a verb with an object<br>عَلا الشَّيْءَ | To have power over something<br><br>*And so that they might annihilate whatever they laid their hands on [lit: whatever they gained control of]* | Object understood |
| 17 | 8 | 244 | عادَ( ع و د) as a verb<br>عادَ | To revert [to one's ways] resume/restart [something]<br><br>وَ إِنْ تَعُوْدُوْا لِمُحارَبَتِهِ نَعُدْ لِنُصْرَتِهِ عَلَيْكُمْ. Cf. Mu'awiyah ibn Malik: وَ إِذا تَعُوْدُ نَعُوْدُوْا, "And if it [our tribe] does it again [ = burdens us with something], we shall do it again, too [ = we shall again be willing to bear the burden.]"<br><br>*And if you are at it again, We shall be at it again* | |
| 17 | 11 | 123 | دَعَا ( د ع و) as a verb with a preposition (بِ)<br>دَعَا بِالشَّيْءِ | To ask/call/pray for something<br><br>دَعَا بِالكِتَابِ, "to call/send for a book" | |
| 17 | 13 | 314 | أَلْزَمَ ( ل ز م) as a verb two objects | *And around every man's neck We have hung/fastened his fate [= we have bound every* | |

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| | | | أَلْزَمَهُ الشَّيْءَ | *man to his fate/destiny]* | |
| 17 | 14 | 307 | كَفَى (ك ف ي) as a verb with a preposition [ب] and تَمْيِيْز<br>كَفا بِهِ كَذا | (of somebody/something) to be sufficient/adequate in respect of something/for a certain purpose<br><br>كَفَى بِالقُبُورِ صارِماً لَوْ رَعَيْتَهُ, "Death [literally: graves] would have sufficed as the severer [of relations between us], if only you had waited for it [instead of severing the relations yourself]."<br>وَ مَشْهادٍ قَدْ كَفَيْتَ الغاءِبِيْنَ بِهِ, "Many a scene [of dispute] there is [at which] you have sufficed [as a representative of] those who were absent."<br><br>*Today you will suffice as your own reckoner [=reckoner of your own deeds]* | |
| 17 | 15 | 362 | وَزَرَ (و ز ر) as a verb with an object<br>وَزَرَ وِزْرَ فُلانٍ | To carry the burden of another person [=be responsible for somebody else's actions]<br><br>*And no one shall carry anyone else's burden* | |
| 17 | 16 | 96 | حَقَّ (ح ق ق) as a verb with a preposition (عَلَى)<br>حَقَّ عَلَيْهِ الأَمْرُ | (Of misguidance, etc.) to be deservedly imposed on somebody<br><br>*And so the decree [= principle of punishment for rebellious nations] was enforced in regard to it [town]* | |
| 17 | 17 | 307 | كَفَى (ك ف ي) as a verb with a preposition [ب] and تَمْيِيْز<br>كَفا بِهِ كَذا | (of somebody/something) to be sufficient/adequate in respect of something/for a certain purpose<br><br>كَفَى بِالقُبُورِ صارِماً لَوْ رَعَيْتَهُ, "Death [literally: graves] would have sufficed as the severer [of relations between us], if only you had waited for it [instead of severing the relations yourself]."<br>وَ مَشْهادٍ قَدْ كَفَيْتَ الغاءِبِيْنَ بِهِ, "Many a scene [of dispute] there is [at which] you have sufficed [as a representative of] those who were absent." | |
| 17 | 22 | 283 | قَعَدَ (ق ع د) as a verb with a حال<br>قَعَدَ كَذا | To become so and so<br><br>قَعَدَ in this verse means صارَ. Cf. 12:93 and 12:96.<br><br>*Otherwise you will be reduced to the state of one reproached and forsaken* | |
| 17 | 24 | 111 | خَفَضَ (خ ف ض) as a verb with an object and a preposition (لِ) | To treat somebody kindly [literally: to lower one's wing]<br><br>خَفْض الجَنَاح is said of a flying bird that "lowers its wing" in order to descend. A poet | |

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| | | | خَفَضَ لَهُ جَنَاحَهُ | contrasts خَفْض الجَنَاح with رَفْع الجَنَاح ("to be haughty/arrogant" [literally: "to raise one's wing"]):<br><br>وَ أَنْتَ الشَّهِيرُ بِخَفْضِ الجَنَاحِ<br>فَلَا تَكُ فِي رَفْعِهِ أَجْدَلًا<br><br>You are the one who is known for bringing down his wing, so do not become a falcon in raising them<br><br>*And treat them with gentleness born of [true] compassion* | |
| 17 | 28 | 210 | ضَرَبَ ( ض ر ب ) as a verb with an object and a preposition ( لِ )<br><br>ضَرَبَ لَهُ مَثَلاً | To jeer at somebody, make satirical remarks about somebody.<br><br>مَثَّلُوكَ بِالشَّاعِرِ وَ السَّاحِرِ وَ المَجْنُونِ : ضَرَبُوا لَكَ الأَمْثَالَ ;<br><br>*Look how they take jibes at you* | |
| 17 | 29 | 51 | بَسَطَ ( ب س ط) as a verb with an object<br><br>بَسَطَ يَدَهُ | To be freehanded/generous<br><br>فُلَانٌ بَسْطٌ/بِسْطٌ بِالعَطَاءِ , "He is very generous"; يَدَا اللهِ بُسْطَانِ "God is freehanded"<br>بُسُطُ الأَيْدِي إِذَا مَا سُؤِلُوا<br>Whenever they are asked for something, they prove to be generous/free-handed.<br>وَإِنِّي لَمِنْ مَا أَبْسُطُ الكَفَّ بِالنَّدَى<br>إِذَا شَنِجَتْ كَفُّ البَخِيلِ وَ سَاعِدُه<br>I happen to be one who is very freehanded, at a time when the palm and forearm of a miser suffer from cramp [= when he becomes stingy] | |
| 17 | 29 | 250 | غَلَّ( غ ل ل) as a verb with two objects and a preposition (إِلىٰ)<br><br>جَعَلَ يَدَهُ مَغْلُولَةً إِلىٰ عُنُقِهِ | To be very stingy/tightfisted [literally: to have one's hands tied/chained to one's neck]<br><br>غَلَّ فُلاناً, "to put chains on somebody's hands/around somebody's neck." مَغْلُول اليَدِ, "stingy/miserly person."<br>Cf. 9:67<br><br>*And do not be stingy/tightfisted* | |
| 17 | 30 | 267 | قَدَرَ (ق د ر) as a verb with an object and a preposition (ل)<br><br>قَدَرَ اللهُ لَهُ الرِزْقَ | (of God) to give somebody meager sustenance<br><br>قَدَرَ اللهُ الرِّزْقَ: (of God) to restrict sustenance<br><br>Object and prepositional phrase in the verse understood<br><br>قَدَرَ اللهُ عَلَيْهِ الرِزْق differs from قَدَرَ اللهُ لَهُ الرِزْقَ in that قَدَرَ اللهُ لَهُ الرِزْقَ means simply that sustenance is given in a small quantity, whereas قَدَرَ اللهُ عَلَيْهِ الرِزْق has the added meaning | |

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| | | | | of causing hardship, as suggested by the تَضمين of ضَيَّقَ. | |
| 17 | 32 | 271 | قَرِبَ ( ق ر ب) as a verb with an object<br>لا تَقْرَبُهُ | "Do not approach it," denotes prohibition. In the Qur'an it is used in a variety of situations which may be divided into two broad categories.<br><br>Here, the meaning is that the specified thing must not be approached, or the specified act done, because to do so would constitute a violation of a certain command.<br><br>*And do not even come close to [committing] fornication* | |
| 17 | 33 | 81 | جَعَلَ ( ج ع ل) as a verb with an object and two prepositions ( ل & عَلَىٰ)<br>جَعَلَ لَهُ علَىٰ فُلَانٍ سُلْطَانًا | To give somebody [full] right to take action against somebody | |
| 17 | 33 | 168 | أَسْرَفَ (س ر ف)as a verb with a preposition (في)<br>أَسْرَفَ فِي الأَرْضِ | To commit excesses [= cause corruption] in the land<br><br>وَقالوا عَدُوٌّ مُسْرِفٌ فِي دِماءِكُم<br>"And they remarked [about me], "[He is] an enemy of yours, one who has shed the blood of too many of your people."<br><br>*So let him not overstep the limits in killing [= in taking revenge]* | |
| 17 | 34 | 58 | بَلَغَ ( ب ل غ) as a verb with an object<br>بَلَغَ أَشُدَّهُ | To come of age<br><br>In a number of expressions بَلَغَ means "to reach a certain age." بَلَغَ الصَّبِيُّ "(of a child) to come of age."<br><br>فَلَمَّا بَلَغْتَ السِّنَّ وَ الغَايَةَ الَّتِي<br>إِلَيْهَا مَدَا مَا كُنْتَ فِيْكَ أُؤَمِّلُو<br>When you came of age and reached the highest stage [of maturity] that I used to hope for in regard to you | |
| 17 | 34 | 271 | قَرِبَ ( ق ر ب) as a verb with an object<br>لا تَقْرَبُهُ | "Do not approach it," denotes prohibition. In the Qur'an it is used in a variety of situations which may be divided into two broad categories.<br><br>Here, the meaning is that the specified thing must not be approached, or the specified act done, because to do so would constitute a violation of a certain command.<br><br>*And do not touch [ = misappropriate] the property of the poor* | |
| 17 | 35 | 366 | أَوْفَى (و ف ي) as a verb with an object | To give full measure | |

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| | | | أَوۡفَى الۡكَيۡلَ/المِكۡيَالَ | | |
| 17 | 36 | 284 | قَفَا ( ق ف و) as a verb with an object<br>قَفَاهُ | To pursue something, fasten on something<br><br>That is, do not accept or believe things without ascertaining their truth. The prohibition pertains to slander, false accusations of unchastity, etc.<br><br>*And do not busy/concern yourself with what you have no knowledge of* | |
| 17 | 41 | 200 | صَرَّفَ ( ص ر ف ) as verb with a preposition (فِيۡ)<br>صَرَّفَ فِيۡ الشَّيۡءِ | To make something varied<br><br>See also 25:50; 2:164; 45:5; 6:46, 65, 105; 7:58; 17:89; 18:54; 20:113<br><br>*And We have presented [the material in] the Qur'an in a variety of ways* | |
| 17 | 42 | 57 | اِبۡتَغَىٰ ( ب غ ي) as a verb with an object and a preposition ( إِلَىٰ )<br>اِبۡتَغَىٰ إِلَيۡهِ سَبِيلًا | To make a hostile move against somebody; Launch an attack against somebody | |
| 17 | 43 | 242 | تَعالا ( ع ل و) as a verb with a preposition (عَنۡ)<br>تَعالا عَنۡهُ | To be too exalted to be associated with something | |
| 17 | 46 | 79 | جَعَلَ ( ج ع ل) as a verb with an object and a preposition ( عَلَىٰ)<br>جَعَلَهُ عَلَيۡهِ | To put/place something over something; Cover something up with something<br><br>*See 6:25* | |
| 17 | 46 | 80 | جَعَلَ ( ج ع ل) as a verb with an object and a preposition ( فِي)<br>جَعَلَهُ فِيۡهِ<br>جَعَلَ اللهُ فِيۡ أُذُنَيۡهِ وَقۡرًا | (Of God) to plug up somebody's ears [= render them incapable of hearing/understanding the truth/make him disregard the words of guidance] | |
| 17 | 46 | 369 | وَلَّى (و ل ي) as a verb with a preposition [عَلَى]<br>وَلَّى عَلَى دُبُرِهِ | To turn one's back [on something] | |

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| 17 | 47 | 176 | اِسْتَمَعَ (س م ع) as a verb with a preposition ( ب )<br>اِسْتَمَعَ بِهِ | To listen with mock interest<br>اِسْتَهْزَءَ of تَضْمِين | |
| 17 | 47 | 176 | اِسْتَمَعَ (س م ع) as a verb with a preposition (إلى)<br>اِسْتَمَعَ إِلَيْهِ | To lend an ear to somebody<br>أَصْغى of تَضْمِين.<br>See 7:204, 29:13, 22:73 | |
| 17 | 48 | 222 | اِسْتَطاعَ ( ط و ع ) as a verb with an object<br>اِسْتَطاعَ السَّبِيْلَ | To be able to find a way<br>The verses carry two meanings simultaneously: one, the opponents of the Prophet, in ridiculing him, are unable to find any weak points in the Prophet and his message; two, being motivated by prejudice, they have deprived themselves of the ability to receive guidance, i.e. are unable to find the way of guidance.<br>*And so they are unable to find a way* | |
| 17 | 51 | 349 | أَنْغَضَ (ن غ ض) as a verb with an object and the preposition إِلَى<br>أَنْغَضَ رَأْسَهُ إِلَيْهِ | To shake one's head at somebody [in surprise/ridicule]<br>*Then they will shake their heads at you, and will say, "When is it [the Resurrection] [going to be]?"* | |
| 17 | 56 | 303 | كَشَفَ (ك ش ف) as a verb with an object<br>كَشَفَ الأَمْرَ | To remove/eliminate something | Masdar |
| 17 | 59 | 227 | ظَلَمَ ( ظ ل م ) as a verb with a preposition (بِ)<br>ظَلَمَ بِآياتِ اللهِ | To commit a wrong by denying the signs of God<br>According to Islahi, wherever in the Qur'an ظَلَمَ is used with the preposition بِ, it carries the تَضْمِيْنْ of some word like كَفَرَ or جَحَدَ. In practice this applies to only three verses. In 6:33 the بِ may go with either ظَلَمَ or with جَحَدَ, more likely with the latter. | |
| 17 | 60 | 103 | أَحَاطَ ( ح و ط) as a verb with a preposition (بِ)<br>أَحَاطَ بِهِ | To encompass something; Have something under control/within one's power<br>The use here implies that God is aware of what people are doing, that He has the situation under control, and that He has the power to take people to task for their actions<br>*See 3:120* | |

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| 17 | 62 | 40 | أَخَّرَ ( أ خ ر) as a verb with an object<br>أَخَّرَهُ | To give a respite to somebody | |
| 17 | 62 | 136 | رَأَىٰ ( ر ء ي) as a verb with an object<br>أَرَأَيْتَهُ / أَفَرَأَيْتَهُ / أَرَأَيْتَكَ هٰذَا | Did you (then) see him/that thing? Just look at him/that thing! Now tell me about him/it!<br><br>See note to 6:40 | |
| 17 | 63 | 102 | اِحْتَنَكَ ( ح ن ك) as a verb with an object | اِحْتَنَكَ الجَرَادُ الأَرْضَ, The locust devoured [the crops, etc., of] the land<br>اِحْتَنَكَ الطَّعَامَ To eat up the food<br>اِحْتَنَكَ مَالِي He appropriated/usurped all my wealth<br><br>*I will swallow up/devour [= lead away from the right path] his progeny* | |
| 17 | 64 | 82 | أَجْلَبَ ( ج ل ب) as a verb with a preposition ( عَلَىٰ) | سَأَغْسِلُ عَنِّي العَارَ بِالسَّيْفِ جَالِبًا<br>عَلَيَّ قَضَاءُ اللهِ مَا كَانَ جَالِبًا<br>I shall wash away disgrace from myself by means of my sword, no matter what is brought upon me by the decree of God<br><br>*And launch your cavalry and foot soldiers into action against them [= use your stratagems to mislead mankind]* | |
| 17 | 65 | 307 | كَفَى (ك ف ي) as a verb with a preposition [ب] and تَمْيِيْز<br>كَفا بِهِ كَذا | (of somebody/something) to be sufficient/adequate in respect of something/for a certain purpose<br><br>كَفَى بِالقُبُورِ صارِماً لَوْ رَعَيْتَهُ, "Death [literally: graves] would have sufficed as the severer [of relations between us], if only you had waited for it [instead of severing the relations yourself]."<br>وَ مَشْهادٍ قَدْ كَفَيْتَ الغاءِبِيْنَ بِهِ, "Many a scene [of dispute] there is [at which] you have sufficed [as a representative of] those who were absent." | |
| 17 | 67 | 212 | ضَلَّ ( ض ل ل) as a verb<br>ضَلَّ | To disappear<br><br>تَرَحَّلَ عَنْ قَوْمٍ قَضَلَّتْ عُقُولُهُمْ "He [Prophet] departed from them [ = died], and their reason/minds failed them"<br><br>*All those you call upon vanish [ = you forget them] – except Him* | |
| 17 | 68 | 109 | خَسَفَ ( خ س ف) as a verb | (Of God) to cause somebody to be buried in/sink into the ground<br><br>خَسَفَ الأَرْضُ, "(of the ground/earth) to sink together with what is on it" | |

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| | | | خَسَفَ اللَّهُ بِهِ الأَرْضَ | خَسَفَ السَّقْفُ, "(of a roof) to cave in" | |
| 17 | 68 | 146 | أَرْسَلَ ( ر س ل ) as verb with an object and preposition ( عَلى )<br>أَرْسَلَهُ عَلَيْهِ | To unleash something, impose somebody/something upon somebody<br>أَرْسَلَ كَلْبَهُ / صَقْرَهُ عَلى الصَّيْدِ "To let one's dog/falcon go after the prey." فَأَلْجَمَهَا فَأَرْسَلَهَا عَلَيْهِ "Then he [hunter] put the bridle on it [horse, likened to the swift ostrich and let it go after it [wild ass]." | |
| 17 | 69 | 146 | أَرْسَلَ ( ر س ل ) as verb with an object and preposition ( عَلى )<br>أَرْسَلَهُ عَلَيْهِ | To unleash something, impose somebody/something upon somebody<br>أَرْسَلَ كَلْبَهُ / صَقْرَهُ عَلى الصَّيْدِ "To let one's dog/falcon go after the prey." فَأَلْجَمَهَا فَأَرْسَلَهَا عَلَيْهِ "Then he [hunter] put the bridle on it [horse, likened to the swift ostrich and let it go after it [wild ass]." | |
| 17 | 70 | 98 | حَمَلَ (ح م ل) as a verb with an object<br>حَمَلَهُ | To provide means of transport to somebody<br>وَلَا أَتَمَنَّىٰ الشَّرَّ وَالشَّرُّ تَارِكِي<br>وَلٰكِنْ مَتَىٰ أُحْمَلْ عَلَىٰ الشَّرِّ أَرْكَبِي<br>I do not desire evil; evil itself avoids me. But when I am made to ride evil, I ride (شَرّ in this verse may mean "war," one of the meanings of the word; also, مَتَىٰ أُحْمَلْ عَلَىٰ الشَّرِّ suggests wordplay, for حَمَلَهُ عَلَيْهِ also means "to incite somebody to do something.")<br>*And we furnished them with means of transport on land and sea* | |
| 17 | 73 | 257 | فَتَنَ (ف ت ن) as a verb with an object and a preposition ( عَن )<br>فَتَنَهُ عَنِ الشَّيْءِ | To entice/allure somebody away from something<br>صَرَفَ of تَضْمين<br>فَتَنَ فُلانٌ عَنْ رايِهِ means to divert/dissuade somebody from his view/opinion | |
| 17 | 74 | 69 | ثَبَّتَ ( ث ب ت) as a verb with an object<br>ثَبَّتَهُ | To cause/enable somebody to stand firm/hold his ground; Establish something firmly<br>The difference between ثَبَّتَ فُؤَادَهُ (11:120) and ثَبَّتَ قَدَمَهُ (2:250; 3:147; 8:11; 47:7) seems to be this: the former refers to courage as a state of mind ( وَ مَعْنَىٰ تَثْبِيتِ فُؤَادِهِ زِيَادَةُ يَقِيْنِهِ وَ مَا فِيْهِ طُمَئْنِيْنَةُ قَلْبِهِ ), the latter, to courage as displayed in conduct ( هَبْ لَنَا مَا نَثْبُتُ بِهِ فِيْ مَدَاحِضِ الحَرْب.<br>وَاللهُ أَعْطَانِي المَوَدَّتَ مِنْهُمُو | |

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| | | | | وَ ثَبَّتَ سَاقِي بَعْدَ مَا كِدْتُ أَعْثُرُو<br>It is God Who has filled me with love and affection for them, and enabled me to stand firm after I was about to stumble<br><br>*See 2:250* | |
| 17 | 74 | 150 | رَكِنَ (ر ك ن) as a verb with a preposition (إِلَىٰ)<br>رَكِنَ إِلَيْهِ | To incline/draw towards somebody/something.<br>رَكِنَ إِلَيْهِ contains the twin meanings of moving toward someone/something and then staying with him/it. The construction, in other words, has a تَضْمِيْن of some word like اِطْمَأَنَّ.<br>أَقارِبُ كَالأَقارِبِ فِيْ اذاها<br>فَلا تُرْكِنْ إِلىٰ عَمٍّ وَ خالِيْ<br>"Relatives hurt like scorpions; do not rely, therefore, on uncles paternal or maternal." Al-Qatari ibn al-Fuja'ah:<br>لا يَرْكَنا أَحَدٌ إِلىٰ الاِحْجامِيْ<br>يَوْمَ الوَغا مُتَخَوِّفاً لِحِمامِ<br>"Let no one on the day of battle incline to [the thought of] holding back out of fear of death." | |
| 17 | 78 | 191 | شَهِدَ ( ش ه د ) as verb with an object<br>شَهِدَهُ | To pay attention to/concentrate on something<br><br>The word مَشْهُوْدٌ in the verse refers to the concentration the prayer-leader and those praying behind him enjoy as he recites the Qur'an in the fajr pray, and also to the attendance (referred to in Hadith) of angels at that recitation.<br><br>*Qur'an recitation at Fajr [ = in the dawn prayer] is no doubt marked by concentration* | |
| 17 | 80 | 80 | جَعَلَ ( ج ع ل) as a verb with an object and a preposition ( لِ)<br>جَعَلَ لَهُ كَذَا<br>جَعَلَ لَهُ سُلْطَانًا | To furnish somebody with dominant power | |
| 17 | 81 | 157 | زَهَقَ (ز ه ق) as a verb<br>زَهَقَ الباطِلُ | (Of falsehood) to be defeated/thwarted<br><br>زَهَقَ الباطِلُ: ذَهَبَ وَ هَلَكَ | Twice, once active participle |
| 17 | 83 | 341 | نَآ (ن ء ي) as a verb | To turn aside/move away [in indifference/pride]<br>بَانَتْ صَدُوْفُ فَ قَلْبُهُ مَخْطُوْفُ وَ نَآتْ بِجانِبِها عَلَيْكَ صَدُوْفُ, "Saduf has departed, and so his [= | |

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| | | | نَآ بِجَانِبِهِ | poet's] heart is being snatched away: Saduf is not necessarily the actual name of the poet's beloved; it is proper name for women in general – (عَلَم لِلنِّساءِ) indicating the indifference with which they treat their lovers [صَدَفَ, "to turn away/shun/avoid"] | |
| 17 | 84 | 242 | عَمِلَ (ع م ل) as a verb with a preposition (عَلىٰ)<br>عَمِلَ عَلَيْهِ | To act in a certain way:<br>The following two expressions – عَمِلَ عَلىٰ مَكانَتِهِ and عَمِلَ عَلىٰ شاكِلاتِهِ – have essentially the same meaning: to act in the manner one is accustomed to. The two seem to differ in respect of usage, however: the former is often used in Arabic in imperative constructions (e.g. عَلىٰ مَكانَتِكَ يا فُلانُ), and so it has been used in the Qur'an, while the latter has been used in the Qur'an – quite appropriately- with proverbial force.<br><br>*Say, 'Everyone acts/behaves in the way he is accustomed to'* | |
| 17 | 86 | 132 | ذَهَبَ (ذ ه ب) as a verb with a preposition (بِ)<br>ذَهَبَ بِهِ | To take something away; Deprive [somebody] of something<br><br>وَ لَا تَذْهَبْ بِحِلْمِكَ طَافِيَاتٌ<br>مِنَ الخُيَلَاءِ لَيْسَ لَهُنَّ بَابُو<br>And let not your self-control be taken away by conceit and arrogance that have no opening [= overweening pride that cannot be cured]<br><br>دِيَارٌ لِلَّتِي ذَهَبَتْ بِقَلْبِي<br>[These are the] dwellings of a woman who has robbed my heart<br><br>*See 24:43* | |
| 17 | 89 | 27 | أبى as a verb with an object<br>أَبَى إِلَّا كَذَا<br>أَبَى إِلَّا أَنْ يَفْعَلَ كَذَا | To be determined to do/have something; Insist/be set on doing/having something<br><br>Grammatically, the construction is an إِسْتِثْنَاء مُفَرَّغ with أبى interpreted to mean لَمْ يُرِدْ or لَمْ يَرْضَى. In the Quran, only masdars are used in this construction, but a substantive may also be used, as in some of the examples below.<br>وَ يَأْبَى جَمْعُكُم إِلاّ فِرَارًا وَ يَأْبَى جَمْعُنَا إِلّا وُرُودًا<br>Your troops are bent upon disbelieving, whereas ours are determined to make it to the battlefield.<br><br>أَبَى اللهُ إِلّا عَدْلَهُ وَ وَفَائَهُ<br>God insists on doing justice and fulfilling His commitments<br><br>أَبَى القَلْبُ إِلّا أُمّ عَمْرٍ<br>My heart desires Umm 'Amr, and only her<br><br>وَ لَمْ يَرْضَى إِلّا قَايِمَ السَّيْفِ صَاحِبًا<br>For his companion he would have the hilt of the sword, nothing else | |

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| | | | | *But most people are bent upon disbelieving* | |
| 17 | 89 | 200 | صَرَّفَ ( ص ر ف ) as verb with an object<br>صَرَّفَ الرِّياحَ | To cause winds to blow in different directions / forms/ ways<br>صَرَّفَ الكَلامَ, "to diversify one's speech/discourse"; تَصارِيف الدَّهْر, "vicissitudes of time/fortune."<br>See also 17:41. | |
| 17 | 96 | 307 | كَفَى (ك ف ي) as a verb with a preposition [ب] and تَمْيِيز<br>كَفا بِهِ كَذا | (of somebody/something) to be sufficient/adequate in respect of something/for a certain purpose<br>كَفَى بِالقُبُورِ صارِماً لَوْ رَعَيْتَهُ, "Death [literally: graves] would have sufficed as the severer [of relations between us], if only you had waited for it [instead of severing the relations yourself]."<br>وَ مَشْهادٍ قَدْ كَفَيْتَ الغاءِبِيْنَ بِهِ, "Many a scene [of dispute] there is [at which] you have sufficed [as a representative of] those who were absent." | |
| 17 | 99 | 27 | أبى as a verb with an object<br>أَبَى إِلَّا كَذَا<br>أَبَى إِلَّا أَنْ يَفْعَلَ كَذَا | To be determined to do/have something; Insist/be set on doing/having something<br>Grammatically, the construction is an إِسْتِثْنَاء مُفَرَّغ with أبى interpreted to mean لَمْ يُرِدْ or لَمْ يَرْضَى . In the Quran, only a مَصْدَر is used in this construction, but a substantive may also be used, as in some of the examples below.<br>و يَأْبَى جَمْعُكُم إِلاّ فِرَارًا وَ يَأْبَى جَمْعُنَا إِلّا وُرُودًا<br>Your troops are bent upon disbelieving, whereas ours are determined to make it to the battlefield.<br>أَبَى اللهُ إِلّا عَدْلَهُ وَ وَفَائَهُ<br>God insists on doing justice and fulfilling His commitments<br>أَبَى القَلْبُ إِلّا أُمّ عَمْرٍ<br>My heart desires Umm 'Amr, and only her<br>وَلَمْ يَرْضَى إِلّا قَايِمَ السَّيْفِ صَاحِبًا<br>For his companion he would have the hilt of the sword, nothing else<br>*But most people are bent upon disbelieving* | |
| 17 | 106 | 258 | فَرَقَ ( ف ر ق) as a verb with an object<br>فَرَقَ | To apportion something<br>*And we have portioned out [=revealed in portions] the Qur'an* | |
| 17 | 107 | 107 | خَرَّ ( خ ر ر) as a verb with a preposition (لِ)<br>خَرَّ لِلذَّقَنِ | To fall down on one's face [literally: chin] in humility<br>خَرَّ لِلذَّقَنِ implies extreme humility, for the chin represents pride – it is something to be held high – and to fall down on one's chin is to abase oneself, which in the case of the this verse means: to humble oneself before God. | |

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| | | | | Describing a flood scene, it is said of the impact of heavy rain on huge trees:<br>فَأَضْحَىٰ يَسُحُّ المَاءَ عَنْ كُلِّ فِيْقَةٍ<br>يَكُبُّ عَلَىٰ الأَذْقَانِ دَوْحَ الكَنَهْبُلِي<br>After each intermission, the clouds began to pour down water, which tossed the great *kanahbul* trees down on their chins | |
| 17 | 109 | 107 | خَرَّ ( خ ر ر) as a verb with a preposition (لِ )<br>خَرَّ للذَّقَنِ | To fall down on one's face [literally: chin] in humility<br><br>خَرَّ للذَّقَنِ implies extreme humility, for the chin represents pride – it is something to be held high – and to fall down on one's chin is to abase oneself, which in the case of the this verse means: to humble oneself before God.<br>Describing a flood scene, it is said of the impact of heavy rain on huge trees:<br>فَأَضْحَىٰ يَسُحُّ المَاءَ عَنْ كُلِّ فِيْقَةٍ<br>يَكُبُّ عَلَىٰ الأَذْقَانِ دَوْحَ الكَنَهْبُلِي<br>After each intermission, the clouds began to pour down water, which tossed the great *kanahbul* trees down on their chins | |
| 17 | 110 | 56 | اِبْتَغَىٰ ( ب غ ي) as a verb with an object<br>اِبْتَغَىٰ سَبِيلًا | To take a course of action | |
| 17 | 110 | 56 | اِبْتَغَىٰ ( ب غ ي) as a verb with an object and a preposition ( بَيْنَ )<br>اِبْتَغَىٰ بَيْنَ الشَّيْئَيْنِ سَبِيلًا | To take/follow the middle course [literally: a path between two things]<br><br>The verse says that, in the prayer, the Quran should be recited neither in too loud nor in too low a voice | |
| 18 | 6 | 47 | بَخَعَ ( ب خ ع) as a verb with an object<br>بَخَعَ نَفْسَهُ | To be overwhelmed with/kill oneself with grief/anger, etc.<br><br>أَلَا أَيُّهَا ذَا البَاخِعُ الوَجْدِ نَفْسَهُ<br>لِشَيْءٍ نَحَتْهُ عَنْ يَدَيْهِ المَقَادِرُو<br>O you – the one who is killing himself with grief over what the fates have wrested from his hands.<br>فَقَدْتُ بَنِي لُبْنَا فَلَمّا فَقَدْتُهُمْ<br>صَبَرْتُ فَلَمْ أَقْطَعْ عَلَيْهِمْ أَبَاجِلِي<br>I lost the Banu Lubna, and when I did, I endured the loss patiently and did not cut my veins over them [=did not die/suffer grieving for them] | Active Participle |

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| 18 | 11 | 208 | ضَرَبَ ( ض ر ب ) as a verb with a preposition ( عَلى )<br>ضَرَبَ عَلى أُذُنِهِ | To puts somebody to sleep [Literally: to pat somebody on the ears]<br><br>The image is that of a mother affectionately putting a child to sleep by patting him on the ears. But the idiom also means "to prevent somebody from hearing something – i.e. by "sealing off" somebody's ears (compare with ضَرَبَ عَلَى المَكْتُبِ [to seal a letter]) and it may be said that, in the Quranic verse, it carries both meanings at once: the Sleepers were patted to sleep and as a result, saved from hearing the painful things that had forced them to take refuge in the cave. | |
| 18 | 11 | 208 | ضَرَبَ ( ض ر ب ) as a verb with a preposition ( بِ )<br>ضَرَبَ بِاليَمِينِ | To strike with full force<br><br>يَمِين "right hand" represents power, and to strike with the يَمِين is therefore, to strike with full force. | Masdar |
| 18 | 14 | 138 | رَبَطَ ( ر ب ط) as a verb with a preposition ( عَلَىٰ )<br>رَبَطَ اللَّهُ عَلَىٰ قَلْبِهِ | (Of God) to give somebody courage/the power of perseverance/endurance<br><br>رَبَطَ جَأْشُهُ, "to pluck up courage, be courageous/undaunted/unnerved," and رَبَطَ لِذٰلِكَ الأَمْرِ جَأْشًا, "He plucked up/mustered courage in<br>order to carry out that task" | |
| 18 | 15 | 33 | أَتَى as a verb with a preposition (عَلَى) and another preposition (بِ)<br>أَتَى عَلَيْهِ بِسُلْطَانٍ | To present compelling proof in support of something | |
| 18 | 17 | 273 | قَرَضَ ( ق ر ض) as a verb with an object<br>قَرَضَهُ | To pass somebody/something by<br><br>قَرَضَ فِيْ سَيْرِهِ, "to swerve to the right and left in one's walk/movement"; قَرَضَ المَكانَ, "to bypass a place"; قَرَضَ فُلاناً, "pass somebody by."<br><br>*And when it [sun] set, it would pass them [Sleepers in the Cave] by on the left side* | |
| 18 | 19 | 315 | طَلَطَّفَ ( ل ط ف) as a verb<br>طَلَطَّفَ | To be circumspect<br><br>*And let him be circumspect [about it].* | |
| 18 | 20 | 228 | ظَهَرَ ( ظ ه ر ) as a verb<br>ظَهَرَ | To achieve victory over somebody, gain the upper hand of somebody | |
| 18 | 21 | 62 | بَنَىٰ ( ب ن ي) as a verb with an object and a preposition ( عَلَىٰ ) | To erect/build a structure/monument [= tomb] over a [deceased] person | |

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| | | | بَنَىٰ عَلَيْهِ بُنْيَانًا | نَفَرَتْ قَلُوصِيْ مِنْ حِجْرَاتِ حَرَّةٍ<br>بُنِيَتْ عَلَىٰ طَلَقِيْ اليَدَيْنِ وَهُوبِي<br>My young she-camel bolted at the sight of black stones that had been laid over a man who was most generous and freehanded<br>عَلَيْهِم in this verse is explained as عَلَىٰ بَابِ كَهْفِهِم | |
| 18 | 21 | 232 | أَعْثَرَ (ع ث ر) as a verb with a preposition (عَلَىٰ)<br>أَعْثَرَ | To neglect/reject something disdainfully<br>أَعْثَرَعَلَىٰ الشَّيْءِ, to cause [somebody] to find out/discover something<br>*This is how We made [people] find out about them [ = Sleepers in the cave]* | |
| 18 | 21 | 249 | غَلَبَ (غ ل ب) as a verb with a preposition (عَلَىٰ)<br>غَلَبَ عَلَيْهِ | To prevail in a matter, have things one's way<br>غَلَبَتْ عَلَيْنا: مَلَكَتْنا – مِنْ قَوْلِكَ, غَلَبَنِيْ فُلانٌ عَلَىٰ كَذا, إِذا أَكَذَهُ مِنْكَ وَ امْتَلَكَهُ.<br>فَإِنْ تَغْلِبْ شَقَوانُكُمْ عَلَيْكُمْ<br>فَإِنِّيْ فِيْ صَلاحِكُمُوْا سَعَيْتُوا<br>"If your wretchedness has gotten the better of you, then I, for one, tried to set matters right for you.<br>*Those who prevailed in the matter said* | |
| 18 | 21 | 344 | تَنَازَعَ (ن ز ع) as a verb an object and the preposition بَيْنَ<br>تَنَازَعُوا الْأَمْرَ بَيْنَهُمْ | (of people), to argue/debate a subject among themselves<br>*When they were arguing the matter [concerning the Sleepers of the Cave] with one another.* | |
| 18 | 22 | 140 | رَجَمَ (ر ج م) as a verb with a preposition (بِ)<br>رَجَمَ بِالغَيْبِ | To make wild guesses at something, speak about something without knowing anything about it<br>رَجَمَهُ is "to pelt somebody with stones" and from this comes the expression, رَجَمَ الرَّجُلُ, "to speak on the basis of conjecture" – as if one were throwing stones in all directions hoping to hit the target by chance. ظَنّ مُرَجَّم, "conjecture of unascertained validity."<br>وَ مَا الحَربُ إِلَّا مَا عَلِمتُم وَ ذُقْتُمُو | Masdar |

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| | | | | وَ مَا هُوَ عَنْهَا بِالحَدِيثِ المُرَجَّمِي<br>War is exactly what you have come to know and experience. And this remark concerning it is not a conjecture of doubtful validity<br><br>“I divert myself with wishful thinking [literally: with thought of things one does not know will<br>come to pass or not].” | |
| 18 | 22 | 331 | مَارَى (م ر ر) as a verb with the preposition فِي<br>مَارَى فِيْهِ | To debate/argue about something<br><br>مِرَاء is debate or argument. مَرَى النَّاقَةَ, “to milk a she-camel” – كَنَّ كُلَّ وَاحِدٍ مِنَ الْمُتَجَادِلَيْنِ يَمْرِي مَا عِنْدَ صَاحِبِهِ | |
| 18 | 26 | 52 | أَبْصَرَ ( ب ص ر) as a verb with a preposition ( ب )<br>أَبْصِرْ بِهِ | أَفْعِلْ بِهِ is one of the two patterns of أَفعَال التَّعَجُّب<br><br>*How well he sees!* | |
| 18 | 26 | 175 | أَسْمَعَ (س م ع) as a verb with a preposition ( ب )<br>أَسْمَعَ | See 68:5-6 and 19:38<br><br>*And how well He hears!* | Prepositional phrase understood |
| 18 | 28 | 152 | أَرادَ ( ر و د) as a verb and an object<br>أَرادَ وَجْهَ اللهِ | To seek the pleasure [literally: face] of God<br><br>وَالوَجْهُ يُعَبَّرُ بِهِ عَنْ ذاتِ الشَّيْءِ وَ حَقِيْقَتِهِ. The word وَجْه in the phrase can be interpreted in two slightly different ways.<br>See also 2:272; 13:22; 92:20. | |
| 18 | 28 | 197 | صَبَرَ ( ص ب ر ) as verb with an object and a preposition (مَعَ)<br>صَبَرَ نَفْسَهُ مَعَهُ | To be with somebody, stand by somebody<br><br>*And remain steadfastly in the company of those who call upon their Lord day and night* | |
| 18 | 28 | 234 | عَدا ( ع د و) as a verb with a preposition (عَنْ)<br>عَدا عَنْهُ | To disregard/bypass/ignore something<br><br>*And let not your eyes turn away from them [ = do make them the object of your attention]* | |
| 18 | 29 | 102 | أَحَاطَ ( ح و ط) as a verb with a preposition (بِ)<br>أَحَاطَ بِهِ | To encircle/surround somebody/something, cutting off its means of escape<br><br>And God has the disbelievers surrounded/hemmed in | |

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| 18 | 30 | 214 | أَضَاعَ ( ض ع ي ) as a verb with an object<br>أَضَاعَ لَهُ أَجْرَهُ | (Of God) to deprive somebody of reward<br>أَمَرْتُكُم أَمْرِي بِمُنْعَرَجِ اللِّوَا<br>لا أَمْرَ لِلْمَعْصِيِّ إِلَّا مُضَيَّعاً<br>"I had already given you my advice at Mun'araj Al-Liwa. But the one whose fate it is to be disobeyed has only one kind of advice – on that is disregarded [by people] | |
| 18 | 32 | 207 | ضَرَبَ ( ض ر ب ) as a verb with an object<br>ضَرَبَ مَثَلاً | To cite an example/parable, strike a similitude<br>Many of the verses in this category contain the preposition لِ (e.g. 14:45: وَ يَضْرِبُ اللَّهُ الأَمْثَالَ لِلنَّاسِ ), but the prepositional phrase is not essential to the idiom, and so has been discounted for purposes of categorization | |
| 18 | 33 | 33 | آتَى as a verb with an object<br>آتَاهُ<br>آتَتِ الشَّجَرَةُ / الجَنَّةُ أُكُلَهَا | To grow/produce/yield something<br>(Of a tree/garden) to yield the expected produce<br>آتَتِ النَّخْلَةُ<br>(Of a date-palm) to yield fruit<br>نَخْلٌ ذُو إِتَاءٍ<br>A date-palm that yields much fruit<br>لَبَنٌ ذُو إِتَاءٍ<br>Milk rich in butter<br>The مُضَاف إِلَيْه – a pronoun with جَنَّة and شَجَرَة as its antecedents – gives the sense of *expected* produce – literally: *its* produce | |
| 18 | 33 | 227 | ظَلَمَ ( ظ ل م ) as a verb with an object<br>ظَلَمَتِ الجَنَّةُ أُكُلَهَا | (Of a garden) to yield less than the usual/expected produce<br>*Each of the two gardens brought forth its yield, without diminishing any of it* | |
| 18 | 36 | 289 | قامَ ( ق و م) as a verb<br>قامَتِ السّاعَةُ | (Of the Last Hour) to arrive/come about | Active participle |
| 18 | 40 | 146 | أَرْسَلَ ( ر س ل ) as verb with an object and preposition ( عَلى )<br>أَرْسَلَهُ عَلَيْهِ | To unleash something, impose somebody/something upon somebody<br>أَرْسَلَ كَلْبَهُ / صَقْرَهُ عَلى الصَّيْدِ "To let one's dog/falcon go after the prey." فَأَلْجَمَهَا فَأَرْسَلَهَا عَلَيْهِ<br>"Then he [hunter] put the bridle on it [horse, likened to the swift ostrich and let it go after it [wild ass]." | |
| 18 | 42 | 103 | أَحَاطَ ( ح و ط) as a verb with an object and a preposition (بِ) | To be overtaken by disaster<br>*And a disaster overtakes his produce* | |

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| | | | أُحِيطَ بِهِ | | |
| 18 | 42 | 117 | خَوَىٰ ( خ و ي) as a verb with a preposition (عَلَىٰ)<br>خَوَىٰ | *And it [town] had fallen in on its roofs [= had become desolate/been razed]* | |
| 18 | 42 | 284 | قَلَّبَ ( ق ل ب) as a verb with an object and a preposition (عَلَىٰ)<br>قَلَّبَ كَفَّيْهِ عَلَيْهِ | To wring one's hands over something<br><br>Cf. 25:27<br><br>*And so he became one wringing his hands over what he had spent on it [garden]* | |
| 18 | 45 | 113 | اِخْتَلَطَ ( خ ل ط) as a verb<br>اِخْتَلَطَ النَّبَاتُ | (Of vegetation) to become rich and luxuriant<br><br>اِخْتَلَطَ الجَمَلُ, "(of a camel) to become stout/fat" | |
| 18 | 45 | 207 | ضَرَبَ ( ض ر ب ) as a verb with an object<br>ضَرَبَ مَثَلاً | To cite an example/parable, strike a similitude<br><br>Many of the verses in this category contain the preposition لِ (e.g. 14:45: وَ يَضْرِبُ اللَّهُ الأَمْثَالَ لِلنَّاسِ ), but the prepositional phrase is not essential to the idiom, and so has been discounted for purposes of categorization | |
| 18 | 51 | 39 | اِتَّخَذَ as a verb with two objects<br>اِتَّخَذَهُ كَذَا<br>اِتَّخَذَهُ عَضُدًا | To take/regard somebody/something to be so and so; Set somebody/something up as so and so<br>To have/take somebody as one's supporter | Active Participle |
| 18 | 54 | 200 | صَرَّفَ ( ص ر ف ) as verb with an object<br>صَرَّفَ الرِّياحَ | To cause winds to blow in different directions / forms/ ways<br><br>صَرَّفَ الكَلامَ, "to diversify one's speech/discourse"; تَصارِيف الدَّهْر, "vicissitudes of time/fortune."<br>See also 17:41. | |
| 18 | 57 | 79 | جَعَلَ ( ج ع ل) as a verb with an object and a preposition (عَلَىٰ)<br>جَعَلَهُ عَلَيْهِ | To put/place something over something; Cover something up with something<br><br>*See 45:23* | |
| 18 | 57 | 80 | جَعَلَ ( ج ع ل) as a verb with an object and a preposition (فِي) | (Of God) to plug up somebody's ears [= render them incapable of hearing/understanding the truth/make him disregard the words of guidance] | |

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| | | | جَعَلَهُ فِيهِ<br>جَعَلَ اللهُ فِيْ أُذُنَيْهِ وَقْرًا | | |
| 18 | 57 | 268 | قَدَّمَ (ق د م) as a verb with an object<br>قَدَّمَهُ | To perform an act/a deed | |
| 18 | 58 | 302 | كَسَبَ (ك س ب) as a verb with an object<br>كَسَبَهُ | To do something, perform a deed/an action<br><br>كَسَبَ in the sense of "to earn [wealth, etc.]" occurs only in a few verses: in 2:267 (not listed); probably in 2:79 – but not to the figurative meaning; and possibly in 31:34 and 45:10.<br>A number of verses, in which ما is used and the verb has no stated object (e.g. 2:225), may be categorized as a simple verb construction if the ما is taken to be مَصْدَرِيَّة rather than as a relative pronoun. | Object understood |
| 18 | 61 | 38 | اِتَّخَذَ as a verb with an object<br>اِتَّخَذَهُ<br>اِتَّخَذَ سَبِيلًا | To take/regard somebody/something [to be so and so]; Set somebody/something up [to be so and so]<br>To take/ follow a path | |
| 18 | 62 | 316 | لَقِيَ (ل ق ي) as a verb with an object<br>لَقِيَهُ | To feel/experience something<br>فَإِنْ يَكُ خَيْرٌ أَوْ يَكُنْ بَعْضُ رَاحَةٍ فَإِنَّكَ لَاقٍ مِنْ غُمُوْمٍ وَمِنْ كَرْبِي<br>"For [even] if there be any good or comfort [that becomes your lot], you are surely going to experience sorrow and pain."<br>غَيَّضْنَا مِنْ عَبَرَاتِهِنَّ وَقُلْنَ فِلْمَا ذَا لَقِيْتَ مِنَ الْهَوَا وَلَقِيْنَا<br>"They [women] wiped off [lit: caused to become less] their tears and said to me, 'what [suffering] have you and we seen in love!"<br><br>*To be tired/weary* | |
| 18 | 63 | 38 | اِتَّخَذَ as a verb with an object | To take/regard somebody/something [to be so and so]; Set somebody/something up [to be so and so]<br>To take/ follow a path | |

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| | | | اِتَّخَذَهُ<br>اِتَّخَذَ سَبِيلًا | | |
| 18 | 63 | 135 | رَأَىٰ ( ر ء ي) as a verb<br>أَرَأَيْتَ | Well, you see!<br>*You see, when we took shelter by the rock* | |
| 18 | 64 | 144 | اِرْتَدَّ (ر د د) as a verb with a preposition ( عَلَىٰ)<br>اِرْتَدَّ عَلَيْهِ<br>اِرْتَدَّ عَلَىٰ أَثَرِهِ | To retrace one's steps | |
| 18 | 68 | 104 | أَحَاطَ ( ح و ط) as a verb with a preposition (بِ) and تَمْيِيز<br>أَحَاطَ بِهِ عِلْمًا / خُبْرًا | To have complete knowledge of/ information about something | |
| 18 | 71 | 85 | جَاءَ ( ج ي ء) as a verb with an object<br>جَاءَ الأَمْرَ | To do something; Perform/commit an act<br>قَتَلْتُم وَلِيَّ اللهِ فِي جَوْفِ دَارِهِ<br>وَ جِئْتُم بِأَمْرٍ جَابِرٍ غَيْرِ مُهْتَدِي<br>You have killed a saint of God [= caliph Uthman] in his very home: you have committed a great wrong, one that cannot be rectified [literally: one that will not take the right course]<br>*You have committed a heinous act* | |
| 18 | 73 | 151 | أَرْهَقَ ( ر ه ق) as a verb with 2 objects<br>أَرْهَقَهُ عُسْراً | To subject somebody to difficulties | Noun |
| 18 | 74 | 85 | جَاءَ ( ج ي ء) as a verb with an object<br>جَاءَ الأَمْرَ | To do something; Perform/commit an act<br>قَتَلْتُم وَلِيَّ اللهِ فِي جَوْفِ دَارِهِ<br>وَ جِئْتُم بِأَمْرٍ جَابِرٍ غَيْرِ مُهْتَدِي<br>You have killed a saint of God [= caliph Uthman] in his very home: you have committed a great wrong, one that cannot be rectified [literally: one that will not take the right course]<br>*See 25:4* | |

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| 18 | 76 | 61 | بَلَغَ ( ب ل غ) as a verb with an object and a preposition ( مِنْ )<br>بَلَغَ العُذْرَ مِنْهُ | To be justified in refusing to accommodate somebody any further [after having done enough for somebody/having given somebody all the allowances one could]<br><br>The verse is sometimes mistranslated. It does not mean, "You have heard enough excuses from me," but that: By showing me every consideration you could, you have reached the limit as far as I am concerned, so that if I were to make any further demands on you, you could justifiably excuse yourself from complying with them.<br>لِيَبْلُغَ عُذْرًا أَوْ يُصِيبَ رَغِيبَةً<br>وَ مُبْلِغُ نَفْسٍ عُذْرَهَا مِثْلُ مُنْجِحِي<br>[One must try one's best] in order that one either has an excuse to offer [namely, that one has done all that could be done] or achieves one's objective. And one who comes by such an excuse is like one who actually succeeds<br><br>*You have an excuse in my case/as far as I am concerned* | |
| 18 | 77 | 152 | أَرَادَ ( ر و د) as a verb and an object<br>أَرادَهُ | To be about to do something<br><br>*There they found a wall that was about to collapse* | |
| 18 | 80 | 151 | أَرْهَقَ ( ر ه ق) as a verb with 2 objects<br>أَرْهَقَهُ عُسْراً | To subject somebody to difficulties<br><br>*We feared that he would torment them with his defiance and disbelief* | |
| 18 | 82 | 58 | بَلَغَ ( ب ل غ) as a verb with an object<br>بَلَغَ أَشُدَّهُ | To come of age<br><br>In a number of expressions بَلَغَ means "to reach a certain age." بَلَغَ الصَّبِيُّ "(of a child) to come of age."<br>فَلَمَّا بَلَغْتَ السِّنَّ وَ الغَايَةَ الَّتِي<br>إِلَيْهَا مَدَا مَا كُنْتَ فِيكَ أُؤَمِّلُو<br>When you came of age and reached the highest stage [of maturity] that I used to hope for in regard to you | |
| 18 | 85 | 65 | أَتْبَعَ ( ت ب ع) as a verb with an object<br>أَتْبَعَ سَبَبًا | أَتْبَعَ means "to follow, go after," and سَبَب is "means, resources." أَتْبَعَ سَبَبًا thus means: He took stock of the resources. By extension, the expression comes to mean: to make preparations for an expedition.<br><br>*Then he undertook/went on an expedition* | |
| 18 | 86 | 39 | اِتَّخَذَ as a verb with an object and a preposition ( فِي) | To treat somebody kindly/nicely<br><br>*Or you may treat them with kindness* | |

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| | | | اِتَّخَذَ فِيهِ حُسْنًا | | |
| 18 | 89 | 65 | أَتْبَعَ ( ت ب ع) as a verb with an object<br>أَتْبَعَ سَبَبًا | أَتْبَعَ means "to follow, go after," and سَبَب is "means, resources." أَتْبَعَ سَبَبًا thus means: He took stock of the resources. By extension, the expression comes to mean: to make preparations for an expedition.<br>*See 18:85* | |
| 18 | 91 | 104 | أَحَاطَ ( ح و ط) as a verb with a preposition (بِ) and تَمْيِيْز<br>أَحَاطَ بِهِ عِلْمًا / خُبْرًا | To have complete knowledge of/ information about something | |
| 18 | 92 | 65 | أَتْبَعَ ( ت ب ع) as a verb with an object<br>أَتْبَعَ سَبَبًا | أَتْبَعَ means "to follow, go after," and سَبَب is "means, resources." أَتْبَعَ سَبَبًا thus means: He took stock of the resources. By extension, the expression comes to mean: to make preparations for an expedition.<br>*See 18:85* | |
| 18 | 95 | 336 | مَكَّنَ (م ك ن) as a verb with and object the prepositions ل and في<br>مَكَّنَهُ فِيْهِ | To give somebody possession of/control over something<br>*What my lord has bestowed on me is better.* | |
| 18 | 96 | 178 | ساوَىٰ (س و ي) as a verb with a preposition ( ب )<br>ساوَىٰ بَيْنَ الشَّيْئَيْنِ | To fill up the gap/space between two things<br>*Until, when he had closed up the space/gap between the two sides [= mountain-sides]* | |
| 18 | 98 | 124 | دَكَّ ( د ك ك) as a verb with an object<br>دَكَّهُ | دَكَّهُ is "to make something level with the ground." If that thing is higher than the ground, its دَكّ would be to raze it to the ground: دَكَّ الحَائِطَ, "to raze a wall to the ground"; if it is lower, its دَكّ would be to raise its level to the ground: دَكَّ البِئْرَ , "to fill up a well with earth." جَمَل أَدَكّ is a "humpless camel," literally, a camel whose hump is on a level with his back. This verse thus means that, when the Last Hour arrives, God will flatten the wall built by Gog and Magog, making it like a humpless she-camel. (Alternatively, دَكَّاء in the verse = أَرْض دَكَّاء)<br>*He [God] will raise it [wall] to the ground* | |

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| 18 | 104 | 211 | ضَلَّ ( ض ل ل ) as a verb<br>ضَلَّ سَعْيُهُ | (Of one's efforts) to fail<br>عَادَوْا مُرُوعَتَنَا و ضُلِّلَ سَعْيُهُم<br>وَلِكُلِّ بَيْتِ مُرُوعَةٍ أَعْضاءُ<br>"People became enemies of our مُرُوعَة ["manliness"], but their effort [to discredit us] was brought to nothing: every House of Manliness, to be sure, has its enemies. | |
| 19 | 4 | 190 | اِشْتَعَلَ ( ش ع ل ) as verb with a تَمْيِيزٌ<br>اِشْتَعَلَ | *My head is lit up with age [ = has become gray]* | |
| 19 | 8 | 59 | بَلَغَ ( ب ل غ ) as a verb with an object<br>بَلَغَ عِتِيًّا مِنَ الكِبَرِ | To become decrepit with old age<br>In a number of expressions بَلَغَ means "to reach a certain age." بَلَغَ الصَّبِيُّ "(of a child) to come of age." | |
| 19 | 12 | 35 | أَخَذَ as a verb with an object<br>أَخَذَهُ | To adhere to something<br>بِقُوَّةٍ , which follows the verb in this verse, is simply adverbial (= "firmly") and not part of the idiom<br>*See 7:145* | |
| 19 | 20 | 333 | مَسَّ (م س س) as a verb with an object<br>مَسَّ الْمَرْأَةَ | To have sexual intercourse with a woman [lit: to touch a woman]<br>In this verse the word مَسَّ may be interpreted literally, and Mary would then be saying: when no man has so much as touched me. | |
| 19 | 22 | 98 | حَمَلَ ( ح م ل) as a verb with an object<br>حَمَلَهُ | (Of a woman) to carry a child in her womb | |
| 19 | 26 | 272 | قَرَّ ( ق ر ر) as a verb with a تَمْيِيزٌ<br>قَرَّ | كَما قَرَّ عَيْناً بِالإِيابِ المُسافِرُ, "Just like a traveler who is happy to return home."<br>*And be happy/rejoice!* | |
| 19 | 27 | 85 | جَاءَ ( ج ي ء) as a verb with an object<br>جَاءَ الأَمْرَ | To do something; Perform/commit an act<br>قَتَلْتُم وَلِيَّ اللهِ فِي جَوْفِ دَارِهِ<br>وَجِئْتُم بِأَمْرٍ جَابِرٍ غَيْرِ مُهْتَدِي<br>You have killed a saint of God [= caliph Uthman] in his very home: you have committed a | |

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| | | | | great wrong, one that cannot be rectified [literally: one that will not take the right course]<br><br>*See 25:4* | |
| 19 | 34 | 331 | اِمْتَرَى (م ر ر) as a verb with the preposition بِ and في<br><br>اِمْتَرَى فِيْهِ | To have doubts about something<br><br>اِمْتَرَى الْلَبَنَ means "to milk an animal." The expression is then used of a debate in which a disputant raises doubts about a statement or objects to it, even when the statement admits of no doubts or objections. In other words, the disputant tries to "milk" the statement to the last drop. | |
| 19 | 35 | 308 | كان (ك و ن) as a verb with a predicate<br><br>ما كَانَ لَهُ أَنْ يَفْعَلَ كَذا | one is far above doing something<br><br>*God is far above taking a child to Himself* | |
| 19 | 38 | 52 | أَبْصَرَ ( ب ص ر) as a verb with a preposition ( ب )<br><br>وَ أَبْصِرْ | أَفْعِلْ بِهِ is one of the two patterns of أَفعَال التَّعَجُّب . The use in this verse is ironic.<br><br>*How well they see!* | |
| 19 | 38 | 175 | أَسْمَعَ (س م ع) as a verb with a preposition ( ب )<br><br>أَسْمَعَ | أَفْعَل بِهِ is one of the two patterns of أَفْعَل التَّعَجُّب in Arabic.<br><br>The use in this verse in ironic. See also 68:5-6 and 18:26<br><br>*How well they hear!* | |
| 19 | 42 | 252 | أغْنى (غ ن ي) as a verb with a preposition (عَن)<br><br>أغْنى عَنْهُ | To be of use/available to somebody, stand somebody in good stead<br><br>وَ ما يُغْني عَن الحدثانِ لَيْتَ<br>"And [saying the word] 'Alas!' is of no avail against misfortune." | |
| 19 | 47 | 94 | حَفِيَ (ح ف و) as a verb with a preposition (بِ)<br><br>حَفِيَ بِهِ | *He is exceedingly gracious to me* | |
| 19 | 65 | 198 | اِصْطَبَرَ ( ص ب ر ) as verb with a preposition (لِ)<br><br>اِصْطَبَرَ لَهُ | To persist in something [waiting for the outcome]<br><br>Like صَبَرَ لَهُ (52:48; 68:48; 74:7; 76:24), اِسْطَبَرَ لَهُ carries the تَضْمِيْنْ-meaning of اِنْتِظار.<br>Tufail ibn 'Awf al-Ghanawi:<br>وَ لِلْخَيْلِ أَيَامٌ فَمَنْ يَصْطَبِرْ لَها<br>وَ يَعْرِفْ لَها أَيامَها الخَيْرَ تُعْقِبِيْ<br>"The horses have their [lucky] days, so one who waits patiently for them [lucky days], and concedes them [days] to them [horses] [ = treats the horses well until the arrival of those days], they [horses] will compensate [him] well."<br><br>*And worship Him steadfastly [ waiting for his help etc.]* | |

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| 19 | 69 | 184 | شَدَّ ( ش د د ) as verb with an object and a preposition (عَلٰى)<br>شَدَّعَلَيْهِ | (Of something) to be difficult for somebody to control/manage<br><br>48:29, as Islahi says, does not mean that Muslims ought to be harsh toward non-Muslims, but that they cannot be taken advantage of by the latter, that they are a "hard nut to crack" (cf. أَبِيٌّ عَلٰى, as in Sa'd ibn Nashib). Islahi cites the following verse in support of his interpretation:<br>إِذا المَرْأُ أَعْيَتْهُ المُرُوْءَةُ ناشِءً<br>مَتْلَبُها كَهْلاً عَلَيْهِ شَدِيْدُ<br>"When a man fails to achieve [the ideal of] مُرُوْأَة ['manliness'] in the prime of his life, it becomes very difficult for him to achieve it at an advanced age." شَدَّ عَلَيْهِ does also mean "to be rough/harsh toward somebody" – شَدَّ عَلَى العَدُوِّ, for example, meaning "to attack the enemy", and whether it will have the one or the other meaning in a given case will depend on the context. In the case of 48:29, Islahi's interpretation seems to be correct. اِشْتَدَّ عَلَيْهِ certainly has this meaning, as, probably, does شَدِيْدٌ عَلَيْهِ in the In the following line by Khansa: أَشَدَّ عَلٰى صُرُوْفِ الدَّهْرِ أَيْضاً, "[I have not seen a man who was] tougher on the calamities of life [ = one whom the calamities of life found so difficult to break"].<br>19:69, too, has the sense of "to be difficult for somebody to take advantage of," but here the tone is ironical and sarcastic, so that the verse implies: Those who, in their early life, prided themselves on being diehard opponents of God and thought that they had frustrated the Prophet's attempts to guide them.<br>See also 5:54; 9:128; 11:91; 11:92; 14:20; 35:17, and cf. 5:54<br><br>*Those of them who have been the most stubborn in their opposition to the Compassionate One* | |
| 19 | 75 | 328 | مَدَّ ( م د د) as a verb with the preposition ل<br>مَدَّهُ | مَدَّ لَهُ الرَّحْمَانُ يَعْنِي أَمْهَلَهُ وَ أَمْلَا لَهُ فِي الْأُمُوْرِ. "to grant respite to the debtor." مَدَّ الْمَدْيُوْن<br><br>*Then let the compassionate One give him rope* | |
| 19 | 77 | 136 | رَأَىٰ ( ر ء ي) as a verb with an object<br>أَرَأَيْتَهُ / أَفَرَأَيْتَهُ / أَرَأَيْتَكَ هٰذَا | Did you (then) see him/that thing? Just look at him/that thing! Now tell me about him/it!<br><br>See note to 6:40 | |
| 19 | 79 | 328 | مَدَّ ( م د د) as a verb with an object and the preposition فِيْ, إِلٰى, لِ<br>مَدَّ لَهُ الشَّيْءَ | To give somebody more of something<br><br>*And we shall greatly add to his punishment* | |
| 19 | 83 | 146 | أَرْسَلَ ( ر س ل ) as verb with an object and preposition ( عَلٰى ) | To unleash something, impose somebody/something upon somebody | |

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| | | | أَرْسَلَهُ عَلَيْهِ | أَرْسَلَ كَلْبَهُ / صَقْرَهُ عَلى الصَّيْدِ "To let one's dog/falcon go after the prey." فَأَلْجَمَهَا فَأَرْسَلَهَا عَلَيْهِ "Then he [hunter] put the bridle on it [horse, likened to the swift ostrich and let it go after it [wild ass]." | |
| 19 | 84 | 232 | عَجِلَ (ع ج ل) as a verb with a preposition (عَلىٰ)<br>عَجِلَ عَلَيْهِ | To be hasty in taking action against somebody<br>*So do not [seek to] precipitate it [punishment] against them* | |
| 19 | 84 | 233 | عَدَّ (ع د د) as a verb with a preposition (لِ)<br>عَدَّ | That is, everything they are saying or doing is being carefully recorded.<br>*We are carefully counting [ = recording] if for them* | |
| 19 | 89 | 85 | جَاءَ (ج ي ء) as a verb with an object<br>جَاءَ الأَمْرَ | To do something; Perform/commit an act<br>قَتَلْتُم وَلِيَّ اللهِ فِي جَوْفِ دَارِهِ<br>وَ جِئْتُم بِأَمْرٍ جَابِرٍ غَيْرِ مُهْتَدِي<br>You have killed a saint of God [= caliph Uthman] in his very home: you have committed a great wrong, one that cannot be rectified [literally: one that will not take the right course]<br>*See 25:4* | |
| 19 | 91 | 124 | دَعَا (د ع و) as a verb with an object and a preposition (لِ)<br>دَعَاهُ لَهُ | To attribute/ascribe something to somebody<br>That they should attribute offspring to God | |
| 19 | 92 | 55 | اِنْبَغَىٰ (ب غ ي) as a verb with a preposition (ل)<br>مَا يَنْبَغِيْ لَهُ ( أَنْ يَفْعَلَ كَذَا ) | (Of something) not to be suitable for somebody – in the sense that he is above it/it is beneath him<br>*And it does not befit the Compassionate One to have/to take to Himself offspring* | |
| 20 | 5 | 179 | اِسْتَوىٰ (س و ي) as a verb with a preposition (عَلىٰ)<br>اَسْتَوى اللهُ عَلَىٰ العَرْشِ | (Of God) to occupy the Throne, to exercise sovereign power.<br>اَسْتَوى اللهُ عَلَىٰ العَرْشِ, like عَلَىٰ سَرِيرِ المَلِكِ اَسْتَوى ("to ascend the royal throne"), does not necessarily imply the physical act of sitting on the throne, but simply the assumption of control or power. | |
| 20 | 13 | 176 | اِسْتَمَعَ (س م ع) as a verb with a preposition (ل)<br>اِسْتَمَعَ لَهُ | To listen to somebody carefully. Implies listening with genuine interest<br>As against اِسْتَمَعَ إِلَيْهِ (in 6:25, 10:42, 17:47, 47:16), which implies listening with interest that may or may not be genuine, اِسْتَمَعَ لَهُ implies listening with genuine interest. | |

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| | | | | وَرِثَ البِغْضَتَ عَنْ آباءِهِ<br>حَافِزُ العَقْلِ لِما كانَ اسْتَمَع<br>"He has inherited hostility [toward me] from his ancestors: he has remembered quite well what he used to hear [them say]."<br>See also Kacb ibn Sacd al-Ghanawi where, too, the use of اِسْتَمَعَ لَهُ is entirely appropriate.<br><br>See 31:22 and 2:112/3:20/4:125 for the difference between أسْلَمَ لَهُ and أسْلَمَ إلَيْهِ. | |
| 20 | 25 | 186 | شَرَحَ ( ش ر ح ) as verb with an object<br>شَرَحَ اللهُ صَدْرَهُ | (Of God) to set somebody's mind at ease [with regard to something]/make somebody content [in something], removing one's doubts/apprehensions<br><br>The ل in the verse is for اِخْتِصاص and is discounted in categorizing the verse.<br>Cf. 26:13<br><br>*My Lord, set my mind at ease!* | |
| 20 | 27 | 96 | حَلَّ ( ح ل ل) as a verb with an object<br>حَلَّ | *And give me the power of fluent speech [literally: loosen/remove the tie in my tongue]* | |
| 20 | 31 | 183 | شَدَّ ( ش د د ) as verb with an object<br>شَدَّ أَزْرَهُ | شَدّهُ, to strengthen/fortify/fasten something<br>To provide support to somebody<br><br>تَثاقَلْتُ إلا عَنْ يَدٍ اَسْتَفِيْدُها<br>وَ خُلَّةِ ذِيْ وُدٍّ أَشُدُّ بِهِ أَزْرِيْ<br>"I hold back [ = am reluctant to ask for/accept help], except when I can benefit from [a noble man's] generosity or the friendship of a loving friend I might take strength from."<br>نَصَرُوْا نَبِيَّهُمُوْا وَ شَدُّوْا أَزْرَهُوْا, "They gave aid and support to their Prophet." Also, 'Amr ibn al-Husayn. See also note to 28:35.<br><br>*And strengthen me by means of him [Aaron]* | |
| 20 | 36 | 34 | آتَى as a verb with two objects<br>آتَاهُ الشَّيْءَ<br>آتَاهُ سُئْلَهُ | To grant somebody his request/petition<br><br>*He said, 'Moses, your request is granted!'* | |
| 20 | 39 | 204 | صَنَعَ ( ص ن ع ) as a verb with an object | (of a child) to receive a good upbringing | |

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| | | | صُنِعَ الوَلَدُ | صُنِعَتِ الجَارِيَةُ (of a girl/slave girl) to receive good care and become healthy/plump as a result of it."<br><br>And in order that you may grow up/be brought up under my direct care [literally before my eyes] | |
| 20 | 39 | 204 | اِصْطَنَعَ ( ص ن ع ) as a verb with an object and preposition ( لِ )<br><br>اِصْطَنَعَهُ لِنَفْسِهِ | To single somebody out for oneself<br><br>The verse means that God chose Moses for a special mission and, to that end, prepared him in a special way, the basic meaning of word اِصْطَنَعَ being: to train somebody to carry out a certain task<br><br>*And I have chosen you for Myself* | |
| 20 | 39 | 320 | أَلْقَى ( ل ق ي ) as a verb with and object and the prepositions عَلى, بَيْنَ, فِيْ, إِلى<br><br>أَلْقَاهُ عَلَيْهِ | To cover something with something<br><br>*And I have enveloped you in my love* | |
| 20 | 40 | 272 | قَرَّ ( ق ر ر ) as a verb<br><br>قَرَّتْ عَيْنُهُ | To rejoice/be delighted/be joyful<br><br>The idiom (including 19:26; 25:74; 28:9; 32:17, in which the expression قُرَّتْ أَعْيُنٍ ["delight of the eye'] is used) means literally: (of one's eyes) to become cool. It is said that the tears of joy are cool – whence the idiom – whereas the tears of sorrow are warm, and hence the imprecation: أَسْخَنَ اللهُ عَيْنَهُ, "May God cause him sorrow [literally: may God make his eyes war]!" But perhaps the two idioms can be explained in terms of one's experience in desert life: eyes warm from the blazing sun would be sore but in the evening, or in the shade of a tree, the eyes would be restful.<br>It should be notes that the idiom under discussion is, in 20:40; 28:13; 33:51; and 19:26, used in situations where pain, sorrow, or worry is followed by joy or happiness, thus adding the meaning of relief to that of delight or pleasure.<br>A poet from the Banu Juhaynah: عَلىٰ هَلْ أتىٰ الأَنْصارَ أَنَّ بَحْدَلٍ حُمَيْداً شَفىٰ كَلْباً فَقَرَّتْ عُيُوْنُها, "Has the news reached the helpers, that Humayd ibn Bahdal has put the minds of the Kal at rest [by helping the defeat their enemy], so that they are delighted?" Yahya ibn Ziyad:<br>مَدىٰ فَمَدَتْ عَنِّيْ بِهِ كُلُّ لَذَّةٍ<br>تَقَرُّ بِها عَيْنايَ فَانْقَطَعا مَعا<br>"He departed [ = died] and with him departed from me every pleasure that could have been a source of joy for me; and so the two departed together."<br><br>*So that she may rejoice* | |
| 20 | 45 | 257 | فَرَطَ (ف ر ط) as a verb with a preposition ( عَلَىٰ ) | To take swift action against somebody | |

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| | | | فَرَطَ عَلَيْهِ | When followed by عَلَىٰ, فَرَطَ means “to take quick/speedy/hasty action against somebody.”<br><br>*We are afraid lest he should make a swift move against us* | |
| 20 | 53 | 173 | سَلَكَ (س ل ك) as a verb with an object and a preposition (في)<br><br>سَلَكَ فِي | To thread something [e.g. a design] into something<br><br>*And he threaded it [earth] with paths for you* | |
| 20 | 60 | 82 | جَمَعَ ( ج م ع) as a verb with an object<br><br>جَمَعَ كَيْدَهُ | To muster one’s cunning | |
| 20 | 62 | 344 | تَنَازَعَ (ن ز ع) as a verb an object and the preposition بَيْنَ<br><br>تَنَازَعُوا الْأَمْرَ بَيْنَهُمْ | To exchange thoughts on an issue<br>تَنَازَعَ in this verse means “to compare notes,” and not necessarily “to dispute”. The non-disputatious sense of تَنَازَعَ (and of نَازَعَ) is attested in the following. يَتَنَازَعُوْنَ جَوَابِبَ الْأَمْثَالِ, “they were quoting one another/exchanging familiar/well-known sayings”; وَإِذا تُنَازِعُكَ الحَدِيثَ رَأَتَهَ حَسَنٌ تَبَسُّمُهَا لَذِيذَ المَكْرِعِ, “when she converses with you, you find her beautiful of smile, delicious of kissing [= delicious of lips].”<br><br>*Then they [Pharaoh and his courtiers] discussed the matter among themselves* | |
| 20 | 63 | 132 | ذَهَبَ ( ذ ه ب) as a verb with a preposition (بِ)<br><br>ذَهَبَ بِهِ | To destroy something<br><br>*And [they plan] to destroy the ideal life-style of yours* | |
| 20 | 64 | 84 | أَجْمَعَ ( ج م ع) as a verb with an object<br><br>أَجْمَعُوا كَيْدَهُمْ | To reach a unanimous decision using a stratagem | |
| 20 | 64 | 242 | اِسْتَعْلا (ع ل و) as a verb<br><br>اِسْتَعْلا | To be victorious | |
| 20 | 65 | 317 | أَلْقَى ( ل ق ي) as a verb<br><br>أَلْقَى | (of a magician/sorcerer) to perform a feat/trick<br><br>*Either you perform your feat [first] or we shall be the first ones to do so* | |
| 20 | 66 | 118 | خَيَّلَ ( خ ي ل) as a verb with an object and a preposition ( إِلَىٰ) | To imagine something to be so and so<br><br>*And all of a sudden, as a result of the magic they had performed, it seemed to him [Moses] as if their ropes and sticks were in motion* | |

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| | | | خُيِّلَ إِلَيْهِ أَنَّهُ كَذَا | | |
| 20 | 67 | 308 | كان (ك و ن) as a verb with a predicate<br>ما كَانَ لَهُ أَنْ يَفْعَلَ كَذا | One does not have the ability/power/means to do something, it is not possible for one to do something<br>*You do not have the power to create their [gardens'] trees* | |
| 20 | 69 | 28 | أَتَى as a verb<br>حَيْثُ أَتَى | حَيْثُ أَتَى literally means "wherever he arrives," but the verse does not describe movement, but a situation – one involving a contest between Moses and Pharaoh's magicians, and so it mean: A sorcerer does not succeed/come to any good, no matter what situation he finds himself in. Further, the context gives the verb أَتَى the sense of doing or performing something, so that حَيْثُ أَتَى also carries the connotation: No matter what he comes up with/what tricks he pulls out of his bag. | |
| 20 | 77 | 208 | ضَرَبَ ( ض ر ب ) as a verb with an object<br>ضَرَبَ طَرِيقاً | To make a path<br>Note the wordplay: ضَرَبَ طَرِيقاً means "to make a path", but in making a path for the Israelites through the sea, Moses was to actually "strike" ( ضَرَبَ ) the sea with his staff | |
| 20 | 81 | 218 | طَغَى ( ط غ ي ) as a verb with a preposition ( فِي )<br>طَغَى فِي الأَمْرِ | To exceed the limits in respect of something<br>*And do not exceed the limits/commit any violation in this respect* | |
| 20 | 83 | 232 | أَعْجَلَ ( ع ج ل ) as a verb with a preposition (عَنْ)<br>أَعْجَلَهُ عَنْهُ | To cause somebody to leave/abandon somebody/something quickly/hastily<br>The preposition عَنْ is not normally used with أَعْجَلَ, so some word will have to be posited as a تَضْمِيْنٌ.<br>*What made you come away from your people in such haste?* | |
| 20 | 86 | 223 | طالَ ( ط و ل ) as a verb with a preposition (عَلَى)<br>طالَ عَلَيْهِ الزَّمانُ | To have been in a certain state for a long time<br>يا دارَ مَيَّةَ بِالْعَلْياءِ فَ السَّنَدِيْ<br>أَقْوَتْ وَ طالَ عَلَيْها صالِفُ الأَبَدِيْ<br>"O dwelling of Mayyah on an elevation by the hillside: It [dwelling] is desolate and a long time has passed over it [since the departure of its residents]."<br>See also 28:45<br>*Has it been too long for you already [so that you are behaving in this manner]?* | |
| 20 | 87 | 101 | حَمَّلَ ( ح م ل ) as a verb with two objects | To entrust somebody with something | |

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| | | | حَمَّلَهُ الشَّيْءَ | *But we were given charge of [literally: charge of loads of] the people's jewelry* | |
| 20 | 87 | 318 | (ل ق ي) أَلْقَى as a verb<br>أَلْقَى | (of a magician/sorcerer) to perform a feat/trick<br>*This is how the Samaritan performed his trick* | |
| 20 | 89 | 139 | (ر ج ع) رَجَعَ as a verb with an object and a preposition (إِلَىٰ)<br>رَجَعَ إِلَيْهِ القَوْلَ | To respond to somebody | |
| 20 | 91 | 240 | (ع ك ف) عَكَفَ as a verb with a preposition (عَلَىٰ)<br>عَكَفَ عَلَيْهِ | To adhere/cling/be devoted/be attached to something<br>'Amr ibn Kulthum: تَرَكْنا الخَيْلَ عاكِفَةً عَلَيْهِ, "We left horses/horsemen standing over him."<br>See note to 21:52, 26:71<br>*Then they came upon a people who were devotees of certain idols they had* | Active participle |
| 20 | 94 | 149 | (ر ق ب) رَقَبَ as a verb with an object<br>رَقَبَ قَوْلَهُ | To pay heed to/keep in mind somebody's advice/counsel | |
| 20 | 96 | 177 | (س و ل) سَوَّلَ as a verb with a preposition (ل)<br>سَوَّلَ لَهُ | To tempt/induce somebody [to do something]<br>*And this is how my soul enticed me* | |
| 20 | 96 | 342 | (ن ب ذ) نَبَذَ as a verb with an object<br>نَبَذَهُ | To cast something (referring to the performance of a trick by magician). | |
| 20 | 97 | 240 | (ع ك ف) عَكَفَ as a verb with a preposition (عَلَىٰ)<br>عَكَفَ عَلَيْهِ | To adhere/cling/be devoted/be attached to something<br>'Amr ibn Kulthum: تَرَكْنا الخَيْلَ عاكِفَةً عَلَيْهِ, "We left horses/horsemen standing over him."<br>See note to 21:52, 26:71<br>*Then they came upon a people who were devotees of certain idols they had* | Active participle |
| 20 | 100 | 99 | (ح م ل) حَمَلَ as a verb with an object<br>حَمَلَهُ | To bear the consequences of something<br>To carry one's burden [= the burden of one's wrongdoing]<br>*See 35:18* | |

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| | | | حَمَلَ وِزْرَهُ/ثِقْلَهُ | | |
| 20 | 108 | 109 | خَشَعَ ( خ ش ع) as a verb with a preposition (لِ)<br>خَشَعَتِ الأَرْضُ | *And voices shall become dim before the Compassionate One* | |
| 20 | 110 | 104 | أَحَاطَ ( ح و ط) as a verb with a preposition (بِ) and تَمْيِيْز<br>أَحَاطَ بِهِ عِلْمًا / خُبْرًا | To have complete knowledge of/ information about something | |
| 20 | 111 | 98 | حَمَلَ ( ح م ل) as a verb with an object<br>حَمَلَهُ | To perform/commit an act<br><br>ظُلْم in this verse stands for the sin of associating partners with God. The word حَمَلَ implies carrying the burden of the wrong committed<br><br>And doomed is he who commits a wrong | |
| 20 | 113 | 200 | صَرَّفَ ( ص ر ف ) as verb with an object<br>صَرَّفَ الرِّياحَ | To cause winds to blow in different directions / forms/ ways<br><br>صَرَّفَ الكَلامَ, "to diversify one's speech/discourse"; تَصارِيْف الدَّهْر, "vicissitudes of time/fortune."<br>See also 17:41. | |
| 20 | 114 | 278 | قَضىٰ ( ق ض ي) as a verb with an object and a preposition (إِلىٰ)<br>قَضىٰ إِلَيْهِ الشَّيْءَ | To complete the sending of something to somebody<br><br>The use of إِلىٰ suggests the تَضْمِيْن of أَوْحىٰ, أَنْهىٰ, أَبْلَغَ.<br>That is, before the sending of the revelation is completed.<br><br>*Before its revelation to you is completed* | |
| 20 | 120 | 61 | بَلَىٰ ( ب ل ي) as a verb | *And a kingdom that shall not perish* | |
| 20 | 122 | 67 | تَابَ ( ت و ب) as a verb with a preposition (عَلَىٰ)<br>تَابَ اللهُ عَلَيْهِ | (Of God) to turn to somebody in mercy.<br><br>إِلَىٰ is the preposition تَابَ normally takes. When used with عَلَىٰ, the verb acquires the تَضْمِيْن meaning of رَحْمَة.<br><br>فَتَابَ عَلَيْهِ: فَرَجَعَ عَلَيْهِ بَالرَّحْمَةِ وَ القَبُولِ<br><br>تَابَ اللهُ عَلَيْهِ is also explained as رَجَعَ عَلَيْهِ بِفَضْلِهِ , "(of God) to turn to somebody in His | |

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| | | | | mercy." Although it would not be wrong to use تَابَ عَلَيْهِ with a human being as the subject of the verb (it is used, for example, تُوبُوا عَلَيْهِنَّ in explaining 4:34), the expression is, perhaps, properly used with God as the subject, and so it has been used in the Quran throughout – with one exception, 3:128, where Muhammad (SAW) is the subject. But this is not a true exception, for the verse says that Muhammad may *not* arrogate God's power to forgive or punish. | |
| 20 | 128 | 355 | هَدَى ( ه د ي) as a verb with the preposition ل<br>هَدَى لَهُ كَذا | (of something) to serve as a lesson to somebody<br><br>*Does it not constitute a lesson for them, how many nations We have destroyed before them?* | |
| 20 | 129 | 165 | سَبَقَ (س ب ق) as a verb<br>سَبَقَتْ كَلِمَتُ اللهِ | (Of God's decree/verdict) to have been in existence | |
| 20 | 131 | 328 | مَدَّ ( م د د) as a verb with an object and the preposition ل,إلى, فِيْ,<br>مَدَّ عَيْنَيْهِ إِلَى الشَّيْءِ | To cast one's eyes on something<br><br>مَدَّ عَيْنَيْهِ إِلَيْهِ (نَظَرَ عَيْنَيْهِ = عَيْنَيْهِ) carries the sense of looking at something deservingly. The verses accordingly mean that the prophet should have no desire for such and such things (أَيْ لَا تَتْمَحْ بِبَسَرِكَ طُمُوْحَ رَاغِبٍ فِيْهِ مُتَمَنٍّ لَهُ)<br>إِنِّي لَا أَعْجَبُ مِنْ قَوْلٍ غُرِرْتَ بِهِ حُلْوٍ يُمَدُّ إِلَيْهِ السَّمْعُ وَ الْبَسَرُ "I am surprised at the talk you were taken in by – talk that is [outwardly] sweet and to which ears and eyes are applied [= which people are eager to hear and look forward to]."<br><br>*Do not [even] lift up your eyes to what we have provided to certain groups from among them.* | |
| 20 | 132 | 197 | اِصْطَبَرَ ( ص ب ر ) as verb with a preposition (عَلىٰ)<br>اِصْطَبَرَ عَلَيْهِ | To persist in something<br><br>'Amr ibn Dubay'ah al-Raqashi:<br>قَضىٰ اللهُ حُبَّ المالِكِيَّةِ فَاصْطَبِرْ<br>عَلَيْهِ فَقَدْ تَجْرِيْ الأُمُوْرُ عَلىٰ قَدْرِيْ<br>"God has decreed that you love the Malikite woman. Persist in it [ = in your love], therefore, for things take the course ordained for them."<br><br>*And observe it [prayer] regularly / steadfastly* | |
| 21 | 3 | 29 | أَتَى as a verb with an object<br>أَتَاهُ | To become involved in/affected by something; Be drawn into something<br><br>*Will you, then, be taken be taken in by magic, seeing [everything] as you do* | |

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| | | | أَفَتَأْتُونَ السِّحْرَ وَأَنتُمْ تُبْصِرُونَ | | |
| 21 | 3 | 323 | لَهَى ( ل م س) as a verb<br>لَهَى قَلْبُهُ | (of somebody's heart) to be given to distractions/fun and amusement<br>لَهَى in this verse may be interpreted as لَهَى بِهِ ("to divert/distract oneself with something"). The absence of a preposition suggests both meanings equally strongly, and perhaps both are intended, the first as the cause of the second: the disbelievers are so given to play and amusement (لَهَى بِهِ) that they neglect the divine message (لَهَى عَنْهُ). | |
| 21 | 5 | 259 | اِفْتَرَى ( ف ر ى) as a verb with an object<br>اِفْتَرَى | A blatant lie | |
| 21 | 15 | 77 | جَعَلَ ( ج ع ل) as a verb with two objects | To destroy/annihilate somebody/something<br>*Until We mowed them down and not a spark [of life] was left in them* | |
| 21 | 18 | 127 | دَمَغَ ( د م غ) as a verb with an object | دَمَغَ فُلَانًا, "to dash/blow somebody's brains out;" دَمَغَتِ الشَّمْسُ فُلَانًا, "(of sunlight) to give somebody a headache."<br>*And it [truth] crushes it [falsehood] completely* | |
| 21 | 18 | 157 | زَهَقَ( ز ه ق) as a verb<br>زَهَقَ الباطِلُ | (Of falsehood) to be defeated/thwarted<br>زَهَقَ الباطِلُ: ذَهَبَ وَهَلَكَ | Active participle |
| 21 | 18 | 270 | قَذَفَ ( ق ذ ف) as a verb with 2 prepositions ( ب ) and ( عَلى )<br>قَذَفَ بِالشَّيْءِ عَلى الشَّيْءِ | To hit/strike one thing with another<br>*Rather, We shall hurl truth at falsehood* | |
| 21 | 27 | 166 | سَبَقَ (س ب ق) as a verb with an object and a preposition (ب)<br>سَبَقَهُ بِالقَولِ | To speak up before somebody else can speak | |
| 21 | 36 | 129 | ذَكَرَ ( ذ ك ر) as a verb with an object | بِالسُّوءِ is understood in both verses after the verb, the complete construction thus being: ذَكَرَ بِالسُّوءِ, "to make disparaging remarks about somebody." Out of their zealous commitment to their deities, that is to say, the idolaters would not utter the words بِالسُّوءِ | |

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| | | | | even when quoting someone about the deities. The English translation reflects this understanding of the verse. It might be remarked, however, that the articular tone or manner in which an expression is sometimes used with raised eyebrows or mock seriousness, for example-may give a special slant to the meaning, obviating the need to posit an omission, and that may be the case here. It is said that the use of ذَكَرَ in this verse is compared to the use of قَالَ in 10:77. Cf. the English expression, "to get oneself talked about," which means: to allow oneself to become the subject of gossip.<br><br>*Is this the one who maligns/speaks ill of your deities?* | |
| 21 | 39 | 306 | كَفَّ (ك ف ف) as a verb with an object and a preposition [عَنْ]<br><br>كَفَّهُ عَنْهُ | To prevent somebody from attacking somebody | |
| 21 | 44 | 223 | طالَ ( ط و ل ) as a verb with a preposition (عَلىٰ)<br><br>طالَ عَلَيْهِ الزَّمانُ | To have been in a certain state for a long time<br><br>يا دارَ مَيَّةَ بِالْعَلْياءِ فَ السَّنَدِيْ<br>أَقْوَتْ وَ طالَ عَلَيْها صالِفُ الأَبَدِيْ<br>"O dwelling of Mayyah on an elevation by the hillside: It [dwelling] is desolate and a long time has passed over it [since the departure of its residents]."<br>See also 28:45<br><br>*Until they had spent a very long time [in that condition]* | |
| 21 | 46 | 333 | مَسَّ (م س س) as a verb with an object<br><br>مَسَّهُ | *And if a draft of your Lord's punishment should reach them.* | |
| 21 | 47 | 307 | كَفَى (ك ف ي) as a verb with a preposition [ب] and تَمْيِيْز<br><br>كَفا بِهِ كَذا | (of somebody/something) to be sufficient/adequate in respect of something/for a certain purpose<br><br>كَفَى بِالقُبُورِ صارِماً لَوْ رَعَيْتَهُ, "Death [literally: graves] would have sufficed as the severer [of relations between us], if only you had waited for it [instead of severing the relations yourself]."<br>وَ مَشْهادٍ قَدْ كَفَيْتَ الغاءِبِيْنَ بِهِ, "Many a scene [of dispute] there is [at which] you have sufficed [as a representative of] those who were absent." | |
| 21 | 52 | 240 | عَكَفَ ( ع ك ف ) as a verb with a preposition (لِ)<br><br>عَكَفَ لَهُ | To adhere/cling/be devoted/be attached to something firmly<br><br>Both a (7:138; 20:91; 20:97) and b (21:52; 26:71) signify attachment for something, but there seems to be a difference: a implies the outward form of that attachment, irrespective of whether the attachment is deep or not (تَضْمِيْنْ of وَقَفَ or حَبَسَ), whereas b, with the preposition ل (which suggest a تَضْمِيْنْ-word like اِنْقادَ or أَذْعَنَ), implies true | |

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| | | | | attachment. The contexts of the verses lend support to this distinction. For example, in 7:138, the Israelites, after crossing the river, come upon people who were "devoted" to certain deities. The verse reports the initial observation of the Israelites, who notes the outward form of the idolaters'' devotion – hence عَكَفَ عَلَيْهِ. In 21:52, Abraham, who has lived in the midst of his people for a long time and so he knows how deeply devoted they are to their idols, criticizes them – hence عَكَفَ لَهُ.<br><br>*What are these images you are so firmly devoted to* | |
| 21 | 57 | 370 | وَلَّى (و ل ي) as a verb with a حال<br><br>وَلَّى مُدْبِراً | To take to one's heels, run away<br><br>Grammatically, مُدْبِراً in these verses is (as in 37:90) حال مُؤَكِّدَة to وَلّى, but the two words are often used together, acquiring idiomatic force. | |
| 21 | 58 | 78 | جَعَلَ ( ج ع ل) as a verb with two objects<br><br>جَعَلَهُ جُذَاذًا | To break/smash something into pieces | |
| 21 | 58 | 139 | رَجَعَ ( ر ج ع) as a verb with a preposition ( إِلَى)<br><br>رَجَعَ إِلَيْهِ | To have recourse to somebody/something<br><br>The antecedent of the pronoun in إِلَيْهِ could also be the chief idol – كَبِيرًا لَهُمْ – whom Abraham had purposely spared.<br><br>*So that they might turn to him [Abraham] [and ask him about the incident]* | |
| 21 | 59 | 261 | فَعَلَ (ف ع ل) as a verb with an object and a preposition ( ب )<br><br>فَعَلَ بِهِ كَذا | To treat something to somebody/something, deal/treat somebody in a certain way<br><br>وفَعَلْنا بِهِم كَما عَلِمَ الله وَ ما لِلحاثنينة دِماءُ<br>"We did to them as only God knows what [ = we punished them very severely], and those whose time of [if death/destruction] has come have no blood [that may be avenged]."<br><br>فَعَلَ بِهِ is used in the Quran in the sense of treating someone ill | |
| 21 | 60 | 129 | ذَكَرَ ( ذ ك ر) as a verb with an object | بِالسُّوءِ is understood in both verses after the verb, the complete construction thus being: ذَكَرَ بِالسُّوءِ, "to make disparaging remarks about somebody." Out of their zealous commitment to their deities, that is to say, the idolaters would not utter the words بِالسُّوءِ even when quoting someone about the deities. The English translation reflects this understanding of the verse. It might be remarked, however, that the articular tone or manner in which an expression is sometimes used with raised eyebrows or mock seriousness, for example-may give a special slant to the meaning, obviating the need to posit an omission, and that may be the case here. It is said that the use of ذَكَرَ in this verse | |

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| | | | | is compared to the use of قَالَ in 10:77. Cf. the English expression, “to get oneself talked about,” which means: to allow oneself to become the subject of gossip.<br><br>*See 21:36* | |
| 21 | 62 | 261 | فَعَلَ (ف ع ل) as a verb with an object and a preposition ( ب )<br><br>فَعَلَ بِهِ كَذا | To treat something to somebody/something, deal/treat somebody in a certain way<br><br>وفَعَلْنا بِهِم كَما عَلِمَ الله وَما لِلحاشنينة دِماءُ<br>“We did to them as only God knows what [ = we punished them very severely], and those whose time of [if death/destruction] has come have no blood [that may be avenged].”<br><br>فَعَلَ بِهِ is used in the Quran in the sense of treating someone ill | |
| 21 | 64 | 139 | رَجَعَ ( ر ج ع) as a verb with a preposition ( إِلَىٰ)<br><br>رَجَعَ إِلَىٰ نَفْسِهِ | To engage in self-examination; Subject oneself to scrutiny | |
| 21 | 65 | 352 | نَكَسَ ( ن ك س) as a verb with an object and the preposition عَلَى and فِي<br><br>نَكَسَهُ عَلَى رَأْسِهِ | To throw somebody off his bearings [lit : to stand somebody/something on his/its head]<br><br>نَكَسَهُ, “ to invert something”; نُكِسَ الْمَرِيْضُ, “(of a patient) to have a relapse.”<br><br>*They were thrown off their bearings [= their judgment became warped, their minds/reason became vitiated]* | |
| 21 | 78 | 192 | شَهِدَ ( ش ه د ) as verb with an object<br><br>شَهِدَهُ | To keep an eye on something<br><br>*And We kept an eye on their exercise of power/ their passing judgment of matters/ deliberation of judgments.* | |
| 21 | 84 | 303 | كَشَفَ (ك ش ف) as a verb with an object<br><br>كَشَفَ الأَمْرَ | To remove/eliminate something | |
| 21 | 90 | 167 | سَارَعَ فيهِ (س ر ع)as a verb with a preposition (فِي)<br><br>سارَعَ فِي الخَيْرِ | To make an earnest attempt to do good deeds | |
| 21 | 90 | 203 | أَصْلَحَ ( ص ل ح ) as a verb with an object<br><br>أَصْلَحَ اللّٰهُ زَوْجَ فُلانٍ | (of God) to enable a man’s [barren] wife to bear children | |
| 21 | 91 | 92 | أَحْصَنَ( ح ص ن) as a verb with an object | (Of a woman) to be/remain chaste, protect her honor. | |

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| | | | أُحْصِنَتِ المَرأَةُ فَرْجَهَا | The reference in this verse is to Mary, mother of Jesus. Mary's إِحْصَان is explained as<br>إِحْصَانًا كُلِّيًّا مِنَ الحَلَالِ وَ الحَرَامِ<br>حَمَىٰ أَبْضَاعَهَا الشُّمُّ الغَيَارَا<br>Jealously concerned chiefs have protected the honor of these women [against the enemy]. | |
| 21 | 93 | 282 | تَقَطَّعَ ( ق ط ع) as a verb with an object and a preposition (بَيْنَ)<br>تَقَطَّعُوٓاْ أَمْرَهُمْ بَيْنَهُمْ | (Of people) to develop serious differences among themselves, be split on an issue | |
| 21 | 95 | 89 | حَرِمَ ( ح ر م) as a verb with a preposition ( عَلَىٰ)<br>حَرِمَ عَلَيْهِ الشَّيْءُ | To be unable to do something<br>جَالَتْ لِتَصْرَعَنِي فَقُلْتُ لَهَا اقْصِرِيْ<br>إِنِّي امْرُءٌ صَرْعِي عَلَيْكِ حَرَامُو<br>She [camel] swung around so that she might throw me. But I said, 'Stop it! I am a man [= an expert rider]! You cannot throw me!' (The word اِمرُء in the second hemistich has been taken to mean one who is distinguished in respect of مُرُوءَة, for the phrase صَرْعِي عَلَيْكِ حَرَامٌ cannot, strictly speaking, qualify اِمرُء , though it is possible to interpret the construction in at least two other ways – by positing that a word or phrase qualifying اِمرُء is understood, or that صَرْعُهُ was changed to صَرْعِيْ in order to focus attention to the speaker, examples of such changes being found in classical Arabic poetry and the Quran both.)<br>حَرَامٌ عَلَيَّ النَّوْمُ يَا ابْنَةَ مَالِكٍ<br>Sleep has been denied to me, O daughter of Malik<br>*It is impossible for [the people of] a town We have decided to destroy to come back [to the right path]* | |
| 21 | 96 | 255 | فَتَحَ ( ف ت ح) as a verb with an object<br>فَتَحَ | To release somebody<br>*Until, when Gog and Magog are set at large* | |
| 21 | 97 | 182 | شَخَصَ ( ش خ ص ) as verb<br>شَخَصَ بَصَرُهُ | To stare/gaze [as a result of fear, etc.]<br>شَخَصَ بَصَرُ المَيِّتِ, "(of a dead man's eyes) to become glazed." شَخَصَ النَّجْمُ, (of a star) to rise."<br>Ibid. Al-Marrar ibn Munqidh:<br>وَ هُوَ يَفْلِيْ شُعْثاً أَعْرَافُها<br>شُخُصَ الأَبْصارِ لِلْوَحْشِ نُظُوْرٌ | Active participle |

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| | | | | "And he [wild ass] was hitting/bruising them [she-asses] [and the later were doing the same to him] – the hair on their necks was matted and, with their eyes raised, they were [wistfully] looking at [the other] wild animals [whom they wished to join but were being prevented by the ass from joining.]" | |
| 21 | 101 | 165 | سَبَقَ (س ب ق) as a verb with a preposition (ل)<br>سَبَقَ لَهُ الشَّيْءُ | (f something good) to have existed/have been destined for somebody<br>*Indeed, those for whom [the promise of a] good [reward] has already been made by Us* | |
| 21 | 103 | 322 | تَلَقَّى (ل ق ي) as a verb with an object<br>تَلَقَّاهُ | To receive/welcome somebody | |
| 22 | 2 | 364 | وَضَعَ (و ض ع) as a verb with an object<br>وَضَعَتِ المَرْأَةُ حَمْلَها | (of a woman) to give birth to a child | |
| 22 | 5 | 58 | بَلَغَ (ب ل غ) as a verb with an object<br>بَلَغَ أَشُدَّهُ | To come of age<br>In a number of expressions بَلَغَ means "to reach a certain age." بَلَغَ الصَّبِيُّ "(of a child) to come of age."<br>فَلَمَّا بَلَغْتَ السِّنَّ وَ الغَايَةَ الَّتِي<br>إِلَيْهَا مَدَا مَا كُنْتَ فِيْكَ أُوَمِّلُو<br>When you came of age and reached the highest stage [of maturity] that I used to hope for in regard to you | |
| 22 | 5 | 138 | رَبَا (ر ب و) as a verb<br>رَبَتِ الأَرْضُ | (Of the earth) to grow rich vegetation | |
| 22 | 5 | 143 | رَدَّ (ر د د) as a verb with an object and a preposition (إِلَى)<br>رَدَّهُ إِلَيْهِ | *And among you are some who are allowed to live on to a decrepit old age* | |
| 22 | 5 | 355 | اِهْتَزَّ (ه ز ز) as a verb<br>اِهْتَزَّتِ الْأَرْضُ | (of the earth) to grow vegetation<br>اِهْتَزَّ means literally "to quiver, shake" (e.g. اِهْتَزَّ الْإِبْلُ, "[of camels] to swing/sway in their movement at the cameleer's chant". The image in the verse is that of اِهْتَزَّتِ الأَرْضُ : أَنْبَتَت. | |

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| | | | | lush vegetation “quivering” in the fields as the wind blows. اِهْتَزَّ الأَرْضُ in the verse as : تَحَرَّكَتْ بِالنَّباتِ. | |
| 22 | 9 | 72 | ثَنَىٰ ( ث ن ي) as a verb with an object<br>ثَنَىٰ صَدْرَهُ<br>ثَنَىٰ عِطْفَهُ | To turn away in indifference/pride [literally: to “fold” one’s صَدْر (“chest”) [11:5], turn one’s عِطْف (“side”) [22:9]; “To give a shrug of the shoulders”<br><br>Although the two idioms have the same meaning, the slight difference in their wording (صَدْر in 11:5, عِطْف in 22:9) may be significant. The context of 11:5 refers to those who shun divine guidance: they try to hide from God (لِيَسْتَخْفُوا مِنْهُ). And the last part of the verse says that God is fully aware of the secrets in men’s hearts (إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ). In this cluster of ideas – “hiding,” “secrets,” and “the heart as the repository of secrets” – the use of the word صَدْر in 11:5 would seem to be apposite. In 22:9, on the other hand, عِطْف and أَضَلَّ both partake of the meaning of “crookedness” (عِطْف, “side” [ فِيْ الطَّرِيْقِ عِطْفٌ, “There is a twist/curve in the road”; أَضَلَّ, “to cause to deviate/swerve”). Also, the context of 22:9 refers to a person who not only rejects guidance himself, but, taking a step further, tries to lead other people astray as well (لِيُضِلَّ عَنْ سَبِيْلِهِ).<br>There may be another difference between the two expressions: 11:5 seems to suggest that one “turns away” in indifference, 22:9, that one does so in pride – though indifference and pride are not, and to the Qur’an they are definitely not, mutually exclusive.<br>نُبِّئْتُ أَنَّ رَبِيْعًا أَنْ رَعَىٰ إِبِلًا<br>يُهْدِيْ إِلَيَّ خَنَاهُ ثَانِيَ الجِيْدِي<br>I am told that Rabi’, now that he grazes camels [= has become wealthy], sends me the gift of foul language, being stuck up<br>هَزَّ عِطْفَهُ, “to make somebody happy” | |
| 22 | 10 | 268 | قَدَّمَ (ق د م ) as a verb with an object<br>قَدَّمَهُ | To perform an act/a deed | |
| 22 | 11 | 286 | اِنْقَلَبَ ( ق ل ب) as a verb with a preposition (عَلىٰ)<br>اِنْقَلَبَ عَلىٰ وَجْهِهِ | To do an about-face | |

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| 22 | 15 | 279 | قَطَعَ ( ق ط ع) as a verb<br>قَطَعَ | To do one's utmost<br>*Then let him do his best* | |
| 22 | 15 | 329 | مَدَّ ( م د د) as a verb with an object and the preposition ب and إلى<br>مَدَّ بِسَبَبٍ إِلَى السَّمَاءِ | To stretch out a rope to heaven [= to do one's utmost to accomplish something]<br>The idiom means : to spare no effort, go to all lengths, use one's best endeavors, pull out the last trick from one's bag. "وَ مَنْ هَابَ أَسْبَابَ الْمَنَايَا يَنَلْنَهُ وَلَوْ نَالَ أَسْبَابَ السَّمَاءِ بِ سُلَّمِيْ A person who fears death [will be unable to avert it, for], death will get to him, even if he were to ascend to the environs of the heaven using a ladder | |
| 22 | 17 | 260 | فَصَلَ ( ف ص ل ) as a verb with a preposition ( بَيْنَ )<br>فَصَلَ بَيْنَهُمْ | To decide [a matter] between people | |
| 22 | 18 | 96 | حَقَّ ( ح ق ق) as a verb with a preposition (عَلَىٰ )<br>حَقَّ عَلَيْهِ الأَمْرُ | (Of misguidance, etc.) to be deservedly imposed on somebody<br>تَضْمِيْن of وَجَبَ or ثَبَتَ<br>*And there are many who are destined to receive punishment* | |
| 22 | 19 | 281 | قَطَّعَ ( ق ط ع) as a verb with an object and a preposition<br>قَطَّعَ لَهُ الثَّوْبَ | To cut out and sew clothes for somebody<br>The verse may be interpreted to mean that the wicked shall be enveloped in fire, just as a body is covered in clothes. Cf. A'sha: مَكْسُوَّةٌ مِنْ جَمالِ الحُسْنِ جِلْبابا, "She is dressed in a shawl of beauty." The verse may also be translated: They shall be measured for clothes of fire.<br>*Clothes of fire shall be stitched for them* | |
| 22 | 28 | 130 | ذَكَرَ ( ذ ك ر) as a verb with an object and a preposition ( عَلَىٰ )<br>ذَكَرَ اسْمَ اللَّهِ عَلَىٰ النَّعَمِ | To take the name of God when slaughtering an animal | |
| 22 | 29 | 277 | قَضىٰ ( ق ض ي) as a verb with an object<br>قَضىٰ تَفَثَهُ | To get rid of something: to remove dust/soil/dirt from one's body<br>وَ المُراد : قَضاءُ إِزالَةِ التَّفَثِ. Cf. قَضىٰ الهَمَّ "to be rid of worry"; قَضىٰ العَمَلَ, "to finish one's work" | |
| 22 | 29 | 366 | أَوْفَى ( و ف ي) as a verb with an object<br>أَوْفَى نَذْرَهُ | To fulfill one's vow | |

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| 22 | 34 | 130 | ذَكَرَ ( ذ ك ر) as a verb with an object and a preposition ( عَلَىٰ )<br>ذَكَرَ اسْمَ اللَّهِ عَلَىٰ النَّعَمِ | To take the name of God when slaughtering an animal | |
| 22 | 36 | 130 | ذَكَرَ ( ذ ك ر) as a verb with an object and a preposition ( عَلَىٰ )<br>ذَكَرَ اسْمَ اللَّهِ عَلَىٰ النَّعَمِ | To take the name of God when slaughtering an animal | |
| 22 | 36 | 359 | وَجَبَ ( و ج ب) as a verb<br>فَ إِذَا وَجَبَتْ جُنُوبُهَا | When they [sacrificial animals] lie [motionless on their sides [= are dead]<br><br>Literally: when their [camels] sides/flanks stick to the ground. وَجَبَ means literally "to stick/adhere." وَجَبَ الْحَائِطُ is said of a wall that has collapsed to the ground and is "hugging" the ground; وَجَبَتِ الشَّمْسُ, "(of the sun) to set"; ضَرَبَهُ فَ وَجَبَ, "He hit him, and the latter dropped dead." | |
| 22 | 41 | 336 | مَكَّنَ (م ك ن) as a verb with and object the prepositions ل and في<br>مَكَّنَّهُ فِي الْأَرْضِ | To give somebody great power/authority in the land<br><br>*Those who, if We gave power/authority in the land would establish prayer and pay zakat* | |
| 22 | 44 | 338 | أَمْلَى (م ل و) as a verb with the preposition ل<br>أَمْلَى لَهُ | To give rope to somebody<br><br>أَمْلَى الْبَعِيرَ , "to extend the tether of a camel." | |
| 22 | 45 | 117 | خَوَىٰ ( خ و ي) as a verb with a preposition ( عَلَىٰ)<br>خَوَىٰ | *See 18:42* | |
| 22 | 48 | 338 | أَمْلَى (م ل و) as a verb with the preposition ل<br>أَمْلَى لَهُ | To give rope to somebody<br><br>أَمْلَى الْبَعِيرَ , "to extend the tether of a camel." | |
| 22 | 51 | 169 | سَعَى (س ع ي)as a verb with a preposition (في)<br>سَعَى فِيهِ | To make an earnest attempt to do something, give one's diligent attention to [doing] something<br><br>*And those who attempt to defeat/worst Our signs* | |

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| 22 | 52 | 318 | أَلْقَى (ل ق ي) as a verb<br>أَلْقَى | To plot/intrigue<br><br>[Note]<br><br>*But God sets Satan's machinations at naught/thwarts the schemes Satan devises* | |
| 22 | 52 | 319 | أَلْقَى (ل ق ي) as a verb with the preposition إِلى<br>أَلْقَى فِي الْأَمْرِ | To seek to sabotage a scheme/plan<br>Nearly exact English idiomatic equivalents of this verse are "to put a spoke in somebody's wheel" and "to throw a spanner into somebody's works."<br><br>*Never did We send before you a messenger or a prophet but that, when he desired [to promote the cause of god], Satan sought to defeat his hopes.* | |
| 22 | 53 | 274 | قَسا (ق س و) as a verb<br>قَسا قَلْبُهُ | (Of somebody's heart) to become hard<br><br>حَجَر قاسٍ, "hard rock"; هُوَ أَقْسىٰ مِنَ الصَّخْرِ, "He is tougher than a rock"; أَرْض قاسِيَة, "barren land."<br>See also 3:159. | Active participle |
| 22 | 71 | 346 | نَزَّلَ (ن ز ل) as a verb with an object and the preposition ب<br>نَزَّلَ اللَّهُ بِهِ سُلْطَانًا | (of God) to send down sanction for something | |
| 22 | 73 | 176 | اِسْتَمَعَ (س م ع) as a verb with a preposition (ل)<br>اِسْتَمَعَ لَهُ | To listen to somebody carefully. Implies listening with genuine interest<br><br>As against اِسْتَمَعَ إِلَيْهِ (in 6:25, 10:42, 17:47, 47:16), which implies listening with interest that may or may not be genuine, اِسْتَمَعَ لَهُ implies listening with genuine interest.<br><br>وَرِثَ البِغْضَتَ عَنْ آباءِهِ<br>حَافِزُ العَقْلِ لِما كانَ اسْتَمَع<br>"He has inherited hostility [toward me] from his ancestors: he has remembered quite well what he used to hear [them say]."<br>See also Kacb ibn Sacd al-Ghanawi where, too, the use of اِسْتَمَعَ لَهُ is entirely appropriate.<br><br>See 31:22 and 2:112/3:20/4:125 for the difference between أَسْلَمَ لَهُ and أَسْلَمَ إِلَيْهِ. | |
| 22 | 73 | 207 | ضَرَبَ (ض ر ب) as a verb with an object<br>ضَرَبَ مَثَلاً | To cite an example/parable, strike a similitude<br><br>Many of the verses in this category contain the preposition لِ (e.g. 14:45: وَ يَضْرِبُ اللَّهُ الأَمْثَالَ لِلنَّاسِ ), but the prepositional phrase is not essential to the idiom, and so has been discounted for purposes of categorization | [Passive] |
| 22 | 74 | 266 | قَدَرَ (ق د ر) as a verb with an object | To get the measure of somebody | |

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| 22 | 74 | 266 | قَدَرَ (ق د ر) as a verb with an object<br>قدَرَهُ | To get the measure of somebody | |
| 22 | 76 | 140 | رَجَعَ ( ر ج ع) as a verb with an object and a preposition ( إِلَىٰ)<br>يُرجَعُ الأَمرُ إِلَيه | (Of a matter) to be presented before/referred to somebody for a verdict, be up to somebody to decide<br>*And it is to God that all matters are/are to be/shall be remitted* | |
| 22 | 78 | 192 | شَهِدَ ( ش ه د ) as verb with a preposition (عَلىٰ)<br>شَهِدَعَلَيْهِ | To serve as a witness to somebody [ = convey the divine message to somebody] | Twice, both active participle |
| 23 | 4 | 260 | فَعَلَ (ف ع ل) as a verb with an object<br>فَعَلَ الزَّكاةَ | To pay zakat regularly<br>Zamakhshari distinguishes between zakat as عَيْن (= the amount of zakat paid) and zakat as مَعْنى (=فِعل الزَّكاة ), taking the use in 23:4 as an instance of the latter (hence: فاعِل الزَّكاة = فاعِل فِعل الزَّكاة ). But perhaps another interpretation is possible. It may be said that the use of فَعَلَ, instead of آتى, implies regularity: the people in question pay زَكاة regularly-paying it has become one of their distinguishing traits-and so they can appropriately be termed "doers" of zakat. | |
| 23 | 5 | 93 | حَفِظَ( ح ض ر) as a verb with an object<br>حَفِظَ فَرْجَهُ | To be/remain chaste | Active participle |
| 23 | 6 | 337 | مَلَكَ (م ل ك) as a verb with an object<br>مَا مَلَكَتْ يَمِينُهُ أَوْ يَمِينُهَا | The slave(s) she possess [lit: what his/her right hand possess]<br>In classical Arabic, مَا مَلَكَتْ يَدُهُ often means “possessions” as such; In the Quran the phrase acquires the specific meaning of “slaves”. وَ طَيَّبَ نَفْسِي أَنَّنِيْ لَمْ أَقُلْ لَهُ/ كَذَبْت وَ لَمْ أَبْخَلْ بِمَا مَلَكَت يَدِيْ, “I was comforted [by the thought] that I never said to him, “you lie”, or withheld my possessions [from him].” | Object understood |
| 23 | 8 | 147 | رَعَى ( ر ع ي ) as a verb with an object<br>رَعَاهُ | To watch over something, be heedful/mindful of something, to acquit oneself well of something<br>وَلِلْأَمَانَاتِ رَاعٍ غَيْرُ خَوَّانِ “And he was a man who fulfilled his trust, never committing a | |

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| | | | | breach of trust.”<br>لا قَوْمِ أَرْعَى لِلْعُلَى مِنْ عِصَابَةٍ<br>مِنَ النَّصْرِ يَا حَارِ بْنِ عَمْرٍو تَسُودُهَا<br>“My people, O harith ibn Amr are more devoted to the pursuit of glory than is the group than is the group you happen to be leading.”<br>*And [those] who fulfill their trusts and pledges* | |
| 23 | 8 | 147 | رَعَى ( ر ع ي ) as a verb with an object<br>رَعَاهُ | To watch over something, be heedful/mindful of something, to acquit oneself well of something<br>وَلِلْأَمَانَاتِ رَاعٍ غَيْرُ خَوَّانِ “And he was a man who fulfilled his trust, never committing a breach of trust.”<br>لا قَوْمِ أَرْعَى لِلْعُلَى مِنْ عِصَابَةٍ<br>مِنَ النَّصْرِ يَا حَارِ بْنِ عَمْرٍو تَسُودُهَا<br>“My people, O harith ibn Amr are more devoted to the pursuit of glory than is the group than is the group you happen to be leading.”<br>*And [those] who fulfill their trusts and pledges* | |
| 23 | 8 | 147 | رَعَى ( ر ع ي ) as a verb with an object<br>رَعَاهُ | To watch over something, be heedful/mindful of something, to acquit oneself well of something<br>وَلِلْأَمَانَاتِ رَاعٍ غَيْرُ خَوَّانِ “And he was a man who fulfilled his trust, never committing a breach of trust.”<br>لا قَوْمِ أَرْعَى لِلْعُلَى مِنْ عِصَابَةٍ<br>مِنَ النَّصْرِ يَا حَارِ بْنِ عَمْرٍو تَسُودُهَا<br>“My people, O harith ibn Amr are more devoted to the pursuit of glory than is the group than is the group you happen to be leading.”<br>*But they did not fulfill its terms the way these were supposed to be fulfilled* | |
| 23 | 18 | 132 | ذَهَبَ ( ذ ه ب) as a verb with a preposition (بِ)<br>ذَهَبَ بِهِ | To take something away; Deprive [somebody] of something<br>وَلَا تَذْهَبْ بِحِلْمِكَ طَافِيَاتٌ<br>مِنَ الخُيَلَاءِ لَيْسَ لَهُنَّ بَابُو<br>And let not your self-control be taken away by conceit and arrogance that have no opening [= overweening pride that cannot be cured]<br>دِيَارٌ لِلَّتِي ذَهَبَتْ بِقَلْبِي<br>[These are the] dwellings of a woman who has robbed my heart<br>*See 24:43* | Masdar |

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| 23 | 22 | 100 | حَمَلَ ( ح م ل) as a verb with an object and a preposition (عَلَىٰ )<br>حَمَلَهُ عَلَيْهِ | To provide means of conveyance to somebody [literally: to seat somebody on something]<br><br>Note the use of عَلَىٰ, which is used for seating somebody *on* a flat surface, like the back of a horse, instead of فِي, which is used for seating somebody *in* an enclosed space, as in a ship (see 36:41). This verse is not really problematic because عَلَىٰ has been used in it in accordance with the principle of مُشَاكَلَة. Since the preceding verse speaks of animals that can be used as riding beasts, therefore عَلَىٰ, used with animals, is used with ships as well, in order to keep the momentum of the passage: to seat somebody *on* the back of and animal and *on* (= in) a ship. Alternatively, of course, the use of عَلَىٰ in the verse may signify putting someone on the deck of a ship.<br><br>*And you are carried on them [animals] and on ships* | |
| 23 | 24 | 260 | تَفَضَّلَ (ف ض ل) as a verb with a preposition (على)<br>تَفَضَّلَ عَلَيْهِ | To gain dominance over people<br><br>*He intended to gain dominance over you/to become your chief/leader* | |
| 23 | 25 | 136 | تَرَبَّصَ ( ر ب ص) as a verb with a preposition ( بِ )<br>تَرَبَّصَ بِهِ | To wait for something [= misfortune] to befall somebody<br><br>Abbreviated form of تَرَبَّصَ بِهِ الشَّيْءَ (see note to 52:30)<br>يَتَرَبَّصُونَ بِكُم أَيْ يَنْتَظِرُونَ بِكُم مَا يَتَجَدَّدُ لَكُم مِنْ ظَفَرٍ أَوْ إِخْفَاقٍ | |
| 23 | 27 | 165 | سَبَقَ (س ب ق) as a verb with a preposition (عَلَىٰ)<br>سَبَقَ عَلَىٰ | *Except the ones against whom the decree [of destruction] had already been issued* | |
| 23 | 28 | 179 | اِسْتَوىٰ (س و ي) as a verb with a preposition ( عَلَىٰ )<br>اِسْتَوى عَلَيْهِ | To occupy a place/position<br><br>*Then, when you and your companions go on to the ship/are on board* | |
| 23 | 29 | 346 | أَنْزَلَ (ن ز ل) as a verb<br>أَنْزَلَ | To serve as host | Active participle |
| 23 | 29 | 346 | أَنْزَلَ (ن ز ل) as a verb with object<br>أَنْزَلَهُ | To cause somebody to get off [a ship, etc.]<br><br>The word مُنْزِلِينَ in this verse is then active participle of أَنْزَلَ either in the sense of "to cause to get off something" (in this case the Ark of Noah) or in the sense of "to serve as host to someone". Noah not only prays that he and those with him be taken off the ship safely, he also prays that God serve as "host" to them, i.e. provide for them after they | Twice, one is active participle |

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| | | | | have disembarked. | |
| 23 | 41 | 53 | (ب ع د ) بَعُدَ / بَعِدَ as a verb<br>بُعْدًا لَهُ | May he perish!<br><br>بُعْدًا is the مَصْدَر of بَعُدَ (= "to go away"; also, "to perish," the meaning in this verse( and not of بَعِدَ (= "to perish"), which has بَعَدًا as its مَصْدَر. The مَصْدَر from بَعِدَ, as against the verb itself, is not used in an imprecatory sense, but the مَصْدَر from بَعُدَ is – and has been so used in this verse. In 11:95, بَعِدَ (i.e. in the form بَعِدَتْ ) and بَعُدَ (i.e. the مَصْدَر from it – بُعْدًا ) are used together, possibly suggesting a play upon the two verbs (cf. the wordplay in the saying لَا تَبْعُدْ وَ إِنْ بَعُدْتَ فَلَا بَعِدْتَ , "Do not go away, and if you do, may you not perish [= may you be well]") | |
| 23 | 41 | 77 | (ج ع ل ) جَعَلَ as a verb with two objects | To destroy/annihilate somebody/something<br><br>*And We reduced them to scum* | |
| 23 | 43 | 165 | (س ب ق) سَبَقَ as a verb with an object<br>سَبَقَ اَجَلَهُ | To do something before the appointed time<br><br>*No people shall meet its fate before the appointed time, nor shall it be dilatory [in meeting it once the has arrived]* | |
| 23 | 44 | 53 | (ب ع د ) بَعُدَ / بَعِدَ as a verb<br>بُعْدًا لَهُ | May he perish!<br><br>بُعْدًا is the مَصْدَر of بَعُدَ (= "to go away"; also, "to perish," the meaning in this verse( and not of بَعِدَ (= "to perish"), which has بَعَدًا as its مَصْدَر. The مَصْدَر from بَعِدَ, as against the verb itself, is not used in an imprecatory sense, but the مَصْدَر from بَعُدَ is – and has been so used in this verse. In 11:95, بَعِدَ (i.e. in the form بَعِدَتْ ) and بَعُدَ (i.e. the مَصْدَر from it – بُعْدًا ) are used together, possibly suggesting a play upon the two verbs (cf. the wordplay in the saying لَا تَبْعُدْ وَ إِنْ بَعُدْتَ فَلَا بَعِدْتَ , "Do not go away, and if you do, may you not perish [= may you be well]") | |
| 23 | 44 | 77 | (ج ع ل ) جَعَلَ as a verb with two objects | To destroy/annihilate somebody/something<br><br>*And we reduced them to so many tales and legends* | |
| 23 | 46 | 242 | (ع ل و ) عَلا as a verb | To be/become defiant/rebellious | Active participl |

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| | | | عَلا فُلانٌ | | e |
| 23 | 53 | 282 | تَقَطَّعَ ( ق ط ع) as a verb with an object and a preposition (بَيْنَ)<br>تَقَطَّعُوٓا۟ أَمْرَهُم بَيْنَهُم | (Of people) to develop serious differences among themselves, be split on an issue | |
| 23 | 56 | 167 | سَارَعَ (س ر ع)as a verb with preposition (ل) and preposition (في)<br>سارَعَ لَهُ في الامرِ | To endeavor to do something for somebody's sake<br>*[Do they think that] We are in a hurry/eager/anxious to provide them with good things?* | |
| 23 | 61 | 167 | سَارَعَ فيهِ (س ر ع)as a verb with a preposition (في)<br>سارَعَ في الكُفْرِ | To serve the cause of disbelief assiduously | Noun |
| 23 | 66 | 353 | نَكَصَ ( ن ك ص) as a verb<br>نَكَصَ عَلَى عَقِبَيْهِ | Turn/go back on one's heels<br>In this verse the tracing of steps implies drawing away out of indifference. | |
| 23 | 75 | 303 | كَشَفَ (ك ش ف) as a verb with an object<br>كَشَفَ الأَمْرَ | To remove/eliminate something | |
| 23 | 75 | 312 | لَجَّ ( ل ج ج) as a verb with the preposition في<br>لَجَّ فِي ٱلْأَمْرِ | To persist in something<br>*They would have persisted in their rebelliousness.* | |
| 23 | 79 | 91 | حَشَرَ ( ح ش ر) as a verb with an object and a preposition ( إِلَىٰ )<br>حَشَرَهُمُ اللهُ إِلَيْهِ | (Of God) to assemble a group of people and take/drive them toward a certain place<br>تَضْمِيْن of some word like سَاقَ | Passive |
| 23 | 88 | 84 | أَجَارَ ( ج و ر) as a verb with an object and a preposition (عَلَىٰ)<br>أَجَارَهُ عَلَىٰ فُلَانٍ | To give somebody protection/refuge against somebody<br>*He gives protection, but no protection can be given against Him* | |
| 23 | 91 | 132 | ذَهَبَ ( ذ ه ب) as a verb with a preposition (بِ) | It is not the physical act of "going" that is intended in the verse, but the act of setting | |

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| | | | ذَهَبَ بِهِ | oneself up as an independent power. It is said: لَانْفَرَدَ كُلُّ وَاحِدٍ مِنَ الآلِهَةِ بِخَلْقِهِ الَّذِي وَ اسْتَبَدَّ بِهِ وَ لَرَأَيْتُم مُلْكَ كُلِّ وَاحِدٍ مِنْهُم مُتَمَيِّزًا مِنْ مُلْكِ الآخَرِينَ<br><br>*In that case every god would have gone his own [separate] way, taking with him all he had created* | |
| 23 | 91 | 242 | عَلا (ع ل و) as a verb with a preposition (عَلىٰ)<br>عَلا عَلَيْهِ | To attack/overwhelm somebody | |
| 23 | 92 | 242 | تَعالا (ع ل و) as a verb with a preposition (عَنْ)<br>تَعالا عَنْهُ | To be too exalted to be associated with something | |
| 23 | 96 | 124 | دَفَعَ (د ف ع) as a verb with an object and a preposition (بِ)<br>دَفَعَ الشَّيْءَ بِالشَّيْءِ | To counteract/eliminate one thing by means of another<br><br>*Meet evil with good* | |
| 23 | 101 | 164 | تَسائَلَ (س ء ل) as a verb<br>تَسائَلُ | (Of people) to ask one another for help<br><br>See also 4:1 and 40:32 | |
| 23 | 102 | 71 | ثَقُلَ (ث ق ل) as a verb | مَوَازِيْن may be the plural of مِيْزَان ("balance") or مَوْزُوْن ("that which is weighed," i.e. deeds)<br><br>*Then he whose scales are heavy [= whose good deeds outweigh his bad deeds]* | |
| 23 | 103 | 111 | خَفَّ (خ ف ف) as a verb<br>خَفَّ | *And he whose scales are light [= whose bad deeds outweigh his good deeds]* | |
| 23 | 106 | 249 | غَلَبَ (غ ل ب) as a verb with a preposition (عَلىٰ)<br>غَلَبَ عَلَيْهِ | To overwhelm/overpower somebody<br><br>غَلَبَتْ عَلَيْنا: مَلَكَتْنا – مِنْ قَوْلِكَ, غَلَبَنِيْ فُلانٌ عَلىٰ كَذا, إِذا أَكَذَهُ مِنْكَ وَ امْتَلَكَهُ.<br><br>فَإِنْ تَغْلِبْ شَقَوَاتُكُمْ عَلَيْكُمْ<br>فَإِنِّيْ فِيْ صَلاحِكُمُوْا سَعَيْتُوْا<br>"If your wretchedness has gotten the better of you, then I, for one, tried to set matters right for you. | |

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| | | | | *Our wretchedness got the better of us* | |
| 23 | 107 | 244 | عادَ (ع و د) as a verb<br><br>عادَ | To revert [to one's ways] resume/restart [something]<br><br>وَ إِنْ تَعُوْدُوْا لِمُحارَبَتِهِ نَعُدْ لِنُصْرَتِهِ عَلَيْكُمْ. Cf. Mu'awiyah ibn Malik: وَ إِذا تَعُوْدُ نَعُوْدُوْا, "And if it [our tribe] does it again [ = burdens us with something], we shall do it again, too [ = we shall again be willing to bear the burden.]" | |
| 23 | 110 | 39 | اِتَّخَذَ as a verb with two objects<br><br>اِتَّخَذَهُ كَذَا<br><br>اِتَّخَذَهُ سِخْرِيًّا | To take/regard somebody/something to be so and so; Set somebody/something up as so and so<br><br>سِخْرِي *object of ridicule; laughingstock* | |
| 24 | 2 | 35 | أَخَذَ as a verb with an object<br><br>أَخَذَهُ | To affect/overcome somebody<br><br>إِنَّمَا النَّوْمُ عِشَاءً طَفَلًا<br>سِنَةٌ تَأْخُذُهَا مِثْلُ السُّكْرِ<br><br>Her sleep at night, when the sun sets, is just like a drowsiness that overcomes her like inebriation.<br><br>*And do not be moved by compassion in regard to them* | |
| 24 | 4 | 151 | رَمىٰ (ر م ي) as a verb with an object<br><br>رَماهُ | To accuse somebody<br><br>*And those who accuse chaste women [of fornication]* | |
| 24 | 6 | 151 | رَمىٰ (ر م ي) as a verb with an object<br><br>رَماهُ | To accuse somebody | |
| 24 | 11 | 303 | إِكْتَسَبَ (ك س ب) as a verb with an object<br><br>إِكْتَسَبَهُ | To do something, perform a deed/an action<br><br>*Each of those men has [=will be held responsible for] the evil he has committed* | |
| 24 | 11 | 370 | وَلَّى (و ل ي) as a verb with an object<br><br>تَوَلَّاهُ | To undertake to do something, assume responsibility for something<br><br>*And the one among them who is chiefly responsible for it [= for the campaign of slander against Muhammad's wife* | |

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| 24 | 13 | 85 | جَاءَ ( ج ي ء) as a verb with two prepositions (عَلَىٰ & ب)<br>جَاءَ عَلَيْهِ بِ شَيْءٍ | To present/produce evidence in support of something<br><br>*Why did they not produce four witnesses in support of it [allegation]?* | |
| 24 | 14 | 264 | أفاض (ف ي ض) as a verb with a preposition (في)<br>أفاض فِيهِ | To launch out into something, expatiate upon something<br><br>وَلَمَّ تَفاوضنا الهديثَ و اسفَرَتْ وُجُهُ زَهاها الحُسْنُ أنْ تَتَقَنَّعا<br>"When we were well advanced in our discussion and there shone forth faces which beauty would disdain to see concealed."<br><br>*A great punishment would have overtaken you for your verbal excursions/idle talk* | |
| 24 | 15 | 322 | تَلَقَّى ( ل ق ي) as a verb with an object and preposition بِ<br>تَلَقَّاهُ | Quran is here criticizing those Muslims who accepted a certain report uncritically, receiving the report and passing it on using their tongues – i.e. without subjecting it scrutiny, the proper instrument for receiving or accepting reports being reason, not the tongue<br><br>*When you were passing it [report] on from tongue to tongue [= receiving and communicating the report uncritically]* | |
| 24 | 17 | 245 | عادَ( ع و د) as a verb with a preposition (لِ)<br>عادَ لِلْأَمْرِ | To go back to something, do something again | |
| 24 | 21 | 66 | اِتَّبَعَ ( ت ب ع) as a verb with an object<br>اِتَّبَعَ خُطَوَاتِ الشَّيْطَانِ | To follow in the footsteps of Satan | Twice |
| 24 | 23 | 151 | رَمىٰ( ر م ي) as a verb with an object<br>رَماهُ | To accuse somebody | |
| 24 | 24 | 192 | شَهِدَ ( ش ه د ) as verb with a preposition (عَلىٰ)<br>شَهِدَعَلَيْهَ | To bear witness against somebody<br><br>See also 9:17; 45:29 | |
| 24 | 30 | 93 | حَفِظَ( ح ض ر) as a verb with an object<br>حَفِظَ فَرْجَهُ | To be/remain chaste | |
| 24 | 30 | 248 | غَضَّ( غ ض ض) as a verb with an object | To lower one's gaze [out of modesty] | |

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| | | | غَضَّ بَصَرَهُ | كَرِيْمٌ يَغُضُّ الطَّرْفَ فَضْلَ حَيَائِهِ, "He is a noble man: out of his great modesty, he keeps his gaze lowered." Also, غَضِيْضُ الطَّرْفِ, "languid-eyed"; Cf. also two related meanings of the idiom: (1) to keep one's eyes lowered in recognition of one's humble status (as in Fatimah bit al-Ahjam al-Khuza'iyyah and Bishr ibn Abi Khazim); and (2) to make a conscious attempt to avoid looking at someone. Cf. also the expression, قَطَّعَ الطَّرْفَ.<br>Cf. 37:48; 38:52; 55:56 | |
| 24 | 31 | 93 | حَفِظَ (ح ض ر) as a verb with an object<br>حَفِظَ فَرْجَهُ | To be/remain chaste | |
| 24 | 31 | 209 | ضَرَبَ ( ض ر ب ) as a verb with a preposition ( بِ )<br>ضَرَبَ المَرْئَةُ بِرِجْلِهَا | (Of a woman, while walking) to strike the ground with her feet [in order to attract attention] | |
| 24 | 31 | 211 | ضَرَبَ ( ض ر ب ) as a verb with 2 prepositions ( عَلَى ) + ( بِ )<br>ضَرَبَ المَرْئَةُ عَلَى جَيْبِهَا بِخِمَارِهَا | (Of a woman) to cover her bosom with her veil | |
| 24 | 31 | 228 | ظَهَرَ ( ظ ه ر ) as a verb<br>ظَهَرَ | To have knowledge of something, be/become aware of something<br>*And those who have not yet developed an awareness of women's private parts* | |
| 24 | 31 | 248 | غَضَّ (غ ض ض) as a verb with an object<br>غَضَّ بَصَرَهُ | To lower one's gaze [out of modesty]<br>كَرِيْمٌ يَغُضُّ الطَّرْفَ فَضْلَ حَيَائِهِ, "He is a noble man: out of his great modesty, he keeps his gaze lowered." Also, غَضِيْضُ الطَّرْفِ, "languid-eyed"; Cf. also two related meanings of the idiom: (1) to keep one's eyes lowered in recognition of one's humble status (as in Fatimah bit al-Ahjam al-Khuza'iyyah and Bishr ibn Abi Khazim); and (2) to make a conscious attempt to avoid looking at someone. Cf. also the expression, قَطَّعَ الطَّرْفَ.<br>Cf. 37:48; 38:52; 55:56 | |
| 24 | 31 | 337 | مَلَكَ (م ل ك) as a verb with an object<br>مَا مَلَكَتْ يَمِيْنُهُ أَوْ يَمِيْنُهَا | The slave(s) he/she possess [lit: what his/her right hand possess]<br>In classical Arabic, مَا مَلَكَتْ يَدُهُ often means "possessions" as such; In the Quran the phrase acquires the specific meaning of "slaves". وَ طَيَّبَ نَفْسِي أَنَّنِيْ لَمْ أَقُلْ لَهُ/ كَذَبْتَ وَ لَمْ أَبْخَلْ | Object understood |

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| | | | | بِمَا مَلَكَت يَدِيْ, “I was comforted [by the thought] that I never said to him, “you lie”, or withheld my possessions [from him].” | |
| 24 | 33 | 337 | مَلَكَ (م ل ك) as a verb with an object<br>مَا مَلَكَتْ يَمِيْنُهُ أَوْ يَمِيْنُهَا | The slave(s) he/she possess [lit: what his/her right hand possess]<br><br>In classical Arabic, مَا مَلَكَتْ يَدُهُ often means “possessions” as such; In the Quran the phrase acquires the specific meaning of “slaves”. وَ طَيَّبَ نَفْسِي أَنَّنِيْ لَمْ أَقُلْ لَهُ/ كَذَبْتَ وَ لَمْ أَبْخَلْ بِمَا مَلَكَت يَدِيْ, “I was comforted [by the thought] that I never said to him, “you lie”, or withheld my possessions [from him].” | Object understood |
| 24 | 33 | 360 | وَجَدَ(و ج د)as a verb and an object<br>فَ إِذَا وَجَبَتْ جُنُوْبُحَا | To be able to do something, have the means to do something<br><br>*Those who are unable [= do not possess the means] to get married* | |
| 24 | 35 | 207 | ضَرَبَ ( ض ر ب ) as a verb with an object<br>ضَرَبَ مَثَلاً | To cite an example/parable, strike a similitude<br><br>Many of the verses in this category contain the preposition لِ (e.g. 14:45: وَ يَضْرِبُ اللَّهُ الأَمْثَالَ لِلنَّاسِ ), but the prepositional phrase is not essential to the idiom, and so has been discounted for purposes of categorization | |
| 24 | 36 | 148 | رَفَعَ ( ر ف ع ) as a verb with an object<br>رَفَعَ البَيْتَ | To build/construct a house | Passive |
| 24 | 37 | 285 | تَقَلَّبَ ( ق ل ب) as a verb<br>تَقَلَّبَ | To move quickly/violently<br><br>The تَقَلُّب of which the verse speaks may be physical or psychological in character.<br>تَقَلَّبَ عَلىٰ فِراشِهِ, “to toss and turn in one’s bed.”<br><br>*The day hearts will leap up and down and eyes will roll [in panic]* | |
| 24 | 43 | 132 | ذَهَبَ ( ذ ه ب) as a verb with a preposition (بِ)<br>ذَهَبَ بِهِ | To take something away; Deprive [somebody] of something<br><br>The pronoun in بَرْقِهِ refers to the word سَحَاب in the verse.<br>وَ لَا تَذْهَبْ بِحِلْمِكَ طَافِيَاتٌ<br>مِنَ الخُيَلَاءِ لَيْسَ لَهُنَّ بَابُو<br>And let not your self-control be taken away by conceit and arrogance that have no opening [= overweening pride that cannot be cured]<br>دِيَارٌ لِلَّتِي ذَهَبَتْ بِقَلْبِي | |

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| | | | | [These are the] dwellings of a woman who has robbed my heart<br><br>*Its flashes of lightning all but blind the eyes* | |
| 24 | 49 | 307 | كان (ك و ن) as a verb with a preposition (ل)<br><br>وَ إِنْ يَكُنْ لَهُمُ الحَقُّ | *If the decision is [going to be] in their favor* | |
| 24 | 51 | 174 | سَمِعَ (س م ع) as a verb<br><br>سَمِعَ | In this phrase, the word سَمِعْنا implies accepting something with all one's heart, whereas أَطَعْنا signifies submission in practical conduct."<br><br>*We hear and we obey*. | |
| 24 | 51 | 221 | أَطاعَ ( ط و ع ) as a verb<br><br>أَطاعَ | See 2:285; 4:46; 5:7; 24:51 [سَمِعَ] | |
| 24 | 54 | 101 | حَمَّلَ ( ح م ل ) as a verb with two objects<br><br>حَمَّلَهُ الأَمْرَ | Charge somebody with a responsibility<br><br>The underlying construction is حَمَّلَهُ الشَّيْءَ. Thus مَا حُمِّلَ = مَا حُمِّلَ مِنَ التَّبْلِيغِ, and مَا = مَا حُمِّلْتُمْ حُمِّلْتُمْ مِنَ الإِمْتِثَالِ<br>وَ نَحْمِلُ عَنْهُمُو مَا حَمَّلُونَا And on their behalf/on their account we bear whatever they make us to<br>وَلٰكِنْ رَحَلْنَاهَا نُفُوسًا كَرِيمَةً<br>تُحَمَّلُ مَا لَا يُسْتَطَاعُ فَتَحْمِلُو<br>Rather, we have trained [for the purpose of facing calamities] noble souls that are charged with unbearably difficult tasks, which tasks, however, they then [develop the ability] to carry out<br><br>*If you turn away, then he [Prophet] is responsible for what he has been charged with and you are responsible for what you have been charged with* | Second object in each understood |
| 24 | 55 | 336 | مَكَّنَ (م ك ن) as a verb with and object the prepositions ل and في<br><br>مَكَّنَهُ لَهُ | To establish something for somebody<br><br>*And [He has promised that] He would firmly establish for them the religion He has chosen for them* | |
| 24 | 58 | 58 | بَلَغَ ( ب ل غ ) as a verb with an object<br><br>بَلَغَ الحُلُمَ | To reach puberty<br><br>In a number of expressions بَلَغَ means “to reach a certain age” | |

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| 24 | 58 | 223 | طافَ ( ط و ف ) as a verb with an object<br>طافَ عَلَيْهِ | To visit somebody<br>That is, you associate with another for various needs of yours. يَعْنِيْ أَنَّ بِكُمْ وَ بِهِمْ حاجَةً إِلىٰ المُخالَطاتِ وَ المُداخَلَةِ...<br>*You are visitors one to the other* | |
| 24 | 58 | 337 | مَلَكَ (م ل ك) as a verb with an object<br>مَا مَلَكَتْ يَمِيْنُهُ أَوْ يَمِيْنُهَا | The slave(s) he/she possess [lit: what his/her right hand possess]<br>In classical Arabic, مَا مَلَكَتْ يَدُهُ often means "possessions" as such; In the Quran the phrase acquires the specific meaning of "slaves". وَ طَيَّبَ نَفْسِي أَنَّنِيْ لَمْ أَقُلْ لَهُ/ كَذَبْتَ وَ لَمْ أَبْخَلْ بِمَا مَلَكَت يَدِيْ, "I was comforted [by the thought] that I never said to him, "you lie", or withheld my possessions [from him]." | Object understood |
| 24 | 59 | 58 | بَلَغَ ( ب ل غ ) as a verb with an object<br>بَلَغَ الحُلُمَ | To reach puberty<br>In a number of expressions بَلَغَ means "to reach a certain age" | |
| 24 | 60 | 50 | تَبَرَّجَ ( ب ر ج ) as a verb with a preposition ( بِ )<br>تَبَرَّجَتِ المَرْأَةُ بِزِيْنَةٍ | (Of a woman) to display her beauty, jewelry, etc<br>ثَوْبٌ مُبَرَّجٌ is "a garment with pictures of castles on it," such clothes being considered beautiful. تَبَرَّجَتِ المَرْأَةُ is said of a woman who displays her beauty, seeking to be like a garment with pictures on it. المُبَرَّج مِن الحُلَل , "garment with pictures of towers on it." It is said that تَبَرَّجَ is used specifically of a woman displaying her charms to men. A simpler explanation of the word تَبَرَّجَ would be that بُرج ("tower") is a prominent part of a castle and تَبَرَّجَ is to stand out or be noticeable like a tower | Active Participle |
| 24 | 60 | 283 | قَعَدَ ( ق ع د ) as a verb<br>قَعَدَتْ المَرْأَةُ | (Of a woman) to be old<br>Zamakhshari explains كَبِيْرَةٌ قَعَدَتْ عَنِ الحَيْضِ وَ الأَزْواجِ as اِمْرَأَة قاعِدَة | Active participle |
| 24 | 61 | 337 | مَلَكَ (م ل ك) as a verb with an object<br>مَا مَلَكَتْ يَمِيْنُهُ أَوْ يَمِيْنُهَا | *Or those [houses] you possess the keys of [= houses under your management/custodianship]* | |
| 24 | 63 | 113 | خَالَفَ ( خ ل ف ) as a verb with a preposition ( عَن) | To oppose/defy somebody's orders | |

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| | | | خَالَفَ عَنْ أَمْرِهِ | The preposition عَن gives the sense of shunning or turning away; تَضْمِيْن of عَرَضَ | |
| 25 | 4 | 85 | جَاءَ ( ج ي ء) as a verb with an object<br>جَاءَ الأَمْرَ | To do something; Perform/commit an act<br>قَتَلْتُم وَلِيَّ اللهِ فِي جَوْفِ دَارِهِ<br>وَ جِئْتُم بِأَمْرٍ جَابِرٍ غَيْرِ مُهْتَدِي<br>You have killed a saint of God [= caliph Uthman] in his very home: you have committed a great wrong, one that cannot be rectified [literally: one that will not take the right course]<br>*They have committed a wrong and uttered a falsehood* | |
| 25 | 4 | 259 | اِفْتَرَى ( ف ر ى) as a verb with an object<br>اِفْتَرَى | A blatant lie | |
| 25 | 5 | 338 | أَمْلَى (م ل و) as a verb with an object the preposition عَلَى<br>أَمْلَاهُ عَلَيْهِ | To write something down and read it out to somebody<br>"The use of عَلَى after تُمْلى suggests that the verb includes the تَضْمِين – meaning of تُلْقَى or تُقْرَاءُ عَلَيْهِ. The expression thus means either that they [stories of earlier peoples] are dictated to him, or that they are first written down and then imparted to him. Here it has the latter meaning, for the Quraysh knew that the prophet was unlettered and did not know how to write."<br>The original root of أَمْلَى in this verse is م ل ل, the last radical, ل, having been replaced by و(=م ل و).<br>*And they say, "[These are] mere legends about earlier peoples which he has had written, and which are therefore [first] written down and [then] imparted to him day and night!"* | |
| 25 | 8 | 321 | أَلْقَى ( ل ق ي) as a verb with and object and the prepositions عَلى, بَيْنَ, فِيْ, إِلى<br>أَلْقَاهُ إِلَيْهِ | To convey/deliver something somebody<br>*Or [why was not] a treasure supplied to him?* | |
| 25 | 9 | 210 | ضَرَبَ ( ض ر ب ) as a verb with an object and a preposition ( لِ )<br>ضَرَبَ لَهُ مَثَلاً | To jeer at somebody, make satirical remarks about somebody.<br>مَثَّلُوكَ بِالشَّاعِرِ وَ السَّاحِرِ وَ المَجْنُونِ : ضَرَبُوا لَكَ الأَمْثَالَ ;<br>*Look how they take jibes at you* | |
| 25 | 9 | 222 | اِسْتَطَاعَ ( ط و ع ) as a verb with an object | To be able to find a way<br>The verses carry two meanings simultaneously: one, the opponents of the Prophet, in | |

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| | | | اِسْتَطاعَ السَّبِيْلَ | ridiculing him, are unable to find any weak points in the Prophet and his message; two, being motivated by prejudice, they have deprived themselves of the ability to receive guidance, i.e. are unable to find the way of guidance.<br><br>*And so they are unable to find a way* | |
| 25 | 18 | 55 | اِنْبَغَىٰ ( ب غ ي) as a verb with a preposition ( ل )<br><br>مَا يَنْبَغِيْ لَهُ ( أَنْ يَفْعَلَ كَذَا ) | (Of something) not to be appropriate for somebody to do – in the sense that it would be wrong/blameworthy for him to do so<br><br>*It would not have been appropriate for us to have taken any friends other than You* | |
| 25 | 23 | 77 | جَعَلَ ( ج ع ل) as a verb with two objects | To destroy/annihilate somebody/something<br><br>*And We shall reduce it [= supposedly good actions performed by the wicked] to particles of dust scattered all over* | |
| 25 | 23 | 267 | قَدَم / قَدِمَ (ق د م) as a verb with a preposition (إلىٰ )<br><br>قَدِمَ إِلَيهِ | To turn towards something, turn one's attention to something [literally]: to step up to/advance/move towards something] | |
| 25 | 27 | 40 | اِتَّخَذَ as a verb with an object and a preposition ( مَع)<br><br>اِتَّخَذَ مَعَهُ سَبِيلًا | To join/follow somebody [literally: to take a certain path/course in somebody's company/along with somebody] | |
| 25 | 27 | 237 | عَضَّ ( ع ض ض) as a verb with a preposition<br><br>عَضَّ عَلىٰ يَدَيْهِ | To bite one's hands [in remorse, anger, etc.]<br><br>يَعَضُّهُ عَلىٰ أَطْرافِهِ, "He was biting his fingers [in surprise and helplessness]."<br>وَلَنْ يَنْتَهُوا حَتىٰ يَعَضُّوا الأَصابِعَ, "And they are not going to stop until they bite their fingers."<br>See also 18:42 and cf. the English idiom, "to wring one's hands." Cf. also 3:119, with notes. | |
| 25 | 30 | 39 | اِتَّخَذَ as a verb with two objects<br><br>اِتَّخَذَهُ كَذَا<br><br>اِتَّخَذَهُ مَهْجُورًا | To take/regard somebody/something to be so and so; Set somebody/something up as so and so<br>To forsake something<br><br>مَهْجُور *abandoned* | |
| 25 | 31 | 307 | كَفَى (ك ف ي) as a verb with a preposition [ب] and تَمْيِيز<br><br>كَفا بِهِ كَذا | (of somebody/something) to be sufficient/adequate in respect of something/for a certain purpose<br><br>كَفَى بِالقُبُورِ صارِماً لَوْ رَعَيْتَهُ, "Death [literally: graves] would have sufficed as the severer [of relations between us], if only you had waited for it [instead of severing the relations yourself]." | |

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| | | | | وَ مَشْهادٍ قَدْ كَفَيْتَ الغاءِبِيْنَ بِهِ, "Many a scene [of dispute] there is [at which] you have sufficed [as a representative of] those who were absent." | |
| 25 | 32 | 69 | ثَبَّتَ ( ث ب ت) as a verb with an object<br>ثَبَّتَهُ | To cause/enable somebody to stand firm/hold his ground; Establish something firmly<br><br>The difference between ثَبَّتَ فُؤَادَهُ (11:120) and ثَبَّتَ قَدَمَهُ (2:250; 3:147; 8:11; 47:7) seems to be this: the former refers to courage as a state of mind ( وَ مَعْنَىٰ تَثْبِيْتِ فُؤَادِهِ زِيَادَةُ يَقِيْنِهِ وَ مَا فِيْهِ طُمَئْنِيْنَةُ قَلْبِهِ ), the latter, to courage as displayed in conduct ( هَبْ لَنَا مَا نَثْبُتُ بِهِ فِيْ مَدَاحِضِ الحَرْب.<br><br>وَاللهُ أَعْطَانِي المَوَدَّتَ مِنْهُمُو<br>وَ ثَبَّتَ سَاقِي بَعْدَ مَا كِدْتُ أَعْثُرُو<br>It is God Who has filled me with love and affection for them, and enabled me to stand firm after I was about to stumble<br><br>*See 2:250* | |
| 25 | 33 | 32 | أَتَى as a verb with an object and a preposition (بِ)<br>أَتَاهُ بِمَثَلٍ | To present somebody with a criticism<br>وَ لَا يَأْتُونَكَ بِسُؤَالٍ عَجِيبٍ مِن سُؤَالاتِهِمُ البَاطِلَةِ – كَأَنَّهُ مَثَلٌ فِي البُطْلانِ – إِلَّا أَتَيْنَاكَ نَحْنُ بِالجَوَابِ الحَقِّ<br><br>*And there is not a criticism they will present you with but that We shall present you with the truth [about it] and the best possible interpretation [of the matter in question]* | |
| 25 | 40 | 31 | أَتَى as a verb with a preposition (على)<br>أَتَى عَلَيْهِ | To pass by something<br><br>*And they have certainly passed by the town on which was sent down an evil rain* | |
| 25 | 42 | 196 | صَبَرَ ( ص ب ر ) as verb with a preposition (عَلىٰ)<br>صَبَرَ عَلَيْهِ | To stick to something<br><br>*Had we not stuck to them/ remained faithful to them [idols]* | |
| 25 | 43 | 136 | رَأَىٰ ( ر ء ي) as a verb with an object<br>أَرَأَيْتَهُ / أَفَرَأَيْتَهُ / أَرَأَيْتَكَ هٰذَا | Did you (then) see him/that thing? Just look at him/that thing! Now tell me about him/it!<br><br>See note to 6:40 | |
| 25 | 45 | 125 | دَلَّ ( د ل ل) as a verb with a preposition ( عَلَىٰ)<br>دَلَّ عَلَيْهِ | To guide/lead through something<br><br>The use in this verse is a little unusual. دَلِيل is explained as a guide, and زِلّ is the shadow of the evening or night; and just as a guide or scout leads one by unfolding the path, so does the sun lead us out of the night by dispelling darkness. Further, the preposition عَلَىٰ in the phrase seems to suggest the idea of opposition: the sun advances toward the night, its "opponent," intending to eliminate it | |

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| | | | | أَظُنُّ الحِلْمَ دَلَّ عَلَيَّ قَوْمِي<br>I think it is my forbearance/patience that has emboldened my people against me<br><br>*Then We made the sun a pathfinder/trailblazer in it [nocturnal darkness]* | |
| 25 | 49 | 104 | أَحْيَا ( ح ي ي) as a verb with an object<br>أَحْيَاهُ<br>أَحْيَا اللَّهُ الأَرْضَ | To revive something; Recall/restore something to life<br>(Of God) to cause [arid/barren] land to produce vegetation | |
| 25 | 49 | 339 | مَاتَ (م و ت) as a verb<br>مَاتَ | (Of the earth) to become arid/barren | Active participle |
| 25 | 50 | 27 | أبى as a verb with an object<br>أَبَى إِلَّا كَذَا<br>أَبَى إِلَّا أَنْ يَفْعَلَ كَذَا | To be determined to do/have something; Insist/be set on doing/having something<br>Grammatically, the construction is an إِسْتِثْنَاء مُفَرَّغ with أبى interpreted to mean لَمْ يُرِدْ or لَمْ يَرْضَى. In the Quran, only masdars are used in this construction, but a substantive may also be used, as in some of the examples below.<br>و يَأْبَى جَمْعُكُم إِلاّ فِرَارًا وَ يَأْبَى جَمْعُنَا إِلّا وُرُودًا<br>Your troops are bent upon disbelieving, whereas ours are determined to make it to the battlefield.<br>أَبَى اللهُ إِلّا عَدْلَهُ وَ وَفَائَهُ<br>God insists on doing justice and fulfilling His commitments<br>أَبَى القَلْبُ إِلّا أُمَّ عَمْرٍ<br>My heart desires Umm ‘Amr, and only her<br>وَلَمْ يَرْضَى إِلّا كَذَا - وَلَمْ يَرْضَى إِلّا قَايِمَ السَّيْفِ صَاحِبًا<br>For his companion he would have the hilt of the sword, nothing else<br><br>*But most people are bent upon disbelieving* | |
| 25 | 50 | 200 | صَرَّفَ ( ص ر ف ) as verb with an object<br>صَرَّفَ الشَّيْءَ | To diversify something, make something varied, cause something to assume varied forms<br><br>صَرَّفَ الكَلامَ, “to diversify one’s speech/discourse”; تَصارِيف الدَّهْر, “vicissitudes of time/fortune.”<br>See also 17:41.<br><br>*And we have made it [Qur’an] varied / have diversified it [ = presented its miraculous signs in a variety of ways] among them.* | |
| 25 | 55 | 228 | ظَهَرَ ( ظ ه ر ) as a verb with a preposition (عَلىٰ) | To provide assistance against somebody | |

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| | | | ظَهَرَ عَلَيْهِ | Cf. Islahi who gives an essentially similar explanation, through interpreting ظاهِر in this verse to mean “rival, opponent” ( = “And the disbelievers are the rivals/opponents of God”) rather than “helper, supporter.”<br><br>*And the disbelievers are helpers [of Satan] in opposition to your Lord* | |
| 25 | 57 | 40 | اِتَّخَذَ as a verb with an object and a preposition ( إِلَىٰ)<br><br>اِتَّخَذَ إِلَىٰ رَبِّهِ سَبِيلًا | To achieve nearness to one’s Lord [= to perform acts of piety in order to draw near to God] | |
| 25 | 58 | 307 | كَفَى (ك ف ي) as a verb with a preposition [ب] and تَمْيِيْز<br><br>كَفا بِهِ كَذا | (of somebody/something) to be sufficient/adequate in respect of something/for a certain purpose<br><br>كَفَى بِالقُبُورِ صارِماً لَوْ رَعَيْتَهُ, “Death [literally: graves] would have sufficed as the severer [of relations between us], if only you had waited for it [instead of severing the relations yourself].”<br>وَ مَشْهادٍ قَدْ كَفَيْتَ الغاءِبِيْنَ بِهِ, “Many a scene [of dispute] there is [at which] you have sufficed [as a representative of] those who were absent.” | |
| 25 | 59 | 162 | سَأَلَ (س ء ل) as a verb with a preposition ( ب )<br><br>سألَ بِهِ | تَضْمين of اِعْتَنى. Islāhi seems to be right in maintaining that خَبير in 25:59 refers to God, the verse suggesting that the best source of information about God is God himself, and that the indefinite ness of the word implying تَفْخيم (as in 35:14). But he further says that the ب in the phrase goes with خَبير rather than with سَأَلَ (as is generally held, with the ب interpreted to mean عَن ) for, he argues that ب is used with سَأَلَ only when سَأَلَ is to carry the تَضْمين-meaning of اِسْتَهْزَءَ ( or of اِسْتَعْجَلَ ), the resulting meaning obviously being inappropriate in 25:59. But while it is difficult to accept the عَن = ب solution, which is a little too convenient, Islāhi's view that the ب in 25:59 goes with خَبير is not altogether convincing. For while the تَضْمين of اِسْتَهْزَءَ or اِسْتَعْجَلَ might be justified in a verse like 70:1, it might be questionable with regard to 25:59, and that for two reasons. First, the construction سألَ بِهِ occurs frequently in Classical Arabic, and sometimes in situations where the تَضْمين of اِسْتَهْزَءَ would not serve as an adequate explanation (see poetical verses cited below). Second the "inappropriateness" of the تَضْمين of اِسْتَهْزَءَ in 25:95 does not prelude the possibility of some other-"appropriate"- تَضْمين. Take, for example, the following verse by Janūb, in which she relates how she learnt to her horror that the men of whom she had inquired about her brother turned out to be his killers:<br><br>سَأَلْتُ بِعَمْرٍ أخي صَحْبَهو | |

فَافظَعني حين رَدُّو السُّألا

"I inquired of those who had been with Amr, my brother, about him, and when they replied, I was shocked."
Or this verse by Akhtal:

دَع المُغَمَّرَ لا تَسأل بِمَصْرَعِهي

و سَأَل بِمَصْقَلَةَ البَكْرِيَّ ما فَعَلا

"Stop asking how al-Mughammar fell; but by all means ask what Masqalah the Bakrite has accomplished."

Or this verse by Akhtal:

دَع المُغَمَّرَ لا تَسأل بِمَصْرَعِهي

و سَأَل بِمَصْقَلَةَ البَكْرِيَّ ما فَعَلا

"Stop asking how al-Mughammar fell; but by all means ask what Masqalah the Bakrite has accomplished."

In Akhtal's verse, as in Janūb's, it would make perfect sense if سَأَلَ بِهِ is constructed to have the تَضْمين of some word like اِعْتَنى (one of the possibilities suggested by Zamakhshari at 25:59). This تَضْمين would also explain very effectively a verse like Sakhr al-Ghayy's, in which سَأَلَ بِهِ is used along with عَنهُ سَأَلَ, each phrase helping to fix and clarify the meaning of the other; or a verse like Awf ibn al-Ahwas's in which the negative construction, و لَمْ اَسأل بِها, implies utter lack of concern or interest; or a verse like Alqamah's. Islāhi's suggestion of the تَضْمين of اِسْتَعْجَلَ ( as against اِسْتَهْزَءَ) in 25:59 is more to the point, though we should note, first, that by Islāhi, اِسْتَعْجَلَ seems to mean اِسْتِعْجال marked by اِسْتِهْزا, which makes the two تَضْمين-words interchangeable, leaving اِسْتَعْجَلَ open to the same objection as is اِسْتَهْزَءَ; and, second, that اِعْتَنى would seem to cover a greater variety of situations than either of the two تَضْمين-words suggested by Islāhi, and, in 25:59 at any rate, would seem to be more suitable. It is, however, possible to combine the interpretation suggested here with Islāhi's - without of course, taking over his argument for it. This can be done by positing that another prepositional phrase, بِهِ, is understood after خَبير, the complete construction thus being, فَسَألْ بِهِ خَبيراً بِهِ, in which the first بِهِ would go with سَأَلَ and the second with خَبير.

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| | | | | *So present your solicitous inquiries about Him to one who knows [= to God himself].* | |
| 25 | 59 | 179 | اِسْتَوىٰ (س و ي) as a verb with a preposition ( عَلىٰ )<br>اَسْتَوى اللهُ عَلَىٰ العَرْشِ | (Of God) to occupy the Throne, to exercise sovereign power.<br><br>اَسْتَوى اللهُ عَلَىٰ العَرْشِ, like عَلَىٰ سَرِيرِ المَلِكِ اَسْتَوى ("to ascend the royal throne"), does not necessarily imply the physical act of sitting on the throne, but simply the assumption of control or power. | |
| 25 | 68 | 316 | لَقِيَ ( ل ق ي) as a verb with an object<br>لَقِيَهُ | To face [the consequences of] something<br><br>*He shall face [the consequences of his] sin* | |
| 25 | 72 | 192 | شَهِدَ ( ش ه د ) as verb with an object<br>شَهِدَهُ | To take part/engage in/be involved in something<br><br>*And [those] who do not engage in [acts] of falsehood* | |
| 25 | 73 | 106 | خَرَّ ( خ ر ر) as a verb with a preposition ( عَلَىٰ )<br>خَرَّ عَلَيْهِ | To apply/devote oneself to something [literally: to ben/lean over something]<br><br>The verse does not negate the act of خُرُور (= إِكْبَاب ) but rather affirms it. For it means to say that these people do apply themselves to the verses of God, but not in the manner of the disbelievers—whose خُرُور is of the nature of pouncing upon the verses rather than one of eagerly poring over them. In other words, these people, instead of attacking or criticizing the verses, take them seriously and benefit from them<br><br>*They do not fall upon [= attack/criticize] them [Quranic verses] with deaf ears and blind eyes* | |
| 25 | 75 | 317 | لَقَّى ( ل ق ي) as a verb with two objects<br>لَقَّاهُ التَّحِيَّتَ | To cause somebody to have/experience something, grant something to/bestow something upon somebody<br><br>*And in them [lofty quarters of paradise] they will be accosted with "greetings!" and "peace!"* | |
| 25 | 77 | 231 | عَبَأَ ( ع ب ء) as a verb with a preposition (بِ)<br>ماعَبَأَ بِهِ | Not to care about/attach importance to somebody/something<br><br>ما عَبَأْتُ بِهِ شَيْءً, "I thought nothing of him/it"; ما أَعْبَأُ بِهِ, "What does he/it mean to me? [= he/it means nothing to me!]". The translation of the the phrase, لَولا دُعاءُكُمْ, is based on Islahi's understanding of the verse.<br>The ما in the ما عَبَأَ بِهِ may be construed as a negative or interrogative particle.<br><br>*Say, 'What does my Lord care about you, were it not for the fact that you are to be called [to the truth]!'* | |

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| 26 | 3 | 47 | بَخَعَ ( ب خ ع) as a verb with an object<br>بَخَعَ نَفْسَهُ | To be overwhelmed with/kill oneself with grief/anger, etc.<br>أَلَا أَيُّهَا ذَا البَاخِعُ الوَجْدِ نَفْسَهُ<br>لِشَيْءٍ نَحَتْهُ عَنْ يَدَيْهِ المَقَادِرُو<br>O you – the one who is killing himself with grief over what the fates have wrested from his hands.<br>فَقَدْتُ بَنِي لُبْنَا فَلَمّا فَقَدْتُهُمْ<br>صَبَرْتُ فَلَمْ أَقْطَعْ عَلَيْهِمْ أَبَاجِلِي<br>I lost the Banu Lubna, and when I did, I endured the loss patiently and did not cut my veins over them [=did not die/suffer grieving for them] | Active Participle |
| 26 | 4 | 110 | خَضَعَ ( خ ض ع) as a verb with a preposition (لِ)<br>خَضَعَ لَهُ عُنُقُهُ | To bow one's head before somebody as a sign of submission [literally: (of one's neck) to bow before somebody]<br>اِخْتَضَعَ الصَّقْرُ لِلِانْقِضَاضِ, "(of a hawk) to lower its head in order to swoop down on its prey";<br>خَضَعَتِ الشَّمْسُ / النُّجُومُ, "(of the setting sun/stars) to sink in the horizon." ظَلِيم أَخْضَع, "ostrich with a drooping neck." | |
| 26 | 13 | 146 | أَرْسَلَ (ر س ل) as a verb with a preposition ( إِلَىٰ )<br>أَرْسَلَهُ | (Of God) to appoint somebody as prophet<br>فَأَرْسِلْ إِلَىٰ هَارُون : أَرْسِلْ إِلَيْهِ جِبْرَائِيلَ وَ اجْعَلْهُ نَبِيًّا<br>It is said وَ قَدْ أَحْسَنَ فِي الإِختِصَارِ حَيْثُ قَالَ , فَأَرْسِلْ إِلَىٰ هَارُونَ, فَجَاءَ بِمَا يَتَضَمَّنُ مَعْنَىٰ الاِستِنْبَاءِ. See also 28:34, where Moses prays to God to appoint Aaron a co-messenger. | |
| 26 | 13 | 214 | ضَاقَ ( ض ي ق ) as a verb<br>ضَاقَ صَدْرُهُ | To feel uneasy, be afraid/apprehensive [Literally: {of somebody's chest) to constrict]<br>[See: 11:12] | |
| 26 | 13 | 219 | اِنْطَلَقَ ( ط ل ق ) as a verb<br>اِنْطَلَقَ لِسانُهُ | To be articulate/fluent/eloquent<br>رَجُلٌ مُنْطَلِقٌ/طَلْقٌ/طِلْقٌ/طالِقُ اللِّسان, "an eloquent man."<br>أَ عَبْلَةَ لَوْ سَأَلْتِ الرُمْحَ عَنِّي<br>أَجابَكِ وَ هُوَ مُنْطَلِقُ اللِّسانِ<br>"O 'Ablah, if you were to ask my spear about me, it would respond to you in a fluent manner [ = relate to you my exploits in war]." | |
| 26 | 71 | 240 | عَكَفَ ( ع ك ف) as a verb with a preposition (لِ) | To adhere/cling/be devoted/be attached to something firmly<br>Both a (7:138; 20:91; 20:97) and b (21:52; 26:71) signify attachment for something, but there seems to be a difference: a implies the outward form of that attachment, | Active participle |

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| | | | عَكَفَ لَهُ | irrespective of whether the attachment is deep or not (تَضْمِيْنٌ of وَقَفَ or حَبَسَ), whereas b, with the preposition ل (which suggest a تَضْمِيْنٌ-word like اِنْقادَ or أَذْعَنَ), implies true attachment. The contexts of the verses lend support to this distinction. For example, in 7:138, the Israelites, after crossing the river, come upon people who were "devoted" to certain deities. The verse reports the initial observation of the Israelites, who notes the outward form of the idolaters'' devotion – hence عَكَفَ عَلَيْهِ. In 21:52, Abraham, who has lived in the midst of his people for a long time and so he knows how deeply devoted they are to their idols, criticizes them – hence عَكَفَ لَهُ. | |
| 26 | 75 | 136 | رَأَىٰ ( ر ء ي) as a verb with an object<br>أَرَأَيْتَهُ / أَفَرَأَيْتَهُ / أَرَأَيْتَكَ هٰذَا | Did you (then) see him/that thing? Just look at him/that thing! Now tell me about him/it!<br>See note to 6:40 | |
| 26 | 84 | 80 | جَعَلَ ( ج ع ل) as a verb with an object and a preposition ( لِ)<br>جَعَلَ لَهُ كَذَا<br>جَعَلَ لَهُ لِسَانَ صِدْقٍ | To give somebody/cause somebody to have a good reputation<br>لِسَانَ صِدْقٍ :الثَّنَاءَ الحَسَن | |
| 26 | 98 | 178 | سَوَّى (س و ي) as a verb with an object and a preposition ( ب )<br>سَوَّىٰهُ بِفُلانٍ | To put somebody on the same level as/give somebody the same status as somebody else<br>*When we used to declare you equal in status to the Lord of the universe* | |
| 26 | 118 | 255 | فَتَحَ (ف ت ح ) as a verb with an object and a preposition ( بَيْنَ )<br>فَتَحَ بَيْنَهُمْ | To decide between people/between parties to an issue<br>فَتَحَ الحاكِمُ بَيْنَ الناسِ means (of a ruler/judge) to judge between people | |
| 26 | 135 | 116 | خَافَ ( خ و ف) as a verb with an object and a preposition ( عَلَىٰ)<br>خَافَ عَلَيْهِ الأَمْرَ | To be afraid/apprehensive that somebody will be overtaken by something<br>تَخَافُ عَلَىٰ أَحْشَائِهَا أَنِ تَقَطَّعَا, "She is afraid that [if she walks too fast] her [thin] waist will break to pieces."<br>أَبَنِي حَنِيفَةَ أَحْكِمُوا سُفَهَائَكُم<br>إِنِّي أَخَافُ عَلَيْكُم أَنْ أَغْضِبَا<br>O Banu Hanifah, knock some sense into your fools, for I fear for you – I fear that I shall become very angry | |

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| 26 | 156 | 334 | مَسَّ (م س س) as a verb with an object and a preposition<br>مَسَّهُ بِالشَّيْءِ | To cause somebody to experience something, inflict something on somebody<br>*And do not cause her [she-camel] any harm.* | |
| 26 | 165 | 30 | أَتَى as a verb with an object<br>أَتَاهُ<br>أَتَىٰ الرَّجُلَ/ الذَّكَرَ | To have sexual intercourse with somebody<br>To perform sodomy on somebody<br>*See 7:81* | |
| 26 | 166 | 361 | وَذَرَ (و ذ ر) as a verb with an object<br>وَذَرَ | To disregard/neglect somebody/something | |
| 26 | 181 | 108 | أَخْسَرَ (خ س ر) as a verb<br>أَخْسَرَ | To give short measure/weight<br>Abbreviated form of أَخْسَرَ الكَيْلَ / المِيزَانَ | Active participle |
| 26 | 181 | 366 | أَوْفَى (و ف ي) as a verb with an object<br>أَوْفَى الكَيْلَ/المِكْيَالَ | To give full measure | |
| 26 | 200 | 173 | سَلَكَ (س ل ك) as a verb with an object and a preposition (في)<br>سَلَكَ في | Pass/run something through something<br>The verb سَلَكَ is used of threading a needle (الإِبْرَةَ سَلَكَ الخَيْطَ في, and its use in the two verses possible implies that the criminals are hurt by the Qur'anic message - as if needles are being passed rough their bodies. سَلَكَ السِنانَ في المَطْعونِ, "to plunge a spear into somebody." | |
| 26 | 205 | 135 | رَأَىٰ (ر ء ي) as a verb | Tell me! What do you think! Consider this, then!<br>This expression means “Tell me!” the verb رَأَىٰ implying: look into/consider the matter | |

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| | | | أَرَأَيْتَ / أَفَرَأَيْتَ / أَرَأَيْتَكَ | and then give me your opinion. ... فِي مَعْنَىٰ التَّنْبِيه. The ك in أَرَأَيْتَكَ, etc. is the ك of "address." وَ الكَافُ حَرْفُ خِطَابٍ أُكِّدَ بِهِ الضَّمِيرُ.<br>See also 10:59.<br><br>*See 6:40* | |
| 26 | 207 | 252 | أغْنى (غ ن ي) as a verb with a preposition (عَن)<br>أغْنى عَنْهُ | To be of use/available to somebody, stand somebody in good stead<br><br>وَ ما يُغْني عَن الحدثانِ لَيْتَ<br>"And [saying the word] 'Alas!' is of no avail against misfortune." | |
| 26 | 211 | 54 | اِنْبَغَىٰ ( ب غ ي) as a verb with a preposition ( ل )<br>مَا يَنْبَغِيْ لَهُ ( أَنْ يَفْعَلَ كَذَا ) | (Of something) not to be suitable for somebody – in the sense that it is too good for him/he is not up to it/he does not deserve it<br><br>*It is not for them [satanic host] to do so [= to bring down the Qur'an from the heavens], nor do they have the power [to do so]* | |
| 26 | 215 | 111 | خَفَضَ ( خ ف ض) as a verb with an object and a preposition ( لِ )<br>خَفَضَ لَهُ جَنَاحَهُ | To treat somebody kindly [literally: to lower one's wing]<br><br>خَفْض الجَنَاح is said of a flying bird that "lowers its wing" in order to descend. A poet contrasts خَفْض الجَنَاح with رَفْع الجَنَاح ("to be haughty/arrogant" [literally: "to raise one's wing"]):<br><br>وَ أَنْتَ الشَّهِيرُ بِخَفْضِ الجَنَاحِ<br>فَلَا تَكُ فِي رَفْعِهِ أَجْدَلًا<br><br>You are the one who is known for bringing down his wing, so do not become a falcon in raising them<br><br>*See 17:24* | |
| 26 | 219 | 286 | تَقَلَّبَ ( ق ل ب) as a verb with a preposition (فِيْ)<br>تَقَلَّبَ فِيْهِ | *And [He watches] your movement among those who bow down [before God]* | |
| 26 | 223 | 318 | أَلْقَى ( ل ق ي) as a verb with an object<br>أَلْقَى السَّمَاعَ | To listen carefully, be all ears<br><br>This usage of the verb is sarcastic, the verse describes an Arabian Soothsayer, who, in order to convince his followers that he can make contact with the realm of غَيْب, goes into meditation, being all ears, as if expecting to receive communications from that realm. | |
| 26 | 225 | 358 | هَام ( ه ي م) as a verb with the preposition فِي<br>هَامَ فِي كُلِّ وَادٍ | To wander around in every valley [= wander in one's talk, ramble]:<br><br>هَمَاتِ النَّاقَةُ is said of a she-camel that wanders around by herself in search of pasture.<br><br>*Don't you see that they [poets] wander around in every valley [= move/flit form one subject to another aimlessly]?* | |

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| 26 | 227 | 286 | اِنْقَلَبَ ( ق ل ب) as a verb<br>اِنْقَلَبَ | To end up [in a certain state]<br>أَيَّ مُنْقَلَبٍ in the verse qualifies a مَصْدَر ( = اِنْقِلابٍ) that is understood.<br>*And the iniquitous shall soon find out where they are going to end up* | |
| 27 | 4 | 243 | عَمِهَ ( ع م ه) as a verb<br>عَمِهَ | To wander about [in a state of misguidance] | |
| 27 | 6 | 317 | لَقَّى ( ل ق ي) as a verb with two objects<br>لَقَّاهُ الشَّيْءَ | To cause somebody to have/experience something, grant something to/bestow something upon somebody<br>*And the Quran is being conveyed to you from an All-Wise, All- Knowing Being* | |
| 27 | 10 | 239 | عَقَّبَ ( ع ق ب) as a verb<br>عَقَّبَ | To look back<br>*He [Moses] turned around, retreating, and did not look back* | |
| 27 | 10 | 370 | وَلَّى ( و ل ي) as a verb with a حال<br>وَلَّى مُدْبِراً | To take to one's heels, run away<br>Grammatically, مُدْبِراً in these verses is (as in 37:90) حال مُؤَكِّدَة to وَلّى, but the two words are often used together, acquiring idiomatic force. | |
| 27 | 18 | 30 | أَتَى as a verb with a preposition (على)<br>أَتَى عَلَيْهِ | To reach a place from where one can overlook something<br>It is suggested أَنّ إِتْيَانَهُم كَانَ مِن فَوْقُ<br>*Until, when they reached a place overlooking the Valley of Ants* | |
| 27 | 22 | 103 | أَحَاطَ ( ح و ط) as a verb with a preposition (بِ)<br>أَحَاطَ بِهِ | To have full knowledge of something<br>*I know something that you don't* | |
| 27 | 28 | 139 | رَجَعَ ( ر ج ع) as a verb with an object<br>رَجَعَهُ | To give a response<br>رَجَعَ الجَوَابَ, "to give a reply."<br>*Then note their reaction/response* | Object Understood |
| 27 | 28 | 321 | أَلْقَى ( ل ق ي) as a verb with and object and the prepositions | To deliver to somebody | |

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| | | | عَلى, بَيْنَ, فِيْ, إِلى<br>أَلْقَاهُ إِلَيْهِ الْكِتَابَ | | |
| 27 | 31 | 242 | (ع ل و) عَلا as a verb with a preposition (عَلىٰ)<br>عَلا عَلَيْهِ | To defy somebody | |
| 27 | 32 | 279 | (ق ط ع) قَطَعَ as a verb with an object<br>قَطَعَ الأَمْرَ | To decide/clinch a matter<br>*I never take a final decision on any matter until you are with me/in my presence* | |
| 27 | 40 | 145 | (ر د د) اِرْتَدَّ as a verb with a preposition (إِلَىٰ)<br>اِرْتَدَّ إِلَيْهِ طَرْفُهُ | (Of one's eyes) to blink<br>مَا رَدَّ طَرْفَ العَيْنِ ذُو شَفْرِي, "As long as people with eyes blink their eyes [= forever]"<br>*Before you can blink your eyes [= in the twinkling of an eye]* | |
| 27 | 47 | 225 | (ط ي ر) تَطَيَّرَ as a verb with a preposition (بِ)<br>تَطَيَّرَ بِهِ | To regard something as a sign of evil fortune<br>From the Arabs' custom of taking omens from the way certain birds took off in flight. تَطَيَّرَ originally meant "to take an omen," but it came to be used predominantly in the sense of taking something to be a bad omen. | |
| 27 | 49 | 63 | (ب ي ت) بَيَّتَ as a verb with an object<br>بَيَّتَ فُلَانٌ | To kill somebody secretly<br>بَيَّتَ in this verse does not necessarily mean "to do something by night," but rather "to do something surreptitiously." Likewise, the expression بَيَّتَهُ الأَمْرُ means that a problem presents itself to somebody suddenly – not necessarily at night. | |
| 27 | 49 | 192 | (ش ه د) شَهِدَ as verb with an object<br>شَهِدَهُ | To take part/engage in/be involved in something<br>*We were not involved in/ party to the murder of his man.* | |
| 27 | 54 | 28 | أَتَى as a verb with an object<br>أَتَاهُ<br>أَتَى الْفَاحِشَةَ | To do something; Perform/commit an act<br>وَلَمْ يَأْتِ مَا يَأْتِي مِن الأَمْرِ هَابِبًا<br>There is nothing he does that he does out of fear<br>إِنَّا إِذَا مَا أَتَيْنَا أَمْرَ مُكْرِمَةٍ<br>When we perform a noble and generous act<br>وَ يَأْتِي الغَيَّ مُنْقَطِعَ العِقَالِي<br>And he commits transgressions/wrongs unchecked [literally: unhampered by a hobbling | |

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| | | | | chord]<br><br>*To commit a flagrantly immoral act [e.g. adultery or sodomy]* | |
| 27 | 54 | 28 | أَتَى as a verb with an object<br><br>أَتَاهُ<br><br>أَتَى الْفَاحِشَةَ | To do something; Perform/commit an act<br><br>وَلَمْ يَأْتِ مَا يَأْتِي مِن الأَمْرِ هَابِبًا<br><br>There is nothing he does that he does out of fear<br><br>إِنَّاإِذَا مَا أَتَيْنَا أَمْرَ مُكْرِمَةٍ<br><br>When we perform a noble and generous act<br><br>وَ يَأْتِي الغَيَّ مُنْقَطِعَ العِقَالِي<br><br>And he commits transgressions/wrongs unchecked [literally: unhampered by a hobbling chord]<br><br>*To commit a flagrantly immoral act [e.g. adultery or sodomy]* | |
| 27 | 55 | 30 | أَتَى as a verb with an object<br><br>أَتَاهُ<br><br>أَتَىٰ الرَّجُلَ/ الذَّكَرَ | To have sexual intercourse with somebody<br>To perform sodomy on somebody<br><br>*See 7:81* | |
| 27 | 56 | 221 | تَطَهَّرَ ( ط ه ر ) as a verb<br><br>تَطَهَّرَالرَّجُلُ | To assume an air of piety/righteousness<br><br>See also 4:49; 53:32.<br><br>*They are the would-be virtuous* | |
| 27 | 62 | 303 | كَشَفَ (ك ش ف) as a verb with an object<br><br>كَشَفَ الأَمْرَ | To remove/eliminate something<br><br>*And who relieves difficulties?* | |
| 27 | 63 | 242 | تَعالا (ع ل و) as a verb with a preposition (عَنْ)<br><br>تَعالا عَنْهُ | To be too exalted to be associated with something | |
| 27 | 66 | 121 | تَدَارَكَ ( د ر ك) as a verb<br><br>تَدَارَكَ الأَمْرُ | (Of a matter) to become confused/jumbled up<br><br>The meaning in this verse rises from that in 7:38: when many things come together, a "jumble" or "confusion" may result<br><br>*The fact is that they are quite mixed up in their minds about/have a very confused understanding of the hereafter* | |
| 27 | 66 | 244 | عَمِيَ(ع م ي) as a verb with a preposition (مِنْ) | To be blind to something | Active participl |

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| | | | عَمِيَ مِنْهُ | Cf. 43:36 | e |
| 27 | 72 | 145 | رَدِفَ (ر د ف) as a verb with a preposition ( لِ )<br>رَدِفَ لَهُ | To tail somebody; Follow somebody close behind | |
| 27 | 80 | 370 | وَلَّى (و ل ي) as a verb with a حال<br>وَلَّى مُدْبِراً | To take to one's heels, run away<br><br>Grammatically, مُدْبِراً in these verses is (as in 37:90) حال مُؤَكِّدَة to وَلّى, but the two words are often used together, acquiring idiomatic force. | |
| 27 | 81 | 355 | هَدَى ( ه د ي) as a verb with an object and the preposition عَنْ<br>هَدَاهُ عَنِ الضَّلَالَةِ | To deliver/rescue somebody from error [lit : to guide somebody away from error] | Active participle |
| 27 | 82 | 368 | وَقَعَ (و ق ع) as a verb with a preposition [عَلى]<br>وَقَعَ عَلَيْهِ | To be imposed/inflicted upon somebody<br><br>وَقَعَ القَوْلُ عَلَيْهِمْ: وَجَبَ. قَدْ وَقَعَ عَلَيْكُمْ أي حَقَّ عَلَيْكُمْ وَ وَجَبَ أَوْ قَدْ نَزَلَ عَلَيْكُمْ<br><br>27:82 and 85. Verse 82 refers to the time when, after due warning, the disbelievers will be punished in this world. Verse 85 refers to the time when, in the next world, the decision to throw the disbelievers into hell will be announced.<br><br>فَلا تَفْرَحاً يَوْماً بِنَفْسِكَ إِنَّنِيْ<br>أَرَى المَوْتَ وَقَّاعاً عَلَى مَنْ تَشَجَّعَ<br>"May you never be pleased! I see that death overpowers one who tries to display courage."<br><br>*When the verdict against them is handed down [=when the time for the promised punishment comes upon them]* | |
| 27 | 84 | 104 | أَحَاطَ ( ح و ط) as a verb with a preposition (بِ) and تَمْيِيْز<br>أَحَاطَ بِهِ عِلْمًا / خُبْرًا | To have complete knowledge of/ information about something | |
| 27 | 85 | 368 | وَقَعَ (و ق ع) as a verb with a preposition [عَلى] | To be imposed/inflicted upon somebody<br><br>وَقَعَ القَوْلُ عَلَيْهِمْ: وَجَبَ. قَدْ وَقَعَ عَلَيْكُمْ أي حَقَّ عَلَيْكُمْ وَ وَجَبَ أَوْ قَدْ نَزَلَ عَلَيْكُمْ | |

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| | | | وَقَعَ عَلَيْهِ | 27:82 and 85. Verse 82 refers to the time when, after due warning, the disbelievers will be punished in this world. Verse 85 refers to the time when, in the next world, the decision to throw the disbelievers into hell will be announced.<br><br>فَلا تَفْرَحاً يَوْماً بِنَفْسِكَ إِنَّنِيْ<br>أَرَى المَوْتَ وَقَّاعاً عَلَى مَنْ تَشَجَّعَ<br>"May you never be pleased! I see that death overpowers one who tries to display courage." | |
| 28 | 4 | 242 | عَلا (ع ل و) as a verb<br><br>عَلا فُلانٌ | To be/become defiant/rebellious<br><br>*Indeed Pharaoh had become rebellious in the land* | |
| 28 | 6 | 337 | مَكَّنَ (م ك ن) as a verb with the prepositions ل and في<br><br>مَكَّنَ لَهُ فِيْ الْأَرْضِ | To give somebody great power/authority in the land<br><br>مَكَّنَ لَهُ فِي الْأَرْضِ (= جَعَلَ لَهُ مَكَانًا فِيْهَا) and مَكَّنَهُ فِي الأَرْضِ (= أَثْبَتَهُ فِيْهَا) are distinguished.<br><br>*And we intended to give them power/authority in the land* | |
| 28 | 7 | 116 | خَافَ (خ و ف) as a verb with a preposition (عَلَىٰ)<br><br>خَافَ عَلَيْهِ | To be concerned about somebody's safety/well-being | |
| 28 | 10 | 138 | رَبَطَ (ر ب ط) as a verb with a preposition (عَلَىٰ)<br><br>رَبَطَ اللَّهُ عَلَىٰ قَلْبِهِ | (Of God) to give somebody courage/the power of perseverance/endurance<br><br>رَبَطَ جَأْشُهُ, "to pluck up courage, be courageous/undaunted/unnerved," and رَبَطَ لِذٰلِكَ الأَمْرِ جَأْشًا, "He plucked up/mustered courage in<br>order to carry out that task" | |
| 28 | 10 | 257 | فَرَغَ (ف ر غ) as a verb<br><br>فَرَغَ | The image is that of a vessel that has been emptied of the liquid contained in it: فَرَغَ الزَّرْفُ, "(of a container to become empty". The heart of Moses' mother was thus "drained of peace."<br><br>*And the heart of Moses' mother knew no peace* | |
| 28 | 12 | 90 | حَرَّمَ (ح ر م) as a verb with an object and a preposition (عَلَىٰ)<br><br>حَرَّمَهُ عَلَيْهِ | To deny somebody something/the use of something/access to something<br><br>In the following verse (of poetry), حَرَّمَهُ عَلَيْهِ means "to deny something to somebody," though it may also carry the meaning, "to declare something to be unlawful for somebody":<br><br>لَا تَقْبُرُونِي إِنَّ قَبْرِي مُحَرَّمٌ | |

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| | | | | عَلَيْكُم وَلٰكِنْ أَبْشِرِيْ يَا أُمَّ عَامِرِي<br>Do not bury me in a grave, for burying me is denied to you. But do you rejoice, O hyena!<br><br>*And We had denied him [the milk of] nurses* | |
| 28 | 13 | 272 | قَرَّ (ق ر ر) as a verb<br><br>قَرَّتْ عَيْنُهُ | To rejoice/be delighted/be joyful<br><br>The idiom (including 19:26; 25:74; 28:9; 32:17, in which the expression قُرَّتْ أَعْيُنٍ ["delight of the eye'] is used) means literally: (of one's eyes) to become cool. It is said that the tears of joy are cool – whence the idiom – whereas the tears of sorrow are warm, and hence the imprecation: أَسْخَنَ اللهُ عَيْنَهُ, "May God cause him sorrow [literally: may God make his eyes war]!" But perhaps the two idioms can be explained in terms of one's experience in desert life: eyes warm from the blazing sun would be sore but in the evening, or in the shade of a tree, the eyes would be restful.<br>It should be notes that the idiom under discussion is, in 20:40; 28:13; 33:51; and 19:26, used in situations where pain, sorrow, or worry is followed by joy or happiness, thus adding the meaning of relief to that of delight or pleasure.<br>A poet from the Banu Juhaynah: عَلٰى هَلْ أَتىٰ الأَنْصارَ أَنَّ بَحْدَلٍ حُمَيْداً شَفىٰ كَلْباً فَقَرَّتْ عُيُوْنُهَا, "Has the news reached the helpers, that Humayd ibn Bahdal has put the minds of the Kal at rest [by helping the defeat their enemy], so that they are delighted?" Yahya ibn Ziyad:<br>مَدىٰ فَمَدَتْ عَنِّيْ بِهِ كُلُّ لَذَّةٍ<br>تَقَرُّ بِهَا عَيْنَايَ فَانْقَطَعَا مَعَا<br>"He departed [ = died] and with him departed from me every pleasure that could have been a source of joy for me; and so the two departed together."<br><br>*So that she may rejoice* | |
| 28 | 14 | 58 | بَلَغَ (ب ل غ) as a verb with an object<br><br>بَلَغَ أَشُدَّهُ | To come of age<br><br>In a number of expressions بَلَغَ means "to reach a certain age." بَلَغَ الصَّبِيُّ "(of a child) to come of age."<br><br>فَلَمَّا بَلَغْتَ السِّنَّ وَ الغَايَةَ الَّتِي<br>إِلَيْهَا مَدَا مَا كُنْتَ فِيْكَ أُؤَمِّلُو<br>When you came of age and reached the highest stage [of maturity] that I used to hope for in regard to you | |
| 28 | 14 | 178 | اِسْتَوىٰ (س و ي) as a verb<br><br>اِسْتَوىٰ | To become fully mature<br><br>اِسْتَوىٰ: اِعتَدَلَ وَ تَمَّ سْتِحْكامُهُ و بَلَغَ المَبْلَغَ اللذي لا يُزادُ عَلَيْهِ<br><br>اِسْتَوىٰ signifies reaching intellectual and emotional maturity. The word is used of a person who has reached middle age. | |

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| | | | | See بَلَغَ in 6:152, 17:34, 18:82, 22:5, 28:14, 40:67, 46:15 | |
| 28 | 15 | 277 | قَضىٰ ( ق ض ي) as a verb with a preposition (عَلىٰ)<br>قَضىٰ عَلَيْهِ | To kill somebody<br>*And Moses struck him, killing him* | |
| 28 | 27 | 190 | شَقَّ ( ش ق ق ) as verb with a preposition (عَلىٰ)<br>شَقَّ عَلىٰ فُلانٍ | To burden somebody with somebody<br>حتىٰ تَشُقَّ عَلىٰ الذِيْ يَسْرِيْ<br>"Until it [darkness of the wilderness] makes it difficult for the traveler [to travel]."<br>*I do not mean to make things too hard for you* | |
| 28 | 31 | 239 | عَقَّبَ ( ع ق ب) as a verb<br>عَقَّبَ | To look back<br>*He [Moses] turned around, retreating, and did not look back* | |
| 28 | 31 | 370 | وَلَّى (و ل ي) as a verb with a حال<br>وَلَّى مُدْبِراً | To take to one's heels, run away<br>Grammatically, مُدْبِراً in these verses is (as in 37:90) حال مُؤَكِّدَة to وَلّى, but the two words are often used together, acquiring idiomatic force. | |
| 28 | 35 | 80 | جَعَلَ ( ج ع ل) as a verb with an object and a preposition ( لِ)<br>جَعَلَ لَهُ كَذَا<br>جَعَلَ لَهُ سُلْطَانًا | To furnish somebody with dominant power<br>سُلْطَان means dominance and awesomeness | |
| 28 | 35 | 184 | شَدَّ ( ش د د ) as verb with an object<br>شَدَّ عَضُدَهُ | شَدّهُ, to strengthen/fortify/fasten something<br>To provide support to somebody<br>20:31 and 28:35 have essentially the same meaning, but the image in each is different, making for a subtle difference in meaning. In the former it is the "back" (أَزْرٌ) that is strengthened, in the latter it is the "arm" (عَضُدٌ). In other words, the latter is like providing more "muscle," while the former is like providing "backing." As such, شَدَّأَزْرَهُ suggests furnishing A with reinforcement through B in a situation where the brunt of the task will be borne by A but B, who will be standing by – at A's "back" – may be called upon to help | |

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| | | | | when necessary. شَدَّ عَضُدَهُ, on the other hand, suggests providing A with reinforcement through B in a situation where B will be an active partner to A throughout, thus making A's work considerably lighter. If this analysis is correct, then the Qur'anic use of each of the two idioms would be contextually significant: Moses, conscious that the chief responsibility for carrying out the mission is his, humbly prays: وَ اشْدُدْ بِهِ أَزْرِيْ; his prayer is more than answered with: سَنَشُدُّ عَضُدَكَ بِأَخِيْكَ. (Although سَنَشُدُّ عَضُدَكَ بِأَخِيْكَ occurs in a different surah than اُشْدُدْ بِهِ أَزْرِيْ, the former is obviously a response to the latter.)<br><br>*We shall strengthen you by means of your brother.* | |
| 28 | 35 | 363 | وَصَلَ (و ص ل) as a verb with a preposition<br><br>وَصَلَ إِلَيْهِ | To get to somebody [with a view to harming him] | |
| 28 | 36 | 258 | اِفْتَرَى ( ف ر ى) as a verb with an object<br><br>اِفْتَرَى | A cleverly devised piece of magic<br><br>[Note] | |
| 28 | 38 | 219 | اِطَّلَعَ ( ط ل ع ) as a verb with a preposition (إِلىٰ)<br><br>اِطَّلَعَ إِلَيْهِ | To rise up and take a look at something<br><br>The preposition إِلىٰ suggest the تَضْمِيْنْ of نَظَرَ, and the complete construction is: لَعَلِّيْ أَتَّلِعُ عَلىٰ الصَّرحِ فَأَنْظُرَ إِلىٰ إِلٰهِ مُوْسىٰ, "So that I may get to the top of the palace and take a look at the God of Moses."<br><br>*So that I might ascend to take a look at the God of Moses* | |
| 28 | 38 | 367 | أَوْقَدَ (و ق د) as a verb with a preposition [عَلى]<br><br>أَوْقَدَ عَلَيْهِ | To kindle fire upon/over something<br><br>*So make me a fire, O هامان, upon the clay [= for the purpose of baking bricks]* | |
| 28 | 44 | 278 | قَضىٰ ( ق ض ي) as a verb with an object and a preposition (إِلىٰ)<br><br>قَضىٰ إِلَيْهِ الشَّيْءَ | To apprise/notify somebody of something<br><br>The use of إِلىٰ suggests the تَضْمِيْن of أَوْحىٰ, أَنْبَأَ, أَبْلَغَ. | |
| 28 | 45 | 224 | تَطاوَلَ ( ط و ل ) as a verb with a preposition (عَلىٰ) | To have been in a certain state for a long time | |

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| | | | تَطاوَلَ | تَطاوَلَ عَلَيْنا اللَّيْلُ, “It has been a long night for us”;<br>يا زَيْدُ زَيْدَ اليَعْمَلَةِ الذُّبَالِ<br>تَطاوَلَ اللَّيْلُ عَلَيْكَ فَانْزِلِيْ<br>“O Zayd – Zayd of the indefatigable, emaciated she-camels – you have had a long night, so get off [your riding beast].”<br>See also 20:86; 21:44; 57:16.<br><br>*And they remained/lived [in that condition – i.e. without a prophet or divine message] for a long period of time* | |
| 28 | 47 | 268 | قَدَّمَ (ق د م) as a verb with an object<br>قَدَّمَهُ | To perform an act/a deed | |
| 28 | 48 | 229 | تَظاهَرَ ( ظ ه ر ) as a verb<br>تَظاهَرَ | (Of two persons) to join forces, team up | |
| 28 | 51 | 363 | وَصَّلَ (و ص ل) as a verb with an object<br>وَصَّلَ الشَّيْئَ | To continue something uninterruptedly over a period of time<br><br>Verse is regarded as a reference to the successive Quranic revelations<br><br>*We have continued sending the message to them [through the ages] in an unbroken continuity* | |
| 28 | 54 | 120 | دَرَأَ ( د ر أ ) as a verb with an object and a preposition (بِ)<br>دَرَأَ الشَّيْئَ بِالشَّيْئِ | To counteract one thing by means of another<br><br>*And [those] who counteract evil with good* | |
| 28 | 55 | 56 | اِبْتَغَىٰ ( ب غ ي) as a verb with an object<br>اِبْتَغَاهُ | To have contact/relations with somebody<br><br>[Note]<br><br>*We do not wish to have anything to do with ignorant people* | |
| 28 | 57 | 75 | جَبَىٰ ( ج ب ي) as a verb with a preposition (إِلَىٰ) | تَضْمِيْن of some word like أَهْدَىٰ. جَبَىٰ الخَرَاجَ, “to collect (land) tax”; جَبَىٰ المَاءَ فِيْ الحَوْضِ, “to collect water in a pool.” جَبَىٰ is often used with خَرَاجَ , “(land) tax, tribute” as its object, and in 28:57, the use of جَبَىٰ instead of some other word (like جَمَعَ, “to collect”) may contain a subtle reference to the religious- spiritual and political supremacy of Makkah over other places, which paid “homage” or “tribute” to Makkah. | |

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| | | | | وَ لَخْمٌ مُلُوْكُ النَّاسِ يُجْبَىٰ إِلَيْهِمُو<br>And the Lakhmids are the kings of people; tribute is collected and presented to them<br>*Fruits/produce of all kinds are/is brought in to it [Makkah]* | |
| 28 | 57 | 111 | تَخَطَّفَ ( خ ط ف) as a verb with an object<br>تَخَطَّفَهُ | Seize somebody/something and carry him.it away in a swift move; Whisk somebody/something away<br>*You had this fear that people would pounce upon you/make away with you* | Passive |
| 28 | 57 | 336 | مَكَّنَ (م ك ن) as a verb with and object the prepositions ل and في<br>مَكَّنَهُ لَهُ | To establish something for somebody<br>*Have We not provided them a secure sanctuary?* | |
| 28 | 58 | 52 | بَطِرَ ( ب ط ر) as a verb with an object | بَطِرَ الشَّيْءَ, "to dislike something without good reason"; بَطِرَ الحَقَّ, "to reject the truth pridefully." بَطِرَ in the verse contains the تَضْمِيْن of كَفَرَ ("to be ungrateful"). بَطِرَ فُلَانٌ نِعْمَةَ اللهِ has been explained as اِسْتَخَفَّهَا فَكَفَرَهَا وَ لَمْ يَسْتَرْجِحْهَا فَيَشْكُرَهَا, "He made light of God's blessing and was ungrateful for it, and did not consider it good enough to give thanks for."<br>*And there is many a nation that has shown arrogant ingratitude for its [easy] circumstances* | |
| 28 | 61 | 316 | لَقِيَ ( ل ق ي) as a verb with an object<br>لَقِيَهُ | To obtain/realize/acquire something<br>*To obtain/realize what is promised [to one]* | Active participle |
| 28 | 63 | 96 | حَقَّ ( ح ق ق) as a verb with a preposition (عَلَىٰ )<br>حَقَّ عَلَيْهِ الأَمْرُ | (Of misguidance, etc.) to be deservedly imposed on somebody<br>تَضْمِيْن of وَجَبَ or ثَبَتَ<br>وَ مَعْنَىٰ حَقَّ عَلَيْهِم القَوْلُ : وَجَبَ عَلَيْهِ مُقْتَضَاهُ وَ ثَبَتَ<br>*See 22:18* | |
| 28 | 66 | 244 | عَمِيَ( ع م ي) as a verb with a preposition (عَلَىٰ)<br>عَمِيَ عَلَيْهِ أَمْرُ | Be confused about something, not to know what to make of something<br>Compare with 6:9; 6:137<br>*On that day they will be in a state of total confusion* | |
| 28 | 68 | 242 | تَعالا ( ع ل و) as a verb with a preposition (عَنْ) | To be too exalted to be associated with something | |

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| | | | تَعالا عَنْهُ | | |
| 28 | 71 | 79 | جَعَلَ ( ج ع ل) as a verb with an object and a preposition ( عَلَىٰ)<br>جَعَلَهُ عَلَيْهِ | To impose/inflict something [e.g. a curse] upon somebody<br><br>*If God were to impose upon you interminable night* | |
| 28 | 71 | 135 | رَأَىٰ ( ر ء ي) as a verb<br>أَرَأَيْتَ / أَفَرَأَيْتَ / أَرَأَيْتَكَ | Tell me! What do you think! Consider this, then!<br><br>This expression means "Tell me!" the verb رَأَىٰ implying: look into/consider the matter and then give me your opinion. ... فِي مَعْنَىٰ التَّنْبِيه. The ك in أَرَأَيْتَكَ, etc. is the ك of "address." وَ الكَافُ حَرْفُ خِطَابٍ أُكِّدَ بِهِ الضَّمِيرُ.<br>See also 10:59.<br><br>*See 6:40* | |
| 28 | 72 | 79 | جَعَلَ ( ج ع ل) as a verb with an object and a preposition ( عَلَىٰ)<br>جَعَلَهُ عَلَيْهِ | To impose/inflict something [e.g. a curse] upon somebody<br><br>*See 5:6* | |
| 28 | 72 | 135 | رَأَىٰ ( ر ء ي) as a verb<br>أَرَأَيْتَ / أَفَرَأَيْتَ / أَرَأَيْتَكَ | Tell me! What do you think! Consider this, then!<br><br>This expression means "Tell me!" the verb رَأَىٰ implying: look into/consider the matter and then give me your opinion. ... فِي مَعْنَىٰ التَّنْبِيه. The ك in أَرَأَيْتَكَ, etc. is the ك of "address." وَ الكَافُ حَرْفُ خِطَابٍ أُكِّدَ بِهِ الضَّمِيرُ.<br>See also 10:59.<br><br>*See 6:40* | |
| 28 | 75 | 212 | ضَلَّ ( ض ل ل ) as a verb with a preposition ( عَنْ )<br>ضَلَّ عَنْهُ فُلانٌ / كَذَا | (Of somebody/something) to fail somebody, be of no avail to somebody<br><br>The literal meaning of ضَلَّ عَنْهُ as used in these verses is: to be lost (e.g. [in 28:75] ضَلَّ عَنْهُمْ غَابَ عَنْهُمْ غَيْبَةَ الشَّيْئِ الضَّاعِي .<br><br>ضَلَّتْ حُلُومُهُمُو عَنْهُمْ وَ غَرَّهُمُو<br>سَنُّ المُعَيْدِيِّ فِي رَعْيٍ وَ تَعْزِيبِهِ<br>"Their reason/judgment failed them, and they were deceived by the Ma'addite's camel-tending – by his taking [the camels] far afield for purposes of grazing." That is, apparent peace deceived them into thinking that they were safe, and that their camels could be taken far afield without fear of attack | |

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| | | | | *And their falsehoods/fabrications will be of no avail to them* | |
| 28 | 80 | 317 | لَقَّى ( ل ق ي) as a verb with two objects<br>لَقَّاهُ الشَّيْءَ | To cause somebody to have/experience something, grant something to/bestow something upon somebody<br>*And it is granted only to those who show perseverance* | |
| 28 | 81 | 109 | خَسَفَ ( خ س ف) as a verb<br>خَسَفَ اللَّهُ بِهِ الأَرْضَ | (Of God) to cause somebody to be buried in/sink into the ground<br>خَسَفَ الأَرْضُ, "(of the ground/earth) to sink together with what is on it"<br>خَسَفَ السَّقْفُ, "(of a roof) to cave in" | |
| 28 | 82 | 267 | قَدَرَ ( ق د ر) as a verb with an object and a preposition (ل)<br>قَدَرَ اللهُ لَهُ الرِزْقَ | (of God) to give somebody meager sustenance<br>قَدَرَ اللهُ الرِّزْقَ: (of God) to restrict sustenance<br>Object and prepositional phrase in the verse understood<br>قَدَرَ اللهُ عَلَيْهِ الرِزْق differs from قَدَرَ اللهُ لَهُ الرِزْقَ in that قَدَرَ اللهُ لَهُ الرِزْقَ means simply that sustenance is given in a small quantity, whereas قَدَرَ اللهُ عَلَيْهِ الرِزْق has the added meaning of causing hardship, as suggested by the تَضمين of ضَيَّقَ. | |
| 28 | 82 | 339 | تَمَنَّى (م ن ي) as a verb with an object<br>تَمَنَّى مَكَانَهُ | To wish to be in somebody's position/have the status enjoyed by somebody else.<br>*Those who formerly [lit: yesterday] desired to be in his place.* | |
| 28 | 86 | 321 | أَلْقَى ( ل ق ي) as a verb with and object and the prepositions عَلى, بَيْنَ, فِيْ, إِلى<br>أَلْقَاهُ إِلَيْهِ الْكِتَابَ | To give a scripture to somebody<br>*You never expected that a scripture would be given to you* | |
| 29 | 6 | 251 | غَنِيَ ( غ ن ي) as a verb with a preposition (عن)<br>غَنِيَ عَنْهُ | To be able to dispense with something, not need somebody/something<br>Active participle<br>*And he who disbelieves – God does not need the beings/creatures of the world!* | |
| 29 | 12 | 99 | حَمَلَ ( ح م ل) as a verb with an object<br>حَمَلَهُ | To bear the consequences of something<br>To carry [the burden of one's] sin<br>*'And let us be responsible for your sins.' But they are not going to be responsible for their sins* | |

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| | | | حَمَلَ خَطِيْئَتَهُ | | |
| 29 | 13 | 99 | حَمَلَ (ح م ل) as a verb with an object<br>حَمَلَهُ<br>حَمَلَ وِزْرَهُ/ثِقْلَهُ | To bear the consequences of something<br>To carry one's burden [= the burden of one's wrongdoing]<br><br>*And they shall carry their burdens [= the burden of their sins], and other burdens in addition to their own* | |
| 29 | 28 | 28 | أَتَى as a verb with an object<br>أَتَاهُ<br>أَتَى الْفَاحِشَةَ | To do something; Perform/commit an act<br>وَلَمْ يَأْتِ مَا يَأْتِي مِن الأَمْرِ هَابِبًا<br>There is nothing he does that he does out of fear<br>إِنَّاإِذَا مَا أَتَيْنَا أَمْرَ مُكْرِمَةٍ<br>When we perform a noble and generous act<br>وَ يَأْتِي الغَيَّ مُنْقَطِعَ العِقَالِي<br>And he commits transgressions/wrongs unchecked [literally: unhampered by a hobbling chord]<br><br>*To commit a flagrantly immoral act [e.g. adultery or sodomy]* | |
| 29 | 28 | 28 | أَتَى as a verb with an object<br>أَتَاهُ<br>أَتَى الْفَاحِشَةَ | To do something; Perform/commit an act<br>وَلَمْ يَأْتِ مَا يَأْتِي مِن الأَمْرِ هَابِبًا<br>There is nothing he does that he does out of fear<br>إِنَّاإِذَا مَا أَتَيْنَا أَمْرَ مُكْرِمَةٍ<br>When we perform a noble and generous act<br>وَ يَأْتِي الغَيَّ مُنْقَطِعَ العِقَالِي<br>And he commits transgressions/wrongs unchecked [literally: unhampered by a hobbling chord]<br><br>*To commit a flagrantly immoral act [e.g. adultery or sodomy]* | |
| 29 | 28 | 165 | سَبَقَ (س ب ق) as a verb with an object and a preposition (ب)<br>سَبَقَهُ بِهِ | To do something before somebody else does it<br><br>وَ قَدْ سَبَقَتْنا أُمُّ عَمْرٍ بِأَمْرِها, " Umm Amr anticipated us [made a surprise decision to depart]."<br>سَبَقْتَهُ بِالْكُرَةِ, "You hit the ball before he could."<br><br>سَلَكَتْ بِكَ العَرَبُ السَّبيلَ إلى العُلا<br>حَتّى إذ سَبَقَ الرّدا بِكَ حاروا<br>"Under your direction, the Arabs trod the path to glory, until when death claimed [literally: anticipated them in claiming] you, they stood perplexed." | |

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| | | | | *No one before you has ever done that—no one in all mankind* | |
| 29 | 29 | 28 | أَتَى as a verb with an object<br>أَتَاهُ<br>وَتَأْتُونَ فِي نَادِيكُمُ الْمُنكَرَ | To do something; Perform/commit an act<br>وَلَمْ يَأْتِ مَا يَأْتِي مِن الأَمْرِ هَابِبًا<br>There is nothing he does that he does out of fear<br>إِنَّاإِذَا مَا أَتَيْنَا أَمْرَ مُكْرِمَةٍ<br>When we perform a noble and generous act<br>وَ يَأْتِي الغَيَّ مُنْقَطِعَ العِقَالِي<br>And he commits transgressions/wrongs unchecked [literally: unhampered by a hobbling chord]<br>*And you commit evil acts in your meeting- places/public places* | |
| 29 | 29 | 30 | أَتَى as a verb with an object<br>أَتَاهُ<br>أَتَىٰ الرَّجُلَ/ الذَّكَرَ | To have sexual intercourse with somebody<br>To perform sodomy on somebody<br>*See 7:81* | |
| 29 | 29 | 280 | قَطَعَ ( ق ط ع) as a verb with an object<br>قَطَعَ السَّبِيْلَ | To commit highway robbery | |
| 29 | 33 | 216 | ضَاقَ ( ض ي ق ) as a verb with a preposition ( بِ ) and تَمْيِيز<br>ضَاقَ بِهِ ضَرْعاً | To be powerless/helpless against somebody | |
| 29 | 40 | 109 | خَسَفَ ( خ س ف) as a verb<br>خَسَفَ اللَّهُ بِهِ الأَرْضَ | (Of God) to cause somebody to be buried in/sink into the ground<br>خَسَفَ الأَرْضُ, "(of the ground/earth) to sink together with what is on it"<br>خَسَفَ السَّقْفُ, "(of a roof) to cave in" | |
| 29 | 40 | 146 | أَرْسَلَ ( ر س ل ) as verb with an object and preposition ( عَلى )<br>أَرْسَلَهُ عَلَيْهِ | To unleash something, impose somebody/something upon somebody<br>أَرْسَلَ كَلْبَهُ / صَقْرَهُ عَلى الصَّيْدِ "To let one's dog/falcon go after the prey." فَأَلْجَمَهَا فَأَرْسَلَهَا عَلَيْهِ<br>"Then he [hunter] put the bridle on it [horse, likened to the swift ostrich and let it go after it [wild ass]." | |
| 29 | 40 | 309 | كان (ك و ن) as a verb with a predicate<br>ما كَانَ لِي يَفْعَلَ (كَذا) | It is not one's way/practice to do something<br>*And God would not wrong them* | |

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| 29 | 43 | 207 | ضَرَبَ ( ض ر ب ) as a verb with an object<br>ضَرَبَ مَثَلاً | To cite an example/parable, strike a similitude<br>Many of the verses in this category contain the preposition لِ (e.g. 14:45: وَ يَضْرِبُ اللَّهُ الأَمْثَالَ لِلنَّاسِ ), but the prepositional phrase is not essential to the idiom, and so has been discounted for purposes of categorization | |
| 29 | 48 | 53 | أَبْطَلَ ( ب ط ل) as a verb with an object<br>أَبْطَلَ | To do wrong; Take the wrong path<br>أَبْطَلَ: جَاءَ بِالبَاطِلِ | Active Participle |
| 29 | 52 | 307 | كَفَى (ك ف ي) as a verb with a preposition [ب] and تَمْيِيْز<br>كَفا بِهِ كَذا | (of somebody/something) to be sufficient/adequate in respect of something/for a certain purpose<br>كَفَى بِالقُبُورِ صارِماً لَوْ رَعَيْتَهُ, "Death [literally: graves] would have sufficed as the severer [of relations between us], if only you had waited for it [instead of severing the relations yourself]."<br>وَ مَشْهادٍ قَدْ كَفَيْتَ الغاءِبِيْنَ بِهِ, "Many a scene [of dispute] there is [at which] you have sufficed [as a representative of] those who were absent." | |
| 29 | 54 | 102 | أَحَاطَ ( ح و ط) as a verb with a preposition (بِ)<br>أَحَاطَ بِهِ | To encircle/surround somebody/something, cutting off its means of escape<br>And God has the disbelievers surrounded/hemmed in | Active participle |
| 29 | 59 | 162 | سَأَلَ (س ء ل) as a verb with a preposition ( ب )<br>سألَ بِهِ | To make solicitous inquiries about something<br>تَضْمين of اِسْتَعْجَلَ or اِسْتَهْزَءَ. See also 25:59 | |
| 29 | 61 | 40 | أَفَكَ (أ ف ك) as a verb with an object<br>أُفِكَ | رَجُل مَأْفُوك , "one who has turned away from the truth and directed toward falsehood;" "one who comes to no good;" the latter meaning being an abbreviated form of رَجُل مَأْفُوك عَن الخَيْرِ . أُفِكَ also means "to be foolish/weak-witted": رَجُلٌ مَأْفُوكُ العَقْلِ , "a foolish/stupid fellow."<br>*See 6:95* | Passive |
| 29 | 62 | 267 | قَدَرَ (ق د ر) as a verb with an object and a preposition (ل)<br>قَدَرَ اللهُ لَهُ الرِزْقَ | (of God) to give somebody meager sustenance<br>قَدَرَ اللهُ الرِّزْقَ: (of God) to restrict sustenance<br>Object = رِزْق<br>قَدَرَ اللهُ عَلَيْهِ الرِزْقَ differs from قَدَرَ اللهُ لَهُ الرِزْقَ in that قَدَرَ اللهُ لَهُ الرِزْقَ means simply that | |

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| | | | | sustenance is given in a small quantity, whereas قَدَرَ اللهُ عَلَيْهِ الرِزْق has the added meaning of causing hardship, as suggested by the تَضمين of ضَيَّقَ. | |
| 29 | 63 | 104 | أَحْيَا ( ح ي ي) as a verb with an object<br>أَحْيَاهُ<br>أَحْيَا اللَّهُ الأَرْضَ | To revive something; Recall/restore something to life<br>(Of God) to cause [arid/barren] land to produce vegetation | |
| 29 | 63 | 339 | مَاتَ (م و ت) as a verb<br>مَاتَ | (Of the earth) to become arid/barren | |
| 29 | 65 | 113 | أَخْلَصَ ( خ ل ص) as a verb with an object and a preposition ( لِ )<br>أَخْلَصَ دِيْنَهُ لِلَّهِ | To submit to God completely<br><br>دِين in these verses means طَاعَة ("submission").<br>أَخْلَصَ العَظْمُ, "(of a bone) to have a lot of marrow"; أَخْلَصَ لَهُ النَّصِيْحَةَ, "to be somebody's true well-wisher; give somebody sincere advice"; أَخْلَصَ لَهُ الحُبَّ, "to love somebody with all one's heart." | Active participle |
| 29 | 67 | 111 | تَخَطَّفَ ( خ ط ف) as a verb with an object<br>تَخَطَّفَهُ | Seize somebody/something and carry him/it away in a swift move; Whisk somebody/something away<br><br>*You had this fear that people would pounce upon you/make away with you* | Passive |
| 30 | 9 | 73 | أَثَارَ ( ث و ر) as a verb with an object<br>أَثَارَ الأَرْضَ | To cultivate/develop the land<br><br>*And they cultivated/developed the land* | |
| 30 | 9 | 309 | كان (ك و ن) as a verb with a predicate<br>ما كَانَ لِي يَفْعَلَ (كَذا) | It is not one's way/practice to do something | |
| 30 | 12 | 289 | قامَ ( ق و م) as a verb<br>قامَتِ السّاعَةُ | (Of the Last Hour) to arrive/come about | |
| 30 | 14 | 289 | قامَ ( ق و م) as a verb | (Of the Last Hour) to arrive/come about | |

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| | | | قامَتِ السّاعَةُ | | |
| 30 | 19 | 104 | أَحْيَا ( ح ي ي) as a verb with an object<br>أَحْيَاهُ<br>أَحْيَا اللَّهُ الأَرْضَ | To revive something; Recall/restore something to life<br>(Of God) to cause [arid/barren] land to produce vegetation | |
| 30 | 19 | 339 | مَاتَ (م و ت) as a verb<br>مَاتَ | (Of the earth) to become arid/barren | |
| 30 | 21 | 171 | سَكَنَ (س ك ن) as a verb with a preposition (الى)<br>سَكَنِ الى | To find peace and comfort in something<br><br>*So that he may find comfort in her* | |
| 30 | 24 | 104 | أَحْيَا ( ح ي ي) as a verb with an object<br>أَحْيَاهُ<br>أَحْيَا اللَّهُ الأَرْضَ | To revive something; Recall/restore something to life<br>(Of God) to cause [arid/barren] land to produce vegetation | |
| 30 | 24 | 339 | مَاتَ (م و ت) as a verb<br>مَاتَ | (Of the earth) to become arid/barren | |
| 30 | 25 | 289 | قامَ ( ق و م) as a verb<br>قامَ | To be firmly in place<br><br>*And among his signs is this, that, by His command, the heaven and the earth are set firmly in place* | |
| 30 | 28 | 207 | ضَرَبَ ( ض ر ب ) as a verb with an object<br>ضَرَبَ مَثَلاً | To cite an example/parable, strike a similitude<br><br>Many of the verses in this category contain the preposition لِ (e.g. 14:45: وَ يَضْرِبُ اللَّهُ الأَمْثَالَ لِلنَّاسِ ), but the prepositional phrase is not essential to the idiom, and so has been discounted for purposes of categorization | |
| 30 | 28 | 337 | مَلَكَ (م ل ك) as a verb with an object | The slave(s) he/she possess [lit: what his/her right hand possess] | Object understood |

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| | | | مَا مَلَكَتْ يَمِينُهُ أَوْ يَمِينُهَا | In classical Arabic, مَا مَلَكَتْ يَدُهُ often means “possessions” as such; In the Quran the phrase acquires the specific meaning of “slaves”. وَ طَيَّبَ نَفْسِي أَنَّنِيْ لَمْ أَقُلْ لَهُ/ كَذَبْت وَ لَمْ أَبْخَلْ بِمَا مَلَكَت يَدِيْ, “I was comforted [by the thought] that I never said to him, “you lie”, or withheld my possessions [from him].” | |
| 30 | 36 | 268 | قَدَّمَ (ق د م) as a verb with an object<br>قَدَّمَهُ | To perform an act/a deed | |
| 30 | 37 | 267 | قَدَر (ق د ر) as a verb with an object and a preposition (ل)<br>قَدَرَ اللهُ لَهُ الرِزْقَ | (of God) to give somebody meager sustenance<br>قَدَرَ اللهُ الرِّزْقَ: (of God) to restrict sustenance<br>Object and prepositional phrase in the verse understood<br>قَدَرَ اللهُ عَلَيْهِ الرِزْق differs from قَدَرَ اللهُ لَهُ الرِزْقَ in that قَدَرَ اللهُ لَهُ الرِزْقَ means simply that sustenance is given in a small quantity, whereas قَدَرَ اللهُ عَلَيْهِ الرِزْق has the added meaning of causing hardship, as suggested by the تَضمين of ضَيَّقَ. | |
| 30 | 38 | 152 | أَرادَ (ر و د) as a verb and an object<br>أَرادَ وَجْهَ اللهِ | To seek the pleasure [literally: face] of God<br>وَالوَجْهُ يُعَبَّرُ بِهِ عَنْ ذاتِ الشَّيْءِ وَ حَقِيْقَتِهِ. The word وَجْه in the phrase can be interpreted in two slightly different ways.<br>See also 2:272; 13:22; 92:20. | |
| 30 | 39 | 152 | أَرادَ (ر و د) as a verb and an object<br>أَرادَ وَجْهَ اللهِ | To seek the pleasure [literally: face] of God<br>وَالوَجْهُ يُعَبَّرُ بِهِ عَنْ ذاتِ الشَّيْءِ وَ حَقِيْقَتِهِ. The word وَجْه in the phrase can be interpreted in two slightly different ways.<br>See also 2:272; 13:22; 92:20. | |
| 30 | 39 | 211 | أَضْعَفَ (ض ع ف) as a verb<br>أَضْعَفَ فُلانٌ | To have/receive [something] manifold<br>ضِعْف means “double”, but it may also mean “multiple” in the sense of more than two. In لَكَ ضِعْفُهُ for example, ضِعْف may mean “twofold” or “threefold”. مُضْعِفُونَ in 30:39 therefore means: those whose reward will increase manifold | |

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| | | | | *It is they who are going to multiply it [ = their reward in the hereafter]* | |
| 30 | 40 | 242 | تَعالا (ع ل و) as a verb with a preposition (عَنْ)<br>تَعالا عَنْهُ | To be too exalted to be associated with something | |
| 30 | 44 | 339 | مَهَدَ (م ه د) as a verb with the preposition ل<br>مَهَدَ لِنَفْسِهِ | To work/strive for one's own good<br><br>*And those who do good deed do so for their own good.* | |
| 30 | 47 | 95 | حَقَّ (ح ق ق) as a verb with a preposition (عَلَىٰ)<br>حَقَّ عَلَيْهِ الأَمْرُ | (Of something) to be incumbent upon somebody to do<br><br>وَجَبَ of تَضْمِيْن<br>حَقًّا عَلَيْهِ = حَقَّ ذٰلِكَ عَلَيْهِ حَقًّا<br><br>*And We were/are obliged to come to the believers' aid* | |
| 30 | 50 | 104 | أَحْيَا (ح ي ي) as a verb with an object<br>أَحْيَاهُ<br>أَحْيَا اللّٰهُ الأَرْضَ | To revive something; Recall/restore something to life<br>(Of God) to cause [arid/barren] land to produce vegetation | |
| 30 | 50 | 339 | مَاتَ (م و ت) as a verb<br>مَاتَ | (Of the earth) to become arid/barren | |
| 30 | 52 | 370 | وَلَّى (و ل ي) as a verb with a حال<br>وَلَّى مُدْبِراً | To take to one's heels, run away<br><br>Grammatically, مُدْبِراً in these verses is (as in 37:90) حال مُؤَكِّدَة to وَلّى, but the two words are often used together, acquiring idiomatic force. | |
| 30 | 53 | 355 | هَدَى (ه د ي) as a verb with an object and the preposition عَنْ<br>هَدَاهُ عَنِ الضَّلَالَةِ | To deliver/rescue somebody from error [lit : to guide somebody away from error] | Active participle |
| 30 | 55 | 40 | أَفَكَ (أ ف ك) as a verb with an object<br>أُفِكَ | رَجُل مَأْفُوك , "one who has turned away from the truth and directed toward falsehood;" "one who comes to no good;" the latter meaning being an abbreviated form of رَجُل مَأْفُوك عَن الخَيْرِ . أُفِكَ also means "to be foolish/weak-witted": رَجُلٌ مَأْفُوكُ العَقْلِ , "a foolish/stupid | Passive |

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| | | | | fellow.”<br><br>*See 6:95* | |
| 30 | 55 | 289 | قامَ ( ق و م) as a verb<br><br>قامَتِ السّاعَةُ | (Of the Last Hour) to arrive/come about | |
| 30 | 58 | 53 | أَبْطَلَ ( ب ط ل) as a verb with an object<br><br>أَبْطَلَ | To do wrong; Take the wrong path<br><br>أَبْطَلَ: جَاءَ بِالبَاطِلِ | Active Participle |
| 30 | 58 | 207 | ضَرَبَ ( ض ر ب ) as a verb with an object<br><br>ضَرَبَ مَثَلاً | To speak words of wisdom, instruct in truth and wisdom<br><br>ضَرَبَ المَثَلَ ordinarily means “to speak words of wisdom using parable or similitude, but it also used in a wider sense: to speak words of wisdom as such – i.e. without necessarily employing a parable or similitude.<br><br>Many of the verses in this category contain the preposition لِ (e.g. 14:45: وَ يَضْرِبُ اللَّهُ الأَمْثَالَ لِلنَّاسِ ), but the prepositional phrase is not essential to the idiom, and so has been discounted for purposes of categorization | |
| 30 | 59 | 217 | طَبَعَ ( ط ب ع ) as a verb with a preposition ( عَلَى )<br><br>طَبَعَ اللَّهُ عَلَى قَلْبِهِ | (Of God) to seal off somebody’s heart [thus rendering him incapable of receiving guidance]<br><br>(See: 63:3] | |
| 30 | 60 | 112 | اِسْتَخَفَّ ( خ ف ف) as a verb<br><br>اِسْتَخَفَّهُ | To take somebody lightly; Think little of somebody | |
| 30 | 141 | 301 | كَسَبَ (ك س ب) as a verb with an object<br><br>كَسَبَهُ | To do something, perform a deed/an action<br><br>كَسَبَ in the sense of “to earn [wealth, etc.]” occurs only in a few verses: in 2:267 (not listed); probably in 2:79 – but not to the figurative meaning; and possibly in 31:34 and 45:10.<br>A number of verses, in which ما is used and the verb has no stated object (e.g. 2:225), may be categorized as a simple verb construction if the ما is taken to be مَصْدَرِيَّة rather than as a relative pronoun.<br><br>Compare with مَا قَدَّمَتْ أَيْدِيهِمْ | Object understood |

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| | | | | *On account of people's doings [literally: on account of what people's hands have earned* | |
| 31 | 6 | 188 | اِشْتَرٰى ( ش ر ي ) as verb with an object<br>اِشْتَرٰى لَهْوَ الحَدِيْثِ | To engage in frivolous/flippant talk | |
| 31 | 14 | 98 | حَمَلَ ( ح م ل) as a verb with an object<br>حَمَلَهُ | (Of a woman) to carry a child in her womb | |
| 31 | 18 | 201 | صَعَّرَ ( ص ع ر ) used as a verb with an object and a preposition ( لِ )<br>صَعَّرَ خَدَّهُ لَهُ | To be contemptuously indifferent to somebody [literally to turn one's cheek away from somebody]<br><br>صَعَر is a disease and a camel suffering from it is forced to keep its neck in a skewed position. The expressions, فِي خَدِّهِ صَعَرٌ ("He has a 'skew' in his cheek") and فِي عُنُقِهِ صَعَرٌ ("There is a crook in his neck"), means that a person is haughty, looks down upon people, and has a contemptuous mien.<br><br>وَ كُنَّا إِذا الجَبَّارُ صَعَّرَ خَدَّهُ<br>أَقَمْنَا لَهُ مِنْ مَيْلِهِ فَتَقَوَّمَ<br>"And when a tyrant became contemptuous in his pride, we took out the crook in him, and so he became straight." | |
| 31 | 19 | 249 | غَضَّ (غ ض ض) as a verb with an object<br>غَضَّ الصَّوْتَ | To keep one's voice low, speak softly/gently | |
| 31 | 22 | 173 | أَسْلَمَ (س ل م) as a verb with an object and a preposition (إلىٰ)<br>أَسْلَمَ وَجْهَهُ إلى اللهِ | To turn toward God in submission<br><br>أضْغى of تَضْمين<br><br>See 2:112, 3:20, 4:125 | |
| 31 | 27 | 327 | مَدَّ (م د د) as a verb with an object<br>مَدَّهُ | To extend/add to/augment something<br><br>مَدَّ النَّهْرُ "(of the water of a river) to increase/become abundant"; مَدَّ النَّهْرَ آخَرُ " (of the water in a river) to be augmented by the water of another river. The suppression of the word مِدَاد ("ink") after الْبَحْر is assumed, making it the counterpart of أَقْلَام in the same verse, the complete construction thus being: وَلَوْ أَنَّ مَا فِي الْأَرْضِ مِنْ شَجَرَةٍ أَقْلامٌ و الْبَحْرُ مِدَادٌ يَمُدُّ | |

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| | | | | *And [if] the ocean were to [become ink and its water was to] be augmented by seven more oceans* | |
| 31 | 32 | 113 | أَخْلَصَ ( خ ل ص) as a verb with an object and a preposition ( لِ )<br>أَخْلَصَ دِيْنَهُ لِلَّهِ | To submit to God completely<br><br>دِين in these verses means طَاعَة ("submission").<br>أَخْلَصَ العَظْمُ, "(of a bone) to have a lot of marrow"; أَخْلَصَ لَهُ النَّصِيْحَةَ, "to be somebody's true well-wisher; give somebody sincere advice"; أَخْلَصَ لَهُ الحُبَّ, "to love somebody with all one's heart." | Active participle |
| 31 | 34 | 302 | كَسَبَ (ك س ب) as a verb with an object<br>كَسَبَهُ | To do something, perform a deed/an action<br><br>كَسَبَ in the sense of "to earn [wealth, etc.]" occurs only in a few verses: in 2:267 (not listed); probably in 2:79 – but not to the figurative meaning; and possibly in 31:34 and 45:10.<br>A number of verses, in which ما is used and the verb has no stated object (e.g. 2:225), may be categorized as a simple verb construction if the ما is taken to be مَصْدَرِيَّة rather than as a relative pronoun.<br><br>Compare with مَا قَدَّمَتْ أَيْدِيهِمْ<br><br>*And no one knows how he will perform/what he will do tomorrow* | Object understood |
| 32 | 4 | 179 | اِسْتَوىٰ (س و ي) as a verb with a preposition ( عَلىٰ )<br>اَسْتَوى اللهُ عَلَىٰ العَرْشِ | (Of God) to occupy the Throne, to exercise sovereign power.<br><br>اَسْتَوى اللهُ عَلَىٰ العَرْشِ, like عَلَىٰ سَرِيرِ المَلِكِ اَسْتَوى ("to ascend the royal throne"), does not necessarily imply the physical act of sitting on the throne, but simply the assumption of control or power. | |
| 32 | 5 | 234 | عَرَجَ ( ع ر ج) as a verb with a preposition (إِلىٰ)<br>عَرَجَ إِلَيْهِ الأَمْرُ | (Of a matter) to be referred/remitted to somebody<br><br>See also 2:210; 3:109; 8:44: 22:76; 35:4; 57:5; 11:123; 4:59, 83; 41:47; 42:53; 34:31 | |
| 32 | 10 | 212 | ضَلَّ ( ض ل ل ) as a verb with a preposition ( فِي )<br>ضَلَّ فِي الشَّيْءِ | To be lost in/disappear into something, lose one's identity by becoming part of something else<br><br>ضَلَّ المَاءُ فِي اللَّبَنِ is said of water that disappears in the milk to which it is added (also the opposite: ضَلَّ اللَّبَنُ فِي المَاءِ ) Similarly, one of the meanings of أَضَلَّهُ is "to bury": أَضَلَّتْ بَنُو قَيْسِ بنِي سَعْدٍ عَمِيدَهَا "The Banu Qays ibn Sa'd buried their leader." وَغَمُوسٍ تَضِلُّ فِيهَا يَدُ | |

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| | | | | العَلسِي وَ يَعْيَا طَبِيبُهَا بِالدَّوَاءِ "A large wound, in which the healing man's hand is lost, and for which the physician fails to give the right medicine."<br><br>*What, once we have become part of the earth/are reduced to dust [after death]!* | |
| 32 | 12 | 352 | نَكَسَ ( ن ك س) as a verb with an object<br><br>نَكَسَ رَأْسَهُ | To hang one's head low [in shame/humiliation] | Active participle |
| 32 | 13 | 95 | حَقَّ ( ح ق ق) as a verb<br><br>حَقَّ الأَمْرُ | (Of something) to be fulfilled, rightly come to pass<br><br>*But my decree [concerning punishment] was fulfilled* | |
| 32 | 16 | 81 | تَجَافَىٰ ( ج ف و) as a verb with a preposition ( عَن) | جَفَىٰ السَّرْجُ عَنْ ظَهْرِ الفَرَسِ, "(of a saddle) to lie askew on a horse's back;" جَفَىٰ جَنْبُ النَّائِمِ عَنِ الفِرَاشِ, "(of a sleeping person) to lie uneasy in bed [literally: to lie with one's side removed from the bed]." إِذَا انْبَطَحَتْ جَافَىٰ عِنِ الأَرْضِ جَنْبُهَا, "When she lies at full length, her [thin] waist remains raised from the ground."<br>أَيُّهَا المَوْتُ لَوْ تَجَافَيْتَ عَنْ صَخْرٍ<br>لَأَلْفَيْتَهُ نَقِيًّا عَفِيفًا<br>O death, if you had avoided taking Sakhr, you would have found him to be a chaste and virtuous man<br><br>*They [literally: their sides] stay away/shun their beds [= they stay awake at night in order to engage in prayer]* | |
| 32 | 25 | 260 | فَصَلَ ( ف ص ل ) as a verb with a preposition ( بَيْنَ )<br><br>فَصَلَ بَيْنَهُمْ | To decide [a matter] between people | |
| 33 | 3 | 307 | كَفَى (ك ف ي) as a verb with a preposition [ب] and تَمْيِيْز<br><br>كَفا بِهِ كَذا | (of somebody/something) to be sufficient/adequate in respect of something/for a certain purpose<br><br>كَفَى بِالقُبُورِ صارِماً لَوْ رَعَيْتَهُ, "Death [literally: graves] would have sufficed as the severer [of relations between us], if only you had waited for it [instead of severing the relations yourself]."<br>وَ مَشْهادٍ قَدْ كَفَيْتَ الغاءِبِيْنَ بِهِ, "Many a scene [of dispute] there is [at which] you have sufficed [as a representative of] those who were absent." | |
| 33 | 4 | 228 | ظَاهَرَ ( ظ ه ر ) as a verb with a preposition (مِنْ) | (Of a husband) to give a ظِهار – divorce to one's wife | |

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| | | | ظاهَرَ الرَّجُلُ مِنِ امْرَأَتِهِ | In pre-Islamic Arabia, when a man said to his wife, أَنْتِ عَلَيَّ كَظَهْرِ أُمِّيْ ("You are to me like the back [ظَهْر] of my mother"), his statement constituted a ظِهار – divorce, since he meant that he would no longer have sexual relations with her. The use of the word ظَهْر was euphemistic.<br>Cf. 2:226. | |
| 33 | 5 | 124 | دَعَا (د ع و) as a verb with an object and a preposition (لِ)<br>دَعَاهُ لِأَبِيْهِ | To call a person after his [real] father<br><br>The preposition إِلَىٰ is also used (دَعَاهُ لَهُ). اِدَّعَىٰ عَلَيْهِ is "to claim kinship with somebody" | |
| 33 | 6 | 261 | فَعَلَ (ف ع ل) as a verb with an object and a preposition (إِلى )<br>فَعَلَ إِلَيْهِ كَذا | To treat somebody/deal with somebody in a certain way<br><br>تَضْمين of أسدى or ازلَّ<br><br>فَعَلَ إِلَيْهِ is used in the Quran in the sense of treating someone well. فَعَلَ بِهِ is used in the Quran in the sense of treating someone ill (even in 46:9, the expression has an ominous ring to it.) | Passive |
| 33 | 7 | 38 | أَخَذَ as a verb with an object and a preposition ( مِن)<br>أَخَذَ مِنْهُ المِيثَاقَ | To take a firm commitment from somebody.<br><br>In أَخَذَ مِنْهُ المِيثَاقَ , as in أَخَذَ عَلَيْهِ المِيثَاقَ / المَوْثِقَ (7:69 and 12:80), the giving *and* taking of a pledge are involved, but the difference of preposition makes for a difference in the emphasis: the focus in the latter is on the one who takes the pledge from another person, thus obligating the latter to fulfill the pledge, whereas the focus in the former is on the one who gives the pledge of his own free volition, the other person simply "taking" it from him. | |
| 33 | 9 | 146 | أَرْسَلَ ( ر س ل ) as verb with an object and preposition ( عَلى )<br>أَرْسَلَهُ عَلَيْهِ | To unleash something, impose somebody/something upon somebody<br><br>أَرْسَلَ كَلْبَهُ / صَقْرَهُ عَلى الصَّيْدِ "To let one's dog/falcon go after the prey." فَأَلْجَمَهَا فَأَرْسَلَهَا عَلَيْهِ "Then he [hunter] put the bridle on it [horse, likened to the swift ostrich and let it go after it [wild ass]." | |
| 33 | 10 | 60 | بَلَغَ ( ب ل غ) as a verb with an object | "To have one's heart in one's mouth"<br><br>*And [When, on account of extreme fear] your hearts leapt to your throats* | |
| 33 | 10 | 157 | زاغَ (ز ي غ) as a verb<br>زاغَ البَصَرُ | (Of eyes) to miss their object, not to be able to look at something.<br><br>زاغَ البَصَرُ implies deflection – i.e. an inability to view something from the correct angle.<br>Cf. طغىٰ البَصَرُ (53:17), which implies a lack of steadiness – i.e. an inability to view | |

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| | | | | something steadily for a length of time. In 33:10, it should be noted, طَغىٰ also implies an inability to look at something because of fear. زَغَتِ الشَّمْسُ, "(of the setting sun) to sink in the horizon.<br>See also 38:63. | |
| 33 | 11 | 155 | زَلْزَلَ (ز ل ز ل) as a verb with an object<br>زَلْزَلَ اللهُ النّاسَ | (Of God) to shake people up [through hardships/calamities]<br>*And they were shaken up* | Passive |
| 33 | 14 | 119 | دَخَلَ (د خ ل) as a verb with an object and a preposition (عَلَىٰ)<br>دَخَلَ عَلَيْهِ | Following the opinion that بُيُوت is the antecedent of the pronoun in أَقْطَارِهَا. The word بَاب in the verse is, strictly speaking, a مَفْعُول فِيه with the preposition فِي omitted. It is here categorized as a direct object because the construction is idiomatic (being on the pattern of دَخَلْتُ عَلَىٰ فُلَانٍ دَارَهُ), بَاب occupying in it the position of a direct object.<br>وَلَقَدْ جَخَلْتُ عَلَىٰ الفَتَا<br>تِ الخِضْرَ فِي اليَوْمِ المَطِيْرِي<br>I have often visited a young woman, entering her tent on a rainy day<br>*And had they been attacked in them [= in their quarters/homes] from the surrounding areas* | |
| 33 | 14 | 163 | سَأَلَ (س ء ل) as a verb with an object and an object<br>سَأَلَهُ الشَّيْءَ | To invite somebody to do something<br>*And if then they had been asked to engage in mischief* | |
| 33 | 15 | 369 | وَلَّى (و ل ي) as a verb with an object<br>وَلَّى الدُّبُرَ | To flee [from the battlefield], take to one's heels | |
| 33 | 19 | 172 | سَلَقَ (س ل ق) as a verb with an object and a preposition (ب)<br>سَلَقَهُ بِ لِسانِهِ | To say cutting words to somebody.<br>سَلَقَ اللَحْمَ, "to scrape meat from a bone"; سَلَقَ البَرْدُ النَبَاتَ, "(of cold weather) to kill plants"; سَلَقَ فُلانا بِاسَوْتِ, "to whip somebody, stripping his skin." فَلا تَجْعَلِي قَوْقِ لِسانَكِ مِبْرَدا, "So, do not [O reproachful woman] use your file of a tongue on me [ = do not castigate me]." The Qur'anic phrase at once implies glibness and sharpness: the people in question are glib talkers and have sharp tongues. | |
| 33 | 19 | 182 | شَحَّ ( ش ح ح ) as verb with a preposition (عَلىٰ) | To be stingy/niggardly toward somebody | |

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| | | | شَحَّ عَلَيْهِ | 33:19 see note<br><br>*Being stingy/niggardly toward you* | |
| 33 | 19 | 182 | شَحَّ ( ش ح ح ) as verb with a preposition (عَلىٰ)<br><br>شَحَّ عَلَيْهِ | To be greedy for something<br><br>As Islahi says, شَحِيْحٌ has two meanings, "niggardly," and "greedy." The first mention of the ayah has the first meaning, the second mention has the second. 33:19 is thus saying that the Hypocrites, unlike the true believers, are unwilling to make any sacrifices in defending Madinah (أَشِحَّةً عَلَيْكُمْ), but, since their only motive in participating in a battle is to acquire booty, therefore if an opportunity of obtaining spoils presents itself, they would jump at it (أَشِحَّةً عَلىٰ الخَيْرِ). In the following line by Zuhayr, the word شَحِيْحٌ could be interpreted as "stingy" and "greedy" simultaneously: وَ لا شَحِيْحٍ إِذا أَصْحابُهُ غَنِمُ, "And he is not شَحِيْحٌ when his friends obtain booty," i.e. he does not covet their share, and he is not stingy with his own" (cf. the use of ضَنِيْنٌ عَلَيْهِ in 81:24 [see note] The following verse by Nabighah carries the second meaning:<br>وَ اهْجُرْهُمُوْاهَجْرَ الصَّدِيْقِ صَدِيْقَهُ<br>حَتى تُلاقِيَهُمْ عَلَيْكَ شِحاحا<br>"And leave them as a friend would leave a friend, until, upon meeting them, you find that they are [once again] eager to see you."<br><br>*Being greedy for wealth [ = spoils]* | |
| 33 | 19 | 247 | غَشِيَ (غ ش ي) as a verb with an object and a preposition (عَلىٰ)<br><br>غُشِيَ عَلَيْهِ | To lose consciousness<br><br>*As if he is going off in a mortal faint* | |
| 33 | 23 | 277 | قَضىٰ ( ق ض ي) as a verb with an object<br><br>قَضىٰ نَحْباهُ | To achieve something; to fulfill one's pledge<br><br>قَضىٰ نَحْباهُ وَجْداً عَلَيْها مُرَقِّشُ, "Muraqqish fulfilled his vow/promise [ = died], out of his great longing for her." | |
| 33 | 24 | 67 | تَابَ ( ت و ب) as a verb with a preposition ( عَلَىٰ)<br><br>تَابَ اللهُ عَلَيْهِ | (Of God) to turn to somebody in mercy.<br><br>إِلَىٰ is the preposition تَابَ normally takes. When used with عَلَىٰ, the verb acquires the تَضْمِيْن meaning of رَحْمَة.<br><br>فَتَابَ عَلَيْهِ: فَرَجَعَ عَلَيْهِ بَالرَّحْمَةِ وَ القَبُولِ<br><br>تَابَ اللهُ عَلَيْهِ is also explained as رَجَعَ عَلَيْهِ بِفَضْلِهِ , "(of God) to turn to somebody in His | |

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| | | | | mercy." Although it would not be wrong to use تَابَ عَلَيْهِ with a human being as the subject of the verb (it is used, for example, تُوبُوا عَلَيْهِنَّ in explaining 4:34), the expression is, perhaps, properly used with God as the subject, and so it has been used in the Quran throughout – with one exception, 3:128, where Muhammad (SAW) is the subject. But this is not a true exception, for the verse says that Muhammad may *not* arrogate God's power to forgive or punish. | |
| 33 | 25 | 306 | كَفَى (ك ف ي) as a verb with two objects<br>كَفَاهُ إِيَّاهُ | To suffice somebody against/in respect of somebody/something<br><br>*And God sufficed the believers with respect to the war* | |
| 33 | 26 | 228 | ظَاهَرَ ( ظ ه ر ) as a verb with an object<br>ظَاهَرَهُ | To aid/support somebody | |
| 33 | 26 | 270 | قَذَفَ (ق ذ ف ) as a verb with an object and a preposition ( فِي )<br>قَذَفَ فِي قَلْبِهِ الرُعُبَ | To strike terror in somebody's heart | |
| 33 | 27 | 365 | وَطِئَ (و ط ء) as a verb<br>وَطِئَهُ | To set foot on something [e.g. a territory]<br><br>*And also a land/territory you have not set foot on/trodden* | |
| 33 | 30 | 31 | أَتَى as a verb with a preposition (بِ)<br>أَتَى بِهِ | To do something; Perform/commit an act<br>يَقُولُ وَقَدْ تَرَىٰ الوَظِيفُ و سَاقُهَا<br>أَلَسْتَ تَرَىٰ أَنْ قَدْ أَتَيْتَ بِمُؤْيِدِي<br>Her [she-camel's] hoofs and shanks cut, he said, 'Don't you see that you have done a horrible thing?'<br>وَلٰكِنَّنِي كُنْتُ مَرْءً مِن قَبِيْلَةٍ<br>بَغَتْ و أَتَتْ بِالمَظَالِمِ وَ الفَخْرِي<br>But I happened to belong to a tribe that broke all rules and committed against me acts of aggression and arrogant hostility.<br><br>It has been preferred to take فَاحِشَة مُبَيِّنَة to mean the defiant attitude of a wife toward her husband | |

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| | | | | *See 16:76* | |
| 33 | 32 | 110 | خَضَعَ ( خ ض ع) as a verb with a preposition (بِ )<br>خَضَعَ بِالقَوْلِ | To speak in a low voice<br><br>The Prophet's wives are being instructed not to speak with men in a tone that would encourage the latter to entertain wrong hopes<br><br>*So do not speak in tones too soft* | |
| 33 | 33 | 49 | تَبَرَّجَ ( ب ر ج) as a verb<br>تَبَرَّجَتِ المَرْأَةُ | (Of a woman) to display her charms<br><br>ثَوْبٌ مُبَرَّجٌ is "a garment with pictures of castles on it," such clothes being considered beautiful. تَبَرَّجَتِ المَرْأَةُ is said of a woman who displays her beauty, seeking to be like a garment with pictures on it. المُبَرَّج مِن الحُلَل , "garment with pictures of towers on it." It is said that تَبَرَّجَ is used specifically of a woman displaying her charms to men. A simpler explanation of the word تَبَرَّجَ would be that بُرج ("tower") is a prominent part of a castle and تَبَرَّجَ is to stand out or be noticeable like a tower<br><br>*And they [Muslim women] must not show their charms in the style of the Age of Ignorance* | |
| 33 | 35 | 93 | حَفِظَ( ح ض ر) as a verb with an object<br>حَفِظَ فَرْجَهُ | To be/remain chaste | Twice, both active participles; object in second occurrence is understood |
| 33 | 37 | 278 | قَضىٰ ( ق ض ي) as a verb with an object and a preposition (مِنْ)<br>قَضىٰ مِنْهُ وَطَرَهُ | To finish with somebody, have nothing more to do with somebody, sever one's relations with somebody<br><br>وَطَر means "need," and قَضىٰ وَطَرَهُ, "to satisfy one's need". But the meaning of "need" gives rise to that of "attachment": if one needs something, one develops an attachment for it. قَضىٰ وَطَرَهُ thus comes to mean "to sever one's relations [with somebody]," for after the fulfillment of the need the attachment is, or may be, lost. In the Qur'anic verse, the use of the word وَطَر instead of طَلاق ("divorce") signifies that Zaynab (Zayd's wife) had completed her waiting period after the divorce, for, after the completion of the waiting period, the connection between a man and his wife is completely severed. Zamakhshari writes: وَ المَعْنا: فَلَمّا لَم يَبْقَ لِزَيْدٍ فِيها حاجَةٌ وَ تَقاسَرَتْ عَنْها هِمَّتُهُ وَ تابَتْ عَنْها نَفْسُهُ وَ طَلَّقَها وَ | |

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| | | | | انْقَضَتْ عِدَّتُها. In the following verse by Tirimmah, قَضىٰ حاجَةً is used exactly in this sense:<br>قَضَتْ مِنْ عَيافٍ وَ الطَّارِدَةِ حاجَةً<br>فَهُنَّ إِلىٰ لَهْوِ الحَدِيْثِ خُضُعُوا<br>"They [girls] [have grown up, and so] no longer play [the children's games called] عَياف and طَرِيْدَة [literally: they have fulfilled their need with regard to عَياف and طَرِيْدَة], and are [instead] drawn to entertaining talk."<br><br>*So, when Zayd severed his relations with her, We gave her in marriage to you, so that the believers may not face any hardship in regard to the wives of their adopted sons once they [sons] have severed their relations with them [wives].* | |
| 33 | 37 | 335 | أَمْسَكَ (م س ك) as a verb with an object and the prepositions عَلَى and ب<br>أَمْسَكَ عَلَيْهِ الشَّيْءَ | To hold/save something for somebody<br><br>تَقُوْلُ عَلَى أَمْسِك عَلَيْكَ فإِنَّنِيْ أَرَى الْمَالَ عِنْدَ المُمْسِكِيْنَ مُعَبَّدَا, "She [reproachful woman] would [address me and ] say, 'Listen! Keep your wealth to yourself, for I have observed that wealth, when one holds it in one's possession, is treated with great respect [by people]."<br><br>*Keep your wife [= do not divorce her]* | |
| 33 | 39 | 306 | كَفَى (ك ف ي) as a verb with a preposition [ب] and تَمْيِيْز<br>كَفا بِهِ كَذا | (of somebody/something) to be sufficient/adequate in respect of something/for a certain purpose<br><br>كَفَى بِالقُبُورِ صارِماً لَوْ رَعَيْتَهُ, "Death [literally: graves] would have sufficed as the severer [of relations between us], if only you had waited for it [instead of severing the relations yourself]."<br>وَ مَشْهادٍ قَدْ كَفَيْتَ الغاءِبِيْنَ بِهِ, "Many a scene [of dispute] there is [at which] you have sufficed [as a representative of] those who were absent." | |
| 33 | 48 | 307 | كَفَى (ك ف ي) as a verb with a preposition [ب] and تَمْيِيْز<br>كَفا بِهِ كَذا | (of somebody/something) to be sufficient/adequate in respect of something/for a certain purpose<br><br>كَفَى بِالقُبُورِ صارِماً لَوْ رَعَيْتَهُ, "Death [literally: graves] would have sufficed as the severer [of relations between us], if only you had waited for it [instead of severing the relations yourself]."<br>وَ مَشْهادٍ قَدْ كَفَيْتَ الغاءِبِيْنَ بِهِ, "Many a scene [of dispute] there is [at which] you have sufficed [as a representative of] those who were absent." | |
| 33 | 48 | 361 | وَدَعَ (و د ع) as a verb<br>دَعْ أَذاهُمْ | *Overlook/ignore the trouble/hurt they are causing [you]* | |

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| 33 | 49 | 333 | مَسَّ (م س س) as a verb with an object<br>مَسَّ الْمَرْأَةَ | To have sexual intercourse with a woman [lit: to touch a woman] | |
| 33 | 50 | 33 | آتَى as a verb with an object<br>آتَاهُ<br>آتَى أَجْرَ المَرْأَةَ | To pay something<br>To give [a woman] her dower [literally: remuneration]<br><br>*See also 4:24* | |
| 33 | 50 | 337 | مَلَكَ (م ل ك) as a verb with an object<br>مَا مَلَكَتْ يَمِينُهُ أَوْ يَمِينُهَا | The slave(s) she possess [lit: what his/her right hand possess]<br><br>In classical Arabic, مَا مَلَكَتْ يَدُهُ often means "possessions" as such; In the Quran the phrase acquires the specific meaning of "slaves". وَ طَيَّبَ نَفْسِي أَنَّنِيْ لَمْ أَقُلْ لَهُ/ كَذَبْتَ وَلَمْ أَبْخَلْ بِمَا مَلَكَتْ يَدِيْ, "I was comforted [by the thought] that I never said to him, "you lie", or withheld my possessions [from him]." | Object understood |
| 33 | 51 | 56 | اِبْتَغَى ( ب غ ي) as a verb with an object<br>اِبْتَغَاهُ | To have contact/relations with somebody<br><br>*And those whom you would like to keep, from among those you have dissociated yourself from* | Object Understood |
| 33 | 51 | 141 | أَرْجَى (ر ج و) as a verb with an object<br>أَرْجَى الرَّجُلُ امْرَأَتَهُ | (Of a husband) to put off one's wife | |
| 33 | 51 | 272 | قَرَّ (ق ر ر) as a verb<br>قَرَّتْ عَيْنُهُ | To rejoice/be delighted/be joyful<br><br>The idiom (including 19:26; 25:74; 28:9; 32:17, in which the expression قُرَّتْ أَعْيُنٍ ["delight of the eye'] is used) means literally: (of one's eyes) to become cool. It is said that the tears of joy are cool – whence the idiom – whereas the tears of sorrow are warm, and hence the imprecation: أَسْخَنَ اللهُ عَيْنَهُ, "May God cause him sorrow [literally: may God make his eyes war]!" But perhaps the two idioms can be explained in terms of one's experience in desert life: eyes warm from the blazing sun would be sore but in the evening, or in the shade of a tree, the eyes would be restful.<br>It should be notes that the idiom under discussion is, in 20:40; 28:13; 33:51; and 19:26, used in situations where pain, sorrow, or worry is followed by joy or happiness, thus | |

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| | | | | adding the meaning of relief to that of delight or pleasure.<br>A poet from the Banu Juhaynah: عَلىٰ هَلْ أتىٰ الأَنْصارَ أَنَّ بَحْدَلٍ حُمَيْداً شَفىٰ كَلْباً فَقَرَّتْ عُيُوْنُها, "Has the news reached the helpers, that Humayd ibn Bahdal has put the minds of the Kal at rest [by helping the defeat their enemy], so that they are delighted?" Yahya ibn Ziyad:<br>مَدىٰ فَمَدَتْ عَيْنِيْ بِهِ كُلُّ لَذَّةٍ<br>تَقَرُّ بِها عَيْنايَ فَانْقَطَعا مَعا<br>"He departed [ = died] and with him departed from me every pleasure that could have been a source of joy for me; and so the two departed together." | |
| 33 | 52 | 337 | مَلَكَ (م ل ك) as a verb with an object<br>مَا مَلَكَتْ يَمِيْنُهُ أَوْ يَمِيْنُهَا | The slave(s) she possess [lit: what his/her right hand possess]<br><br>In classical Arabic, مَا مَلَكَتْ يَدُهُ often means "possessions" as such; In the Quran the phrase acquires the specific meaning of "slaves". وَ طَيَّبَ نَفْسِي أَنَّنِيْ لَمْ أَقُلْ لَهُ/ كَذَبْت وَ لَمْ أَبْخَلْ بِمَا مَلَكَت يَدِيْ, "I was comforted [by the thought] that I never said to him, "you lie", or withheld my possessions [from him]." | Object understood |
| 33 | 53 | 45 | اِسْتَأْنَسَ ( أ ن س) as a verb with a preposition ( ل )<br>اِسْتَأْنَسَ لَهُ | To listen to something eagerly<br><br>The preposition ل can be explained in more than one way:<br>(1) لِحَدِيْثٍ = لِأَجلِ حَدِيثٍ – the complete construction being: اِسْتَأْنَسَ بَعْضُهُم بِبَعْضٍ لِأَجْلِ حَدِيثٍ<br>(2) اِسْتَأْنَسَ لِحَدِيْثٍ = اِسْتَأْنَسَ حَدِيثًا<br><br>*Nor [must you linger in the Prophet's house] wishing eagerly to listen to the talk* | |
| 33 | 53 | 161 | سَأَلَ (س ء ل) as a verb with an object<br>سَأَلَهُ | To beg/ask [alms, etc.] of somebody<br><br>*It is to Him at requests/petitions are made by all owe who are in the heavens and the earth* | |
| 33 | 53 | 308 | كان (ك و ن) as a verb with a predicate<br>ما كَانَ لَهُ أَنْ يَفْعَلَ كَذا | It is religiously/morally reprehensible for one/forbidden to one to do so<br><br>It is not allowed to you to cause suffering to the Prophet of God, or to marry his wives after him, ever | |
| 33 | 53 | 348 | نَظَرَ (ن ظ ر) as a verb with an object<br>نَظَرَهُ | To wait for something<br><br>*[Do] not [sit around] waiting for the meal to be ready*<br><br>فَإِنَّكُمَا إِنْ تَنْظُرَانِيَ سَاعَةً مِنَ الدَّهْرِ يَنْفَعْنِ لَدَي أُمِّ جُنْدَبِ, "For نَظَرَ الشَّيْءَ, "to wait for something." | |

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| | | | | if you wait for me a while, it would do me good to be in the company of Umm Jundab." | |
| 33 | 55 | 337 | مَلَكَ (م ل ك) as a verb with an object<br>مَا مَلَكَتْ يَمِيْنُهُ أَوْ يَمِيْنُهَا | The slave(s) he/she possess [lit: what his/her right hand possess]<br><br>In classical Arabic, مَا مَلَكَتْ يَدُهُ often means "possessions" as such; In the Quran the phrase acquires the specific meaning of "slaves". وَ طَيَّبَ نَفْسِي أَنَّنِيْ لَمْ أَقُلْ لَهُ/ كَذَبْتَ وَ لَمْ أَبْخَلْ بِمَا مَلَكَتْ يَدِيْ, "I was comforted [by the thought] that I never said to him, "you lie", or withheld my possessions [from him]." | Object understood |
| 33 | 58 | 101 | اِحْتَمَلَ (ح م ل) as a verb with an object<br>اِحْتَمَلَهُ | To be responsible for something<br><br>*See 4:112* | |
| 33 | 58 | 303 | إِكْتَسَبَ (ك س ب) as a verb with an object<br>إِكْتَسَبَهُ | To do something, perform a deed/an action<br><br>*And those who inflict hurt on believing men and women for something they have not done* | |
| 33 | 60 | 140 | أَرْجَفَ (ر ج ف) as a verb<br>أَرْجَفَ | To spread false rumors<br><br>رَجَفَهُ, "to shake something". From this أَرْجَفَ comes to mean: "to spread rumors" since to spread rumors is to make things "shaky" or uncertain. Or, as is explained, the word has this meaning because a rumor is something that is not established, and is, therefore, "shaky" (لِكَوْنِهِ خَبَرًا مُتَزَلْزِلًا غَيْرَ ثابِتٍ). There is a proverb: إِذَا وَقَعَتِ المَخَاوِيْفُ كَثُرَتِ الأَرَاجِيفُ, "When fear reigns, rumors fly."<br><br>*And the rumor-mongers in Madinah* | |
| 33 | 63 | 121 | أَدْرَىٰ (د ر ي) as a verb with an object | Compare the construction in 69:3 (referred to as i) and 33:63 (referred to as ii):<br>i and ii are usually considered interchangeable, but the Quranic usage suggests that there is some difference between the two. First, i indicates the momentous or prodigious nature of something, but that is not necessarily the case with ii. Second, i implies that the listener either lacks all knowledge about the thing in question or is unaware of its true significance, whereas ii implies that the listener may have formed some idea of what is being talked about, but could be grossly mistaken in his estimation. Third, i takes the form of an explication, but ii is in the form of a comment: مَا أَدْرَاكَ is, in all the verses it occurs in, regularly followed by a مَا هُوَ construction, which paves the way for an explication of the subject under discussion, thus suggesting that the gap in the listener's knowledge needs to be filled; مَا يَدْرِيْكَ, on the other hand, is in all cases followed by a لَعَلَّ اللهُ كَذَا construction, implying that it is not necessary to fill the gap in the listener's knowledge, though he should be warned of the error in the view he has formed of something. This | |

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| | | | | analysis is based on a study of the Quranic examples. It seems that the last of the three conditions is not crucial as far as Arabic usage in general is concerned.<br><br>*The Hour might be very close, for all you know!* | |
| 33 | 71 | 203 | أَصْلَحَ ( ص ل ح ) as a verb with an object<br><br>أَصْلَحَ اللّٰهُ أَعْمَالَ فُلانٍ | (of God) to make somebody's actions fruitful/yield results | |
| 33 | 72 | 98 | حَمَلَ ( ح م ل) as a verb with an object<br><br>حَمَلَهُ | To take on a responsibility<br><br>لَا يَحْمِلُ العَبْدُ فِيْنَا فَوْقَ طَاقَتِهِ<br>وَ نَحْنُ نَحْمِلُ مَا لَا يَحْمِلُ القِلَعُو<br>A slave of ours does not bear [= is not made to bear] a responsibility that is beyond his power to bear; we ourselves, however, bear what huge mountains cannot<br><br>الحَامِلُ الثَّقَلَ المُهِمّ An undertaker of great/momentous tasks<br>وَ حَمَّالُ أَثْقَالٍ وَ مَأْوَىٰ المُطَرَّدِي A great carrier of burdens [imposed upon him by his fellow tribesmen] and a refuge of those who are driven away [= the rejects]<br><br>*But they [heavens and earth] refused to assume the responsibility of the Trust—they were afraid to—but man assumed it* | |
| 33 | 72 | 234 | عَرَضَ ( ع ر ض) as a verb with an object and a preposition (عَلَىٰ)<br><br>عَرَضَهُ عَلَيْهِ | To offer something to somebody<br><br>*We offered the Trust to the heavens and the earth* | |
| 33 | 73 | 67 | تَابَ ( ت و ب) as a verb with a preposition (عَلَىٰ)<br><br>تَابَ اللّٰهُ عَلَيْهِ | (Of God) to turn to somebody in mercy.<br><br>إِلَىٰ is the preposition تَابَ normally takes. When used with عَلَىٰ, the verb acquires the تَضْمِيْن meaning of رَحْمَة.<br><br>فَتَابَ عَلَيْهِ: فَرَجَعَ عَلَيْهِ بَالرَّحْمَةِ وَ القَبُولِ<br><br>تَابَ اللّٰهُ عَلَيْهِ is also explained as رَجَعَ عَلَيْهِ بِفَضْلِهِ , "(of God) to turn to somebody in His mercy." Although it would not be wrong to use تَابَ عَلَيْهِ with a human being as the subject of the verb (it is used, for example, تُوْبُوْا عَلَيْهِنَّ in explaining 4:34), the expression is, perhaps, properly used with God as the subject, and so it has been used in the Quran throughout – with one exception, 3:128, where Muhammad (SAW) is the subject. But this is not a true exception, for the verse says that Muhammad may *not* arrogate God's power to forgive or punish. | |

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| 34 | 5 | 169 | سَعى (س ع ي)as a verb with a preposition (فِي)<br>سَعَى فِيهِ | To make an earnest attempt to do something, give one's diligent attention to [doing] something<br>*And those who attempt to defeat/worst Our signs* | |
| 34 | 9 | 109 | خَسَفَ ( خ س ف) as a verb<br>خَسَفَ اللَّهُ بِهِ الأَرْضَ | (Of God) to cause somebody to be buried in/sink into the ground<br>خَسَفَ الأَرْضُ, "(of the ground/earth) to sink together with what is on it"<br>خَسَفَ السَّقْفُ, "(of a roof) to cave in" | |
| 34 | 10 | 325 | أَلَانَ ( ل ي ن) as a verb with an object and the preposition ل<br>أَلَانَ | *And we made iron pliant for him [David] [= we enabled him to forge materials from iron].* | |
| 34 | 12 | 151 | راحَ ( ر و ه) as a verb<br>راحَ | That is, the ships were so well-made that they could go on long journeys: their outward voyage lasted a whole month and their homeward voyage lasted another month.<br>راحَ in the verse means "to return" [originally to return in the evening—often used of camels retuning in the evening after grazing]. غَدا, by contrast, means "to go out [originally: to go out in the morning]".<br>*And its [wind's, hence: ship's] homeward passage lasted a month.* | |
| 34 | 12 | 157 | زاغَ( ز ي غ) as a verb with a preposition (عَنْ)<br>زاغَ عَنْ أَمْرِهِ | To defy/disregard somebody's order/command | |
| 34 | 12 | 247 | غَدا( غ د و) as a verb<br>غَدا | غَدا originally meant "to go out in the morning," but it also came to mean simply "to go."<br>أُغْدُ عَنِّيْ, "Go away from me." See also 34:12, with notes | |
| 34 | 14 | 42 | أَكَلَ as a verb with an object<br>أَكَلَهُ | To eat something away<br>أَكَلَ النَّارُ الحَطَبَ<br>(of fire) to consume wood<br>*[An insect- i.e. termite] which ate away his [Solomon's] staff* | |
| 34 | 14 | 278 | قَضىٰ ( ق ض ي) as a verb with an object and a preposition (عَلىٰ)<br>قَضىٰ عَلَيْهِ المَوْتَ | To dispose of somebody/something; to decree somebody's death | |
| 34 | 16 | 146 | أَرْسَلَ ( ر س ل ) as verb with an object and preposition ( عَلى ) | To unleash something, impose somebody/something upon somebody | |

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| | | | أَرْسَلَهُ عَلَيْهِ | أَرْسَلَ كَلْبَهُ / صَقْرَهُ عَلى الصَّيْدِ "To let one's dog/falcon go after the prey." فَأَلْجَمَهَا فَأَرْسَلَهَا عَلَيْهِ "Then he [hunter] put the bridle on it [horse, likened to the swift ostrich and let it go after it [wild ass]." | |
| 34 | 19 | 54 | بَاعَدَ ( ب ع د) as a verb with a preposition ( بَيْنَ ) | These words occur in the form of a prayer by the affluent but ungrateful people of Saba', but it was not a prayer they uttered verbally; rather, it was as if, through their ungrateful behavior, they prayed to God to cause their society to fall into a decline and destroy their town and cities, thus extending the distances between the stopping-places during their journeys<br><br>*Space our journeys far out/put a lot of distance between our journeys [= let our circumstances become straitened!]* | |
| 34 | 19 | 77 | جَعَلَ ( ج ع ل) as a verb with two objects | To destroy/annihilate somebody/something<br><br>*See 23:44* | |
| 34 | 20 | 199 | صَدَّقَ ( ص د ق ) as verb with an object and a preposition (عَلىٰ)<br>صَدَّقَ عَلَيْهِ ظَنَّهُ | To prove the validity of one's [unfavorable] opinion of somebody<br><br>*And Iblis proved that his opinion of them was correct.* | |
| 34 | 21 | 241 | عَلِمَ ( ع ل م) as a verb with an object and a preposition (مِنْ)<br>عَلِمَ الشَّيْءَ مِنْ الشَّيْءِ | To know one thing from another<br><br>The preposition مِنْ suggests the تَضْمِيْنْ of مَيَّزَ. | |
| 34 | 23 | 259 | فَزَّعَ ( ف ز ع) as a verb with an object and a preposition (عَن)<br>فَزَّعَ | تَضْمين of كَشَفَ or أزال<br><br>*Until, when fear is taken out of their hearts* | |
| 34 | 26 | 82 | جَمَعَ ( ج م ع) as a verb with a preposition (بَيْنَ)<br>جَمَعَ بَيْنَهُم | To assemble people; Bring people together.<br><br>جَمَعَ بَيْنَهُم (as opposed to جَمَعَهُم) seems to imply the bringing together of persons or things that are different from one another in some fundamental way. The expression connotes: Nothing can bring together people so divergent in belief and outlook as you (disbelievers) and us (believers); the only time we shall come together is on the Day of Judgment | |
| 34 | 26 | 255 | فَتَحَ ( ف ت ح) as a verb with a preposition ( بَيْنَ )<br>فَتَحَ بَيْنَهُمْ | To decide between people/between parties to an issue<br><br>فَتَحَ الحاكِمُ بَيْنَ الناسِ means (of a ruler/judge) to judge between people | |
| 34 | 31 | 140 | رَجَعَ ( ر ج ع) as a verb with an object and a preposition ( إِلَىٰ) | To make a retort in one's argument with somebody | |

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| | | | رَجَعَ إِلَيْهِ القَوْلَ | *They will be hurling contentious remarks at one another/bickering and arguing with one another* | |
| 34 | 36 | 267 | قَدَر (ق د ر) as a verb with an object and a preposition (ل)<br>قَدَرَ اللهُ لَهُ الرِزْقَ | (of God) to give somebody meager sustenance<br>قَدَرَ اللهُ الرِّزْقَ: (of God) to restrict sustenance<br>Object and prepositional phrase in the verse understood<br>قَدَرَ اللهُ عَلَيْهِ الرِزْق differs from قَدَرَ اللهُ لَهُ الرِزْقَ in that قَدَرَ اللهُ لَهُ الرِزْقَ means simply that sustenance is given in a small quantity, whereas قَدَرَ اللهُ عَلَيْهِ الرِزْق has the added meaning of causing hardship, as suggested by the تَضمين of ضَيَّقَ. | |
| 34 | 38 | 169 | سَعى (س ع ي)as a verb with a preposition (في)<br>سَعَى فِيهِ | To make an earnest attempt to do something, give one's diligent attention to [doing] something | |
| 34 | 39 | 114 | أَخْلَفَ ( خ ل ف) as a verb with an object<br>أَخْلَفَهُ | To make up/compensate for something<br>أَخْلَفَتِ الشَّجَرَةُ, "(of a tree) to grow new feathers"; أَخْلَفَ اللَّهُ عَلَيْكَ, "May God restore to you what you have lost." اللَّهُ يُخْلِفُ مَا أَنْفَقْتَ مُحْتَسِبًا, "God will compensate you for what you have spent in the hope of receiving reward in the hereafter." | |
| 34 | 39 | 267 | قَدَر (ق د ر) as a verb with an object and a preposition (ل)<br>قَدَرَ اللهُ لَهُ الرِزْقَ | (of God) to give somebody meager sustenance<br>قَدَرَ اللهُ الرِّزْقَ: (of God) to restrict sustenance<br>Object = رِزْق<br>قَدَرَ اللهُ عَلَيْهِ الرِزْق differs from قَدَرَ اللهُ لَهُ الرِزْقَ in that قَدَرَ اللهُ لَهُ الرِزْقَ means simply that sustenance is given in a small quantity, whereas قَدَرَ اللهُ عَلَيْهِ الرِزْق has the added meaning of causing hardship, as suggested by the تَضمين of ضَيَّقَ. | |
| 34 | 43 | 259 | اِفْتَرَى ( ف ر ى) as a verb with an object<br>اِفْتَرَى | A blatant lie | |

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| 34 | 45 | 60 | بَلَغَ ( ب ل غ) as a verb with an object | To achieve/complete/attain something<br><br>That is, the earlier nations possessed greater power and enjoyed a higher degree of prosperity<br><br>يَنْطِقْنَ مَخْفُودَ الحَدِيثِ تَحَامُسًا<br>فَبَلَغْنَ مَا حَاوَلْنَ غَيْرَ تَنَادِي<br>They [women] speak in low tones, whispering, obtaining what they desire without raising their voices<br><br>*They have not attained even one tenth of what We gave them [= others before them]* | |
| 34 | 48 | 270 | قَذَفَ ( ق ذ ف) as a verb with 2 prepositions ( ب ) and ( عَلى )<br><br>قَذَفَ بِالشَّيْءِ عَلى الشَّيْءِ | To hit/strike one thing with another<br><br>The prepositional phrase ( على الباطِلِ ) is understood after بِالحَقِ<br><br>*Indeed, My Lord strikes [falsehood] with truth* | |
| 34 | 49 | 48 | أَبْدَأَ ( ب د أ) as a verb<br><br>وَمَا يُبْدِئُ الْبَاطِلُ وَمَا يُعِيدُ | Literally, فُلَانًا يُبْدِئُ وَ يُعِيدُ means: He initiates and he repeats. One who can initially perform an act and can repeat it at will is possessed of an inherent power to do so, and hence the meaning: to have complete/unrestricted power, have total control. فُلَانٌ مَا يُبْدِئُ وَ مَا يُعِيْدُ is explained as: إِذَا لَمْ يَكُنْ لَهُ حِلَةٌ. It should be noted that the metaphorical and literal meanings blend in 34:49 and 85:13, the former meaning (which is of the nature of a conclusion) in each case being based on the latter (which is of the nature of evidence). For 85:13 is saying that God brought the world into existence in the first place ( يُبْدِئُ) and so can recreate it ( يُعِيْدُ); and 34:19, that falsehood was neither responsible for the first creation of the world ( مَا يُبْدِئُ) nor will have any hand in creating it a second time ( مَا يُعِيْدُ ). But while these two verses may be called idiomatic, a few others with similar expressions (10:4; 10:34; 27:64; 29:19; 30:11; 30:27 – all but 29:9 using the بَدَأَ form – have only a literal meaning, and so are not given here)<br><br>*And falsehood is utterly powerless* | |
| 34 | 53 | 270 | قَذَفَ ( ق ذ ف) as a verb with a preposition ( ب )<br><br>قَذَفَ بِهِ | To make a thoughtless/unconsidered statement about something<br><br>*And they used to hazard, from distant quarters, thoughtless statements about things they had no knowledge of* | |
| 34 | 54 | 104 | حَالَ ( ح و ل) as a verb with an object and preposition (بَيْنَ) | *And a barrier shall be raised between them and what they might desire [= they shall be prevented from getting their wishes]* | |
| 34 | 54 | 261 | فَعَلَ (ف ع ل) as a verb with an object and a preposition ( ب ) | To treat something to somebody/something, deal/treat somebody in a certain way | Passive |

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| | | | فَعَلَ بِهِ كَذا | The ما in the ayah may also be regarded as مَصْدَرية<br><br>و فَعَلْنا بِهِم كَما عَلِمَ الله وَ ما لِلحائنينة دِماءُ<br>"We did to them as only God knows what [ = we punished them very severely], and those whose time of [if death/destruction] has come have no blood [that may be avenged]."<br><br>فَعَلَ بِهِ is used in the Quran in the sense of treating someone ill | |
| 35 | 2 | 146 | أَرْسَلَ (ر س ل) as a verb with an object<br>أَرْسَلَهُ | To release something<br><br>*And that which He withholds no one can release* | |
| 35 | 2 | 255 | فَتَحَ (ف ت ح) as a verb with an object<br>فَتَحَ | To grant something<br><br>*The blessings that God grants to people there is no one to withhold* | |
| 35 | 3 | 40 | أَفَكَ (أ ف ك) as a verb with an object<br>أَفَكَ | رَجُل مَأْفُوك , "one who has turned away from the truth and directed toward falsehood;"<br>"one who comes to no good;" the latter meaning being an abbreviated form of رَجُل مَأْفُوك عَن الخَيْرِ . أُفِكَ also means "to be foolish/weak-witted": رَجُلٌ مَأْفُوكُ العَقْلِ , "a foolish/stupid fellow."<br><br>*So where are you backing/drawing/veering off to [in your error/foolishness]?* | |
| 35 | 4 | 140 | رَجَعَ (ر ج ع) as a verb with an object and a preposition (إِلَىٰ)<br>يُرجَعُ الأَمرُ إِلَيْه | (Of a matter) to be presented before/referred to somebody for a verdict, be up to somebody to decide<br><br>*And it is to God that all matters are/are to be/shall be remitted* | |
| 35 | 8 | 131 | ذَهَبَ (ذ ه ب) as a verb with a preposition (عَلَىٰ)<br>ذَهَبَتْ نَفْسُهُ عَلَيْهِ | To die/perish/suffer greatly through grief for somebody/something<br><br>The word حَسَرَات is here interpreted as a مَفْعُول لَهُ, though other interpretations are possible.<br>أَرَىٰ الأَرْضَ تَبْقَىٰ وَ الأَخِلَّاءُ تَذْهَبُو<br>I see that the earth survives/endures but friends pass away<br>وَ قَافِيَةٍ مِثْلِ حَدِّ السِّنَا<br>نِ تَبْقَىٰ وَ يَذْهَبُ مَنْ قَالَهَا<br>Many a rhyme/verse, sharp like the point of a spear, will survive, though the one who composes it will pass away<br><br>*Do not, then, waste away through feeling sorry for them* | |

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| 35 | 9 | 104 | أَحْيَا ( ح ي ي) as a verb with an object<br>أَحْيَاهُ<br>أَحْيَا اللَّهُ الأَرْضَ | To revive something; Recall/restore something to life<br>(Of God) to cause [arid/barren] land to produce vegetation | |
| 35 | 9 | 339 | مَاتَ (م و ت) as a verb<br>مَاتَ | (Of the earth) to become arid/barren | Active participle |
| 35 | 10 | 63 | بَارَ ( ب و ر) as a verb<br>بَارَ الشَّيْءُ | To fail to yield results<br>بَارَتِ السُّوقُ, "(of the market) to be dull;" بَارَ العَمَلُ, "(of an act) to bear no result"<br>*It is the stratagem of these people that will come to naught* | |
| 35 | 11 | 97 | حَمَلَ ( ح م ل) as a verb<br>حَمَلَتِ المَرْأَةُ | (Of a woman) to be pregnant | |
| 35 | 11 | 364 | وَضَعَ (و ض ع) as a verb<br>وَضَعَتِ المَرْأَةُ | (of a woman) to give birth | |
| 35 | 16 | 133 | أَذْهَبَ ( ذ ه ب) as a verb with an object<br>أَذْهَبَهُ | (Of God) to cause somebody to die/perish | |
| 35 | 17 | 236 | عَزَّ ( ع ز ز) as a verb with a preposition (عَلَىٰ)<br>عَزَّ عَلَيْهِ | (Of somebody/something) to be difficult to control/handle/overcome<br>عَزَّ عَلَيَّ أَنْ تَفْعَلَ كَذا, "That you should do so and so is difficult for me to take."<br>لا قَوْمٌ تَصابَبْتُ المَعِيْشَةَ بَعْدَهُمْ<br>أَعَزُّ عَلَيَّ مِنْ عِفاءٍ تَغَيَّرَ<br>"The [departing of those] people after whom I have had [to content myself with] a meager livelihood is more difficult for me to take than the changed [color of my] long hair [ = than my old age]."<br>See also 48:29; 19:69<br>*And that is not difficult for God to do* | |

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| 35 | 18 | 99 | حَمَلَ ( ح م ل) as a verb with an object<br>حَمَلَهُ<br>حَمَلَ وِزْرَهُ/ثِقْلَهُ | To bear the consequences of something<br>To carry one's burden [= the burden of one's wrongdoing]<br><br>*No part of the responsibility shall be borne [by others]* | |
| 35 | 18 | 123 | دَعَا ( د ع و) as a verb with a preposition (إِلَىٰ)<br>دَعَا إِلَيْهِ | To call out for help in facing a [difficult] situation<br><br>*If a soul that is burdened [with sins] calls out for help in carrying its burden* | |
| 35 | 18 | 362 | وَزَرَ ( و ز ر) as a verb with an object<br>وَزَرَ وِزْرَ فُلانٍ | To carry the burden of another person [=be responsible for somebody else's actions]<br><br>*And no one shall carry anyone else's burden* | |
| 35 | 29 | 63 | بَارَ ( ب و ر) as a verb<br>بَارَ الشَّيْءُ | To fail to yield results<br><br>بَارَتِ السُّوقُ, "(of the market) to be dull;" بَارَ العَمَلُ, "(of an act) to bear no result"<br><br>*A bargain/deal that shall not fail to pay off* | |
| 35 | 31 | 199 | صَدَّقَ ( ص د ق ) as verb with an object<br>صَدَّقَ الأَمْرَ | To actualize/materialize/fulfill something<br><br>Abu l-Ghul at-Tuhawi (in reference to 3:81):<br>فَدَتْ نَفْسِيْ وَما مَلَكَتْ يَمِيْنِيْ<br>فَوارِسَ صَدَّقُوا فِيهِمْ ظُنُوْنِيْ<br>"I would give my life and all my wealth for the horsemen who proved my opinion of them to be correct." | Active participle |
| 35 | 32 | 165 | سَبَقَ (س ب ق) as a verb with a preposition (ب)<br>سَبَقَ بِالخَيْرِ | To be quick/prompt to do good [deeds] | Active participle |
| 35 | 36 | 278 | قَضىٰ ( ق ض ي) as a verb with an object and a preposition (عَلىٰ)<br>قَضىٰ عَلَيْهِ الأَمْرَ | To dispose of somebody/something<br><br>As the context show, this does not necessarily mean "to kill," they death may be the result of the act of "finishing somebody off" or "doing away with somebody." It may be argued, | |

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| | | | | however, that قُضِيَ عَلَيْهِ includes the meaning, "to kill", so that فَيَمُوْتُ only spells out more clearly the nature of that قَضىٰ.<br><br>*They shall not be disposed of, so that they should die* | |
| 35 | 40 | 136 | رَأَىٰ ( ر ء ي) as a verb with an object<br><br>أَرَأَيْتَهُ / أَفَرَأَيْتَهُ / أَرَأَيْتَكَ هٰذَا | Did you (then) see him/that thing? Just look at him/that thing! Now tell me about him/it!<br><br>See note to 6:40 | |
| 35 | 44 | 310 | كان (ك و ن) as a verb with a predicate<br><br>ما كَانَ لِي يَفْعَلَ (كَذا) | One is not the type to do such-and-such a thing or let such-and-such a thing happen to him<br><br>And God would not be thwarted [in His aims] by anything in the heavens or in the earth | |
| 35 | 45 | 40 | أَخَّرَ (أ خ ر) as a verb with an object<br><br>أَخَّرَهُ | To give a respite to somebody | |
| 35 | 45 | 302 | كَسَبَ (ك س ب) as a verb with an object<br><br>كَسَبَهُ | To do something, perform a deed/an action<br><br>كَسَبَ in the sense of "to earn [wealth, etc.]" occurs only in a few verses: in 2:267 (not listed); probably in 2:79 – but not to the figurative meaning; and possibly in 31:34 and 45:10.<br>A number of verses, in which ما is used and the verb has no stated object (e.g. 2:225), may be categorized as a simple verb construction if the ما is taken to be مَصْدَرِيَّة rather than as a relative pronoun. | Object understood |
| 36 | 7 | 96 | حَقَّ (ح ق ق) as a verb with a preposition (عَلَىٰ)<br><br>حَقَّ عَلَيْهِ الأَمْرُ | (Of misguidance, etc.) to be deservedly imposed on somebody<br><br>تَضْمِيْن of وَجَبَ or ثَبَتَ<br><br>*See 22:18* | |
| 36 | 8 | 287 | أَقْمَحَ (ق م ح) as a verb with an object<br><br>أَقْمَحَ | مُقْمَحَة is a camel whose head has been raised and tied backward, so that its neck remains at a certain angle and cannot be moved up or down. The same is the case with a person whose neck is put in chains. The verse depicts a man who is filled with pride and so does not reflect on the signs of God or listen to the words of guidance – he is like a مُقْمَحَة camel, which cannot see beyond a certain point. The verse at once describes pride and its punishment: the person in question is unwilling to reflect on the divine message (i.e. he chose to be مُقْمَحَة), and so God has rendered him incapable of such reflection (i.e. God | |

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| | | | | made him one).<br><br>*And so their heads are [left in a] raised position* | |
| 36 | 12 | 268 | قَدَّمَ ( ق د م ) as a verb with an object<br><br>قَدَّمَ العَمَلَ | To do something/perform an action [literally: to send one's actions in advance – i.e. for judgment on the Last Day]<br><br>*And We shall note down the actions they have performed [object understood]* | Object Understood |
| 36 | 13 | 207 | ضَرَبَ ( ض ر ب ) as a verb with an object<br><br>ضَرَبَ مَثَلاً | To cite an example/parable, strike a similitude<br><br>Many of the verses in this category contain the preposition لِ (e.g. 14:45: وَ يَضْرِبُ اللَّهُ الأَمْثَالَ لِلنَّاسِ ), but the prepositional phrase is not essential to the idiom, and so has been discounted for purposes of categorization | |
| 36 | 16 | 241 | عَلِمَ ( ع ل م ) as a verb<br><br>الله يَعْلَمُ | God knows!<br><br>In certain contexts, as here, الله يَعْلَمُ (or عَلِمَ اللهُ) represents an oath, in the sense of "God is a witness to it!" In 9:42 and 6:31, وَ اللهُ يَعْلَمُ is not an oath as such, but, occurring as it does in contexts of oath-taking, it may be said to be marked by ambiguity, and aptly so. Muhriz ibn al-Muka'bir: وَ اللهُ يَعْلَمُ بِالسَّمانِ ما جَشِمُوا, "God knows [ = God is a witness to] the effort they [horsemen] made over [ = in crossing] the rugged terrain!<br><br>*God knows that we have been sent to you as messengers!* | |
| 36 | 18 | 225 | تَطَيَّرَ ( ط ي ر ) as a verb with a preposition (بِ)<br><br>تَطَيَّرَ بِهِ | To regard something as a sign of evil fortune<br><br>From the Arabs' custom of taking omens from the way certain birds took off in flight. تَطَيَّرَ originally meant "to take an omen," but it came to be used predominantly in the sense of taking something to be a bad omen.<br><br>*We take you to be a sign of evil fortune* | |
| 36 | 23 | 252 | أغْنى (غ ن ي) as a verb with a preposition (عَن)<br><br>أغْنى عَنْهُ | To be of use/available to somebody, stand somebody in good stead<br><br>وَ ما يُغْني عَن الحدثانِ لَيْتَ<br>"And [saying the word] 'Alas!' is of no avail against misfortune." | |
| 36 | 29 | 115 | خَمَدَ ( خ م د ) as a verb with an object<br><br>خَمَدَ | To be wiped out/destroyed [literally: to be sunnfed out]<br><br>نَار خَامِدَة, "a fire that has died down and lost its rustle"; خَمَدَتِ الحُمَّىٰ, "(of fever) to subside"; خَمَدَ المَرِيضُ, "(of a sick person) to lose consciousness/die." | |

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| | | | | And all of a sudden they were all wiped out [literally: to be snuffed out] | |
| 36 | 33 | 104 | أَحْيَا ( ح ي ي) as a verb with an object<br>أَحْيَاهُ<br>أَحْيَا اللَّهُ الأَرْضَ | To revive something; Recall/restore something to life<br>(Of God) to cause [arid/barren] land to produce vegetation | |
| 36 | 33 | 339 | مَاتَ (م و ت) as a verb<br>مَاتَ | (Of the earth) to become arid/barren | Active participle |
| 36 | 37 | 171 | سَلَخَ (س ل خ) as a verb with an object and a preposition (مِن)<br>سَلَخَ اللهُ النَّهارَ مِنَ اللَيلِ | (Of God) to draw out/extract day from night<br><br>سَلَخَتِ / انْسَلَخَتِ الحَيَّتُ, "(of a snake) to slough it's skin"; سَلَخَ الشَّاتَ, "to flay a sheep." انْسَلَخَتِ الرَّجُلُ مِنْثِيابِهِ, "to take off one's clothes." The image in 1 above is that of a month coming out of the "shell" of the year and changing into a new month, just as a snake comes out of its old skin and acquires a new one. The image in 2 is that of a man breaking loose from the "fold" of God's آيات ("verses, signs").<br><br>See 7:175 | |
| 36 | 37 | 227 | أَظْلَمَ ( ظ ل م ) as a verb<br>أَظْلَمَ | To be enveloped in darkness | |
| 36 | 39 | 245 | عادَ (ع و د) as a verb with a predicate<br>عادَ كَذا | To become so and so<br><br>عادَ here has the meaning of صارَ. Abu Dhu'ayb: تَنَكَّرَ حتىٰ عادَ أَسْوَدَ كَالجِذْلِ, "He had changed, becoming black like the stump of a tree."<br><br>*Until it assumes the form of an old, withered-up twig* | |
| 36 | 40 | 55 | اِنْبَغَىٰ ( ب غ ي ) as a verb with a preposition ( ل )<br>مَا يَنْبَغِيْ لَهُ ( أَنْ يَفْعَلَ كَذَا ) | (Of something) not to be right for somebody – in the sense that one is forbidden to do so/one lacks the power to do so<br><br>*It is not for the sun to overtake the moon* | |
| 36 | 41 | 100 | حَمَلَ ( ح م ل ) as a verb with an object and a preposition (فِي )<br>حَمَلَهُ فِي الفُلْكِ / الجَرِيَةِ | To put somebody in a ship/boat<br><br>Note the use of فِي, which is used for seating somebody *in* an enclosed space, as in a ship, instead of عَلَىٰ, which is used for seating somebody *on* a flat surface, like the back of a | |

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| | | | | horse (see 23:22). | |
| 36 | 65 | 106 | خَتَمَ ( خ ت م ) as a verb with a preposition ( عَلَىٰ )<br>خَتَمَ عَلَيۡهِ | To seal something off<br><br>*Today We shall seal up their mouths [so that they shall not be able to speak]* | |
| 36 | 65 | 106 | خَتَمَ ( خ ت م ) as a verb with a preposition ( عَلَىٰ )<br>خَتَمَ عَلَيۡهِ | To seal something off<br><br>خَتَمَ عَلَيۡهِ makes reference to God's sunnah ("law") of rendering those persisting in disbelief incapable of receiving guidance<br><br>*See 36:65* | |
| 36 | 65 | 106 | خَتَمَ ( خ ت م ) as a verb with a preposition ( عَلَىٰ )<br>خَتَمَ عَلَيۡهِ | To seal something off<br><br>خَتَمَ عَلَيۡهِ makes reference to God's sunnah ("law") of rendering those persisting in disbelief incapable of receiving guidance<br><br>*See 36:65* | |
| 36 | 65 | 302 | كَسَبَ (ك س ب) as a verb with an object<br>كَسَبَهُ | To do something, perform a deed/an action<br><br>كَسَبَ in the sense of "to earn [wealth, etc.]" occurs only in a few verses: in 2:267 (not listed); probably in 2:79 – but not to the figurative meaning; and possibly in 31:34 and 45:10.<br>A number of verses, in which ما is used and the verb has no stated object (e.g. 2:225), may be categorized as a simple verb construction if the ما is taken to be مَصۡدَرِيَّة rather than as a relative pronoun. | Object understood |
| 36 | 66 | 220 | طَمَسَ ( ط م س ) as a verb with a preposition (عَلَىٰ)<br>طَمَسَ عَلَيۡهِ | To blot/wipe something out/destroy something by inflicting something [e.g. a curse] on it<br><br>The use of the preposition عَلَىٰ (as against 4:47 and 54:37) suggests the idea of infliction or imposition, so that a تَضۡمِيۡنٌ of some word like لَعَنَهُ may be assumed.<br><br>*Had We so desired, We would have imposed upon them the curse of the blotting out of eyes* | |
| 36 | 68 | 352 | نَكَّسَ ( ن ك س) as a verb with an object and preposition<br>نَكَّسَهُ اللّٰهُ فِي الۡخَلۡقِ | (of God) to cause somebody's [physical and mental] constitution to deteriorate/degenerate | |
| 36 | 69 | 55 | اِنۡبَغَىٰ ( ب غ ي) as a verb with a preposition ( ل ) | (Of something) not to be suitable for somebody – in the sense that he is above it/it is beneath him | |

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| | | | مَا يَنْبَغِيْ لَهُ ( أَنْ يَفْعَلَ كَذَا ) | [Note]<br><br>*And We did not teach him how to compose poetry, nor does it become him* | |
| 36 | 70 | 96 | حَقَّ ( ح ق ق) as a verb with a preposition (عَلَىٰ )<br><br>حَقَّ عَلَيْهِ الأَمْرُ | (Of misguidance, etc.) to be deservedly imposed on somebody<br><br>تَضْمِيْن of وَجَبَ or ثَبَتَ<br><br>*See 22:18* | |
| 36 | 72 | 130 | ذَلَّلَ ( ذ ل ل) as a verb<br><br>ذَلَّلَ الدَّابَّةَ | To make an animal docile<br><br>دَابَّة ذَلُول, "docile [riding] animal"<br><br>*And We have made then [animals] tractable for them* | |
| 36 | 78 | 104 | أَحْيَا ( ح ي ي) as a verb with an object<br><br>أَحْيَاهُ<br><br>أَحْيَا العِظَامَ | To revive something; Recall/restore something to life<br>To revive bones [= revive a dead person] | |
| 36 | 78 | 210 | ضَرَبَ ( ض ر ب ) as a verb with an object and a preposition ( لِ )<br><br>ضَرَبَ لَهُ مَثَلاً | To jeer at somebody, make satirical remarks about somebody.<br><br>مَثَّلُوكَ بِالشَّاعِرِ وَ السَّاحِرِ وَ المَجْنُونِ : ضَرَبُوا لَكَ الأَمْثَالَ ;<br><br>*Look how they take jibes at you* | |
| 36 | 79 | 104 | أَحْيَا ( ح ي ي) as a verb with an object<br><br>أَحْيَاهُ<br><br>أَحْيَا العِظَامَ | To revive something; Recall/restore something to life<br>To revive bones [= revive a dead person] | |
| 37 | 8 | 176 | تَسَمَّعَ (س م ع) as a verb with a preposition ( إلى )<br><br>تَسَمَّعَ إِلَيْهِ | To try to hear somebody/something<br><br>تَضْمين of أَصغى. The Arabic construction is apparently an unusual one, since تَسَمَّعَ, a For, V verb, connotes effort, and the verse seems to be saying that satans do not make an effort to get news of what goes on in the heavens - something that is contrary to what the Qur'an tells us about the eavesdropping satanic host. But, as Islāhi explains, negation of the act of listening here actually implies negation of the intended effect of the act. In other words, the satanic host do try to listen in, but do not succeed.<br><br>*They are unable to hear [the proceedings of] the High Council [in the heavens]* | |

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| 37 | 10 | 110 | خَطِفَ ( خ ط ف) as a verb<br>خَطِفَ | To snatch [something] away<br>خَطْفَة in this verse is a مَصْدَر. هٰذَا سَيْفٌ يَخْطَفُ الرَّأْسَ, "This is a sword that cuts off heads [easily]." خَطِفَ البَعِيرُ / خَطَفَ, "(of a camel) to move swiftly." The word خَاطِف is used of a wolf because a wolf "snatches" its prey, and also of an arrow that touches the earth and then creeps toward its target, as if, while touching the ground, it "picks up" some earth.<br>*But he who steals away [a piece of information]* | |
| 37 | 31 | 96 | حَقَّ ( ح ق ق) as a verb with a preposition (عَلَىٰ )<br>حَقَّ عَلَيْهِ الأَمْرُ | (Of misguidance, etc.) to be deservedly imposed on somebody<br>تَضْمِيْن of وَجَبَ or ثَبَتَ<br>*See 22:18* | |
| 37 | 45 | 223 | أَطافَ ( ط و ف ) as a verb with an object and preposition (عَلَىٰ) and a preposition (بِ)<br>أَطافَ | *And cups of pure wine shall be passed round among them* | |
| 37 | 47 | 345 | نَزَفَ (ن ز ف) as a verb with an object and the preposition عَنْ<br>نُزِفَ الرَّجُلُ عَنِ الخَمْرِ | (of a man) to lose consciousness from drinking wine<br>نُزِفَ الشَّرَابُ, "(of a wine-drinker) to lose consciousness." The image is that of the draining of consciousness. نَزَفَ البِئْرَ, "to drain the well". | |
| 37 | 48 | 275 | قَصَرَ ( ق ص ر) as a verb with an object<br>قَصَرَهُ | To keep/retain somebody/something<br>A قاصِرات الطَّرْف is a woman who "keeps" her eyes to her husband only and does not look at another man, hence: a chaste/modest woman<br>مِنَ القاصِراتِ الطَّرْفِ لَوْ دَبَّ مُحْوَلٌ<br>مِنَ الظِّرِّ فَوْقَ الإِتْبِ مِنْهالا أَثَّرا<br>"She is a chaste/modest woman, [and is so delicate] that if a tiny [literally: one-year old] and were to creep on her fine dress, it would make an impact [on her skin]."<br>غَدِيٌّ عَنِ الفَحْشاءِ يَقْصُرُ تَرْفُهُ<br>وَ إِنْ هُوَ لاقىٰ غارَةً لَمْ لَمْ يُحَلِّلِ<br>"He is quiet; his eyes shun indecency. And if he encounters a raid, he does not raise a hue and cry."<br>See also 24:30; 31<br>*They shall enjoy the company of chaste/modest women* | |
| 37 | 90 | 371 | وَلَّى (و ل ي) as a verb with a preposition [عَنْ] and حال | مُدْبِراً in 37:90 is a حال مُتَكِّدَة but the meaning of the phrase, تَوَلَّى مُدْبِراً, in 30:90 is | |

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| | | | فَتَوَلَّوْا عَنْهُ مُدْبِرِيْنَ | somewhat different. Whereas in II.3 the phrase means "to beat a retreat," in 39:70 it means simply "to turn around and leave": the people, believing that Abraham was tired and wanted to spend the night in the temple, "turned around" and departed, quite satisfied that he meant no mischief. The phrase is prophetic, however, in that, when he is charged with smashing the idols, Abraham effectively replies to the charge, putting the people to shame, who thus "beat a retreat" before him.<br>*And they went away from him [Abraham]* | |
| 37 | 93 | 153 | راغَ ( ر و ن) as a verb with a preposition (عَلىٰ)<br>راغَ عَلَيْهِ | To steal upon somebody and attack him<br><br>راغَ is used of a fox that is moving furtively. عَلىٰ gives the تَضْمِيْن of هَجَمَ. | |
| 37 | 162-63 | 256 | فَتَنَ (ف ت ن ) as a verb with an object and a preposition ( عَلَىٰ )<br>فَتَنَهُ عَلَيْهِ | To incite/instigate against somebody against somebody<br><br>اَغْرىٰ orحَمَل of تَضْمين<br><br>*You are not going to be able to persuade anyone to rebel against Him except those who are destined for hell* | |
| 37 | 102 | 59 | بَلَغَ ( ب ل غ) as a verb with an object | In a number of expressions بَلَغَ means "to reach a certain age." بَلَغَ الصَّبِيُّ "(of a child) to come of age."<br>فَلَمَّا بَلَغَ أَنْ يَسْعىٰ مَعَ أَبِيهِ فِي أَشْغَالِهِ وَحَوَائِجِهِ<br><br>*When he [Ishmael] reached an age at which he could move about/run around with him [= when he was able to assist his father, Abraham, in his work]* | |
| 37 | 102 | 136 | رَأَىٰ ( ر ء ي) as a verb with an object<br>رَآهُ / رَءَاهُ | To form an opinion/view/judgment | |
| 37 | 105 | 199 | صَدَّقَ ( ص د ق ) as verb with an object<br>صَدَّقَ الأَمْرَ | To actualize/materialize/fulfill something<br><br>Abu l-Ghul at-Tuhawi (in reference to 3:81):<br>فَدَتْ نَفْسِيْ وَما مَلَكَتْ يَمِيْنِيْ<br>فَوارِسَ صَدَّقُوا فِيْهِمْ ظُنُوْنِيْ<br>"I would give my life and all my wealth for the horsemen who proved my opinion of them to be correct."<br><br>*You have fulfilled [the purpose of] the dream* | |
| 37 | 125 | 361 | وَذَرَ (و ذ ر) as a verb with an object | To disregard/neglect somebody/something | |

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| | | | وَذَرَ | | |
| 37 | 171 | 165 | سَبَقَ (س ب ق) as a verb<br>سَبَقَتْ كَلِمَتُ اللهِ | (Of God's decree/verdict) to have been in existence | |
| 37 | 177 | 345 | نَزَلَ (ن ز ل) as a verb with the preposition ب<br>نَزَلَ بِهِ | To descend upon somebody/at a place<br><br>سَاحَه is an "open space" between the houses of a tribal community ( فَضَاؤُ بَيْنَ دُوَرِ الحَيِّ لَا بِنَاءَ فِهِ وَ لَا سَقَفَ).<br>نَزَلَ بِهِ مَكْرُوهٌ, "A calamity descended upon him." وَ مَنْ يَتَرَبَّصِ الحَدَثَانَ يَنْزِل بِ سَحَاتِهِ عَوَانٌ غَيْرُ بِكْرِ, "And he who hopes for a calamity [to befall others] – there will land in his own yard a great calamity, not an ordinary one." مَنْ آذَاهُ بَنُو عَمِّهِ فَ تَرَبَّس بِهِمْ فَ يُوْشِكُ أَنْ تَنْزِلَ بِهِمْ دَاهِيَةٌ أَرَى المَوْتَ نَزَّالًا بِكُلِّ شَرِيْفِ, "I see that death descends on every noble man."<br><br>*When it [punishment] lands in their yard* | |
| 38 | 6 | 152 | أَرَادَ (ر و د) as a verb and an object<br>أَرَادَهُ | The statement is made by the idolatrous leaders of Makkah and is addressed to their followers. The advice the latter to ignore the Prophet and stick to their idols, saying that the right thing to do is to persist in the worship of the idols.<br><br>*This is the thing to do [literally: this is a desirable thing]!* | |
| 38 | 6 | 196 | صَبَرَ ( ص ب ر ) as verb with a preposition (عَلىٰ)<br>صَبَرَ عَلَيْهِ | To stick to something<br><br>*Had we not stuck to them/ remained faithful to them [idols]* | |
| 38 | 14 | 95 | حَقَّ ( ح ق ق) as a verb<br>حَقَّ الأَمْرُ | (Of something) to be fulfilled, rightly come to pass<br><br>*And so My punishment was meted out, fairly and justly* | |
| 38 | 20 | 183 | شَدَّ ( ش د د ) as verb with an object<br>شَدَّ اللهُ مُلْكَهُ | شَدّهُ, to strengthen/fortify/fasten something<br>(of God) to establish somebody's rule on a firm foundation<br><br>*And We fortified his [David's] rule* | |
| 38 | 24 | 164 | سَأَلَ (س ء ل) as a verb with an object and a preposition ( إلى ) | To ask/demand that something be combined with/joined to something else | |

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| | | | سَأَلَ الشَّيءَ إلى الشَّيءِ | ضَمَّ of تَضْمين<br><br>*By demanding that your sheep be added to his* | |
| 38 | 32 | 87 | أَحَبَّ ( ح ب ب) as a verb with an object and a preposition ( عَن )<br><br>أَحَبَّهُ عَنْهُ | To like/love something to the disregard of something else<br><br>عَرَضَ of تَضْمِين<br><br>*My love of wealth drew me away from the remembrance of my Lord* | |
| 38 | 33 | 143 | رَدَّ (ر د د) as a verb with an object and a preposition (عَلَىٰ)<br><br>رَدَّهُ عَلَيْهِ | To bring something back to somebody<br><br>عَرَضَ of تَضْمِين<br><br>وَلَيْسَ وَراءَ الشَّيْءِ شَيْءٌ يَرُدُّهُ<br>عَلَيْكَ إِذَا وَلَّىٰ سِوَىٰ الصَّبْرِ فَاصْبِرِي<br>Once you have lost something, nothing will bring it back to you. There is nothing to do except to be patient; so, be patient.<br>رُدُّوا عَلَيْنَا شَيْخَنَا ثُمَّ بَجَلْ<br>Give us our leader/chief [= ‘Uthman ibn ‘Affaan] back: that is all [we demand]. | |
| 38 | 33 | 331 | مَسَحَ (م س ح) as a verb<br><br>مَسَحَ | To deal a blow [to something]<br><br>مَسَحَ عُنُقَهُ أَوْ عَضُدَهُ بِالسَّيْفِ “to cut off somebody’s neck/arm with a sword”; مَسَحَ الْقَوْمَ قَتْلًا, “to massacre a people.”<br>I take the following to be the complete construction: فَ تَفِيْقَ يَمْسَهُ مَشًى وَاقِعًا بِالسُّقِ و الْعَنَاقِ.<br>That is a مَفْعُوْل مُتْلَق, serving to reinforce an implied verb – يَمْسَهُ, with the ب suggesting the تَضْمِين of وَاقِعًا. Since the ب goes with وَاقِعًا rather than with يَمْسَحُ, the Quranic verse has a simple Verb construction<br><br>*Then he [Solomon] began to strike [the horses with the sword] on the shanks and necks* | |
| 38 | 35 | 55 | اِنْبَغَىٰ ( ب غ ي) as a verb with a preposition ( ل )<br><br>مَا يَنْبَغِيْ لَهُ ( أَنْ يَفْعَلَ كَذَا ) | (Of something) not to be suitable for somebody – in the sense that it is too good for him/he is not up to it/he does not deserve it<br><br>لَا يَنْبَغِيْ : لَا يَتَسَهَّلُ وَلَا يَكُونُ<br><br>*And bless me with an empire that it shall not befit anyone else after me to have* | |
| 38 | 36 | 204 | أَصَابَ ( ص و ب ) as a verb<br><br>أَصَابَ | To get a goal, appoint a destination<br><br>*Wherever he [Solomon] aimed/wished [to reach]* | |

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| | | | | That is, the winds aided Solomon's ships in reaching the desired destinations. أَصابَ in this verse means "to aim for, intend, desire" أَصابَ الشَّيْئَ "to seek/pursue something"; أَصابَ الصَّوَابَ فَ أَخْطَأَ فِي الجَوَابِ "He aimed at the right answer. (Should I put the Parenthesis?)But produced a wrong one." أَصابَ السَّهْمُ is used of an arrow that reaches its target. In the following line the word is used figuratively:<br><br>وَ قَدْ غَضِبَا عَلَيَّ فَمَا أَصَابَا<br>"The two were enraged at me, but they failed of their purpose." | |
| 38 | 39 | 334 | أَمْسَكَ (م س ك) as a verb<br><br>أَمْسَـكَ | To withhold [something from somebody], deny [something to somebody] | |
| 38 | 41 | 334 | مَسَّ (م س س) as a verb with an object and a preposition<br><br>مَسَّـهُ بِالشَّـيْءِ | To cause somebody to experience something, inflict something on somebody<br><br>أَلَمْ تَعْلَمِي أَنِّي إِذا الدَّهرُ بِنَابِبَاتٍ زَلَّة وَلَمْ أَتَتَرْتَرِيْ,"Do you not know [O woman] that, when fate visits a calamity upon me, it is the calamity that slips [off me] and that I remain unshaken?"<br><br>*That Satan has caused me suffering and torment* | |
| 38 | 51 | 123 | دَعَا (د ع و) as a verb with a preposition (بِ)<br><br>دَعَا بِالشَّـيْءِ | To ask/call/pray for something<br><br>دَعَا بِالكِتَابِ, "to call/send for a book" | |
| 38 | 52 | 275 | قَصَرَ (ق ص ر) as a verb with an object<br><br>قَصَرَهُ | To keep/retain somebody/something<br><br>A قاصِرات الطَّرْف is a woman who "keeps" her eyes to her husband only and does not look at another man, hence: a chaste/modest woman<br>مِنَ القاصِراتِ الطَّرْفِ لَوْ دَبَّ مُحْوَلٌ<br>مِنَ الظَّرِّ فَوْقَ الإِتْبِ مِنْهالا أَثَّرا<br>"She is a chaste/modest woman, [and is so delicate] that if a tiny [literally: one-year old] and were to creep on her fine dress, it would make an impact [on her skin]."<br>غَدِيٌّ عَنِ الفَحْشاءِ يَقْصُرُ تَرْفُهُ<br>وَ إِنْ هُوَ لاقىٰ غارَةً لَمْ لَمْ يُحَلِّلِيْ<br>"He is quiet; his eyes shun indecency. And if he encounters a raid, he does not raise a hue and cry."<br>See also 24:30; 31<br><br>*They shall enjoy the company of chaste/modest women* | |

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| 38 | 60 | 269 | قَدَّمَ (ق د م) as a verb an object and a preposition ( ل )<br>قَدَّمَ الشَّيْءَ لَهُ | To present/furnish somebody with something<br><br>*It is you who have served this up to us [ = are responsible for this fate of ours]* | |
| 38 | 61 | 269 | قَدَّمَ (ق د م) as a verb an object and a preposition ( ل )<br>قَدَّمَ الشَّيْءَ لَهُ | To present/furnish somebody with something | |
| 38 | 62 | 233 | عَدَّ(ع د د) as a verb with an object and a preposition (مِنْ)<br>عَدَّهُ مِنْهُمْ | To count/include somebody among a certain people<br><br>عَدَدْتُ زَيْداً صادِقاً, "I considered Zayd to be truthful."<br><br>*Men whom we used to count among the wicked* | |
| 38 | 63 | 39 | اِتَّخَذَ as a verb with two objects<br>اِتَّخَذَهُ كَذَا<br>اِتَّخَذَهُ سِخْرِيًّا | To take/regard somebody/something to be so and so; Set somebody/something up as so and so<br><br>سِخْرِي *object of ridicule; laughingstock* | |
| 38 | 63 | 158 | زاغَ (ز ي غ) as a verb with a preposition (عَنْ)<br>زاغَ عَنْهُ البَصَرُ | (Of eyes) not to be able to spot their object<br><br>See also 33:10; 53:17<br><br>Or is it that our eyes are missing them? | |
| 38 | 75 | 242 | عَلا (ع ل و) as a verb<br>عَلا فُلانٌ | To be/become defiant/rebellious | Active participle |
| 39 | 2 | 113 | أَخْلَصَ (خ ل ص) as a verb with an object and a preposition ( لِ )<br>أَخْلَصَ دِيْنَهُ لِلَّهِ | To submit to God completely<br><br>دِين in these verses means طَاعَة ("submission").<br>أَخْلَصَ العَظْمُ, "(of a bone) to have a lot of marrow"; أَخْلَصَ لَهُ النَّصِيْحَةَ, "to be somebody's true well-wisher; give somebody sincere advice"; أَخْلَصَ لَهُ الحُبَّ, "to love somebody with all one's heart." | Active participle |
| 39 | 6 | 200 | صَرَفَ ( ص ر ف ) as verb with an object<br>صَرَفَهُ | See also 6:95<br><br>*So where are they backtracking to [ = how unreasonable is your conduct!]?* | |

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| 39 | 7 | 251 | غَنِيَ ( غ ن ي) as a verb with a preposition (عن)<br>غَنِيَ عَنْهُ | To be able to dispense with something, not need somebody/something<br><br>Active participle<br><br>*And he who disbelieves – God does not need the beings/creatures of the world!* | |
| 39 | 7 | 362 | وَزَرَ ( و ز ر) as a verb with an object<br>وَزَرَ وِزْرَ فُلانٍ | To carry the burden of another person [=be responsible for somebody else's actions]<br><br>*And no one shall carry anyone else's burden* | |
| 39 | 8 | 123 | دَعَا ( د ع و) as a verb with an object and a preposition (إِلَىٰ)<br>دَعَاهُ إِلَيْهِ | To call upon somebody to help one out of a difficulty<br><br>دَعَوْتُ إِلَىٰ مَا نَابَنِي فَأَجَابَنِي<br>كَرِيمٌ مِنَ الفِتْيَانِ غَيْرُ مُزَلَّجِي<br>I called out for help against my affliction, and there responded to me a noble man who cannot be driven back [succeeds in his endeavors]<br><br>*See 10:12* | Object understood |
| 39 | 11 | 113 | أَخْلَصَ ( خ ل ص) as a verb with an object and a preposition ( لِ )<br>أَخْلَصَ دِيْنَهُ لِلَّهِ | To submit to God completely<br><br>دِين in these verses means طَاعَة ("submission").<br>أَخْلَصَ العَظْمُ, "(of a bone) to have a lot of marrow"; أَخْلَصَ لَهُ النَّصِيْحَةَ, "to be somebody's true well-wisher; give somebody sincere advice"; أَخْلَصَ لَهُ الحُبَّ, "to love somebody with all one's heart." | Active participle |
| 39 | 14 | 113 | أَخْلَصَ ( خ ل ص) as a verb with an object and a preposition ( لِ )<br>أَخْلَصَ دِيْنَهُ لِلَّهِ | To submit to God completely<br><br>دِين in these verses means طَاعَة ("submission").<br>أَخْلَصَ العَظْمُ, "(of a bone) to have a lot of marrow"; أَخْلَصَ لَهُ النَّصِيْحَةَ, "to be somebody's true well-wisher; give somebody sincere advice"; أَخْلَصَ لَهُ الحُبَّ, "to love somebody with all one's heart." | Active participle |
| 39 | 19 | 96 | حَقَّ ( ح ق ق) as a verb with a preposition (عَلَىٰ )<br>حَقَّ عَلَيْهِ الأَمْرُ | (Of misguidance, etc.) to be deservedly imposed on somebody<br><br>تَضْمِيْن of وَجَبَ or ثَبَتَ<br><br>*See 22:18* | |
| 39 | 22 | 187 | شَرَحَ ( ش ر ح ) as verb with an object and a preposition (لِ) | | |

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| | | | شَرَحَ اللهُ صَدْرَهُ | شَرَحَ صَدْرَهُ بِالشَّيْءِ<br>لِلشَّيْءِ: سَرَّهُ بِهِ وَ طَيَّبَ بِهِ نَفْسَهُ, كَأَنَّهُ أَوْسَعَ مِنْ صَدْرِهِ وَ فَسَحَ لَهُ فِيْ مُتَنَفَّسِهِ | |
| 39 | 22 | 274 | قَسا (ق س و) as a verb<br>قَسا قَلْبُهُ | (Of somebody's heart) to become hard<br>حَجَر قاسٍ, "hard rock"; هُوَ أَقْسىٰ مِنَ الصَّخْرِ, "He is tougher than a rock"; أَرْض قاسِيَة, "barren land."<br>See also 3:159. | Active participle |
| 39 | 23 | 274 | اِقْشَعَرَّ (ق ش ع ر) as a verb with a preposition (مِنْ)<br>اِقْشَعَرَّ جِلْدُهُ مِنْهُ | (Of one's hair) to stand on end from fear of something<br>اِقْشَعَرَّ جِلْدُهُ may have two slightly different, though related meanings: (1) "(of one's skin) to shrivel/tense up; (2) "of one's hair) to stand on end"<br>*People who fear their Lord – their hair stand on end from [fear of] it* | |
| 39 | 23 | 325 | لَانَ (ل ي ن) as a verb with the prepositions إِلى and ل<br>لَانَ إِلَيْهِ | To become soft and incline toward something<br>*Then their skins and hearts become soft and incline to the remembrance of God* | |
| 39 | 24 | 302 | كَسَبَ (ك س ب) as a verb with an object<br>كَسَبَهُ | To do something, perform a deed/an action<br>كَسَبَ in the sense of "to earn [wealth, etc.]" occurs only in a few verses: in 2:267 (not listed); probably in 2:79 – but not to the figurative meaning; and possibly in 31:34 and 45:10.<br>A number of verses, in which ما is used and the verb has no stated object (e.g. 2:225), may be categorized as a simple verb construction if the ما is taken to be مَصْدَرِيَّة rather than as a relative pronoun. | Object understood |
| 39 | 24 | 369 | اِتَّقَى (و ق ي) as a verb with an object and a preposition [ب]<br>اِتَّقاهُ بِالشَّيْئِ | To shield oneself against something by taking refuge behind something<br>وَلاكِنَّ أَصْحابِيْ الَّذِيْنَ لاقِيْتُهُمْ<br>تَعَادَوْا سِراعاً وَاتَّقَوْا بِابْنِ اَزْنَما<br>"But my men [=enemies], whom I met in combat, fled, taking Ibn Aznam as their shield."<br>وَ كُلُّ كارِمٍ يَتَّقِيْ الذَّمَّ بِالقِرا<br>"Every noble person protects himself against reproach by means of hospitality." | |

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| | | | | *So, is the one who will [have to] fend off the severe punishment with his face [is like the one who will be safe from the fire of hell]?* | |
| 39 | 27 | 207 | ضَرَبَ ( ض ر ب ) as a verb with an object<br>ضَرَبَ مَثَلاً | To cite an example/parable, strike a similitude<br><br>Many of the verses in this category contain the preposition لِ (e.g. 14:45: وَ يَضْرِبُ اللَّهُ الأَمْثَالَ لِلنَّاسِ ), but the prepositional phrase is not essential to the idiom, and so has been discounted for purposes of categorization | |
| 39 | 27 | 207 | ضَرَبَ ( ض ر ب ) as a verb with an object<br>ضَرَبَ مَثَلاً | To speak words of wisdom, instruct in truth and wisdom<br><br>ضَرَبَ المَثَلَ ordinarily means "to speak words of wisdom using parable or similitude, but it also used in a wider sense: to speak words of wisdom as such – i.e. without necessarily employing a parable or similitude.<br><br>Many of the verses in this category contain the preposition لِ (e.g. 14:45: وَ يَضْرِبُ اللَّهُ الأَمْثَالَ لِلنَّاسِ ), but the prepositional phrase is not essential to the idiom, and so has been discounted for purposes of categorization<br><br>This verse seems to belong here primarily, though, the context suggests, it might belong at (a), above [see 2:26] | |
| 39 | 29 | 207 | ضَرَبَ ( ض ر ب ) as a verb with an object<br>ضَرَبَ مَثَلاً | To cite an example/parable, strike a similitude<br><br>Many of the verses in this category contain the preposition لِ (e.g. 14:45: وَ يَضْرِبُ اللَّهُ الأَمْثَالَ لِلنَّاسِ ), but the prepositional phrase is not essential to the idiom, and so has been discounted for purposes of categorization | |
| 39 | 38 | 136 | رَأَىٰ ( ر ء ي) as a verb with an object<br>أَرَأَيْتَهُ / أَفَرَأَيْتَهُ / أَرَأَيْتَكَ هٰذَا | Did you (then) see him/that thing? Just look at him/that thing! Now tell me about him/it!<br><br>See note to 6:40 | |
| 39 | 38 | 303 | كَشَفَ (ك ش ف) as a verb with an object<br>كَشَفَ الأَمْرَ | To remove/eliminate something | Active Participle |
| 39 | 39 | 242 | عَمِلَ ( ع م ل) as a verb with a preposition (عَلىٰ)<br>عَمِلَ عَلَيْهِ | To act in a certain way:<br>The following two expressions – عَمِلَ عَلىٰ مَكانَتِهِ and عَمِلَ عَلىٰ شاكِلاتِهِ – have essentially the same meaning: to act in the manner one is accustomed to. The two seem to differ in respect of usage, however: the former is often used in Arabic in imperative constructions | Prepositional phrase عَلىٰ مَكانَتِهِ understo |

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| | | | | (e.g. عَلىٰ مَكانَتِكَ يا فُلانُ), and so it has been used in the Qur'an, while the latter has been used in the Qur'an – quite appropriately- with proverbial force.<br><br>Also, ibid., 2:232 | od after عامِل |
| 39 | 42 | 146 | أَرْسَلَ (ر س ل) as a verb with an object<br><br>أَرْسَلَهُ<br><br>أَرْسَلَ اللّٰهُ النَّفْسَ | (Of God) to give a respite to a being/soul | |
| 39 | 42 | 278 | قَضىٰ ( ق ض ي) as a verb with an object and a preposition (عَلىٰ)<br><br>قَضىٰ عَلَيْهِ المَوْتَ | To dispose of somebody/something; to decree somebody's death | |
| 39 | 42 | 335 | أَمْسَكَ (م س ك) as a verb<br><br>أَمْسَكَ الّٰاهُ نَفْسَ فُلانٍ | (of god) to cause a person to die [lit: to detain/arrest a being/soul] | |
| 39 | 45 | 191 | اِشْمَأَزَّ ( ش م ء ز ) as verb<br><br>اِشْمَأَزَّ قَلْبُهُ | To feel averse in one's heart [lit: (of one's heart) to constrict]<br><br>*But when Allah alone is mentioned, those who do not believe in the hereafter feel an aversion in their hearts.* | |
| 39 | 48 | 302 | كَسَبَ (ك س ب) as a verb with an object<br><br>كَسَبَهُ | To do something, perform a deed/an action<br><br>كَسَبَ in the sense of "to earn [wealth, etc.]" occurs only in a few verses: in 2:267 (not listed); probably in 2:79 – but not to the figurative meaning; and possibly in 31:34 and 45:10.<br>A number of verses, in which ما is used and the verb has no stated object (e.g. 2:225), may be categorized as a simple verb construction if the ما is taken to be مَصْدَرِيَّة rather than as a relative pronoun. | Object understood |
| 39 | 50 | 252 | أغْنى (غ ن ي) as a verb with a preposition (عَن)<br><br>أغْنى عَنْهُ | To be of use/available to somebody, stand somebody in good stead<br><br>وَما يُغْني عَن الحدثانِ لَيْتَ<br>"And [saying the word] 'Alas!' is of no avail against misfortune." | |
| 39 | 50 | 302 | كَسَبَ (ك س ب) as a verb with an object | To do something, perform a deed/an action | Object understo |

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| | | | كَسَبَهُ | كَسَبَ in the sense of "to earn [wealth, etc.]" occurs only in a few verses: in 2:267 (not listed); probably in 2:79 – but not to the figurative meaning; and possibly in 31:34 and 45:10.<br>A number of verses, in which ما is used and the verb has no stated object (e.g. 2:225), may be categorized as a simple verb construction if the ما is taken to be مَصْدَرِيَّة rather than as a relative pronoun.<br>Here, as in 15:84, ما كانُوا يَكْسِبُونَ refers to the material achievements which a defiant nation, instead of regarding them as a gift from God, claims to have made on its own (see 39:49: إِنَّما أُوتِيتُهُ عَلَى عِلْمٍ) | od |
| 39 | 51 | 302 | كَسَبَ (ك س ب) as a verb with an object<br>كَسَبَهُ | To do something, perform a deed/an action<br>كَسَبَ in the sense of "to earn [wealth, etc.]" occurs only in a few verses: in 2:267 (not listed); probably in 2:79 – but not to the figurative meaning; and possibly in 31:34 and 45:10.<br>A number of verses, in which ما is used and the verb has no stated object (e.g. 2:225), may be categorized as a simple verb construction if the ما is taken to be مَصْدَرِيَّة rather than as a relative pronoun. | Twice Object understood |
| 39 | 52 | 267 | قَدَرَ (ق د ر) as a verb with an object and a preposition (ل)<br>قَدَرَ اللهُ لَهُ الرِزْقَ | (of God) to give somebody meager sustenance<br>قَدَرَ اللهُ الرِّزْقَ: (of God) to restrict sustenance<br>Object and prepositional phrase in the verse understood<br>قَدَرَ اللهُ عَلَيْهِ الرِزْق differs from قَدَرَ اللهُ لَهُ الرِزْقَ in that قَدَرَ اللهُ لَهُ الرِزْقَ means simply that sustenance is given in a small quantity, whereas قَدَرَ اللهُ عَلَيْهِ الرِزْق has the added meaning of causing hardship, as suggested by the تَضمين of ضَيَّقَ. | |
| 39 | 53 | 167 | أَسْرَفَ (س ر ف)as a verb with a preposition (على)<br>أَسْرَفَ عَلىٰ نَفْسِهِ | To do oneself great wrong | |
| 39 | 60 | 177 | اِسْوَدَّ (س و د) as a verb<br>اِسْوَدَّ وَجْهُهُ | (Of one's face) to lose color/become pale/turn dark [from sorrow, humiliation, etc.]<br>See also 80:38 and 3:106,107 | Active participle |

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| 39 | 67 | 242 | تَعالا (ع ل و) as a verb with a preposition (عَنْ)<br>تَعالا عَنْهُ | To be too exalted to be associated with something | |
| 39 | 67 | 266 | قَدَرَ (ق د ر) as a verb with an object<br>قدَرَهُ | To get the measure of somebody<br><br>*They did not form/have bit formed the right kind of judgment about God* | |
| 39 | 68 | 202 | صَعِقَ ( ص ع ق ) as a verb<br>صَعِقَ | To faint away as if stuck by thunder | |
| 39 | 70 | 366 | وَفَّى (و ف ي) as a verb with two objects<br>وَفَّهُ اللهُ أَعْمالَهُ | (of God) to give somebody in full [the reward of] his actions | Passive |
| 39 | 71 | 96 | حَقَّ ( ح ق ق) as a verb with a preposition (عَلَىٰ )<br>حَقَّ عَلَيْهِ الأَمْرُ | (Of misguidance, etc.) to be deservedly imposed on somebody<br><br>تَضْمِيْن of وَجَبَ or ثَبَتَ<br><br>*See 22:18* | |
| 39 | 73 | 224 | طابَ ( ط ي ب ) as a verb<br>طابَ | *May you be happy/blessed!* | |
| 40 | 4 | 285 | تَقَلَّبَ (ق ل ب ) as a verb with a preposition (فِيْ)<br>تَقَلَّبَ فِيْ البَلَدِ | To move about move about in the land<br><br>Islahi: تَقَلُّب means 'to come and go, move about.' The context, moreover, lends to the word implications of pride, conceit, and hauteur. In this verse, as the context indicates, the word signifies the total and uncircumscrived power the unbelievers, as against the Muslims, at that time enjoyed in the administration of the land." | |
| 40 | 5 | 36 | أَخَذَ as a verb with an object | To harm/injure/kill somebody | |

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| | | | أَخَذَهُ | لِيَأْخُذُوهُ: لِيَتَمَكَّنُوا مِنْهُ و مِنَ الإِيقَاعِ بِمَا أَرَادُوا مِن تَعْذِيبٍ أَوْ قَتْلٍ<br>*And every people intended to cause harm to its messenger* | |
| 40 | 6 | 96 | حَقَّ (ح ق ق) as a verb with a preposition (عَلَىٰ)<br>حَقَّ عَلَيْهِ الأَمْرُ | (Of misguidance, etc.) to be deservedly imposed on somebody<br>تَضْمِيْن of وَجَبَ or ثَبَتَ<br>*See 22:18* | |
| 40 | 14 | 113 | أَخْلَصَ (خ ل ص) as a verb with an object and a preposition (لِ)<br>أَخْلَصَ دِيْنَهُ لِلَّهِ | To submit to God completely<br>دِين in these verses means طَاعَة ("submission").<br>أَخْلَصَ العَظْمُ, "(of a bone) to have a lot of marrow"; أَخْلَصَ لَهُ النَّصِيْحَةَ, "to be somebody's true well-wisher; give somebody sincere advice"; أَخْلَصَ لَهُ الحُبَّ, "to love somebody with all one's heart." | Active participle |
| 40 | 15 | 320 | أَلْقَى (ل ق ي) as a verb with and object and the prepositions عَلى, بَيْنَ, فِيْ, إِلى<br>أَلْقَاهُ عَلَيْهِ | To grant/give something to somebody<br>مِنْ أَمْرِهِ in the verse signifies that the revelation belongs to special category of divine matters, and , accordingly not everyone can comprehend its nature.<br>*He bestows the spirit [= revelation] –which belongs to [ the category of ] His Phenomena/Matters – upon whomever from among His people He likes* | |
| 40 | 16 | 112 | خَفِيَ (خ ف ي) as a verb with a preposition (عَلَىٰ)<br>خَفِيَ عَلَيْهِ | (Of somebody/something) to unknown to somebody, remain unnoticed by somebody<br>كَالبَدْرِ يَجْلُو وَلَا يَخْفَىٰ عَلَىٰ السَّارِي<br>Like the full moon he shines forth, and is not unnoticed by the traveler in the night | |
| 40 | 17 | 302 | كَسَبَ (ك س ب) as a verb with an object<br>كَسَبَهُ | To do something, perform a deed/an action<br>كَسَبَ in the sense of "to earn [wealth, etc.]" occurs only in a few verses: in 2:267 (not listed); probably in 2:79 – but not to the figurative meaning; and possibly in 31:34 and 45:10.<br>A number of verses, in which ما is used and the verb has no stated object (e.g. 2:225), may be categorized as a simple verb construction if the ما is taken to be مَصْدَرِيَّة rather than as a relative pronoun. | Object understood |
| 40 | 18 | 305 | كَظَمَ (ك ظ م) as a verb with an object<br>كَظَمَهُ | To choke down something [e.g. anger, sorrow] | Active Participle; object understood |

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| 40 | 29 | 228 | ظَهَرَ ( ظ ه ر ) as a verb<br>ظَهَرَ | To be dominant, possess power | Active participle |
| 40 | 30 | 116 | خَافَ ( خ و ف) as a verb with an object and a preposition ( عَلَىٰ)<br>خَافَ عَلَيْهِ الأَمْرَ | To be afraid/apprehensive that somebody will be overtaken by something<br>تَخَافُ عَلَىٰ أَحْشَائِهَا أَنِ تَقَطَّعَا, "She is afraid that [if she walks too fast] her [thin] waist will break to pieces."<br>أَبَنِيْ حَنِيفَةَ أَحْكِمُوا سُفَهَائَكُم<br>إِنِّي أَخَافُ عَلَيْكُم أَنْ أَغْضِبَا<br>O Banu Hanifah, knock some sense into your fools, for I fear for you – I fear that I shall become very angry | |
| 40 | 32 | 116 | خَافَ ( خ و ف) as a verb with an object and a preposition ( عَلَىٰ)<br>خَافَ عَلَيْهِ الأَمْرَ | To be afraid/apprehensive that somebody will be overtaken by something<br>تَخَافُ عَلَىٰ أَحْشَائِهَا أَنِ تَقَطَّعَا, "She is afraid that [if she walks too fast] her [thin] waist will break to pieces."<br>أَبَنِيْ حَنِيفَةَ أَحْكِمُوا سُفَهَائَكُم<br>إِنِّي أَخَافُ عَلَيْكُم أَنْ أَغْضِبَا<br>O Banu Hanifah, knock some sense into your fools, for I fear for you – I fear that I shall become very angry | |
| 40 | 32 | 343 | تَنَادَى (ن د و) as a verb<br>تَنَادَو | (of people) to call upon one another for help.<br>*I am afraid that a day is going to come upon you when you will call out to one another for help* | |
| 40 | 33 | 370 | وَلَّى (و ل ي) as a verb with a حال<br>وَلَّى مُدْبِراً | To take to one's heels, run away<br>Grammatically, مُدْبِراً in these verses is (as in 37:90) حال مُتَكِّدَة to وَلّى, but the two words are often used together, acquiring idiomatic force. | |
| 40 | 35 | 217 | طَبَعَ ( ط ب ع ) as a verb with a preposition ( عَلَى )<br>طَبَعَ اللَّهُ عَلَى قَلْبِهِ | (Of God) to seal off somebody's heart [thus rendering him incapable of receiving guidance]<br>(See: 63:3] | |
| 40 | 46 | 289 | قامَ ( ق و م) as a verb<br>قامَتِ السّاعَةُ | (Of the Last Hour) to arrive/come about | |

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| 40 | 47 | 252 | أغْنى (غ ن ي) as a verb with an object and a preposition (عَن)<br>أغْنى مِنَ الشَيْئِ | To be of avail to somebody against something, ward something off from somebody<br><br>نَصِيباً in the verse can be interpreted in more than one way. أكْبَر (2:219) prefers to take أغْنى as carrying the تَضْمِين of مَناعَ or دَفاعَ, thus making نَصِيباً an object.<br><br>*Will you save us from some of the fire?* | |
| 40 | 51 | 289 | قامَ (ق و م) as a verb<br>قامَ | (Of a witness) to [rise in order to] give testimony<br><br>The literal meaning, "to stand up," may or may not apply, the essential meaning being: to present testimony.<br><br>*The day the witnesses will [rise and] give testimony* | |
| 40 | 56 | 60 | بَلَغَ (ب ل غ) as a verb with an object<br>بَلَغَ الأَمْرَ | To turn something to account; Get/obtain from something what one wants<br><br>*All that their hearts contain is pride, but they are not going to get anything out of it [= their pride will not get them anywhere/ they will fail of their purpose]* | |
| 40 | 62 | 40 | أفَكَ (أ ف ك) as a verb with an object<br>أفَكَ | رَجُل مَأْفُوك, "one who has turned away from the truth and directed toward falsehood;" "one who comes to no good;" the latter meaning being an abbreviated form of رَجُل مَأْفُوك عَن الخَيْرِ. أُفِكَ also means "to be foolish/weak-witted": رَجُلٌ مَأْفُوكُ العَقْلِ, "a foolish/stupid fellow."<br><br>*So where are you backing/drawing/veering off to [in your error/foolishness]?* | |
| 40 | 63 | 40 | أفَكَ (أ ف ك) as a verb with an object<br>أُفِكَ | رَجُل مَأْفُوك, "one who has turned away from the truth and directed toward falsehood;" "one who comes to no good;" the latter meaning being an abbreviated form of رَجُل مَأْفُوك عَن الخَيْرِ. أُفِكَ also means "to be foolish/weak-witted": رَجُلٌ مَأْفُوكُ العَقْلِ, "a foolish/stupid fellow."<br><br>*See 6:95* | Passive |
| 40 | 65 | 113 | أَخْلَصَ (خ ل ص) as a verb with an object and a preposition (لِ)<br>أَخْلَصَ دِيْنَهُ لِلَّهِ | To submit to God completely<br><br>دِين in these verses means طَاعَة ("submission").<br>أَخْلَصَ العَظْمُ, "(of a bone) to have a lot of marrow"; أَخْلَصَ لَهُ النَّصِيْحَةَ, "to be somebody's true well-wisher; give somebody sincere advice"; أَخْلَصَ لَهُ الحُبَّ, "to love somebody with all one's heart." | Active participle |
| 40 | 67 | 58 | بَلَغَ (ب ل غ) as a verb with an object<br>بَلَغَ أَشُدَّهُ | To come of age<br><br>In a number of expressions بَلَغَ means "to reach a certain age." بَلَغَ الصَّبِيُّ "(of a child) to come of age." | |

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| | | | | فَلَمَّا بَلَغْتَ السِّنَّ وَ الغَايَةَ الَّتِي<br>إِلَيْهَا مَدَا مَا كُنْتَ فِيْكَ أُؤَمِّلُو<br>When you came of age and reached the highest stage [of maturity] that I used to hope for in regard to you | |
| 40 | 67 | 59 | بَلَغَ ( ب ل غ) as a verb with an object<br>بَلَغَ الأَجَلَ | To complete a given period of time | |
| 40 | 69 | 200 | صَرَفَ ( ص ر ف ) as verb with an object<br>صَرَفَهُ | See also 6:95 | |
| 40 | 74 | 212 | ضَلَّ ( ض ل ل ) as a verb with a preposition ( عَنْ )<br>ضَلَّ عَنْهُ فُلانٌ / كَذَا | (Of somebody/something) to fail somebody, be of no avail to somebody<br><br>The literal meaning of ضَلَّ عَنْهُ as used in these verses is: to be lost (e.g. [in 28:75] ضَلَّ عَنْهُمْ غَابَ عَنْهُمْ غَيْبَةَ الشَّيْئِ الضَّاعِي .<br><br>ضَلَّتْ حُلُومُهُمُو عَنْهُمْ وَ غَرَّذَهُمُو<br>سَنُّ المُعَيْدِيِّ فِي رَعْيٍ وَ تَعْزِيبِهِ<br>"Their reason/judgment failed them, and they were deceived by the Ma'addite's camel-tending – by his taking [the camels] far afield for purposes of grazing." That is, apparent peace deceived them into thinking that they were safe, and that their camels could be taken far afield without fear of attack | |
| 40 | 78 | 53 | أَبْطَلَ ( ب ط ل) as a verb with an object<br>أَبْطَلَ | To do wrong; Take the wrong path<br><br>أَبْطَلَ: جَاءَ بِالبَاطِلِ | Active Participle |
| 40 | 80 | 60 | بَلَغَ ( ب ل غ) as a verb with an object<br>بَلَغَ الحَاجَةَ | To achieve/complete/attain something<br>To satisfy one's need<br><br>طَلَبْتُ الهَوَىٰ الغَوْرِيَّةَ حَتَّىٰ بَلَغْتُهُ<br>I pursued love, which had its [high and] low points, until I finally achieved/realized it [= was successful] | |
| 40 | 80 | 100 | حَمَلَ ( ح م ل) as a verb with an object and a preposition (عَلَىٰ )<br>حَمَلَهُ عَلَيْهِ | To provide means of conveyance to somebody [literally: to seat somebody on something]<br><br>Note the use of عَلَىٰ, which is used for seating somebody *on* a flat surface, like the back of a | |

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| | | | | horse, instead of فِي, which is used for seating somebody *in* an enclosed space, as in a ship. This verse is not really problematic because عَلَىٰ has been used in it in accordance with the principle of مُشَاكَلَة. Since the preceding verse speaks of animals that can be used as riding beasts, therefore عَلَىٰ, used with animals, is used with ships as well, in order to keep the momentum of the passage: to seat somebody *on* the back of and animal and *on* (= in) a ship. Alternatively, of course, the use of عَلَىٰ in the verse may signify putting someone on the deck of a ship.<br><br>*See 23:22* | |
| 40 | 82 | 252 | أغْنى (غ ن ي) as a verb with a preposition (عَن)<br><br>أغْنى عَنْهُ | To be of use/available to somebody, stand somebody in good stead<br><br>وَ ما يُغْني عَن الحدثانِ لَيْتَ<br>"And [saying the word] 'Alas!' is of no avail against misfortune." | |
| 40 | 82 | 302 | كَسَبَ (ك س ب) as a verb with an object<br><br>كَسَبَهُ | To do something, perform a deed/an action<br><br>كَسَبَ in the sense of "to earn [wealth, etc.]" occurs only in a few verses: in 2:267 (not listed); probably in 2:79 – but not to the figurative meaning; and possibly in 31:34 and 45:10.<br>A number of verses, in which ما is used and the verb has no stated object (e.g. 2:225), may be categorized as a simple verb construction if the ما is taken to be مَصْدَرِيَّة rather than as a relative pronoun.<br><br>Similar to 15:84 and 39:50 | Object understood |
| 41 | 11 | 28 | أَتَى as a verb<br><br>اِأْتِيَا طَوْعًا أو كَرْهًا | أَتَى does not mean "to come," but rather, "to submit/surrender"<br><br>اِئْتِيَا عَلَى مَا يَنْبَغِي أَنْ تَأْتِيَ عَلَيْهِ مِنَ الشَّكْلِ وَالوَصْفِ<br>لِتَأْتِيَ كُلُّ وَاحِدَةٍ مِنْكُمَا صَاحِبَتَهَا الإِتْيَانَ الَّذِي أُرِيْدُهُ<br>*He said to them [heavens] and to the earth, 'Submit, willingly or unwillingly.' They said, 'We submit willingly.'* | |
| 41 | 11 | 179 | اِسْتَوىٰ (س و ي) as a verb with a preposition ( إلى )<br><br>اِسْتَوى إِلَيْهِ | To turn toward something, direct one's attention to something.<br><br>اِسْتَوى إِلَيْهِ carries the meaning: to turn one's attention to something without allowing any interference or interruption - the image coming from an arrow that flies straight to its target. The preposition إلى suggests the تَضْمين of some words like تَوَجَّهَ. | |
| 41 | 16 | 146 | أَرْسَلَ ( ر س ل ) as verb with an object and preposition ( عَلى ) | To unleash something, impose somebody/something upon somebody | |

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| | | | أَرْسَلَهُ عَلَيْهِ | أَرْسَلَ كَلْبَهُ / صَقْرَهُ عَلى الصَّيْدِ "To let one's dog/falcon go after the prey." فَأَلْجَمَهَا فَأَرْسَلَهَا عَلَيْهِ "Then he [hunter] put the bridle on it [horse, likened to the swift ostrich and let it go after it [wild ass]." | |
| 41 | 17 | 87 | اِسْتَحَبَّ ( ح ب ب) as a verb with an object and a preposition (عَلَىٰ)<br>اِسْتَحَبَّ الشَّيْءَ عَلَىٰ الشَّيْءِ | To accord preference to/choose one thing over another<br>آثَرَ of تَضْمِين | |
| 41 | 17 | 302 | كَسَبَ (ك س ب) as a verb with an object<br>كَسَبَهُ | To do something, perform a deed/an action<br>كَسَبَ in the sense of "to earn [wealth, etc.]" occurs only in a few verses: in 2:267 (not listed); probably in 2:79 – but not to the figurative meaning; and possibly in 31:34 and 45:10.<br>A number of verses, in which ما is used and the verb has no stated object (e.g. 2:225), may be categorized as a simple verb construction if the ما is taken to be مَصْدَرِيَّة rather than as a relative pronoun. | Object understood |
| 41 | 19 | 91 | حَشَرَ ( ح ش ر) as a verb with an object and a preposition ( إِلَىٰ )<br>حَشَرَهُمُ اللهُ إِلَيْهِ | (Of God) to assemble a group of people and take/drive them toward a certain place<br>سَاقَ of some word like تَضْمِيْن | Passive |
| 41 | 20 | 192 | شَهِدَ ( ش ه د ) as verb with a preposition (عَلَىٰ)<br>شَهِدَعَلَيْهَ | To bear witness against somebody<br>See also 9:17; 45:29 | |
| 41 | 21 | 192 | شَهِدَ ( ش ه د ) as verb with a preposition (عَلَىٰ)<br>شَهِدَعَلَيْهَ | To bear witness against somebody<br>See also 9:17; 45:29 | |
| 41 | 22 | 192 | شَهِدَ ( ش ه د ) as verb with a preposition (عَلَىٰ)<br>شَهِدَعَلَيْهَ | To bear witness against somebody<br>See also 9:17; 45:29 | |
| 41 | 25 | 96 | حَقَّ ( ح ق ق) as a verb with a preposition (عَلَىٰ ) | (Of misguidance, etc.) to be deservedly imposed on somebody<br>وَجَبَ or ثَبَتَ of تَضْمِيْن | |

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| | | | حَقَّ عَلَيْهِ الأَمْرُ | *See 22:18* | |
| 41 | 26 | 315 | لَغَا ( ل غ و) as a verb with the preposition فِي<br>لَغاَ فِي كَلاَمِ فُلاَنٍ | To disturb somebody in his speech<br><br>*Do not listen to this Qur'an, rather, create disturbance in it [= during its recitation]. (That is when the prophet recites the Quran to people, try to create confusion by heckling and hooting so that people cannot hear the recitation of the Quran.* | |
| 41 | 29 | 81 | جَعَلَ ( ج ع ل) as a verb with an object and a preposition ( تَحْتَ )<br>جَعَلَ لَهُ كَذَا<br>جَعَلَهُ تَحْتَ قَدَمَيْ فُلاَنٍ | To give somebody in somebody's power [literally: to put somebody under somebody's feet] | |
| 41 | 34 | 124 | دَفَعَ ( د ف ع) as a verb with an object and a preposition (بِ)<br>دَفَعَ الشَّيْءَ بِالشَّيْءِ | To counteract/eliminate one thing by means of another<br><br>*Meet evil with good* | |
| 41 | 36 | 345 | نَزَغَ (ن ز غ) as a verb with an object and the preposition مِنْ<br>نَزَغَهُ مِنَ الشَّيْطَانِ نَزْغٌ | To be affected by the urgings/insinuations of Satan | |
| 41 | 39 | 104 | أَحْيَا ( ح ي ي) as a verb with an object<br>أَحْيَاهُ<br>أَحْيَا اللَّهُ الأَرْضَ | To revive something; Recall/restore something to life<br>(Of God) to cause [arid/barren] land to produce vegetation | |
| 41 | 39 | 109 | خَشَعَ ( خ ش ع) as a verb<br>خَشَعَتِ الأَرْضُ | (Of land) to be dry/arid<br><br>The meaning arises from such expressions as سِنَام خَاشِع, "(of a camel's hump) to be low"; خَشَعَتِ الشَّمْسُ, "(of the sun) to be about to set"; جِدَار خَاشِع, "a wall that has fallen and become level with the ground." The word خَشَعَ is used in the literal sense in 42:45 ( خَاشِعِينَ مِّنَ الذُّلِّ). | Active participle |
| 41 | 39 | 138 | رَبَا ( ر ب و) as a verb | (Of the earth) to grow rich vegetation | |

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| | | | رَبَتِ الأَرْضُ | | |
| 41 | 39 | 355 | اِهْتَزَّ ( ه ز ز) as a verb<br>اِهْتَزَّتِ الْأَرْضُ | (of the earth) to grow vegetation<br>اِهْتَزَّ means literally “to quiver, shake” (e.g. اِهْتَزَّ الْإِبْلُ, “[of camels] to swing/sway in their movement at the cameleer’s chant”. The image in the verse is that of lush vegetation “quivering” in the fields as the wind blows. اِهْتَزَّ الأَرْضُ in the verse as : اِهْتَزَّتِ الأَرْضُ : أَنْبَتَت. تَحَرَّكَتْ بِالنَّبَاتِ. | |
| 41 | 40 | 112 | خَفِيَ ( خ ف ي) as a verb with a preposition ( عَلَىٰ )<br>خَفِيَ عَلَيْهِ | (Of somebody/something) to unknown to somebody, remain unnoticed by somebody<br>كَالبَدْرِ يَجْلُو وَلَا يَخْفَىٰ عَلَىٰ السَّارِي<br>Like the full moon he shines forth, and is not unnoticed by the traveler in the night | |
| 41 | 40 | 313 | أَلْحَدَ ( ل ح د) as a verb with a preposition في and إِلى<br>أَلْحَدَ فِيْهِ | To misinterpret/distort something<br>*Indeed those who are putting a false construction on our signs.* | |
| 41 | 44 | 244 | عَمِيَ( ع م ي) as a verb with a preposition (عَلَىٰ)<br>عَمِيَ عَلَيْهِ أَمْرُ | Be confused about something, not to know what to make of something<br>Compare with 6:9; 6:137<br>*And it [Qur’an] has become a veil to them* | |
| 41 | 45 | 165 | سَبَقَ (س ب ق) as a verb<br>سَبَقَتْ كَلِمَتُ اللهِ | (Of God’s decree/verdict) to have been in existence | |
| 41 | 45 | 277 | قَضىٰ ( ق ض ي) as a verb with a preposition (بَيْنَ)<br>قَضىٰ الأَمْرَ بَيْنَهُمْ | Ordinarily means “to decide a matter between people.” In this verse, however, the expression – in the form: قُضِيَ بَيْنَهُمْ – means (quite like 2:210; 6:8; 11:44): (of a matter) to be decided between people once and for all.<br>10:19 is not included because the phrase (لَقُضِيَ بَيْنَهُمْ) in it lacks idiomatic force and means simply, “(of a matter) to be decided between people.” | |
| 41 | 47 | 97 | حَمَلَ ( ح م ل) as a verb<br>حَمَلَتِ المَرْأَةُ | (Of a woman) to be pregnant | |
| 41 | 47 | 143 | رَدَّ (ر د د) as a verb with an object and a preposition ( إِلَىٰ) | See also 4:59 | |

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| | | | رَدَّهُ إِلَيْهِ | *To Him belongs the knowledge of the Hour* | |
| 41 | 47 | 364 | وَضَعَ (و ض ع) as a verb<br>وَضَعَتِ المَرْأَةُ | (of a woman) to give birth | |
| 41 | 48 | 212 | ضَلَّ ( ض ل ل ) as a verb with a preposition ( عَنْ )<br>ضَلَّ عَنْهُ فُلانٌ / كَذَا | (Of somebody/something) to fail somebody, be of no avail to somebody<br><br>The literal meaning of ضَلَّ عَنْهُ as used in these verses is: to be lost (e.g. [in 28:75] ضَلَّ عَنْهُمْ غَابَ عَنْهُمْ غَيْبَةَ الشَّيْئِ الضَّاعِي .<br><br>ضَلَّتْ حُلُومُهُمُو عَنْهُمْ وَ غَرَّذَهُمُو<br>سَنُّ المُعَيْدِيِّ فِي رَعْيٍ وَ تَعْزِيبِهِ<br>"Their reason/judgment failed them, and they were deceived by the Ma'addite's camel-tending – by his taking [the camels] far afield for purposes of grazing." That is, apparent peace deceived them into thinking that they were safe, and that their camels could be taken far afield without fear of attack | |
| 41 | 50 | 289 | قامَ ( ق و م) as a verb<br>قامَتِ السّاعَةُ | (Of the Last Hour) to arrive/come about | Active participle |
| 41 | 51 | 341 | نَآ (ن ء ي) as a verb<br>نَآ بِجَانِبِهِ | To turn aside/move away [in indifference/pride]<br>بَانَتْ صَدُوفُ فَ قَلْبُهُ مَخْطُوفُ وَ نَآتْ بِجانِبِهَا عَلَيْكَ صَدُوفُ, "Saduf has departed, and so his [= poet's] heart is being snatched away: Saduf is not necessarily the actual name of the poet's beloved; it is proper name for women in general – (عَلَم لِلنِّساءِ) indicating the indifference with which they treat their lovers [صَدَفَ, "to turn away/shun/avoid"] | |
| 41 | 52 | 135 | رَأَىٰ ( ر ء ي) as a verb<br>أَرَأَيْتَ / أَفَرَأَيْتَ / أَرَأَيْتَكَ | Tell me! What do you think! Consider this, then!<br><br>This expression means "Tell me!" the verb رَأَىٰ implying: look into/consider the matter and then give me your opinion. ... فِي مَعْنَىٰ التَّنْبِيه. The ك in أَرَأَيْتَكَ, etc. is the ك of "address." وَ الكَافُ حَرْفُ خِطَابٍ أُكِّدَ بِهِ الضَّمِيرُ.<br>See also 10:59.<br><br>*See 6:40* | |
| 41 | 53 | 306 | كَفَى (ك ف ي) as a verb with a preposition [ب] | *Is it not sufficient that Your Lord is a witness to everything?* | |

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| | | | كَفَى | | |
| 41 | 54 | 103 | أَحَاطَ ( ح و ط) as a verb with a preposition (بِ)<br>أَحَاطَ بِهِ | To encompass something; Have something under control/within one's power<br><br>The use here implies that God is aware of what people are doing, that He has the situation under control, and that He has the power to take people to task for their actions<br><br>*See 3:120* | Active participle |
| 42 | 12 | 267 | قَدَر (ق د ر) as a verb with an object and a preposition (ل)<br>قَدَرَ اللهُ لَهُ الرِزْقَ | (of God) to give somebody meager sustenance<br><br>قَدَرَ اللهُ الرِّزْقَ: (of God) to restrict sustenance<br><br>Object and prepositional phrase in the verse understood<br><br>قَدَرَ اللهُ عَلَيْهِ الرِزْق differs from قَدَرَ اللهُ لَهُ الرِزْقَ in that قَدَرَ اللهُ لَهُ الرِزْقَ means simply that sustenance is given in a small quantity, whereas قَدَرَ اللهُ عَلَيْهِ الرِزْق has the added meaning of causing hardship, as suggested by the تَضمين of ضَيَّقَ. | |
| 42 | 13 | 76 | اِجْتَبَىٰ ( ج ب ي) as a verb with object and a preposition ( إِلَىٰ)<br>اِجْتَبَىٰ اللهُ فُلَانًا إِلَيْهِ | (Of God) to single somebody out for His favor/mercy<br><br>قَرَّبَ of تَضْمِيْن | |
| 42 | 14 | 165 | سَبَقَ (س ب ق) as a verb<br>سَبَقَتْ كَلِمَتُ اللهِ | (Of God's decree/verdict) to have been in existence | |
| 42 | 14 | 277 | قَضىٰ ( ق ض ي) as a verb with a preposition (بَيْنَ)<br>قَضىٰ الأَمْرَ بَيْنَهُمْ | Ordinarily means "to decide a matter between people." In this verse, however, the expression – in the form: قُضِيَ بَيْنَهُمْ – means (quite like 2:210; 6:8; 11:44): (of a matter) to be decided between people once and for all.<br><br>10:19 is not included because the phrase (لَقُضِيَ بَيْنَهُمْ) in it lacks idiomatic force and means simply, "(of a matter) to be decided between people." | |
| 42 | 15 | 82 | جَمَعَ ( ج م ع) as a verb with a preposition ( بَيْنَ)<br>جَمَعَ بَيْنَهُم | To assemble people; Bring people together.<br><br>جَمَعَ بَيْنَهُم (as opposed to جَمَعَهُمْ) seems to imply the bringing together of persons or things that are different from one another in some fundamental way. The expression connotes: Nothing can bring together people so divergent in belief and outlook as you (disbelievers) and us (believers); the only time we shall come together is on the Day of Judgment | |

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| 42 | 15 | 124 | دَعَا (د ع و) as a verb with an object and a preposition (لِ)<br>دَعَاهُ لَهُ | To call/invite somebody to something/to accept something<br>فَقَالَتِ لَهُ أَدْعُوكَ لِلعَقْلِ وَافِرًا<br>It [serpent] said to him, 'I request you to accept a large amount of bloodwite [for your brother, whom I bit to death]' | |
| 42 | 17 | 121 | أَدْرَىٰ (د ر ي) as a verb with an object | Compare the construction in 69:3 (referred to as i) and 33:63 (referred to as ii):<br>i and ii are usually considered interchangeable, but the Quranic usage suggests that there is some difference between the two. First, i indicates the momentous or prodigious nature of something, but that is not necessarily the case with ii. Second, i implies that the listener either lacks all knowledge about the thing in question or is unaware of its true significance, whereas ii implies that the listener may have formed some idea of what is being talked about, but could be grossly mistaken in his estimation. Third, i takes the form of an explication, but ii is in the form of a comment: مَا أَدْرَاكَ is, in all the verses it occurs in, regularly followed by a مَا هُوَ construction, which paves the way for an explication of the subject under discussion, thus suggesting that the gap in the listener's knowledge needs to be filled; مَا يَدْرِيكَ, on the other hand, is in all cases followed by a لَعَلَّ اللَّهُ كَذَا construction, implying that it is not necessary to fill the gap in the listener's knowledge, though he should be warned of the error in the view he has formed of something. This analysis is based on a study of the Quranic examples. It seems that the last of the three conditions is not crucial as far as Arabic usage in general is concerned.<br>*See 33:63* | |
| 42 | 18 | 331 | مَارَى (م ر ر) as a verb with the preposition فِي<br>مَارَى فِيهِ | To debate/argue about something<br>مِرَاء is debate or argument. مَرَى النَّاقَةَ, "to milk a she-camel" – كَنَّ كُلَّ وَاحِدٍ مِنَ الْمُتَجَادِلَيْنِ يَمْرِي مَا عِنْدَ صَاحِبِهِ | |
| 42 | 21 | 277 | قَضىٰ (ق ض ي) as a verb with a preposition (بَيْنَ)<br>قَضىٰ الأَمْرَ بَيْنَهُمْ | Ordinarily means "to decide a matter between people." In this verse, however, the expression – in the form: قُضِيَ بَيْنَهُمْ – means (quite like 2:210; 6:8; 11:44): (of a matter) to be decided between people once and for all.<br>10:19 is not included because the phrase (لَقُضِيَ بَيْنَهُمْ) in it lacks idiomatic force and means simply, "(of a matter) to be decided between people." | |
| 42 | 22 | 302 | كَسَبَ (ك س ب) as a verb with an object<br>كَسَبَهُ | To do something, perform a deed/an action<br>كَسَبَ in the sense of "to earn [wealth, etc.]" occurs only in a few verses: in 2:267 (not listed); probably in 2:79 – but not to the figurative meaning; and possibly in 31:34 and 45:10. | Object understood |

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| | | | | A number of verses, in which ما is used and the verb has no stated object (e.g. 2:225), may be categorized as a simple verb construction if the ما is taken to be مَصْدَرِيَّة rather than as a relative pronoun. | |
| 42 | 22 | 368 | وَقَعَ (و ق ع) as a verb with a preposition [ب]<br>وَقَعَ بِهِ | (of trouble/punishment) to descend upon somebody<br>وَ حَسِبْتِ وَقْعَ سُيُوفِنا بِرُؤُسِهِمْ<br>وَقْعَ السَّحابِ عَلَى الطِّرافِ المُشْراجِي<br>"And [if] you [were to] consider the falling of our swords upon their heads, which was like the falling of rain [literally: clouds] upon leather tents that are standing upright."<br>*White it [punishment] is about to overtake them* | |
| 42 | 30 | 302 | كَسَبَ (ك س ب) as a verb with an object<br>كَسَبَهُ | To do something, perform a deed/an action<br>كَسَبَ in the sense of "to earn [wealth, etc.]" occurs only in a few verses: in 2:267 (not listed); probably in 2:79 – but not to the figurative meaning; and possibly in 31:34 and 45:10.<br>A number of verses, in which ما is used and the verb has no stated object (e.g. 2:225), may be categorized as a simple verb construction if the ما is taken to be مَصْدَرِيَّة rather than as a relative pronoun. | Object understood |
| 42 | 34 | 302 | كَسَبَ (ك س ب) as a verb with an object<br>كَسَبَهُ | To do something, perform a deed/an action<br>كَسَبَ in the sense of "to earn [wealth, etc.]" occurs only in a few verses: in 2:267 (not listed); probably in 2:79 – but not to the figurative meaning; and possibly in 31:34 and 45:10.<br>A number of verses, in which ما is used and the verb has no stated object (e.g. 2:225), may be categorized as a simple verb construction if the ما is taken to be مَصْدَرِيَّة rather than as a relative pronoun. | Object understood |
| 42 | 39 | 205 | أَصَابَ ( ص و ب ) as a verb with an object<br>أَصَابَ | Used with an object, أَصاب often means (of good/bad fortune, punishment, etc.) to befall/overtake somebody. In most cases it presents no difficulty<br>When أَصَاب is used in a good sense, the image is that of rain falling on the earth ( اِعْتِبَاراً بِالصَّوْبِ - أَيْ بِالمَطَرِ ); when in a bad sense, it is that of an arrow reaching its target ( إِصابَةُ | |

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| | | | | ( السَّهْمُ<br><br>*When they become the victims of aggression* | |
| 42 | 45 | 349 | نَظَرَ (ن ظ ر) as a verb with the preposition إِلَى and فِي and مِنْ<br><br>نَظَرَ مِنْ طَرْفٍ خَفِيّ | To look [at something] furtively/secretly, steal a glance [at something] | |
| 42 | 48 | 268 | قَدَّمَ (ق د م) as a verb with an object<br><br>قَدَّمَهُ | To perform an act/a deed | |
| 42 | 51 | 308 | كان (ك و ن) as a verb with a predicate<br><br>ما كَانَ لَهُ أَنْ يَفْعَلَ كَذا | Something is too good for one to do/have, one does not enjoy a status high enough to do something<br><br>*It is not for a human being to be spoken to by God except through revelation or from behind a curtain…* | |
| 42 | 53 | 206 | صَارَ ( ص ي ر ) as a verb with a preposition ( إِلَى )<br><br>صَارَ الأَمْرُ إِلَيْهِ | (of a matter) to be referred to somebody, be up to somebody to decide<br><br>*All matters are referred/remitted to God* | |
| 43 | 5 | 210 | ضَرَبَ ( ض رب ) as a verb with an object and preposition ( عَنْ )<br><br>ضَرَبَ عَنْهُ الشَّيْئَ | To keep something away from somebody<br><br>صَفْحاً is here taken as a مَفْعُول لَهُ though it can be interpreted in other ways too.<br><br>وَ أُدِيمُ مِطَالَ الجُوعِ حَتَّى أُمِيتُهُ<br>وَ أَضْرِبُهُ عَنْهُ الذِّكْرَ صَفْحاً فَأَذْهَلُ<br><br>"I keep putting off the appeasing of hunger, until I kill it [hunger]; and I disregard completely, and so forget about it"<br><br>*Shall We, then, omit reminding you simply because you happen to be a people given to excess?* | |
| 43 | 11 | 340 | مَاتَ (م و ت) as a verb<br><br>مَاتَ | (Of the earth) to become arid/barren | Active participle |
| 43 | 13 | 179 | اِسْتَوىٰ (س و ي) as a verb with a preposition ( عَلىٰ ) | To occupy a place/position<br><br>*In order that you may be seated on their backs and, when you are seated on them, remember the blessing of your Lord* | |

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| | | | اِسْتَوى عَلَيْهِ | | |
| 43 | 17 | 177 | اِسْوَدَّ (س و د) as a verb<br>اِسْوَدَّ وَجْهُهُ | (Of one's face) to lose color/become pale/turn dark [from sorrow, humiliation, etc.]<br>Note the play upon ظَلَّ and اِسْوَدَّ<br>See also 80:38 and 3:106,107 | Active participle |
| 43 | 17 | 210 | ضَرَبَ ( ض ر ب ) as a verb with an object and a preposition ( لِ )<br>ضَرَبَ لَهُ مَثَلاً | To describe somebody/something in analogical terms<br>43:17 says that the idolater becomes sad at the news of the birth of a daughter whereas he posits similar things ( مَثَلاً ) of God – that is, attributes daughters to God.<br>*And when anyone from among them is given the happy news of that [= news of the birth of a daughter] which he posits of the Compassionate One* | |
| 43 | 17 | 305 | كَظَمَ (ك ظ م) as a verb with an object<br>كُظِمَ | To be filled with grief<br>In this verse [كَظِيْم= مَكْظُوم] | |
| 43 | 18 | 347 | نَشَّءَ (ن ش ء) as a verb with an object<br>نَشَّءَ | To bring somebody up<br>*What , is it the one [= girl] who is raised in jewelry?* | |
| 43 | 20 | 107 | خَرَصَ ( خ ر ص) as a verb<br>خَرَصَ | To make wild guesses/statements<br>An abbreviated for of خَرَصَ فِي الحَدِيْثِ, which in turn comes from خَرَصَ النَّخْلَةَ, to "guess/estimate the amount of fruit on a date-palm" | |
| 43 | 32 | 39 | اِتَّخَذَ as a verb with two objects<br>اِتَّخَذَهُ كَذَا<br>اِتَّخَذَهُ سُخْرِيًّا | To take/regard somebody/something to be so and so; Set somebody/something up as so and so<br>To employ somebody; Take somebody in one's service; Enlist somebody<br>سُخْرِي *employee* | |
| 43 | 36 | 236 | عَشا ( ع ش و) as a verb with a preposition (عَنْ)<br>عَشا عَنْهُ | To turn a blind eye to something, ignore/neglect<br>Cf. 27:66 | |
| 43 | 41 | 132 | ذَهَبَ ( ذ ه ب) as a verb with a preposition (بِ) | (Of God) to cause somebody to die | |

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| | | | ذَهَبَ بِهِ | | |
| 43 | 50 | 303 | كَشَفَ (ك ش ف) as a verb with an object and a preposition (عَنْ)<br>كَشَفَهُ عَنْهُ | To relieve/rid somebody of something | |
| 43 | 53 | 320 | أَلْقَى ( ل ق ي) as a verb with and object and the prepositions عَلى, بَيْنَ, فِيْ, إِلى<br>أَلْقَاهُ عَلَيْهِ | *Why, then, were bracelets of gold not sent down upon him?* | |
| 43 | 54 | 112 | اِسْتَخَفَّ ( خ ف ف) as a verb<br>اِسْتَخَفَّهُ | To take somebody lightly; Think little of somebody | |
| 43 | 56 | 77 | جَعَلَ ( ج ع ل) as a verb with two objects<br>جَعَلَهُ سَلَفًا | To destroy/annihilate somebody/something<br>فَجَعَلْنَاهُمْ سَلَفًا وَمَثَلًا لِلْآخِرِينَ is a compound idiom, and its two constituent idioms are connected with each other through a complex play upon words. In the first, the word سَلَف has two meanings: (1) a thing of the past, and (2) predecessor, ancestor, and forefather. The second idiom, taken in isolation, also has two meanings: (1) to make an example of somebody, and (2) to cause somebody to serve as a good example to somebody. The verse is saying, on one level, that the earlier peoples were made a "thing of the past" (meaning (1) of جَعَلَهُ سَلَفًا) and that, in punishing them, God made "an example of them" (meaning (1) of جَعَلَهُ مَثَلًا). On another level, the verse is saying – of course ironically – that the earlier peoples served as worthy "predecessors" (meaning (2) of جَعَلَهُ سَلَفًا or "examplars" جَعَلَهُ مَثَلًا) for the later generations, the implication being that the later generations failed to learn from the fate of the earlier ones, and accordingly met the same fate. | |
| 43 | 56 | 77 | جَعَلَ ( ج ع ل) as a verb with two objects<br>جَعَلَهُ مَثَلًا | To make an example of somebody<br>فَجَعَلْنَاهُمْ سَلَفًا وَمَثَلًا لِلْآخِرِينَ is a compound idiom, and its two constituent idioms are connected with each other through a complex play upon words. In the first, the word سَلَف has two meanings: (1) a thing of the past, and (2) predecessor, ancestor, and forefather. The second idiom, taken in isolation, also has two meanings: (1) to make an example of | |

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| | | | | somebody, and (2) to cause somebody to serve as a good example to somebody. The verse is saying, on one level, that the earlier peoples were made a "thing of the past" (meaning (1) of جَعَلَهُ سَلَفًا) and that, in punishing them, God made "an example of them" (meaning (1) of جَعَلَهُ مَثَلًا). On another level, the verse is saying – of course ironically – that the earlier peoples served as worthy "predecessors" (meaning (2) of جَعَلَهُ سَلَفًا or "examplars" جَعَلَهُ مَثَلًا) for the later generations, the implication being that the later generations failed to learn from the fate of the earlier ones, and accordingly met the same fate. | |
| 43 | 57 | 198 | صَدَّ ( ص د د ) as verb with a preposition (مِنْ)<br>صَدَّ مِنْهُ | To cry out against something<br><br>صَدَّ in this verse has صَدِيْداً as its مَصْدَرْ (to be distinguished from صَدَّ – صُدُوْداً/صَدّاً).<br>The translation reflects the interpretation of Islahi, who says that the expression is not commonly used for crying for joy.<br><br>*All of a sudden your people start raising a hue and cry over it* | |
| 43 | 57 | 209 | ضَرَبَ ( ض ر ب ) as a verb with 2 objects<br>ضَرَبَهُ مَثَلاً | To present/cite somebody/something as an example/as a case in point<br><br>مَثَلاً is the second object of ضُرِبَ the verb containing the تَضْمِيم of جَعَلَ it may also be constructed as a حال [See 16:74]<br><br>*But when Jesus son of Mary is cited as an example* | |
| 43 | 58 | 207 | ضَرَبَ ( ض ر ب ) as a verb with an object<br>ضَرَبَ مَثَلاً | To make a statement, take a stand<br><br>The object pronoun in ضَرَبُوهُ in this verse stands for مَثَل<br><br>Many of the verses in this category contain the preposition لِ (e.g. 14:45: وَ يَضْرِبُ اللَّهُ الأَمْثَالَ لِلنَّاسِ ), but the prepositional phrase is not essential to the idiom, and so has been discounted for purposes of categorization<br><br>*They have raised this point before you just for the sake of argument* | |
| 43 | 58 | 208 | ضَرَبَ ( ض ر ب ) as a verb with an object<br>ضَرَبَ رَقَبَتَهُ | To cut off somebody's head, kill somebody | Masdar |
| 43 | 59 | 78 | جَعَلَ ( ج ع ل ) as a verb with two objects<br>جَعَلَهُ مَثَلًا | To cause somebody to serve as/set a good example | |

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| 43 | 61 | 331 | اِمْتَرَى (م ر ر) as a verb with the preposition بِ and في<br>اِمْتَرَى بِالشَّيْءِ | To treat something with derisive skepticism | |
| 43 | 71 | 223 | أَطَافَ ( ط و ف ) as a verb with an object and preposition (عَلىٰ) and a preposition (بِ)<br>أَطَافَ | | Passive |
| 43 | 77 | 277 | قَضىٰ (ق ض ي) as a verb with a preposition (عَلىٰ)<br>قَضىٰ عَلَيْهِ | To kill somebody<br><br>*Let your Lord kill us off!* | |
| 43 | 79 | 50 | أَبْرَمَ (ب ر م ) as a verb with an object<br>أَبْرَمَ الأَمْرَ | To make a firm resolve/categorical decision to do something<br><br>أَبْرَمَ الحَبْلَ, "to double up a chord and twist it"; قَضَاء مُبْرَم, "inexorable fate"<br>ذُلُلٌ رِكَابِي حَيْثُ شِئْتُ مُشَايِعِي<br>لُبِّي وَ أَحْفِزُهُ بِأَمْرٍ مُبْرَمِي<br>My camels are docile, [I take them] wherever I like; and keeping me constant company is my heart [= reason], which I put to work with a firm resolve<br><br>Or have they made a firm decision? If so, then we are going to make a firm decision, too. | Object of Active Participle Understood |
| 43 | 83 | 115 | خَاضَ (خ و ض ) as a verb<br>خَاضَ | To split hairs; stretch a point<br><br>Abbreviated form of خَاضَ فِي (see 6:68)<br>خَاضَ المَاءَ, "to enter/plunge into water"; خَاضَ الغَمَرَاتِ, "to rush into dangerous situations, take on dangers."<br>الخَوْض = الشُّرُوع فِي البَاطِلِ وَ مَا لَا يَنْبَغِي | |
| 43 | 83 | 317 | لَاقَى (ل ق ي ) as a verb with two objects<br>لَاقَى اليَوْمَ | To come upon/see a day<br><br>*Until they come upon the day they are being threatened with* | |
| 43 | 87 | 40 | أَفَكَ (أ ف ك) as a verb with an object<br>أُفِكَ | رَجُل مَأْفُوك , "one who has turned away from the truth and directed toward falsehood;" "one who comes to no good;" the latter meaning being an abbreviated form of رَجُل مَأْفُوك عَن الخَيْرِ . أُفِكَ also means "to be foolish/weak-witted": رَجُلٌ مَأْفُوكُ العَقْلِ , "a foolish/stupid fellow." | Passive |

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| | | | | *See 6:95* | |
| 44 | 4 | 258 | فَرَقَ ( ف ر ق) as a verb with an object<br>فَرَقَ | To decide a matter | Passive |
| 44 | 12 | 303 | كَشَفَ (ك ش ف) as a verb with an object and a preposition (عَنْ)<br>كَشَفَهُ عَنْهُ | To relieve/rid somebody of something | |
| 44 | 15 | 244 | عادَ( ع و د) as a verb<br>عادَ | To revert [to one's ways] resume/restart [something]<br>وَ إِنْ تَعُوْدُوْا لِمُحارَبَتِهِ نَعُدْ لِنُصْرَتِهِ عَلَيْكُمْ. Cf. Mu'awiyah ibn Malik: وَ إِذا تَعُوْدُ نَعُوْدُوْا, "And if it [our tribe] does it again [ = burdens us with something], we shall do it again, too [ = we shall again be willing to bear the burden.]" | Active participle |
| 44 | 15 | 303 | كَشَفَ (ك ش ف) as a verb with an object<br>كَشَفَ الأَمْرَ | To remove/eliminate something | Active participle |
| 44 | 19 | 242 | عَلا ( ع ل و) as a verb with a preposition (عَلىٰ)<br>عَلا عَلَيْهِ | To defy somebody | |
| 44 | 29 | 58 | بَكَىٰ ( ب ك ي) as a verb with a preposition ( عَلَىٰ )<br>بَكَىٰ عَلَيْهِ | To cry over somebody; Mourn the loss of somebody<br>يُبْكَىٰ عَلَيْنَا وَلَا نَبْكِي عَلَىٰ أَحَدٍ<br>Others weep over/mourn us [= our dead people], but we do not weep over/mourn anyone<br>وَلَوْلَا ظُلْمُهُ مَا زِلْتُ أَبْكِي<br>عَلَيْهِ الدَّهْرَ مَا طَلَعَ النُّجُومُو<br>Were it not for the wrong he committed, I would have wept over him for as long as the stars will rise<br>*And the heaven and the earth shed no tears over them* | |
| 44 | 41 | 252 | أغْنى (غ ن ي) as a verb with a preposition (عَن) | To be of use/available to somebody, stand somebody in good stead | |

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| | | | أَغْنى عَنْهُ | وَما يُغْني عَن الحدثانِ لَيْتَ<br>"And [saying the word] 'Alas!' is of no avail against misfortune." | |
| 44 | 50 | 331 | اِمْتَرَى (م ر ر) as a verb with the preposition بِ and فِي<br>اِمْتَرَى بِالشَّيْءِ | To treat something with derisive skepticism | |
| 44 | 55 | 123 | دَعَا (د ع و) as a verb with a preposition (بِ)<br>دَعَا بِالشَّيْءِ | To ask/call/pray for something<br>دَعَا بِالكِتَابِ, "to call/send for a book" | |
| 45 | 5 | 104 | أَحْيَا (ح ي ي) as a verb with an object<br>أَحْيَاهُ<br>أَحْيَا اللهُ الأَرْضَ | To revive something; Recall/restore something to life<br>(Of God) to cause [arid/barren] land to produce vegetation | |
| 45 | 5 | 200 | صَرَّفَ (ص ر ف) as verb with an object<br>صَرَّفَ الرِّياحَ | To cause winds to blow in different directions / forms/ ways<br>صَرَّفَ الكَلامَ, "to diversify one's speech/discourse"; تَصارِيفُ الدَّهْرِ, "vicissitudes of time/fortune."<br>See also 17:41. | Masdar |
| 45 | 5 | 340 | مَاتَ (م و ت) as a verb<br>مَاتَ | (Of the earth) to become arid/barren | |
| 45 | 10 | 252 | أَغْنى (غ ن ي) as a verb with a preposition (عَن)<br>أَغْنى عَنْهُ | To be of use/available to somebody, stand somebody in good stead<br>وَما يُغْني عَن الحدثانِ لَيْتَ<br>"And [saying the word] 'Alas!' is of no avail against misfortune." | |
| 45 | 10 | 302 | كَسَبَ (ك س ب) as a verb with an object<br>كَسَبَهُ | To do something, perform a deed/an action<br>كَسَبَ in the sense of "to earn [wealth, etc.]" occurs only in a few verses: in 2:267 (not listed); probably in 2:79 – but not to the figurative meaning; and possibly in 31:34 and 45:10.<br>A number of verses, in which ما is used and the verb has no stated object (e.g. 2:225), may be categorized as a simple verb construction if the ما is taken to be مَصْدَرِيَّة rather than as a relative pronoun. | Object understood |

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| 45 | 14 | 141 | رَجَا (ر ج و) as a verb with an object | The “Days of God” are those historical occasions on which the opponents of the prophets were annihilated<br><br>*[Those] who do not expect that the Days of God will come to pass* | |
| 45 | 14 | 302 | كَسَبَ (ك س ب) as a verb with an object<br><br>كَسَبَهُ | To do something, perform a deed/an action<br><br>كَسَبَ in the sense of “to earn [wealth, etc.]” occurs only in a few verses: in 2:267 (not listed); probably in 2:79 – but not to the figurative meaning; and possibly in 31:34 and 45:10.<br>A number of verses, in which ما is used and the verb has no stated object (e.g. 2:225), may be categorized as a simple verb construction if the ما is taken to be مَصْدَرِيَّة rather than as a relative pronoun. | Object understood |
| 45 | 19 | 252 | أغْنى (غ ن ي) as a verb with 2 prepositions (مِن + عَن)<br><br>أغْنى عَنهُ مِنَهُ | To be of avail to somebody against somebody/something, save somebody from somebody/something | |
| 45 | 22 | 302 | كَسَبَ (ك س ب) as a verb with an object<br><br>كَسَبَهُ | To do something, perform a deed/an action<br><br>كَسَبَ in the sense of “to earn [wealth, etc.]” occurs only in a few verses: in 2:267 (not listed); probably in 2:79 – but not to the figurative meaning; and possibly in 31:34 and 45:10.<br>A number of verses, in which ما is used and the verb has no stated object (e.g. 2:225), may be categorized as a simple verb construction if the ما is taken to be مَصْدَرِيَّة rather than as a relative pronoun. | Object understood |
| 45 | 23 | 79 | جَعَلَ (ج ع ل) as a verb with an object and a preposition (عَلَىٰ)<br><br>جَعَلَهُ عَلَيْهِ | To put/place something over something; Cover something up with something<br><br>*And over whose eyes He has drawn a veil [= whom He has rendered incapable of seeing/recognizing the truth]* | |
| 45 | 23 | 136 | رَأَىٰ (ر ء ي) as a verb with an object<br><br>أَرَأَيْتَهُ / أَفَرَأَيْتَهُ / أَرَأَيْتَكَ هٰذَا | Did you (then) see him/that thing? Just look at him/that thing! Now tell me about him/it!<br><br>See note to 6:40 | |
| 45 | 26 | 83 | جَمَعَ (ج م ع) as a verb with a preposition (إِلَىٰ)<br><br>جَمَعَهُمُ اللهُ إِلَىٰ يَوْمِ القِيَامَةِ | (Of God) to assemble people and take/drive them to [the place of judgment on] the Day of Resurrection<br><br>The use of إِلَى suggests a تَضْمِيْن of some word meaning “to drive/convey,” e.g. سَاقَ. At the | |

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| | | | | same time, the preposition signifies continuity: the process of assembling people will continue up to the Last Day. | |
| 45 | 27 | 53 | أَبْطَلَ ( ب ط ل) as a verb with an object<br>أَبْطَلَ | To do wrong; Take the wrong path<br>أَبْطَلَ: جَاءَ بِالبَاطِلِ | Active Participle |
| 45 | 27 | 289 | قامَ ( ق و م) as a verb<br>قامَتِ السّاعَةُ | (Of the Last Hour) to arrive/come about | |
| 45 | 29 | 348 | نَطَقَ (ن ط ق) as a verb with the preposition عَلَى<br>نَطَقَ عَلَيْهِ | To speak/testify against somebody | |
| 46 | 4 | 136 | رَأَىٰ ( ر ء ي) as a verb with an object<br>أَرَأَيْتَهُ / أَفَرَأَيْتَهُ / أَرَأَيْتَكَ هٰذَا | Did you (then) see him/that thing? Just look at him/that thing! Now tell me about him/it!<br><br>See note to 6:40 | |
| 46 | 8 | 307 | كَفَى (ك ف ي) as a verb with a preposition [ب] and تَمْيِيْز<br>كَفا بِهِ كَذا | (of somebody/something) to be sufficient/adequate in respect of something/for a certain purpose<br><br>كَفَى بِالقُبُورِ صارِماً لَوْ رَعَيْتَهُ, "Death [literally: graves] would have sufficed as the severer [of relations between us], if only you had waited for it [instead of severing the relations yourself]."<br>وَ مَشْهادٍ قَدْ كَفَيْتَ الغاءِبِيْنَ بِهِ, "Many a scene [of dispute] there is [at which] you have sufficed [as a representative of] those who were absent." | |
| 46 | 8 | 338 | مَلَكَ (م ل ك) as a verb with an object and the preposition مِنْ and ل<br>مَلَكَ لَهُ مِنْ فُلَانٍ شَيْئًا | To be able to help/protect somebody against somebody<br><br>The word شَيْء which occurs in this verse, is here taken as an object, but it may also be taken to occupy the position of a masdar. | |
| 46 | 9 | 261 | فَعَلَ (ف ع ل) as a verb with an object and a preposition ( ب )<br>فَعَلَ بِهِ كَذا | To treat something to somebody/something, deal/treat somebody in a certain way<br><br>The ما in the ayah may also be regarded as مَصْدَرية.<br><br>و فَعَلْنا بِهِم كَما عَلِمَ الله وَ ما لِلحاثنينة دِماءُ<br>"We did to them as only God knows what [ = we punished them very severely], and those whose time of [if death/destruction] has come have no blood [that may be avenged]." | Passive |

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| | | | | فَعَلَ بِهِ is used in the Quran in the sense of treating someone ill. The expression has an ominous ring to it. | |
| 46 | 10 | 135 | رَأَىٰ ( ر ء ي) as a verb<br>أَرَأَيْتَ / أَفَرَأَيْتَ / أَرَأَيْتَكَ | Tell me! What do you think! Consider this, then!<br><br>This expression means "Tell me!" the verb رَأَىٰ implying: look into/consider the matter and then give me your opinion. ... فِي مَعْنَىٰ التَّنْبِيه. The ك in أَرَأَيْتَكَ, etc. is the ك of "address."<br>وَ الكَافُ حَرْفُ خِطَابٍ أُكِّدَ بِهِ الضَّمِيرُ.<br>See also 10:59.<br><br>*See 6:40* | |
| 46 | 12 | 199 | صَدَّقَ ( ص د ق ) as verb<br>صَدَّقَ | To actualize/materialize/fulfill [something]<br><br>Abbreviated form of (2:89; 37:105; 2:41, 91, 97, 101; 3:3, 50, 81; 4:47; 5:46, 48; 6:92; 10:37; 12:111; 35:31; 46:30; 61:6)<br><br>*And this is a book that represents a fulfillment [of the promises / predictions contained in the earlier scriptures]* | |
| 46 | 15 | 58 | بَلَغَ ( ب ل غ) as a verb with an object<br>بَلَغَ أَشُدَّهُ | To come of age<br><br>In a number of expressions بَلَغَ means "to reach a certain age." بَلَغَ الصَّبِيُّ "(of a child) to come of age."<br>فَلَمَّا بَلَغْتَ السِّنَّ وَ الغَايَةَ الَّتِي<br>إِلَيْهَا مَدَا مَا كُنْتَ فِيْكَ أُؤَمِّلُو<br>When you came of age and reached the highest stage [of maturity] that I used to hope for in regard to you<br>This verse may be listed under the meaning of "to become fully mature" if the conjunction و between بَلَغَ أَشُدَّهُ and بَلَغَ أَرْبَعِيْنَ سَنَةً is taken to be exegetical. But it probably belongs under the meaning of "to come of age." | |
| 46 | 15 | 98 | حَمَلَ ( ح م ل) as a verb with an object<br>حَمَلَهُ | (Of a woman) to carry a child in her womb | Masdar |
| 46 | 15 | 98 | حَمَلَ ( ح م ل) as a verb with an object<br>حَمَلَهُ | (Of a woman) to carry a child in her womb | |
| 46 | 15 | 203 | أَصْلَحَ ( ص ل ح ) as a verb with a preposition ( فِي ) | To make somebody/something thrive/prosper<br><br>*And bless my progeny* | |

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| | | | أَصْلَحَ اللَّهُ فِيهِ | That is: Give me worthy heirs in my progeny | |
| 46 | 15 | 364 | وَضَعَ (و ض ع) as a verb with an object<br><br>وَضَعَتِ المَرْأَةُ حَمْلَها | (of a woman) to give birth to a child | |
| 46 | 18 | 96 | حَقَّ ( ح ق ق) as a verb with a preposition (عَلَىٰ )<br><br>حَقَّ عَلَيْهِ الأَمْرُ | (Of misguidance, etc.) to be deservedly imposed on somebody<br><br>تَضْمِيْن of وَجَبَ or ثَبَتَ<br><br>*See 22:18* | |
| 46 | 19 | 366 | وَفَّى (و ف ي) as a verb with two objects<br><br>وَفَّهُ اللهُ أَعْمالَهُ | (of God) to give somebody in full [the reward of] his actions | |
| 46 | 20 | 132 | أَذْهَبَ ( ذ ه ب) as a verb with an object<br><br>أَذْهَبَهُ | To use something up<br><br>That is, you have received your share of good things, and, ungrateful for God's blessings as you have been, you shall not receive any of His blessings in the hereafter<br><br>*You have used up the good things you had* | |
| 46 | 21 | 116 | خَافَ ( خ و ف) as a verb with an object and a preposition (عَلَىٰ)<br><br>خَافَ عَلَيْهِ الأَمْرَ | To be afraid/apprehensive that somebody will be overtaken by something<br><br>تَخَافُ عَلَىٰ أَحْشَائِهَا أَنِ تَقَطَّعَا, "She is afraid that [if she walks too fast] her [thin] waist will break to pieces."<br><br>أَبَنِيْ حَنِيفَةَ أَحْكِمُوا سُفَهَائَكُم<br>إِنِّي أَخَافُ عَلَيْكُم أَنْ أَغْضِبَا<br>O Banu Hanifah, knock some sense into your fools, for I fear for you – I fear that I shall become very angry | |
| 46 | 26 | 252 | أَغْنَى (غ ن ي) as a verb with a preposition ( عنه)<br><br>أَغْنَى عَنْهُ | To be of use/available to somebody, stand somebody in good stead<br><br>وَ ما يُغْني عَن الحدثانِ لَيْتَ<br>"And [saying the word] 'Alas!' is of no avail against misfortune." | |
| 46 | 26 | 336 | مَكَّنَ (م ك ن) as a verb with and object the prepositions ل and | To give somebody possession of/control over something | |

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| | | | في<br>مَكَّنَهُ فِيهِ | *We had made them masters of things We have not made you masters of.* | |
| 46 | 27 | 200 | صَرَّفَ ( ص ر ف ) as verb with an object<br>صَرَّفَ الشَّيْءَ | To diversify something, make something varied, cause something to assume varied forms<br><br>صَرَّفَ الكَلامَ, "to diversify one's speech/discourse"; تَصارِيف الدَّهْر, "vicissitudes of time/fortune."<br>See also 17:41.<br><br>*And we have presented the verses/signs in a variety of ways.* | |
| 46 | 28 | 212 | ضَلَّ ( ض ل ل ) as a verb with a preposition ( عَنْ )<br>ضَلَّ عَنْهُ فُلانٌ / كَذَا | (Of somebody/something) to fail somebody, be of no avail to somebody<br><br>The literal meaning of ضَلَّ عَنْهُ as used in these verses is: to be lost (e.g. [in 28:75] ضَلَّ عَنْهُمْ غَابَ عَنْهُمْ غَيْبَةَ الشَّيْئِ الضَّاعِي .<br><br>ضَلَّتْ حُلُومُهُمُو عَنْهُمْ وَ غَرَّذَهُمُو<br>سَنُّ المُعَيْدِيِّ فِي رَعْيٍ وَ تَعْزِيبِهِ<br>"Their reason/judgment failed them, and they were deceived by the Ma'addite's camel-tending – by his taking [the camels] far afield for purposes of grazing." That is, apparent peace deceived them into thinking that they were safe, and that their camels could be taken far afield without fear of attack | |
| 47 | 1 | 213 | أَضَلَّ ( ض ل ل ) as a verb with an object<br>أَضَلَّ لَهُ عَمَلَ فُلانٍ | (Of God) to bring somebody's actions/efforts to naught | |
| 47 | 2 | 203 | أَصْلَحَ ( ص ل ح ) as a verb with an object<br>أَصْلَحَ اللهُ بالَهُ | (of God) to improve/better somebody's circumstances<br><br>The word بَال is quite comprehensive in meaning; it stands for one's worldly circumstances and one's fate in the next world, for one's spiritual as well as one's material condition. | |
| 47 | 3 | 207 | ضَرَبَ ( ض ر ب ) as a verb with an object<br>ضَرَبَ مَثَلاً | To speak words of wisdom, instruct in truth and wisdom<br><br>ضَرَبَ المَثَلَ ordinarily means "to speak words of wisdom using parable or similitude, but it also used in a wider sense: to speak words of wisdom as such – i.e. without necessarily employing a parable or similitude.<br><br>Many of the verses in this category contain the preposition لِ (e.g. 14:45: وَ يَضْرِبُ اللهُ | |

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| | | | | الأَمْثَالَ لِلنَّاسِ ), but the prepositional phrase is not essential to the idiom, and so has been discounted for purposes of categorization | |
| 47 | 4 | 70 | أَثْخَنَ ( ث خ ن) as a verb with an object<br>أَثْخَنَ العَدُوَّ | To massacre/slaughter the enemy<br>أَثْخَنَتْهُ الجِرَاحَةُ , "(of a wound) to weaken/debilitate somebody" | |
| 47 | 4 | 184 | شَدَّ ( ش د د ) as verb with an object<br>شَدَّ الوَثاقَ | شَدّهُ, to strengthen/fortify/fasten something<br>To bind [somebody] firmly/hand and foot<br>*To bind somebody firmly/hand and foot* | |
| 47 | 4 | 213 | أَضَلَّ ( ض ل ل ) as a verb with an object<br>أَضَلَّ لَهُ عَمَلَ فُلانٍ | (Of God) to bring somebody's actions/efforts to naught | |
| 47 | 4 | 364 | وَضَعَ (و ض ع) as a verb with an object<br>حَتَّى تَضَعَ الحَرْبُ أَوْزارَها | Until war lays down its arms | |
| 47 | 5 | 203 | أَصْلَحَ ( ص ل ح ) as a verb with an object<br>أَصْلَحَ اللّهُ بالَهُ | (of God) to improve/better somebody's circumstances<br>The word بَال is quite comprehensive in meaning; it stands for one's worldly circumstances and one's fate in the next world, for one's spiritual as well as one's material condition. | |
| 47 | 7 | 69 | ثَبَّتَ ( ث ب ت) as a verb with an object<br>ثَبَّتَهُ | To cause/enable somebody to stand firm/hold his ground; Establish something firmly<br>The difference between ثَبَّتَ فُؤَادَهُ (11:120) and ثَبَّتَ قَدَمَهُ (2:250; 3:147; 8:11; 47:7) seems to be this: the former refers to courage as a state of mind ( وَ مَعْنَىٰ تَثْبِيتِ فُؤَادِهِ زِيَادَةُ يَقِيْنِهِ وَ مَا فِيْهِ طُمَئْنِيْنَةُ قَلْبِهِ ), the latter, to courage as displayed in conduct ( هَبْ لَنَا مَا نَثْبُتُ بِهِ فِيْ مَدَاحِضِ الحَرْب.<br>وَاللهُ أَعْطَانِي المَوَدَّتَ مِنْهُمُو<br>وَ ثَبَّتَ سَاقِي بَعْدَ مَا كِدْتُ أَعْثُرُو<br>It is God Who has filled me with love and affection for them, and enabled me to stand firm after I was about to stumble<br>*See 2:250* | |
| 47 | 8 | 66 | تَعِسَ ( ت ع س) as a verb | | |

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| | | | | *May they perish!* | |
| 47 | 8 | 213 | أَضَلَّ ( ض ل ل ) as a verb with an object<br>أَضَلَّ لَهُ عَمَلَ فُلانٍ | (Of God) to bring somebody's actions/efforts to naught | |
| 47 | 10 | 126 | دَمَّرَ ( د م ر) as a verb with a preposition (عَلَىٰ)<br>دَمَّرَ اللَّهُ عَلَيْهِم | دَمَرَ عَلَيْهِم, of which this verse is an intensive form, means "to come upon a group of people suddenly and attack them." تَضْمِيْن of some word like هَجَمَ<br><br>*God annihilated them* | |
| 47 | 15 | 280 | قَطَّعَ ( ق ط ع) as a verb with an object<br>قَطَّعَهُ | To cut something up, cause the pain that is caused by cutting<br><br>The verse combines the literal and the metaphorical meanings. It might mean that the hot water will actually cut up the entrails, or that it will cause a severe pain in the stomach. فَأَمابِهِ تَقْطِيْعٌ, "He has colic/the gripes."<br><br>*And they shall be given hot water to drink, which will cut up their entrails [ = give them great pain]* | |
| 47 | 16 | 176 | اِسْتَمَعَ (س م ع) as a verb with a preposition (إلى)<br>اِسْتَمَعَ إِلَيْهِ | To lend an ear to somebody<br><br>تَضْمِين of أَصْغى.<br><br>See 7:204, 29:13, 22:73 | |
| 47 | 16 | 217 | طَبَعَ ( ط ب ع ) as a verb with a preposition ( عَلَى )<br>طَبَعَ اللَّهُ عَلَى قَلْبِهِ | (Of God) to seal off somebody's heart [thus rendering him incapable of receiving guidance]<br><br>(See: 63:3] | |
| 47 | 19 | 285 | تَقَلَّبَ ( ق ل ب) as a verb<br>تَقَلَّبَ | To move about<br><br>*And God knows about your haunts and retreats* | |
| 47 | 20 | 248 | غُشِيَ( غ ش ي) as a verb with an object and a preposition (عَلىٰ)<br>غُشِيَ عَلَيْهِ | To lose consciousness<br><br>*They look at you with the eyes of one who is in a mortal daze* | |
| 47 | 21 | 236 | عَزَمَ ( ع ز م) as a verb with a preposition (عَنْ) | (Of a matter) to be decided finally | |

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| | | | عَزَمَ الأَمْرُ | وَ إِذا عَزَمْتَ عَلىٰ الهَوا فَتَوَكَّلِيْ, "And when you set your eyes on a goal, put your trust [in God]."<br>وَ إِنَّ الدِّيْنَ قَدْ عَزَما, "Now that I have made a resolve to perform my religious duty [ = Hajj.]<br><br>*Then, a final decision having been made* | |
| 47 | 22 | 281 | قَطَّعَ ( ق ط ع) as a verb with an object<br>قَطَّعَ الرَّحِمَ | To sever relations with one's kinsmen/relatives<br><br>See also 2:27; 13:25, with note. | |
| 47 | 25 | 144 | اِرْتَدَّ (ر د د) as a verb with a preposition ( عَلَىٰ)<br>اِرْتَدَّ عَلَيْهِ<br>اِرْتَدَّ عَلَىٰ دُبُرِهِ | To renege on one's stance/position; Renounce one's beliefs | |
| 47 | 25 | 177 | سَوَّلَ (س و ل) as a verb with a preposition ( ل )<br>سَوَّلَ لَهُ | *Satan has deluded them [into it]* | |
| 47 | 25 | 338 | أَمْلَى (م ل و) as a verb with the preposition ل<br>أَمْلَى لَهُ | To give rope to somebody<br><br>أَمْلَى الْبَعِيرَ , "to extend the tether of a camel."<br>The verb أَمْلَى has been used in the Qur'an with god as its subject, and this verse is no exception, for it would not be appropriate to regard Satan as the subject. | |
| 47 | 30 | 314 | لَحَنَ ( ل ح ن) as a verb<br>لَحَنَ | To Equivocate<br><br>لَحَنَ فِي كَلامِهِ "to mispronounce words/ equivocate";<br>عَرَفْتُ ذَلِكَ فِي لَحْنِ كَلَامِهِ "I understood that from the allusions he made in his speech/ from the equivocal nature of his talk."<br><br>*And you will definitely recognize them from the way they twist their words/speech.* | |
| 47 | 37 | 94 | أَحْفَا (ح ف و) as a verb with an object<br>أَحْفَاهُ | To importune somebody<br><br>The expression comes from أَحْفَيْتُ الدَّابَّةَ, "I smoothed out the hoods of the animal through constantly walking/running it"<br><br>*If he [Prophet] were to demand it [= that you spend wealth in the way of God] and were to be insistent with you, you would act stingily* | |

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| 48 | 1 | 255 | فَتَحَ (ف ت ح) as a verb with a preposition (ل)<br>فَتَحَ لَهُ | To grant victory to | |
| 48 | 2 | 40 | تَأَخَّرَ (أ خ ر) as a verb<br>تَقَدَّمَ وَ تَأَخَّرَ | [See: 74:37 and 48:2 [قدم]] | |
| 48 | 2 | 270 | تَقَدَّمَ (ق د م) as a verb<br>تَقَدَّمَ | *In order that He may forgive you your sins/lapses, the former ones and the latter ones [= all sins/lapses]* | |
| 48 | 11 | 338 | مَلَكَ (م ل ك) as a verb with an object and the preposition مِنْ and ل<br>مَلَكَ لَهُ مِنْ فُلَانٍ شَيْئًا | To be able to help/protect somebody against somebody<br><br>The word شَيْء which occurs in this verse, is here taken as an object, but it may also be taken to occupy the position of a masdar. | |
| 48 | 16 | 123 | دَعَا (د ع و) as a verb with an object and a preposition (إِلَىٰ)<br>دَعَاهُ إِلَيْهِ | Invite/summon somebody to face/encounter something<br><br>مَتَىٰ يَدْعُهُ الدَّاعِي إِلَيْهِ فَإِنَّهُ<br>سَمِيعٌ إِذَا الآذَانُ صَمَّ جَوَابُهَا<br>When an opponent invites him to combat, he listens [= responds by stepping forward], at a time when others would turn a deaf ear to such a call<br><br>You will soon be called upon to confront a powerful people | |
| 48 | 20 | 306 | كَفَّ (ك ف ف) as a verb with an object and a preposition [عَنْ]<br>كَفَّ يَدَ فُلَانٍ عَنْ فُلَانٍ | To prevent somebody [literally: somebody's hands] from attacking/hurting somebody<br><br>لا يَقْبِسُ الجارُ مِنْهُمْ فَضْلَ نارِهِمْ<br>وَ لا تُكَفُّ عَنْ حُرُماتِ الجارِ<br>"[They are so stingy that] their neighbor may not even take/borrow from them fire they can spare; nor are they barred [literally: nor are their hands stayed] from violating the neighbor's honor."<br>أَ مِنْهُمْ أَنْتُمُو فَأَكُفَّ عَنْكُمْ, "Do you, too, belong to them, so that I should spare you?" | |
| 48 | 21 | 103 | أَحَاطَ (ح و ط) as a verb with a preposition (بِ)<br>أَحَاطَ بِهِ | To encompass something; Have something under control/within one's power<br><br>*And there is another [good] thing, which you have not [yet] been able to have/acquire, though God has it encompassed* | |
| 48 | 22 | 369 | وَلَّى (و ل ي) as a verb with an object | To flee [from the battlefield], take to one's heels | |

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| | | | وَلَّى الدُّبُرَ | | |
| 48 | 24 | 306 | كَفَّ (ك ف ف) as a verb with an object and a preposition [عَنْ]<br>كَفَّ يَدَ فُلانٍ عَنْ فُلانٍ | To prevent somebody [literally: somebody's hands] from attacking/hurting somebody<br>لا يَقْبِسُ الجارُ مِنْهُمْ فَضْلَ نارِهِمْ<br>وَ لا تُكَفُّ عَنْ حُرُماتِ الجارِ<br>"[They are so stingy that] their neighbor may not even take/borrow from them fire they can spare; nor are they barred [literally: nor are their hands stayed] from violating the neighbor's honor."<br>أَ مِنْهُمْ أَنْتُمُو فَأَكُفَّ عَنْكُمْ, "Do you, too, belong to them, so that I should spare you?" | |
| 48 | 25 | 158 | تَزَيَّلَ (ز ي ل) as a verb<br>تَزَيَّلَ | Had they [Muslims] dissociated themselves [from disbelievers] | |
| 48 | 25 | 205 | أَصابَ ( ص و ب ) as a verb with an object<br>أَصَابَ | Used with an object, أَصاب often means (of good/bad fortune, punishment, etc.) to befall/overtake somebody. In most cases it presents no difficulty<br>When أَصَاب is used in a good sense, the image is that of rain falling on the earth ( اِعْتِبَاراً بِالصَّوْبِ - أَيْ بِالمَطَرِ ); when in a bad sense, it is that of an arrow reaching its target ( إِصابَةُ السَّهْمُ )<br>*In which case you would have incurred blame on account of them* | |
| 48 | 25 | 365 | وَطِءَ (و ط ء) as a verb<br>وَطِئَهُ | To crush somebody [literally: trample somebody underfoot]<br>وَ وَطِئْتَنا وَطْئاً عَلى حَناقٍ<br>وَطْءَ المُقَيِّدِ نابِتِ الحَرْمِي<br>"You trampled us underfoot in great anger; it was like the trampling of a young harm-plant by a hobbled camel"<br>تَوَطَّءُ أَغْلَظَ حِزّانِهِ<br>كَوَطْءِ القَوِيِّ العَزِيْزِ الذَلِيْلا<br>"[In traversing that land] she [camel] treaded on the hard ground, like a strong, mighty man's trampling underfoot of a weak man."<br>*Whom you might have trampled unwittingly* | |

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| 48 | 26 | 314 | أَلْزَمَ ( ل ز م ) as a verb two objects<br>أَلْزَمَهُ الشَّيْءَ | To bind somebody to something.<br>*And we bound them to/ made them stick to word of piety* | |
| 48 | 28 | 229 | أَظْهَرَ ( ظ ه ر ) as a verb with an object and a preposition (عَلىٰ)<br>أَظْهَرَ فُلاناً عَلىٰ فُلانٍ | To grant somebody/something victory/dominance over somebody/something<br>*In order that He may make it [Islam] dominant over all other religions* | |
| 48 | 28 | 307 | كَفَى (ك ف ي) as a verb with a preposition [ب] and تَمْيِيْز<br>كَفا بِهِ كَذا | (of somebody/something) to be sufficient/adequate in respect of something/for a certain purpose<br>كَفَى بِالقُبُورِ صارِماً لَوْ رَعَيْتَهُ, "Death [literally: graves] would have sufficed as the severer [of relations between us], if only you had waited for it [instead of severing the relations yourself]."<br>وَ مَشْهادٍ قَدْ كَفَيْتَ الغاءِبِيْنَ بِهِ, "Many a scene [of dispute] there is [at which] you have sufficed [as a representative of] those who were absent." | |
| 48 | 29 | 179 | اِسْتَوىٰ (س و ي) as a verb with a preposition ( عَلىٰ )<br>اِسْتَوى النَّباتُ عَلىٰ سوقِهِ | (Of a plant) to become strong and erect [literally: to rise on its stalk] | |
| 48 | 29 | 184 | شَدَّ ( ش د د ) as verb with an object and a preposition (عَلىٰ)<br>شَدَّعَلَيْهِ | (Of something) to be difficult for somebody to control/manage<br>48:29, as Islahi says, does not mean that Muslims ought to be harsh toward non-Muslims, but that they cannot be taken advantage of by the latter, that they are a "hard nut to crack" (cf. أَبِيٌّ عَلىٰ, as in Sa'd ibn Nashib). Islahi cites the following verse in support of his interpretation:<br>إِذا المَرْأُ أَعْيَتْهُ المُرُوْعَةُ ناشِءً<br>مَتْلَبُها كَهْلاً عَلَيْهِ شَدِيْدُ<br>"When a man fails to achieve [the ideal of] مُرُوْأَة ['manliness'] in the prime of his life, it becomes very difficult for him to achieve it at an advanced age." شَدَّ عَلَيْهِ does also mean "to be rough/harsh toward somebody" – شَدَّ عَلَىٰ العَدُوِّ, for example, meaning "to attack the enemy", and whether it will have the one or the other meaning in a given case will depend on the context. In the case of 48:29, Islahi's interpretation seems to be correct. اِشْتَدَّ عَلَيْهِ certainly has this meaning, as, probably, does شَدِيْدٌ عَلَيْهِ in the In the following line by Khansa: أَشَدَّ عَلىٰ صُرُوْفِ الدَّهْرِ أَيْضاً, "[I have not seen a man who was] tougher on the calamities of life [ = one whom the calamities of life found so difficult to break"].<br>19:69, too, has the sense of "to be difficult for somebody to take advantage of," but here | |

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| | | | | the tone is ironical and sarcastic, so that the verse implies: Those who, in their early life, prided themselves on being diehard opponents of God and thought that they had frustrated the Prophet's attempts to guide them.<br>See also 5:54; 9:128; 11:91; 11:92; 14:20; 35:17, and cf. 5:54<br><br>*They are difficult for the disbelievers [to take advantage of]* | |
| 49 | 1 | 267 | قَدَّمَ (ق د م) as a verb<br><br>قَدَّمَ | To be forward/presumptuous<br><br>لا تُقَدِّموا in 49:1 can be variously interpreted. If an object is take as understood, which in my view would be preferable at least to the قَدَّمَ = تَقَدَّمَ explanation, أَنْفُسَكُم could serve as the object, لا تُقَدِّموا اَنفُسَكُم thus meaning literally, "Do not advance yourselves," and hence: Do not be so forward/presumptuous. But لا تُقَدَّموا in the verse may also be taken as a self-contained expression, yielding the same meaning. | |
| 49 | 2 | 149 | رَفَعَ ( ر ف ع ) as a verb with an object<br><br>رَفَعَ صَوْتَهُ | To raise one's voice, speak loudly<br><br>Do not do so, that is, out an exaggerated sense of self-importance. كَلامٌ مَرْفُوعٌ "loud talk"<br><br>*Do not raise your voices above the Prophet's* | |
| 49 | 3 | 249 | غَضَّ (غ ض ض) as a verb with an object<br><br>غَضَّ الصَّوْتَ | To keep one's voice low, speak softly/gently | |
| 49 | 6 | 205 | أَصابَ ( ص و ب ) as a verb with an object<br><br>أَصَابَ | Used with an object, أَصاب often means (of good/bad fortune, punishment, etc.) to befall/overtake somebody. In most cases it presents no difficulty<br><br>When أَصَاب is used in a good sense, the image is that of rain falling on the earth ( اِعْتِبَاراً بِالصَّوْبِ - أَيْ بِالمَطَرِ ); when in a bad sense, it is that of an arrow reaching its target ( إِصابَةُ السَّهْمُ )<br><br>*Lest you should make a rash attack upon some people* | |
| 49 | 7 | 158 | زَيَّنَ (ز ي ن) as a verb with an object and a preposition (فِيْ)<br><br>زَيَّنَ | And he endeared it [faith/belief] to your hearts | |
| 49 | 11 | 343 | تَنَابَزَ (ن ب ز) as a verb | (Of people) to give insulting/derogatory nicknames to one another | |

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| | | | تَنَابَزُوا بِالْأَلْقَابِ | | |
| 49 | 12 | 42 | أَكَلَ as a verb with an object<br>أَكَلَهُ<br>أَكَلَ لَحْمَ فُلَانٍ | To backbite somebody; Slander somebody in his absence [literally: to eat somebody's flesh]<br>آكَلَ فُلَانٌ بَيْنَهُم<br>To go around making slanderous remarks about people in their absence<br>إِكْلَة \ أُكْلَة is backbiting, and فُلَانٌ ذُو أُكْلَةٍ \ إِكْلَةٍ means: He says things behind people's backs.<br>As it is explained, a person who is being slandered behind his back is unable to defend himself; he is like a dead body that is defenseless against predatory animals and birds.<br>لا تَرَانِي رَاتِعًا فِي مَجْلِسٍ<br>فِي لُحُومِ النَّاسِ كَالسَّبُعِ الضَّرِمِ<br>You will not find me in the company of people consuming, like a voracious beast, people's flesh<br>وَ إِنْ يَأْكُلُوا لَحْمِي وَفَرْتُ لُحُومَهُمْ<br>If they slander me, then [I do not; rather] I make every effort to protect their honor<br>يَقْتَاتُ لَحْمِي وَ مَا يَشْفِيهِ مِنْ قَرَمِي<br>He devours my flesh [=backbites me], though it does not satisfy his voracious appetite | |
| 50 | 4 | 352 | نَقَصَ (ن ق ص) as a verb with the preposition مِنْ<br>نَقَصَ مِنْهُ | To diminish something<br>*We know very well what the earth eats away of them [= of their bodies in graves]* | |
| 50 | 5 | 329 | مَرَجَ (م ر ج) as a verb<br>مَرِجَ الْأَمْرُ | (of a matter) to be mixed up/confused<br>مَرِجَ الْخَاتَمُ فِي الْإِصْبَعِ is said of a ring on the finger that does not fit snugly but is loose and moves freely. From this "free movement" arises the idea of lack of rootedness, hence of disturbance, and finally of disorder and confusion.<br>*And so they are caught up in a confusion.* | |
| 50 | 7 | 319 | أَلْقَى (ل ق ي) as a verb with an object<br>أَلْقَى السَّمَاءَ | *And in it [earth] We have installed mountains* | |
| 50 | 11 | 104 | أَحْيَا (ح ي ي) as a verb with an object<br>أَحْيَاهُ | To revive something; Recall/restore something to life<br>(Of God) to cause [arid/barren] land to produce vegetation | |

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| | | | أَحْيَا اللَّهُ الأَرْضَ | | |
| 50 | 11 | 340 | مَاتَ (م و ت) as a verb<br>مَاتَ | (Of the earth) to become arid/barren | Active participle |
| 50 | 14 | 95 | حَقَّ (ح ق ق) as a verb<br>حَقَّ الأَمْرُ | (Of something) to be fulfilled, rightly come to pass<br>*See 38:14* | |
| 50 | 15 | 312 | لَبَسَ (ل ب س) as a verb | *Rather they are in a state of doubt/uncertainty/confusion concerning a new creation.* | |
| 50 | 17 | 322 | تَلَقَّى (ل ق ي) as a verb<br>تَلَقَّى | To record [something] | |
| 50 | 22 | 304 | كَشَفَ (ك ش ف) as a verb with an object and a preposition (عَنْ)<br>كَشَفَهُ عَنْهُ غِطاءَهُ | To open somebody's eyes, [literally: to remove the veil/bandage from somebody's eyes]<br>فَكَمْ مِنْ أَمِيرٍ قَبْلَ مَرْوانَ وَ ابْنِهِ<br>كَشَفْنا غِطاءَ الغَمِّ عَنْهُ فَأَبْصَرا<br>"And many a ruler there has been before Marwan and his son from whom we lifted the veil of distress, so that he was able to spot [his way]." | |
| 50 | 36 | 351 | نَقَّبَ (ن ق ب) as a verb with the preposition في<br>نَقَّبَ فِي الْبِلادِ | to run from place to place in search of refuge<br>نَقَّبَ فِي الْبِلادَ means "to run from one place to another seeking refuge," and not , as is generally believed, "to achieve one military victory after another". فَ خَرَقُوا فِي الْبِلادِ وَ دَوَخُوا. نَقَّبَ فِي الأَرْضِ is explained as : سارَ فِيهَا طَلَبًا لِلْمَهْرَبِ | |
| 50 | 37 | 318 | أَلْقَى (ل ق ي) as a verb with an object<br>أَلْقَى السَّمَاعَ | To listen carefully, be all ears<br>This verse implies listening to words of guidance carefully and with genuine interest. | |

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| 51 | 9 | 40 | أَفَكَ (أ ف ك) as a verb with an object<br>أُفِكَ | رَجُل مَأْفُوك , "one who has turned away from the truth and directed toward falsehood;"<br>"one who comes to no good;" the latter meaning being an abbreviated form of رَجُل مَأْفُوك عَن الخَيْرِ . أُفِكَ also means "to be foolish/weak-witted": رَجُلٌ مَأْفُوكُ العَقْلِ , "a foolish/stupid fellow."<br>*See 6:95* | Passive |
| 51 | 10 | 107 | خَرَصَ (خ ر ص) as a verb<br>خَرَصَ | To make wild guesses/statements<br>An abbreviated for of خَرَصَ فِي الحَدِيْثِ, which in turn comes from خَرَصَ النَّخْلَةَ, to "guess/estimate the amount of fruit on a date-palm" | Active participle |
| 51 | 10 | 265 | قَتَلَ (ق ت ل) as a verb with an object<br>قُتِلَ فُلانٌ | May he perish/come to ruin!<br>See 17:29 | |
| 51 | 29 | 202 | صَكَّ ( ص ك ك ) as a verb with object<br>صَكَّتِ المَرْأَةُ وَجْهَهَا | (Pf a woman expressing surprise/amazement) to strike herself on the forehead with joined fingers | |
| 51 | 33 | 146 | أَرْسَلَ ( ر س ل ) as verb with an object and preposition ( عَلى )<br>أَرْسَلَهُ عَلَيْهِ | To unleash something, impose somebody/something upon somebody<br>أَرْسَلَ كَلْبَهُ / صَقْرَهُ عَلى الصَّيْدِ "To let one's dog/falcon go after the prey." فَأَلْجَمَهَا فَأَرْسَلَهَا عَلَيْهِ "Then he [hunter] put the bridle on it [horse, likened to the swift ostrich and let it go after it [wild ass]."<br>*In order that We may rain down on them rocks of clay* | |
| 51 | 39 | 370 | وَلَّى (و ل ي) as a verb with a preposition [ب]<br>تَوَلّا بِرُكْنِهِ | To shrug one's shoulders [in indifference] and walk away/move away in indifference [literally: to move away with one's side] | |
| 51 | 41 | 146 | أَرْسَلَ ( ر س ل ) as verb with an object and preposition ( عَلى )<br>أَرْسَلَهُ عَلَيْهِ | To unleash something, impose somebody/something upon somebody<br>أَرْسَلَ كَلْبَهُ / صَقْرَهُ عَلى الصَّيْدِ "To let one's dog/falcon go after the prey." فَأَلْجَمَهَا فَأَرْسَلَهَا عَلَيْهِ "Then he [hunter] put the bridle on it [horse, likened to the swift ostrich and let it go after it [wild ass]." | |
| 51 | 44 | 231 | عَتا (ع ت و) as a verb with a preposition (عَنْ)<br>عَتا عَنْهُ | To neglect/reject something disdainfully<br>عَتَتِ الرِّيْحُ, "(of wind) to be extremely violent." اللَيْلُ العاتِيْ, "a very dark night." The | |

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| | | | | preposition عَنْ gives the تَضْمِيْن- meaning of إِعْراض | |
| 52 | 12 | 115 | خَاضَ ( خ و ض) as a verb<br>خَاضَ | To split hairs; stretch a point<br><br>Abbreviated form of خَاضَ فِي (see 6:68)<br>خَاضَ المَاءَ, "to enter/plunge into water"; خَاضَ الغَمَرَاتِ, "to rush into dangerous situations, take on dangers."<br>الخَوْض = الشُّرُوع فِي البَاطِلِ وَ مَا لَا يَنْبَغِي | Masdar |
| 52 | 21 | 302 | كَسَبَ (ك س ب) as a verb with an object<br>كَسَبَهُ | To do something, perform a deed/an action<br><br>كَسَبَ in the sense of "to earn [wealth, etc.]" occurs only in a few verses: in 2:267 (not listed); probably in 2:79 – but not to the figurative meaning; and possibly in 31:34 and 45:10.<br>A number of verses, in which ما is used and the verb has no stated object (e.g. 2:225), may be categorized as a simple verb construction if the ما is taken to be مَصْدَرِيَّة rather than as a relative pronoun.<br><br>*Every man is held in pledge for his actions [ = is liable for his actions, will be saved or damned depending upon his actions* | Object understood |
| 52 | 23 | 344 | تَنَازَعَ (ن ز ع) as a verb with an object<br>تَنَازَعَهُ | (of people) to exchange something between themselves<br><br>*In it [paradise] they will be offering and receiving cups of wine* | |
| 52 | 24 | 222 | طافَ ( ط و ف ) as a verb with an object<br>طافَ عَلَيْهِ | To attend on somebody<br><br>That is, you associate with another for various needs of yours. يَعْنِيْ أَنَّ بِكُمْ وَ بِهِمْ حاجَةً إِلىٰ المُخالَطاتِ وَ المُداخَلَةِ... | |
| 52 | 30 | 137 | تَرَبَّصَ ( ر ب ص) as a verb with an object and a preposition ( بِ )<br>تَرَبَّصَ بِهِ رَيْبَ المَنُونِ | To expect that somebody will be overtaken by disaster [literally: by the uncertainties of fate/wiles of death]<br><br>Regarding the تَفَعُّل form ( تَرَبُّص ), تَرَبَّصَ essentially means " to wait for something to happen" – whether that something is good or bad. تَرَبَّصَ بِالسِّلْعَةِ الغَلَاءَ, "to hoard a commodity in anticipation of/hoping for a rise in price."<br>تَرَبَّصْ بِهَا الأَيَّامَ عَلَّ صُرُوفَهَا<br>سَتَرْمِيْ بِهَا فِي جَحِيْمٍ مُتَسَعِّرِي | |

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| | | | | Wait for misfortune to strike her; perhaps the vicissitudes of time will someday cast her into a blazing fire | |
| 52 | 31 | 136 | تَرَبَّصَ ( ر ب ص) as a verb<br>تَرَبَّصَ | Abbreviated form of تَرَبَّصَ بِهِ الشَّيْءَ (see Part 1 of 9:52)<br>*And you waited for/expected [us to meet with] misfortune* | (twice; one Active Participle) |
| 52 | 42 | 31 | أَتَى as a verb with a preposition (على)<br>أَتَى عَلَيْهِ | To pass over something<br>*There was nothing it [punishing wind] passed over that it did not reduce to decaying matter* | |
| 52 | 45 | 202 | صَعِقَ ( ص ع ق ) as a verb with an object<br>صُعِقَ | To faint away as if being struck by thunder<br>صَعَقَتْهُمُ السَّماءُ "(of the sky) to strike somebody with lightning." The active (see 39:68) and passive forms of the verb have the same meaning. يُصْعَقُونَ in 52:46 could also be the passive of أَصْعَقَ (أَصْعَقَتْهُمُ السَّماءُ for example, has the same meaning as صَعَقَتْهُمُ السَّماءُ) | Passive |
| 52 | 46 | 252 | أغْنى (غ ن ي) as a verb with a preposition ( عنه)<br>أغْنى عَنْهُ | To be of use/available to somebody, stand somebody in good stead<br>وَ ما يُغْني عَن الحدثانِ لَيْتَ<br>"And [saying the word] 'Alas!' is of no avail against misfortune." | |
| 52 | 48 | 196 | صَبَرَ ( ص ب ر ) as verb with a preposition (لِ)<br>صَبَرَ لِلأَمْرِ | To wait patiently for something<br>When صَبَرَ or اِسْتَبَرَ (19:65) is followed by لِ, it acquires the تَضْمِيْنْ- meaning of اِنْتِظار.<br>74:7: This verse, according to Islahi, has the same meaning as does 52:48, 68:48, 76:24.<br>Thus the underlying construction would be: وَلِحُكْمِ رَبِّكَ فَاصْبِرْ, the word حُكْمْ, a مُضاف, taken as understood. Grammatically, however, the لِ may also be interpreted to mean "for the sake of," and, by extension, "in the cause of, in the event of." The following verse by Tirimmah would then illustrate this meaning:<br>فَما لَقِيَتْ قَتْلا تَمِيْمٍ شَهادَةً<br>وَ لا صَبَرَتْ لِلْحَرْبِ حِيْنَ شَمَعَلَّةِ<br>"Those of the Tamim who were killed – they did not become martyrs [for they were not Muslims], nor were they steadfast in war when it became widespread.<br>*And wait patiently for the verdict of your Lord.* | |
| 53 | 12 | 331 | مَارَى (م ر ر) as a verb with an object and the preposition عَلَى<br>مَارَاهُ عَلَى الْأَمْرِ | To seek to out argue somebody on something<br>وَ تَعْدِيَتُهُ بِ عَلى لَا تَصِحُّ إِلَّا عَلَى مَذْهَبِ التَّضْمِيْنِ | |

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| 53 | 17 | 157 | زاغَ (ز ي غ) as a verb<br>زاغَ البَصَرُ | (Of eyes) to miss their object, not to be able to look at something.<br><br>زاغَ البَصَرُ implies deflection – i.e. an inability to view something from the correct angle. Cf. طغىٰ البَصَرُ (53:17), which implies a lack of steadiness – i.e. an inability to view something steadily for a length of time. In 33:10, it should be noted, طَغىٰ also implies an inability to look at something because of fear. زَغَتِ الشَّمْسُ, "(of the setting sun) to sink in the horizon.<br>See also 38:63. | |
| 53 | 17 | 218 | طَغَى ( ط غ ي ) as a verb<br>طَغَى البَصَرُ | (Of eyes) to miss their objects | |
| 53 | 19 | 136 | رَأَىٰ ( ر ء ي) as a verb with an object<br>أَرَأَيْتَهُ / أَفَرَأَيْتَهُ / أَرَأَيْتَكَ هٰذَا | Did you (then) see him/that thing? Just look at him/that thing! Now tell me about him/it!<br><br>See note to 6:40 | |
| 53 | 26 | 251 | أغْنى (غ ن ي) as a verb<br>أغْنى | To be of use/available | |
| 53 | 28 | 252 | أغْنى (غ ن ي) as a verb with a preposition (مِن)<br>أغْنى مِنَ الشَّيْئِ | To render something disposable by serving as its substitute<br><br>*Conjecture is no substitute for truth* | |
| 53 | 32 | 155 | زَكّىٰ (ز ك و) as a verb with an object<br>زَكّىٰ نَفْسَهُ | To have pretensions of piety, adopt a holier-than-thou attitude<br><br>زَكّىٰ نَفْسَهُ: مَدَحَها وَنَسَبَها إِلىٰ الزَّكاءِ<br>See also 7:82; 27:56 | |
| 53 | 33 | 136 | رَأَىٰ ( ر ء ي) as a verb with an object<br>أَرَأَيْتَهُ / أَفَرَأَيْتَهُ / أَرَأَيْتَكَ هٰذَا | Did you (then) see him/that thing? Just look at him/that thing! Now tell me about him/it!<br><br>See note to 6:40 | |
| 53 | 38 | 362 | وَزَرَ (و ز ر) as a verb with an object<br>وَزَرَ وِزْرَ فُلانٍ | To carry the burden of another person [=be responsible for somebody else's actions] | |

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| 53 | 55 | 331 | مَارَى (م ر ر) as a verb with the preposition بِ<br>تَمَارَا بِالشَّيْءِ | To offer carping/derisive criticism<br>بsuggests the تَضْمِيْنَ of اسْتَهْزَءَ; the تَضْمِيْن of كَفَرَ is also possible. | |
| 53 | 58 | 303 | كَشَفَ (ك ش ف) as a verb with an object<br>كَشَفَ الأَمْرَ | To remove/eliminate something<br>Note | Active participle |
| 54 | 3 | 330 | اِسْتَمَرَّ (م ر ر) as a verb<br>اِسْتَمَرَّ | *And they will say, "[This is] magic that has long been in existence"* | |
| 54 | 4 | 58 | بَلَغَ ( ب ل غ) as a verb<br>بَلَغَ | To be complete<br>*Wisdom in its most complete form* | |
| 54 | 5 | 251 | أغْنى (غ ن ي) as a verb<br>أغْنى | To be of use/available | |
| 54 | 7 | 109 | خَشَعَ (خ ش ع ) as a verb<br>خَشَعَ بَصَرُهُ | To lower one's eyes/gaze in humility/shame/dejection<br>خَاشِعَ الطَّرْفِ لَيْسَ يَنْفَعُهُ ثَمَّ أَمَانِيُّهُ وَ لَا لَدَدُه<br>His eyes lowered, his wishes/hopes and his stubbornness being of no avail to him there. The meaning arises from such expressions as سِنَام خَاشِع, "(of a camel's hump) to be low"; خَشَعَتِ الشَّمْسُ, "(of the sun) to be about to set"; جِدَار خَاشِع, "a wall that has fallen and become level with the ground." The word خَشَعَ is used in the literal sense in 42:45 ( خَاشِعِينَ مِّنَ الذُّلِّ). | Active participle |
| 54 | 13 | 100 | حَمَلَ ( ح م ل) as a verb with an object and a preposition (عَلَىٰ )<br>حَمَلَهُ عَلَيْهِ | To provide means of conveyance to somebody [literally: to seat somebody on something]<br>*And We carried him in a thing made of boards and nails [= in a ship]* | |

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| 54 | 19 | 146 | أَرْسَلَ ( ر س ل ) as verb with an object and preposition ( عَلى )<br>أَرْسَلَهُ عَلَيْهِ | To unleash something, impose somebody/something upon somebody<br>أَرْسَلَ كَلْبَهُ / صَقْرَهُ عَلى الصَّيْدِ "To let one's dog/falcon go after the prey." فَأَلْجَمَهَا فَأَرْسَلَهَا عَلَيْهِ<br>"Then he [hunter] put the bridle on it [horse, likened to the swift ostrich and let it go after it [wild ass]." | |
| 54 | 25 | 320 | أَلْقى ( ل ق ي) as a verb with and object and the prepositions عَلى, بَيْنَ, فِيْ, إِلى<br>أَلْقَاهُ عَلَيْهِ | *What, has the Reminder [= revelation] been sent down upon him of all of us?* | |
| 54 | 31 | 146 | أَرْسَلَ ( ر س ل ) as verb with an object and preposition ( عَلى )<br>أَرْسَلَهُ عَلَيْهِ | To unleash something, impose somebody/something upon somebody<br>أَرْسَلَ كَلْبَهُ / صَقْرَهُ عَلى الصَّيْدِ "To let one's dog/falcon go after the prey." فَأَلْجَمَهَا فَأَرْسَلَهَا عَلَيْهِ<br>"Then he [hunter] put the bridle on it [horse, likened to the swift ostrich and let it go after it [wild ass]." | |
| 54 | 34 | 146 | أَرْسَلَ ( ر س ل ) as verb with an object and preposition ( عَلى )<br>أَرْسَلَهُ عَلَيْهِ | To unleash something, impose somebody/something upon somebody<br>أَرْسَلَ كَلْبَهُ / صَقْرَهُ عَلى الصَّيْدِ "To let one's dog/falcon go after the prey." فَأَلْجَمَهَا فَأَرْسَلَهَا عَلَيْهِ<br>"Then he [hunter] put the bridle on it [horse, likened to the swift ostrich and let it go after it [wild ass]." | |
| 54 | 36 | 331 | مَارَى (م ر ر) as a verb with the preposition بِ<br>تَمَارَا بِالشَّيْءِ | To offer carping/derisive criticism<br>بsuggests the تَضْمِيْنَ of اسْتَهْزَءَ; the تَضْمِيْن of كَفَرَ is also possible. | |
| 54 | 37 | 152 | راوَدَ (ر و د ) as a verb and an object and a preposition (عَنْ)<br>راوَدَ | The use of عَنْ gives the sense of صَرَفَ: تَصْرِفُهُ عَنْ رَأْيِهِ = تُراوِدُ فَتاةَ عَنْ نَفْسِهِ. 12:23, 26, 30, 32, 51, 61, and 54:37, that is to say, have the تَضْمِيْن of صَرَفَ.<br>*And they even tried to persuade him [Lot] with regard to his guests [= tried to induce him to hand over his guests to them]* | |
| 54 | 37 | 220 | طَمَسَ ( ط م س ) as a verb with an object<br>طَمَسَ الشَّيْءَ | To efface something, blot/wipe something out<br>4:47: أَنْ نَطْمِسَ وُجُوْهاً, أَيْ نَمْهُوَتَخْطِطَ صُوَرِها مِنْ عَيْنٍ وَ حاجِبٍ وَ أَنْفٍ وَ فَمٍ.<br>54:37: According to Islahi, the verse is not saying necessarily that the physical eyes of the people in question – the people of Lot – were blotted out: it may signify complete loss of the ability to think and understand – to "see" things as they are. He cites 47:23 as a possible comparison.<br>See also notes to 36:66 and 10:88. | |

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| | | | | *And so We blotted out their eyes* | |
| 54 | 38 | 195 | صَبَّحَ ( ص ب ح ) as verb with an object<br>صَبَّحَ العَذابُ القَوْمَ | Of punishment to strike / overtake a people<br><br>صَبَّحَ القَوْمَ, "to attack a people in the morning"; يَوْمَ الصَّباح, "the day of attack."<br>Husayl ibn Sajih:<br>لَقَدْ عَلِمَ الحَيُّ المُصَبَّحُ أَنَّنِيْ<br>غَداةَ لَقِيْنا بِالشُّرَيْفِ الأَحامِسا<br>"The tribe that was attacked knows very well that the da we met the Ahamis [ = Banu 'Amir] in battle."<br>The literal meaning of صَبَّحَ is "to attack in the morning"; hence the prayer إِنْعام صَباحاً/عِمْ, "May you be well in the morning". But then the word came to mean simply "to attack," regardless of the time of attack. That is why 54:38 contains the word بُكْرَةً, indicating that the punishment was in fact meted out early in the morning. Cf. 'Antarah who uses the words صَباحاً and بُكُوراً together with صَبَّحْناها. Another example of such specification in the Qur'an is 17:1, in which أَسْرا بِهِ ("to cause to travel" – originally, "to cause to travel by night") is followed by لَيْلاً. | |
| 54 | 45 | 369 | وَلَّى (و ل ي) as a verb with an object<br>وَلَّى الدُّبُرَ | To flee [from the battlefield], take to one's heels | |
| 54 | 50 | 322 | لَمَحَ ( ل م ح) as a verb with an object<br>لَمَحَ بِالْبَصَرِ | To take a glance<br><br>لَمَحْتُهُ بِبَصَرِيْ "I glanced at him."<br>لَمْحٍ بِعَيْنَيْحَ كَأَنَّ وَمِيدَهُ وَمِيدُ "She cast a glance [at me], and its sparkle was like the lightning of [life-giving] coulds whose portions are shown the way to Najd.<br><br>*And our command [to bring about the hereafter] will be given but once, [and the hereafter will come about] like the twinkling of an eye* | |
| 55 | 8 | 218 | طَغَى ( ط غ ي ) as a verb with a preposition ( فِي )<br>طَغَى فِي الأَمْرِ | To exceed the limits in respect of something<br><br>*So that you do not violate the [principle of] balance* | |
| 55 | 9 | 108 | أَخْسَرَ ( خ س ر) as a verb | To give short measure/weight | |

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| | | | أَخْسَرَ الكَيْلَ / المِيْزَانَ | | |
| 55 | 29 | 161 | سَأَلَ (س ء ل) as a verb with an object<br>سَأَلَهُ | To beg/ask [alms, etc.] of somebody<br>*It is to Him at requests/petitions are made by all owe who are in the heavens and the earth* | |
| 55 | 31 | 257 | فَرَغَ (ف ر غ) as a verb with a preposition ( ل )<br>فَرَغَ لَهُ | To [disengage oneself from everything else in order to] pay full attention to something<br>The expression in this verse constitutes a threat: "to pay full attention" to a criminal is to punish him severely. | |
| 55 | 35 | 146 | أَرْسَلَ ( ر س ل ) as verb with an object and preposition ( عَلى )<br>أَرْسَلَهُ عَلَيْهِ | To unleash something, impose somebody/something upon somebody<br>أَرْسَلَ كَلْبَهُ / صَقْرَهُ عَلى الصَّيْدِ "To let one's dog/falcon go after the prey." فَأَلْجَمَهَا فَأَرْسَلَهَا عَلَيْهِ<br>"Then he [hunter] put the bridle on it [horse, likened to the swift ostrich and let it go after it [wild ass]." | Passive |
| 55 | 56 | 275 | قَصَرَ (ق ص ر ) as a verb with an object<br>قَصَرَهُ | To keep/retain somebody/something<br>A قاصِرات الطَّرْف is a woman who "keeps" her eyes to her husband only and does not look at another man, hence: a chaste/modest woman<br>مِنَ القاصِراتِ الطَّرْفِ لَوْ دَبَّ مُحْوَلٌ<br>مِنَ الظَّرِّ فَوْقَ الإِتْبِ مِنْهالا أَثَّرا<br>"She is a chaste/modest woman, [and is so delicate] that if a tiny [literally: one-year old] and were to creep on her fine dress, it would make an impact [on her skin]."<br>غَدِيٌّ عَنِ الفَحْشاءِ يَقْصُرُ تَرْفُهُ<br>وَ إِنْ هُوَ لاقىٰ غارَةً لَمْ لَمْ يُحَلِّلِ<br>"He is quiet; his eyes shun indecency. And if he encounters a raid, he does not raise a hue and cry."<br>See also 24:30; 31 | Active participle |
| 55 | 72 | 275 | قَصَرَ (ق ص ر ) as a verb with an object<br>قَصَرَهُ | To keep/retain somebody/something<br>اِمْرَأَة مَقْصُوْرَة means literally "a woman who is *made* to stay". As an idiomatic expression, however, the phrase does not imply any coercion, but simply means "a woman who stays at home," the expression in fact taking on connotations of honor and dignity, for, in Arabia, it was the maids who left the house in order to do outside chores and run errands, while their mistresses stayed at home. | Noun |

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| | | | | *Houris who stay in tents* | |
| 56 | 60-61 | 165 | سَبَقَ (س ب ق) as a verb with an object and a preposition (عَلَى)<br>سَبَقَهُ عَلَى الاَمْرِ | To defeat/thwart somebody in his attempt to do something<br><br>The preposition عَلَى suggests that the negative construction, و ما نَحنُ بِمَسْبوقينَ, is to be taken in the positive sense of قادِرين, meaning: We do not lack – rather, We do possess – the power to create again.<br><br>*And We do not lack- rather, We do possess—the power to replace you with [other] people like you* | |
| 56 | 17 | 222 | طافَ ( ط و ف ) as a verb with an object<br>طافَ عَلَيْهِ | To attend on somebody<br><br>That is, you associate with another for various needs of yours. يَعْنِيْ أَنَّ بِكُمْ وَبِهِمْ حاجَةً إِلىٰ المُخالَطاتِ وَ المُداخَلَةِ... | |
| 56 | 19 | 345 | أَنْزَفَ (ن ز ف) as a verb with the preposition عَنْ<br>أَنْزَفَ الرَّجُلُ عَنِ الخَمْرِ | (of a man) to lose consciousness from drinking wine<br><br>أَنْزَفَ الرَّجُلُ, "to become intoxicated" | |
| 56 | 30 | 327 | مَدَّ ( م د د) as a verb with an object<br>مَدَّهُ | To intensify something<br><br>مَمْدُوْد in this verse has the twin meanings of "extending far" and "dark". مَدَّ الظِّلَّ is not listed because the verb مَدَّ has been used in it in the literal sense of physical extension, being opposed to سَكَنَ in the same verse (وَلَوْ شَاءَ لَجَعَلَهُ سَاكِنًا).<br><br>*And [they will enjoy] deep shades* | |
| 56 | 35 | 347 | أَنْشَأَ (ن ش ء) as a verb with an object<br>أَنْشَأَهُ | To bring somebody up<br><br>*We have given them [women] a special upbringing* | |
| 56 | 50 | 83 | جَمَعَ ( ج م ع ) as a verb with a preposition ( إِلَىٰ)<br>جَمَعَهُمُ اللهُ إِلَىٰ يَوْمِ القِيَامَةِ | (Of God) to assemble people and take/drive them to [the place of judgment on] the Day of Resurrection<br><br>The use of إِلَى suggests a تَضْمِيْن of some word meaning "to drive/convey," e.g. سَاقَ. At the same time, the preposition signifies continuity: the process of assembling people will continue up to the Last Day. | Passive participle |
| 56 | 55 | 186 | شَرِبَ ( ش ر ب ) as verb | To drink like thirsty camels [ = not to be quenched in ones' thirst] | Active participle |

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| | | | شَرِبَ شُرْبَ الهِيْمِ | | |
| 56 | 58 | 136 | رَأَىٰ ( ر ء ي) as a verb with an object<br>أَرَأَيْتَهُ / أَفَرَأَيْتَهُ / أَرَأَيْتَكَ هٰذَا | Did you (then) see him/that thing? Just look at him/that thing! Now tell me about him/it!<br><br>See note to 6:40 | |
| 56 | 63 | 136 | رَأَىٰ ( ر ء ي) as a verb with an object<br>أَرَأَيْتَهُ / أَفَرَأَيْتَهُ / أَرَأَيْتَكَ هٰذَا | Did you (then) see him/that thing? Just look at him/that thing! Now tell me about him/it!<br><br>See note to 6:40 | |
| 56 | 68 | 136 | رَأَىٰ ( ر ء ي) as a verb with an object<br>أَرَأَيْتَهُ / أَفَرَأَيْتَهُ / أَرَأَيْتَكَ هٰذَا | Did you (then) see him/that thing? Just look at him/that thing! Now tell me about him/it!<br><br>See note to 6:40 | |
| 56 | 71 | 136 | رَأَىٰ ( ر ء ي) as a verb with an object<br>أَرَأَيْتَهُ / أَفَرَأَيْتَهُ / أَرَأَيْتَكَ هٰذَا | Did you (then) see him/that thing? Just look at him/that thing! Now tell me about him/it!<br><br>See note to 6:40 | |
| 56 | 81 | 127 | دَهَنَ ( د ه ن) as a verb with a preposition ( بِ )<br>أَدْهَنَ بِهِ | To take something lightly; Neglect/disregard something | Active participle |
| 56 | 83 | 60 | بَلَغَ ( ب ل غ) as a verb with an object | In this expression, the image depicted is that of one breathing his last, his spirit, on its way out of the body, having reached the throat<br><br>*When it [soul] reaches the throat* | |
| 56 | 87 | 139 | رَجَعَ ( ر ج ع) as a verb with an object<br>رَجَعَ النَّفْسَ | To bring somebody back to life [literally: to bring a soul back] | |
| 57 | 4 | 179 | اِسْتَوىٰ (س و ي) as a verb with a preposition ( عَلىٰ )<br>اَسْتَوى اللهُ عَلَىٰ العَرْشِ | (Of God) to occupy the Throne, to exercise sovereign power.<br><br>اَسْتَوى اللهُ عَلَىٰ العَرْشِ, like عَلَىٰ سَرِيرِ المَلِكِ اَسْتَوى ("to ascend the royal throne"), does not necessarily imply the physical act of sitting on the throne, but simply the assumption of control or power. | |
| 57 | 5 | 140 | رَجَعَ ( ر ج ع) as a verb with an object and a preposition ( إِلَىٰ) | (Of a matter) to be presented before/referred to somebody for a verdict, be up to somebody to decide | |

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| | | | يُرجَعُ الأَمرُ إِلَيه | *And it is to God that all matters are/are to be/shall be remitted* | |
| 57 | 8 | 36 | أَخَذَ as a verb with an object<br>أَخَذَهُ<br>أَخَذَ مِيثَاقَهُ | To take a firm commitment from somebody; Make a covenant with somebody | |
| 57 | 11 | 273 | أَقْرَضَ ( ق ر ض) as a verb with 2 objects<br>أَقْرَضَ اللهُ قَرْضاً | To spend money in the way of God [literally: to give God a loan]<br><br>All these verses of giving God a "good loan" (قَرْضاً حَسَناً), i.e. a loan that is given willingly and generously.<br>قَرْضاً in these verses may be interpreted either as an object (قَرْضٌ = مُقْرَضٌ) or as a substantive (اسْم مَصْدَر) substituting for إِقْراض, the regular مَصْدَر which would have served as مَفْعُوْل مُطْلَق. The word حَسَناً in the verses can also be explained in more than one way. | |
| 57 | 13 | 210 | ضَرَبَ ( ض ر ب ) as a verb with an object and preposition ( بَيْنَ )<br>ضَرَبَ بَيْنَ القَوْمِ | To create discord/cause a split among people<br><br>The preposition بَيْنَ suggests the تَضْمِين of فَصَلَ compare with ضَرَبَ الدَّهْرُ بَيْنَهُمْ "(of time) to separate people from one another."<br><br>*And they [Hypocrites and believers] will be separated from each other by means of a wall* | |
| 57 | 13 | 349 | نَظَرَ ( ن ظ ر) as a verb with an object<br>نَظَرَهُ | In this verse أُنْظُرُوْن may mean simply : Wait for us!<br><br>*Please allow us to partake/be so good as to let us partake of your light!* | |
| 57 | 14 | 136 | تَرَبَّصَ ( ر ب ص) as a verb<br>تَرَبَّصَ | Abbreviated form of تَرَبَّصَ بِهِ الشَّيْءَ (see Part 1 of 9:52)<br><br>*And you waited for/expected [us to meet with] misfortune* | |
| 57 | 16 | 45 | أَنَى ( أ ن ي) as a verb<br>أَنَى لَهُ أَنْ يَفْعَلَ كَذَا | It is high time that he did such-and-such a thing<br><br>أَنَى الطَّعَامُ<br><br>(Of food) to be cooked and ready<br><br>لَقَدْ طَوَّفْتُ فِي الآفَاقِ حَتَّى<br>بَلِيْتُ وَ قَدْ أَنَى لِيَ أَبِيْدُو<br>I roamed about the world until I became decrepit. If now I must die, then [so be it, for] my | |

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| | | | | time has come.<br><br>*Is it not time that the hearts of those who have believed became humbly inclined to the remembrance of God?* | |
| 57 | 16 | 109 | خَشَعَ ( خ ش ع) as a verb with a preposition (لِ)<br><br>خَشَعَتِ الأَرْضُ | *See 20:108* | |
| 57 | 16 | 223 | طالَ ( ط و ل ) as a verb with a preposition (عَلىٰ)<br><br>طالَ عَلَيْهِ الزَّمانُ | To have been in a certain state for a long time<br><br>يا دارَ مَيَّةَ بِالْعَلْياءِ فَ السَّنَدِيْ<br>أَقْوَتْ وَ طالَ عَلَيْها صالِفُ الأَبَدِيْ<br>"O dwelling of Mayyah on an elevation by the hillside: It [dwelling] is desolate and a long time has passed over it [since the departure of its residents]."<br>See also 28:45 | |
| 57 | 16 | 274 | قَسا ( ق س و) as a verb<br><br>قَسا قَلْبُهُ | (Of somebody's heart) to become hard<br><br>حَجَر قاسٍ, "hard rock"; هُوَ أَقْسىٰ مِنَ الصَّخْرِ, "He is tougher than a rock"; أَرْض قاسِيَة, "barren land."<br>See also 3:159. | |
| 57 | 17 | 104 | أَحْيَا ( ح ي ي) as a verb with an object<br><br>أَحْيَاهُ<br><br>أَحْيَا اللّٰهُ الأَرْضَ | To revive something; Recall/restore something to life<br>(Of God) to cause [arid/barren] land to produce vegetation | |
| 57 | 17 | 340 | مَاتَ (م و ت) as a verb<br><br>مَاتَ | (Of the earth) to become arid/barren | |
| 57 | 18 | 273 | أَقْرَضَ ( ق ر ض) as a verb with 2 objects<br><br>أَقْرَضَ اللهُ قَرْضاً | To spend money in the way of God [literally: to give God a loan]<br><br>All these verses of giving God a "good loan" (قَرْضاً حَسَناً), i.e. a loan that is given willingly and generously.<br>قَرْضاً in these verses may be interpreted either as an object (مُقْرَضٌ = قَرْضٌ) or as a substantive (اسْم مَصْدَر) substituting for إِقْراض, the regular مَصْدَر which would have served as مَفْعُوْل مُطْلَق. The word حَسَناً in the verses can also be explained in more than one way. | |

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| 57 | 25 | 290 | قامَ ( ق و م) as a verb with a preposition (بِ)<br>قامَ بِالقِسْطِ | To act justly, establish justice | |
| 57 | 27 | 284 | قَفّا ( ق ف و) as a verb with a preposition (بِ)<br>قَفّابِهِ | To send somebody in the wake [of somebody]<br>قَفَّيْتُ بِهِ عَلىٰ أَثَرِهِ, "I sent/dispatched him in the wake of that person." | Twice |
| 58 | 2 | 228 | ظاهَرَ ( ظ ه ر ) as a verb with a preposition (مِنْ)<br>ظاهَرَالرَّجُلُ مِنِ اِمْرَأَتِهِ | (Of a husband) to give a ظِهار – divorce to one's wife<br>In pre-Islamic Arabia, when a man said to his wife, أَنْتِ عَلَيَّ كَظَهْرِ أُمِّيْ ("You are to me like the back [ظَهْر] of my mother"), his statement constituted a ظِهار – divorce, since he meant that he would no longer have sexual relations with her. The use of the word ظَهْر was euphemistic.<br>Cf. 2:226. | |
| 58 | 3 | 228 | ظاهَرَ ( ظ ه ر ) as a verb with a preposition (مِنْ)<br>ظاهَرَالرَّجُلُ مِنِ اِمْرَأَتِهِ | (Of a husband) to give a ظِهار – divorce to one's wife<br>In pre-Islamic Arabia, when a man said to his wife, أَنْتِ عَلَيَّ كَظَهْرِ أُمِّيْ ("You are to me like the back [ظَهْر] of my mother"), his statement constituted a ظِهار – divorce, since he meant that he would no longer have sexual relations with her. The use of the word ظَهْر was euphemistic.<br>Cf. 2:226. | |
| 58 | 3 | 245 | عادَ( ع و د) as a verb with a preposition (لِ)<br>عادَ لِلْأَمْرِ | To go back to something, do something again | |
| 58 | 3 | 334 | تَماسَّ (م س س) as a verb with an object and a preposition<br>تَماسَّ الرَّجُلُ وَالْمَرْأَةُ | (of a man and woman) to have sexual intercourse | |
| 58 | 8 | 245 | عادَ( ع و د) as a verb with a preposition (لِ)<br>عادَ لِلْأَمْرِ | To go back to something, do something again | |
| 58 | 9 | 91 | حَشَرَ ( ح ش ر ) as a verb with an object and a preposition ( إِلَىٰ) | (Of God) to assemble a group of people and take/drive them toward a certain place | Passive |

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| | | | ) حَشَرَهُمُ اللهُ إِلَيْهِ | تَضْمِيْن of some word like سَاقَ | |
| 58 | 11 | 259 | فَسَحَ ( ف س ح) as a verb فَسَحَ | To make room for somebody | |
| 58 | 11 | 259 | فَسَحَ ( ف س ح) as a verb with a preposition (ل) فَسَحَ لَهُ | To make room for somebody<br><br>The second use of the verb (يَفْسَح) is obviously metaphorical, the meaning being that God will cause others to be kindly disposed toward you in this world and will give you His blessings in the next.<br><br>*Make room [for others], God will make room for you* | |
| 58 | 11 | 259 | تَفَسَّح ( ف س ح) as a verb with a preposition (في) فَسَحَ لَهُ | *When it is said to you, "Make room in meeting-places/gathering-places'* | |
| 58 | 12 | 269 | قَدَّمَ ( ق د م) as a verb with an object قَدَّمَ الصَّدَقَةَ | To give charity | |
| 58 | 13 | 67 | تَابَ ( ت و ب) as a verb with a preposition ( عَلَىٰ) تَابَ اللهُ عَلَيْهِ | (Of God) to turn to somebody in mercy.<br><br>إِلَىٰ is the preposition تَابَ normally takes. When used with عَلَىٰ, the verb acquires the تَضْمِيْن meaning of رَحْمَة.<br><br>فَتَابَ عَلَيْهِ: فَرَجَعَ عَلَيْهِ بَالرَّحْمَةِ وَ القَبُولِ<br><br>تَابَ اللهُ عَلَيْهِ is also explained as رَجَعَ عَلَيْهِ بِفَضْلِهِ , "(of God) to turn to somebody in His mercy." Although it would not be wrong to use تَابَ عَلَيْهِ with a human being as the subject of the verb (it is used, for example, تُوبُوا عَلَيْهِنَّ in explaining 4:34), the expression is, perhaps, properly used with God as the subject, and so it has been used in the Quran throughout – with one exception, 3:128, where Muhammad (SAW) is the subject. But this is not a true exception, for the verse says that Muhammad may *not* arrogate God's power to forgive or punish. | |
| 58 | 13 | 269 | قَدَّمَ ( ق د م) as a verb with an object | To give charity | |

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| | | | قَدَّمَ الصَّدَقَةَ | | |
| 58 | 16 | 39 | اِتَّخَذَ as a verb with two objects<br>اِتَّخَذَهُ كَذَا<br>اِتَّخَذَهُ جُنَّةً | To take/regard somebody/something to be so and so; Set somebody/something up as so and so<br>To use something as a shield/smokescreen<br>جُنَّة *shield* | |
| 58 | 17 | 252 | أغْنى (ع ن ي) as a verb with 2 prepositions ( مِن + عَن)<br>أغْنى عَنهُ مِنَهُ | To be of avail to somebody against somebody/something, save somebody from somebody/something | |
| 58 | 19 | 102 | اِسْتَحْوَذَ (ح و ذ) as a verb with a preposition (عَلَىٰ)<br>اِسْتَحْوَذَ عَلَيْهِ | To have somebody in one's power<br>اِسْتَحْوَذَ عَلَيْهِم: تَسَلَّطَ عَلَيْهِم | |
| 59 | 2 | 29 | أَتَى as a verb with an object<br>أَتَاهُ<br>فَأَتَاهُمُ اللَّهُ مِنْ حَيْثُ لَمْ يَحْتَسِبُوا | To come at/attack somebody/something<br>أُتِيَ فُلانٌ<br>To be attacked<br>أُتِيَ فُلانٌ مِن مَأْمَنِهِ<br>Ruin came to him from a quarter he had considered safe<br>وَ أَنَّ المُهلِكُونَ إذا أُتِينَا<br>And we destroy [people]when we are attacked [by them]<br>وَ نَادَىٰ مُنادِي الحَيِّ أنْ قَدْ أُتِيتُمُوا<br>And a crier from the tribe cried out: 'You are under attack!'<br>In the following verse, which is highly representative, the literal and the transferred meanings of أَتَى are present simultaneously:<br>وَ بَنُو قُعَيْنٍ لا مَحَلَةَ أنَّهُم<br>آتُوكَ غَيْرَ مُقَلَّمِي الأَظْفارِي<br>And the Banu Qu'ayn will certainly come to you, attack you with unpared nails<br>أَضَرَّ<br>أَتَى is also explained as 'to cause harm/damage' | |
| 59 | 2 | 270 | قَذَفَ (ق ذ ف) as a verb with an object and a preposition ( فِي )<br>قَذَفَ فِي قَلْبِهِ الرُعُبَ | To strike terror in somebody's heart | |

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| 59 | 5 | 289 | قامَ (ق و م) as a verb with a preposition (عَلىٰ)<br>قامَ عَلَيْهِ | To stand on something, be supported by something<br>*Or [the trees which] you left standing on their trunks [ = did not cut down]* | |
| 59 | 6 | 361 | أَوْجَفَ (و ج ف) as a verb with an object and a preposition (عَلى)<br>فَمآ أَوْجَفْتُمْ عَلَيْهِ مِنْ خَيْلٍ وَ لا رِكابٍ | *You did not run over it any horses or camels [= you did not obtain it by force of arms/as a result of military action]*<br>فَما أَوْجَفْتُمْ عَلَيْهِ: فَما أَوْجَفْتُمْ عَلى تَحْصِيلِهِ | |
| 59 | 9 | 360 | وَجَدَ (و ج د) as a verb and an object and the preposition عَلى and فِي<br>وَجَدَ فِي نَفْسِهِ حَاجَةً مِنْهُ | To feel uneasy about something/feel resentment for something<br>*And they [Madinan Muslims] feels no resentment in their hearts concerning that which they [Makkan immigrants] have been given* | |
| 59 | 10 | 165 | سَبَقَ (س ب ق) as a verb with an object and a preposition (ب)<br>سَبَقَهُ بِهِ | To do something before somebody else does it<br>وَ قَدْ سَبَقَتْنا أُمُّ عَمْرٍ بِأَمْرِها, " Umm Amr anticipated us [made a surprise decision to depart]."<br>سَبَقْتَهُ بِالْكُرَةِ, "You hit the ball before he could."<br>سَلَكَتْ بِكَ العَرَبُ السَّبيلَ إلى العُلا<br>حَتّى إذ سَبَقَ الرّدا بِكَ حاروا<br>"Under your direction, the Arabs trod the path to glory, until when death claimed [literally: anticipated them in claiming] you, they stood perplexed."<br>*Those who became believers before us* | |
| 59 | 12 | 369 | وَلَّى (و ل ي) as a verb with an object<br>وَلَّى الدُّبُرَ | To flee [from the battlefield], take to one's heels | |
| 59 | 18 | 268 | قَدَّمَ (ق د م) as a verb with an object<br>قَدَّمَ العَمَلَ | To do something/perform an action [literally: to send one's actions in advance – i.e. for judgment on the Last Day]<br>*Let a soul think about/consider what it send on ahead for tomorrow* | |

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| 59 | 21 | 207 | ضَرَبَ ( ض ر ب ) as a verb with an object<br>ضَرَبَ مَثَلاً | To cite an example/parable, strike a similitude<br><br>Many of the verses in this category contain the preposition لِ (e.g. 14:45: وَ يَضْرِبُ اللَّهُ الأَمْثَالَ لِلنَّاسِ ), but the prepositional phrase is not essential to the idiom, and so has been discounted for purposes of categorization | |
| 60 | 1 | 166 | أَسَرَّ (س ر ر)as a verb with preposition (إلى) and preposition (ب)<br>أَسَرَّ اِليهِ بِالْمَوَدَّةِ | To cultivate somebody's friendship secretly<br><br>أفْضى of تَضْمين | |
| 60 | 1 | 322 | أَلْقى ( ل ق ي) as a verb with and object and the prepositions إلى, بِ<br>أَلْقَاهُ إِلَيْهِ السَّلامَ | To court/cultivate somebody's friendship | |
| 60 | 2 | 51 | بَسَطَ ( ب س ط) as a verb with an object and a preposition ( إِلَىٰ )<br>بَسَطَ يَدَهُ إِلَيْهِ | To lift one's hand at somebody; Attack somebody | |
| 60 | 2 | 52 | بَسَطَ ( ب س ط) as a verb with an object and a preposition ( إِلَىٰ )<br>بَسَطَ لِسَانَهُ إِلَيْهِ | Reprove/revile/disparage/malign somebody [literally: to put out one's tongue toward somebody] | |
| 60 | 4 | 338 | مَلَكَ (م ل ك) as a verb with an object and the preposition مِنْ and ل<br>مَلَكَ لَهُ مِنْ فُلَانٍ شَيْئًا | To be able to help/protect somebody against somebody<br><br>The word شَيْء which occurs in this verse, is here taken as an object, but it may also be taken to occupy the position of a masdar. | |
| 60 | 9 | 228 | ظاهَرَ ( ظ ه ر ) as a verb with a preposition (عَلىٰ)<br>ظاهَرَعَلىٰ الأَمْرِ | To provide aid/support in doing something<br><br>*And those who assisted [others] in expelling you* | |
| 60 | 10 | 34 | آتَى as a verb with two objects | To give dower to a woman<br><br>*See also 33:50* | |

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| | | | آتَاهُ الشَّيْءَ<br>آتَىٰ المَرْأَةَ أَجْرَهَا | | |
| 60 | 10 | 161 | سَأَلَ (س ء ل) as a verb with an object<br>سَأَلَهُ | To ask for something, request/demand something<br>*And you shall have what you have asked for* | |
| 60 | 10 | 335 | أَمْسَكَ (م س ك) as a verb with an object and the prepositions عَلَى and ب<br>أَمْسَكَ عَلَيْهِ الشَّيْءَ | To hold/save something for somebody<br>*And do not cling to the disbelieving women's honor [= do not keep them as your wives any longer]* | |
| 60 | 11 | 239 | عاقَبَ ( ع ق ب) as a verb<br>عاقَبَ | To get one's turn<br>*And [if later on] you get your turn/chance* | |
| 60 | 11 | 262 | فاتَ ( ف و ت ) as a verb with an object and a preposition (إلى)<br>فاتَهُ الشَّيْءُ إلى فُلانٍ | To lose something to somebody [= (of something) to be due to somebody from somebody]<br>Following إصلاحي<br>*And if there is due to you from the disbelievers any of [the dower or] your [unbelieving] wives* | |
| 60 | 12 | 31 | أَتَى as a verb with a preposition (بِ)<br>أَتَى بِهِ | To do something; Perform/commit an act<br>*And that they shall not make slanderous accusations* | |
| 60 | 12 | 259 | اِفْتَرَى ( ف ر ى) as a very with an object and a preposition (بَيْنَ)<br>اِفْتَرَى بُهتاناً بَيْنَ يَدَيْهِ وَ رِجْلَيْهِ | To make a false accusation of a sexual nature [literally: pertaining to that which is between one's hands and feet]<br>Following إصلاح | |
| 61 | 5 | 157 | زاغَ( ز ي غ) as a verb<br>زاغَ الرَّجُلُ | (Of a man) to become crooked/wicked | |
| 61 | 5 | 158 | أَزاغَ( ز ي غ) as a verb with an object | (Of God) to cause somebody's heart to become crooked/wicked, turn somebody's heart away from the truth | |

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| | | | أَزاغَ اللهُ قَلْبَهُ | | |
| 61 | 6 | 199 | صَدَّقَ ( ص د ق ) as verb with an object<br>صَدَّقَ الأَمْرَ | To actualize/materialize/fulfill something<br><br>Abu l-Ghul at-Tuhawi (in reference to 3:81):<br>فَدَتْ نَفْسِيْ وَ ما مَلَكَتْ يَمِيْنِيْ<br>فَوارِسَ صَدَّقُوْا فِيْهِمْ ظُنُوْنِيْ<br>"I would give my life and all my wealth for the horsemen who proved my opinion of them to be correct." | Active participle |
| 61 | 8 | 219 | أَطْفَءَ ( ط ف ء ) as a verb with an object<br>أَطْفَءَ نُوْرَ اللهِ بِفِيْهِ | To put out the light of God with one's mouth, i.e. by blowing. The reference is to the attempts to extinguish the flame of Islam, i.e. to wipe out Islam. | |
| 61 | 14 | 228 | ظَهَرَ ( ظ ه ر ) as a verb<br>ظَهَرَ | To achieve victory<br><br>*And they became victorious* | Active participle |
| 61 | 19 | 229 | أَظْهَرَ ( ظ ه ر ) as a verb with an object and a preposition (عَلىٰ)<br>أَظْهَرَ فُلاناً عَلىٰ فُلانٍ | To grant somebody/something victory/dominance over somebody/something<br><br>*In order that He may make it [Islam] dominant over all other religions* | |
| 62 | 5 | 99 | حَمَلَ (ح م ل) as a verb with an object<br>حَمَلَهُ | To acquit oneself of a responsibility<br><br>*And then they did not properly acquit themselves of [the responsibility associated with] it [Torah]* | |
| 62 | 5 | 101 | حَمَّلَ (ح م ل) as a verb with two objects<br>حَمَّلَهُ الأَمْرَ | Charge somebody with a responsibility<br><br>وَ نَحْمِلُ عَنْهُمُو مَا حَمَّلُوْنَا And on their behalf/on their account we bear whatever they make us to<br>وَلٰكِنْ رَحَلْنَاهَا نُفُوسًا كَرِيْمَةً<br>تُحَمَّلُ مَا لَا يُسْتَطَاعُ فَتَحْمِلُو<br>Rather, we have trained [for the purpose of facing calamities] noble souls that are charged with unbearably difficult tasks, which tasks, however, they then [develop the ability] to carry out<br><br>*See 24:54* | |
| 62 | 7 | 268 | قَدَّمَ (ق د م) as a verb with an object | To perform an act/a deed | |

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| | | | قَدَّمَهُ | | |
| 62 | 9 | 168 | سَعَى (س ع ي)as a verb with a preposition (إلى)<br>سَعَى فِيهِ | The verse combines the literal and the metaphorical meanings of سَعى: “to move” and “to endeavor.” It is saying: upon hearing the call to the Friday prayer, start preparing for the prayer in earnest and then proceed to the mosque<br>*Prepare yourselves diligently for the remembrance of God [= for the prayer].* | |
| 63 | 2 | 39 | اِتَّخَذَ as a verb with two objects<br>اِتَّخَذَهُ كَذَا<br>اِتَّخَذَهُ جُنَّةً | To take/regard somebody/something to be so and so; Set somebody/something up as so and so<br>To use something as a shield/smokescreen<br>جُنَّة *shield* | |
| 63 | 3 | 217 | طَبَعَ ( ط ب ع ) as a verb with an object and a preposition ( عَلَى )<br>طَبَعَ | (See: 16:108]<br>*And their hearts were sealed off* | Passive |
| 63 | 4 | 40 | أَفَكَ (أ ف ك) as a verb with an object<br>أُفِكَ | رَجُل مَأْفُوك , “one who has turned away from the truth and directed toward falsehood;” “one who comes to no good;” the latter meaning being an abbreviated form of رَجُل مَأْفُوك عَن الخَيْرِ . أُفِكَ also means “to be foolish/weak-witted”: رَجُلٌ مَأْفُوكُ العَقْلِ , “a foolish/stupid fellow.”<br>*See 6:95* | Passive |
| 63 | 4 | 90 | حَسِبَ ( ح س ب) as a verb with a preposition ( علَىٰ)<br>حَسِبَ الشَّيْءَ عَلَيْهِ | To regard something as being hostile to oneself<br>The verse speaks of the Madinan Hypocrites—people with a guilty conscience. The construction is explained as follows: أَيْ يَحْسَبُونَ كُلَّ صَيْحَةٍ وَاقِعَةً عَلَيْهِم وَ ضَارَّةً لَهُم لِجُبْنِهِم وَ هَلَعِهِم وَ مَا فِي قُلُوبِهِم مِن الرُّعبِ<br>*Every shout, they think, is directed/aimed at them* | |
| 63 | 4 | 266 | قاتَل (ق ت ل) as a verb with an object<br>قَاتَلَهُ اللهُ | May God cause him to perish/come to ruin! | |
| 63 | 5 | 324 | لَوَى ( ل وي) as a verb | To shake one’s head [in disbelief/indifference] | |

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| | | | لَوَّى رَأْسَهُ | *They shake their heads.* | |
| 63 | 10 | 40 | أَخَّرَ ( أ خ ر) as a verb with an object<br>أَخَّرَهُ | To give a respite to somebody | |
| 63 | 11 | 40 | أَخَّرَ ( أ خ ر) as a verb with an object<br>أَخَّرَهُ | To give a respite to somebody | |
| 64 | 6 | 252 | اِسْتَغْنى (غ ن ي) as a verb<br>اِسْتَغْنى | (of God) to be in no need [of anyone/anything], be sufficient to Himself | |
| 64 | 17 | 273 | أَقْرَضَ ( ق ر ض) as a verb with 2 objects<br>أَقْرَضَ اللهُ قَرْضاً | To spend money in the way of God [literally: to give God a loan]<br><br>All these verses of giving God a "good loan" (قَرْضاً حَسَناً), i.e. a loan that is given willingly and generously.<br>قَرْضاً in these verses may be interpreted either as an object (قَرْضٌ = مُقْرَضٌ) or as a substantive (اسْم مَصْدَر) substituting for إِقْراض, the regular مَصْدَر which would have served as مَفْعُوْل مُطْلَق. The word حَسَناً in the verses can also be explained in more than one way. | |
| 65 | 1 | 31 | أَتَى as a verb with a preposition (بِ)<br>أَتَى بِهِ | To do something; Perform/commit an act<br><br>أَتَى بِهِ seems to differ from أَتَاهُ in the following respect: أَتَاهُ represents the commission of an act, without necessarily implying that the perpetrator committed the act publicly. أَتَى بِهِ suggests that the act in some way becomes or is made public, the ب connoting that the person in question "comes up with" or "presents" the act.<br><br>*See 4:19* | |
| 65 | 1 | 234 | تَعَدَّ ( ع د و) as a verb with an object<br>تَعَدَّ حُدُوْدَ اللهِ | To overstep the limits prescribed by God<br><br>See also 2:229 | |
| 65 | 2 | 59 | بَلَغَ ( ب ل غ) as a verb with an object<br>بَلَغَ الأَجَلَ | To complete a given period of time<br><br>In this ayah, it is the waiting period (stated in 2:228) that a divorced woman has to observe before remarrying. | |

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| 65 | 3 | 59 | بَلَغَ ( ب ل غ) as a verb with an object<br>بَلَغَ الأَمْرَ | To achieve/complete/attain something<br>To achieve one's goal/objective<br>وَ أَمْرُ اللهِ بَلْغٌ, "And God's plan shall be carried out"; also, بَلَغَ الَّجَاءَ, "to get one's wish."<br>*God always achieves his purposes* | |
| 65 | 4 | 364 | وَضَعَ (و ض ع) as a verb with an object<br>وَضَعَتِ المَرْأَةُ حَمْلَها | (of a woman) to give birth to a child | |
| 65 | 6 | 216 | ضَيَّقَ ( ض ي ق ) as a verb with a preposition ( عَلى )<br>ضَيَّقَ عَلَيْهِ | To cause hardship to somebody<br>فَقَدْ ضَيَّقُوا الدُّنْيا عَلَيْنا بِرُحْبِها "For they have made this world – vast and spacious though it is – too small a place for us [to live in]." | |
| 65 | 6 | 364 | وَضَعَ (و ض ع) as a verb with an object<br>وَضَعَتِ المَرْأَةُ حَمْلَها | (of a woman) to give birth to a child | |
| 65 | 7 | 267 | قَدَرَ (ق د ر) as a verb with an object and a preposition (علىٰ)<br>قَدَرَ اللهُ عَلَيْهِ الرِزْق | (of God) to give somebody meager provision | Passive |
| 65 | 8 | 231 | عَتا ( ع ت و) as a verb with a preposition (عَنْ)<br>عَتا عَنْهُ | To neglect/reject something disdainfully<br>عَتَتِ الرِّيْحُ, "(of wind) to be extremely violent." اللَيْلُ العاتِيْ, "a very dark night." The preposition عَنْ gives the تَضْمِيْن- meaning of إِعْراض | |
| 65 | 12 | 104 | أَحَاطَ ( ح و ط) as a verb with a preposition (بِ) and تَمْيِيْز<br>أَحَاطَ بِهِ عِلْمًا / خُبْرًا | To have complete knowledge of/ information about something | |
| 66 | 2 | 97 | حَلَّلَ (ح ل ل) as a verb with an object<br>حَلَّلَ | وَ إِذَا حَلَفْتَ مُمَارِيًا فَتَحَلَّلِي, "And when you swear an oath in a dispute [= in vain], break it."<br>Whereas, in translating the word تَحِلَّة in the Quranic verse, one may use the word | |

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| | | | | "expiation." The word تَحَلَّل in the poetical verse quoted signifies simply the "breaking" of an oath.<br><br>*God has ordained that you shall break/expiate your [unlawful] oaths* | |
| 66 | 4 | 229 | تَظاهَرَ ( ظ ه ر ) as a verb with a preposition (عَلىٰ)<br><br>تَظاهَرُوا عَلَيْهِ | (Of people) to make common cause against somebody, team up against somebody | |
| 66 | 9 | 250 | غَلُظَ( غ ل ظ) as a verb with a preposition (عَلىٰ)<br><br>غَلُظَ عَلَيْهِ | To be strict/severe with somebody<br><br>غَلُظَ عَلىٰ خَصْمِهِ, "to be severe with one's enemy."<br>رَءُوْفٍ عَلىٰ الأَدْنىٰ غالِظٍ عَلىٰ العِدىٰ<br><br>He [caliph 'Umar] was kind to those who were close, sever with those who were distant [ = kind to friends/believers, severe with enemies/unbelievers]." | |
| 66 | 10 | 207 | ضَرَبَ ( ض ر ب ) as a verb with an object<br><br>ضَرَبَ مَثَلاً | To cite an example/parable, strike a similitude<br><br>Many of the verses in this category contain the preposition لِ (e.g. 14:45: وَ يَضْرِبُ اللّٰهُ الأَمْثَالَ لِلنَّاسِ ), but the prepositional phrase is not essential to the idiom, and so has been discounted for purposes of categorization | |
| 66 | 10 | 252 | أغْنى (غ ن ي) as a verb with 2 prepositions ( مِن + عَن)<br><br>أغْنى عَنهُ مِنَهُ | To be of avail to somebody against somebody/something, save somebody from somebody/something | |
| 66 | 11 | 207 | ضَرَبَ ( ض ر ب ) as a verb with an object<br><br>ضَرَبَ مَثَلاً | To cite an example/parable, strike a similitude<br><br>Many of the verses in this category contain the preposition لِ (e.g. 14:45: وَ يَضْرِبُ اللّٰهُ الأَمْثَالَ لِلنَّاسِ ), but the prepositional phrase is not essential to the idiom, and so has been discounted for purposes of categorization | |
| 66 | 12 | 92 | أَحْصَنَ( ح ص ن) as a verb with an object<br><br>أُحْصِنَتِ المَرأَةُ فَرْجَهَا | (Of a woman) to be/remain chaste, protect her honor.<br><br>The reference in this verse is to Mary, mother of Jesus. Mary's إِحْصَان is explained as إِحْصَانًا كُلِّيًّا مِنَ الحَلَالِ وَ الحَرَامِ<br><br>حَمَىٰ أَبْضَاعَهَا الشُّمُّ الغَيَارَا<br>Jealously concerned chiefs have protected the honor of these women [against the enemy]. | |

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| 67 | 3 | 139 | رَجَعَ (ر ج ع) as a verb with an object<br>رَجَعَ البَصَرَ | To take another look | |
| 67 | 4 | 108 | خَسَأَ (خ س ء) as a verb with an object and a preposition (لِ)<br>خَسَأَ البَصَرُ | (Of eyes) to become weary/fatigued [literally: to be driven off/away] | |
| 67 | 4 | 139 | رَجَعَ (ر ج ع) as a verb with an object<br>رَجَعَ البَصَرَ | To take another look | |
| 67 | 8 | 340 | تَمَيَّزَ (م ي ز) as a verb with the preposition مِنْ<br>تَمَيَّزَ مِنَ الْغَيْظِ | To burst/explode with rage | |
| 67 | 11 | 166 | سَحِقَ/سَحُقَ (س ح ق) as a verb<br>سُحْقًا لَهُ | May he perish/come to ruin!<br>سَحِقَ/سَحُقَ الرَجُلُ [Masdar: سُحْقًا] "(of a man) to die." سَحَقَ [masdar: سَحْقًا] is used in such expressions as سَحَقَهُ, " to pulverize something"; سَحَقَتِ الرِّيحُ الْأَرْضَ, "(of a strong wind) to strip the surface of the earth and wipe off what is on it"; سَحَقَ الثَوْبَ, "to cause a garment to become worn." | |
| 67 | 16 | 109 | خَسَفَ (خ س ف) as a verb<br>خَسَفَ اللَّهُ بِهِ الأَرْضَ | (Of God) to cause somebody to be buried in/sink into the ground<br>خَسَفَ الأَرْضُ, "(of the ground/earth) to sink together with what is on it"<br>خَسَفَ السَّقْفُ, "(of a roof) to cave in" | |
| 67 | 17 | 146 | أَرْسَلَ ( ر س ل ) as verb with an object and preposition ( عَلى )<br>أَرْسَلَهُ عَلَيْهِ | To unleash something, impose somebody/something upon somebody<br>أَرْسَلَ كَلْبَهُ / صَقْرَهُ عَلى الصَّيْدِ "To let one's dog/falcon go after the prey." فَأَلْجَمَهَا فَأَرْسَلَهَا عَلَيْهِ "Then he [hunter] put the bridle on it [horse, likened to the swift ostrich and let it go after it [wild ass]." | |
| 67 | 19 | 265 | قَبَضَ (ق ب ض) as a verb<br>قَبَضَ | To draw [something] in<br>*Have you not seen birds above them as they draw [their wings] out and draw [them] in?* | |
| 67 | 21 | 313 | لَجَّ (ل ج ج) as a verb with the preposition في | To persist in something | |

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| | | | لَجَّ | أَرَى النَّفْسَ لَجَّتْ فِي رَجاءٍ مُكَذِّبِي I see that my soul/self continues to entertain false hopes.<br>(مُكَذِّب and مُكَذَّب are two readings, making for slightly different meanings)<br><br>*Rather, they persisted in their defiance and averseness.* | |
| 67 | 21 | 334 | أَمْسَكَ (م س ك) as a verb with an object<br>أَمْسَكَ الرِّزْقَ | To withhold sustenance [from somebody]<br><br>*The mercy that God grants to people there is no one to withhold, and that which He withholds there is no one to release* | |
| 67 | 24 | 91 | حَشَرَ ( ح ش ر ) as a verb with an object and a preposition ( إِلَىٰ )<br>حَشَرَهُمُ اللهُ إِلَيْهِ | (Of God) to assemble a group of people and take/drive them toward a certain place<br><br>تَضْمِينٌ of some word like سَاقَ | Passive |
| 67 | 27 | 177 | ساءَ (س و ء) as a verb with an object<br>ساءَ وَجْهَهُ | To disfigure somebody's face<br><br>*The faces of those who have disbelieved will be disfigured* | |
| 67 | 28 | 135 | رَأَىٰ ( ر ء ي) as a verb<br>أَرَأَيْتَ / أَفَرَأَيْتَ / أَرَأَيْتَكَ | Tell me! What do you think! Consider this, then!<br><br>This expression means "Tell me!" the verb رَأَىٰ implying: look into/consider the matter and then give me your opinion. ... فِي مَعْنَىٰ التَّنْبِيه. The ك in أَرَأَيْتَكَ, etc. is the ك of "address." وَ الكَافُ حَرْفُ خِطَابٍ أُكِّدَ بِهِ الضَّمِيرُ.<br>See also 10:59.<br><br>*See 6:40* | |
| 67 | 30 | 135 | رَأَىٰ ( ر ء ي) as a verb<br>أَرَأَيْتَ / أَفَرَأَيْتَ / أَرَأَيْتَكَ | Tell me! What do you think! Consider this, then!<br><br>This expression means "Tell me!" the verb رَأَىٰ implying: look into/consider the matter and then give me your opinion. ... فِي مَعْنَىٰ التَّنْبِيه. The ك in أَرَأَيْتَكَ, etc. is the ك of "address." وَ الكَافُ حَرْفُ خِطَابٍ أُكِّدَ بِهِ الضَّمِيرُ.<br>See also 10:59.<br><br>*See 6:40* | |
| 68 | 9 | 127 | دَهَنَ ( د ه ن) as a verb<br>أَدْهَنَ | To relent, soften up | [twice] |
| 68 | 11 | 335 | مَشَى (م ش ي) as a verb with the preposition ب | | |

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| | | | مَشَّـى | *A great slanderer* | |
| 68 | 17 | 201 | صَرَمَ ( ص ر م ) as a verb with an object<br>صَرَمَ الشَّجَرَةَ | To pick the fruit of a tree<br>*[That] they would most definitely pick it [ = garden = fruit of the garden]* | |
| 68 | 19 | 223 | طافَ ( ط و ف ) as a verb with an object<br>طافَ عَلَيْهِ | To afflict/strike somebody<br>*And a whirlwind from your Lord swept through it [garden] as they lay asleep* | |
| 68 | 22 | 201 | صَرَمَ ( ص ر م ) as verb<br>صَرَمَ | To pick the fruit of a tree<br>Abbreviated form of صَرَمَ الشَّجَرَةَ (see 68:17) | Active Participle |
| 68 | 22 | 247 | غَدا( غ د و) as a verb with a preposition (عَلىٰ)<br>غَدا | The use of the preposition عَلىٰ instead of إِلىٰ in the verse is noted.<br>*Get to your field in the morning* | |
| 68 | 42 | 304 | كَشَفَ (ك ش ف) as a verb with an object and a preposition (عَنْ)<br>كَشَفَهُ عَنْهُ | To relieve/rid somebody of something<br>The idiom underlying the expression is, كَشَفَتِ الحَرْبُ عَنْ ساقِها, which means: the war became intense/violent-literally, the war revealed its shanks. كَشَفْتُ لَهُمْ عَنْ ساقِها, "I showed them its [war's] ferocity." The idiom arises from the practice of warriors to tuck up their trousers when fighting. وَ تَأْتِي العَدِيَّ بارِزاً نِصْفُ ساقِها, "She [تَأَبَّطَ شَرًّا], who protected his companions, is compared to a mother who takes solicitous care of her children] attacks the enemy, with half of her leg showing." Likewise, شَمَّرَ الثَّوْبَ عَنْ ساقَيْهِ means literally "to bare one's shanks", but the word شَمَّرَ (and also تَشَمَّرَ) is then used in expressions signifying getting to the battlefield or taking on some other important task in all earnestness. Another, and in the present context perhaps more pertinent, explanation of كَشَفَتِ الحَرْبُ عَنْ ساقِها is that, at a time of panic in a battle, women (who accompanied the warriors to the battlefield in order to boost their morale) were forced to flee and as they fled tucked up their trousers, revealing their legs. For example, the English expression, "to go at it baldheaded".<br>In 27:44 (not listed) كَشَفَ عَنْهُ has a literal meaning.<br>*The day people will be in a state of panic [literally: the day the shank will be bared]* | |

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| 68 | 43 | 109 | خَشَعَ (خ ش ع) as a verb<br>خَشَعَ بَصَرُهُ | To lower one's eyes/gaze in humility/shame/dejection<br>خَاشِعَ الطَّرْفِ لَيْسَ يَنْفَعُهُ ثَمَّ أَمَانِيُّهُ وَ لَا لَدَدُه<br>His eyes lowered, his wishes/hopes and his stubbornness being of no avail to him there. The meaning arises from such expressions as سِنَام خَاشِع, "(of a camel's hump) to be low"; خَشَعَتِ الشَّمْسُ, "(of the sun) to be about to set"; جِدَار خَاشِع, "a wall that has fallen and become level with the ground." The word خَشَعَ is used in the literal sense in 42:45 (خَاشِعِينَ مِّنَ الذُّلِّ). | Active participle |
| 68 | 44 | 120 | اِسْتَدْرَجَ (د ر ج) as a verb with an object<br>اِسْتَدْرَجَهُ اللَّهُ | (Of God) to close in upon somebody gradually | |
| 68 | 45 | 338 | أَمْلَى (م ل و) as a verb with the preposition ل<br>أَمْلَى لَهُ | To give rope to somebody<br>أَمْلَى الْبَعِيرَ , "to extend the tether of a camel." | |
| 68 | 48 | 196 | صَبَرَ (ص ب ر) as verb with a preposition (لِ)<br>صَبَرَ لِلأَمْرِ | To wait patiently for something<br>When صَبَرَ or اِسْتَبَرَ (19:65) is followed by لِ, it acquires the تَضْمِينْ- meaning of اِنْتِظار. 74:7: This verse, according to Islahi, has the same meaning as does 52:48, 68:48, 76:24. Thus the underlying construction would be: وَلِحُكْمِ رَبِّكَ فَاصْبِرْ , the word حُكْمْ, a مُضاف, taken as understood. Grammatically, however, the لِ may also be interpreted to mean "for the sake of," and, by extension, "in the cause of, in the event of." The following verse by Tirimmah would then illustrate this meaning:<br>فَما لَقِيَتْ قَتْلا تَمِيمٍ شَهادَةً<br>وَ لا صَبَرَتْ لِلْحَرْبِ حِيْنَ شَمَعَلَّةِ<br>"Those of the Tamim who were killed – they did not become martyrs [for they were not Muslims], nor were they steadfast in war when it became widespread. | |
| 68 | 48 | 305 | كَظَمَ (ك ظ م) as a verb with an object<br>كُظِمَ | To be filled with grief | Passive Participle |

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| 68 | 49 | 121 | تَدَارَكَ ( د ر ك) as a verb with an object<br><br>تَدَارَكَ الشَّيْءَ | To rectify something, set right something that has gone wrong<br><br>The verse means that God rectified the wrong committed by Jonah. It is said, praising the two arbitrators who had helped bring an end to a deadly war between two tribes:<br>تَدَارَكْتُمَا عَبْسًا وَ ذُبْيَانَ بَعْدَ مَا<br>تَفَانَوْا وَ دَقُّوا بَيْنَهُم عِطْرَ مَنْشِمِي<br>The two of you rectified the wrongs committed by the tribes of ‘Abs and Dhubyaan, after the people [of the two tribes] had decided to fight to the bitter end and [to symbolize their resolve] had ground among themselves the [fateful] perfume of [the woman called] Manshim<br>تَدَارَكُوا الأَوْسَ لَمَّا رَقَّ عَظْمُهُمُو<br>They came to the aid of/rescued the Aws when the latter became weak [in the battle]<br><br>*Had a blessing from his Lord not redeemed him [Jonah]* | |
| 68 | 51 | 156 | أَزْلَقَ( ز ل ق) as a verb with an object and a preposition (بِ)<br><br>أَزْلَقَ بِبَصَرِهِ | To unsettle/unnerve somebody with one’s looks | |
| 68 | 56 | 52 | أَبْصَرَ ( ب ص ر) as a verb with a preposition ( ب )<br><br>أَبْصَرَ بِهِ | To find out/discover something<br><br>عَلِمَ of تَضْمِيْن | |
| 69 | 3 | 121 | أَدْرَىٰ ( د ر ي) as a verb with an object<br><br>مَا أَدْرَاكَ مَا هُوَ | And what, do you think, is that? [literally: what would inform you as to what it is?]<br><br>Compare the construction in 69:3 (referred to as i) and 33:63 (referred to as ii):<br>i and ii are usually considered interchangeable, but the Quranic usage suggests that there is some difference between the two. First, i indicates the momentous or prodigious nature of something, but that is not necessarily the case with ii. Second, i implies that the listener either lacks all knowledge about the thing in question or is unaware of its true significance, whereas ii implies that the listener may have formed some idea of what is being talked about, but could be grossly mistaken in his estimation. Third, i takes the form of an explication, but ii is in the form of a comment: مَا أَدْرَاكَ is, in all the verses it occurs in, regularly followed by a مَا هُوَ construction, which paves the way for an explication of the subject under discussion, thus suggesting that the gap in the listener's knowledge needs to be filled; مَا يَدْرِيْكَ, on the other hand, is in all cases followed by a لَعَلَّ اللهُ كَذَا construction, implying that it is not necessary to fill the gap in the listener's knowledge, though he should be warned of the error in the view he has formed of something. This analysis is based on a study of the Quranic examples. It seems that the last of the three conditions is not crucial as far as Arabic usage in general is concerned. | |

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| 69 | 7 | 166 | سَخَّرَ (س خ ر) as a verb with an object and a preposition (على)<br>سَخَّرَ الشَّيءَ عَلَيْهِ | To inflict/impose something upon somebody<br>سَلَّتَ of تَضْمين | |
| 69 | 11 | 100 | حَمَلَ (ح م ل) as a verb with an object and a preposition (فِي)<br>حَمَلَهُ فِي الفُلْكِ / الجَرِيَةِ | To put somebody in a ship/boat | |
| 69 | 14 | 125 | دَكَّ (د ك ك) as a verb with an object<br>دَكَّهُ | دَكَّهُ is "to make something level with the ground." If that thing is higher than the ground, its دَكّ would be to raze it to the ground: دَكَّ الحَايِطَ, "to raze a wall to the ground"; if it is lower, its دَكّ would be to raise its level to the ground: دَكَّ البِئْرَ, "to fill up a well with earth." جَمَل أَدَكّ is a "humpless camel," literally, a camel whose hump is on a level with his back. The use of the verb دَكَّ in this verse may imply either that God will lift up the heavens and the earth and, knocking them against each other, will crush them flat, or that He will throw them down at the same time, flattening them completely<br>*And the earth and the heavens will be lifted up and crushed all at once* | |
| 69 | 20 | 317 | لَاقَى (ل ق ي) as a verb with two objects<br>لَاقَى حِسابَهُ | To face one's reckoning | Active participle |
| 69 | 24 | 172 | أَسْلَفَ (ف ل س) as a verb with an object<br>أَسْلَفَ | To leave behind [good/bad] deeds | Object Understood |
| 69 | 27 | 276 | قَضىٰ (ق ض ي) as a verb<br>قَضىٰ | *Would that it [death] had put an end to it all [ = finished me off]* | |
| 69 | 28 | 252 | أَغْنى (غ ن ي) as a verb with a preposition (عَنه)<br>أَغْنى عَنْهُ | To be of use/available to somebody, stand somebody in good stead<br>وَما يُغْني عَن الحدثانِ لَيْتَ<br>"And [saying the word] 'Alas!' is of no avail against misfortune." | |
| 69 | 29 | 356 | هَلَكَ (ه ل ك) as a verb with the preposition عَنْ | To lose something, deprived of something | |

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| | | | هَلَكَ عَنْهُ الشَّيْءُ | *I have lost my power* | |
| 69 | 44 | 288 | تَقَوَّلَ ( ق و ل) as a verb with an object and a preposition (عَلىٰ)<br>تَقَوَّلَ عَلَيْهِ الشَّيْءَ | To ascribe something to somebody falsely<br>See also 2:80; 7:105; 2:169; 3:75, 78; 4:156, 171; 6:93; 7:28, 33, 169; 10:68; 72:4, 5. | |
| 69 | 45 | 38 | أَخَذَ as a verb with an object and a preposition (بِ)<br>أَخَذَهُ بِكَذَا<br>أَخَذَهُ بِاليَمِينِ | To seize somebody firmly | |
| 69 | 46 | 280 | قَطَعَ ( ق ط ع) as a verb with an object<br>قَطَعَ وَتِيْنَهُ | To kill somebody [literally: to cut somebody's jugular vein]<br>فَلَمّا دَنا مِنِّيْ قَطَعْتُ وَتِيْنَهُ, "When he drew close to me, I cut off his jugular vein." | |
| 70 | 1 | 162 | سَأَلَ (س ء ل) as a verb with a preposition ( ب )<br>سأَلَ بِهِ | To ask for/demand something urgently/scornfully<br>تَضْمين of اِسْتَعْجَلَ or اِسْتَهْزَءَ. See also 25:59 | |
| 70 | 10 | 162 | سَأَلَ (س ء ل) as a verb with an object<br>سَأَلَهُ | To inquire about somebody<br>اَي لا يَسْأَلُهُ بِكَيْفَ حالُكَ و لا يُكَلِّمُحوا<br>*And [on the last day] fast friends shall not inquire about one another* | |
| 70 | 29 | 93 | حَفِظَ( ح ض ر) as a verb with an object<br>حَفِظَ فَرْجَهُ | To be/remain chaste | Active participle |
| 70 | 30 | 337 | مَلَكَ (م ل ك) as a verb with an object<br>مَا مَلَكَتْ يَمِيْنُهُ أَوْ يَمِيْنُهَا | The slave(s) she possess [lit: what his/her right hand possess]<br>In classical Arabic, مَا مَلَكَتْ يَدُهُ often means "possessions" as such; In the Quran the phrase acquires the specific meaning of "slaves". وَ طَيَّبَ نَفْسِي أَنَّنِيْ لَمْ أَقُلْ لَهُ/ كَذَبْت وَ لَمْ أَبْخَلْ بِمَا مَلَكَت يَدِيْ, "I was comforted [by the thought] that I never said to him, "you lie", or withheld my possessions [from him]." | Object understood |
| 70 | 33 | 290 | قامَ ( ق و م) as a verb with a preposition (بِ) | To fulfill one's obligations | Active participl |

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| | | | قامَ بِشَهادَتِهِ | قَامَ بِأَمْرٍ, "to undertake to do something." The word شَهادَة in this verse has been used in a wide sense, covering as it does all one's undertakings and responsibilities, small or big. | e |
| 70 | 42 | 115 | خَاضَ (خ و ض) as a verb<br>خَاضَ | To split hairs; stretch a point<br><br>Abbreviated form of خَاضَ فِي (see 6:68)<br>خَاضَ المَاءَ, "to enter/plunge into water"; خَاضَ الغَمَرَاتِ, "to rush into dangerous situations, take on dangers."<br>الخَوْض = الشُّرُوع فِي البَاطِلِ وَ مَا لَا يَنْبَغِي | |
| 70 | 44 | 109 | خَشَعَ (خ ش ع) as a verb<br>خَشَعَ بَصَرُهُ | To lower one's eyes/gaze in humility/shame/dejection<br><br>خَاشِعَ الطَّرْفِ لَيْسَ يَنْفَعُهُ ثَمَّ أَمَانِيُّهُ وَ لَا لَدَدُه<br>His eyes lowered, his wishes/hopes and his stubbornness being of no avail to him there. The meaning arises from such expressions as سِنَام خَاشِع, "(of a camel's hump) to be low"; خَشَعَتِ الشَّمْسُ, "(of the sun) to be about to set"; جِدَار خَاشِع, "a wall that has fallen and become level with the ground." The word خَشَعَ is used in the literal sense in 42:45 (خَاشِعِينَ مِّنَ الذُّلِّ). | Active participle |
| 11:60 | | 53 | بَعُدَ / بَعِدَ (ب ع د) as a verb<br>بُعْدًا لَهُ | May he perish!<br><br>بُعْدًا is the مَصْدَر of بَعُدَ (= "to go away"; also, "to perish," the meaning in this verse( and not of بَعِدَ (= "to perish"), which has بَعَدًا as its مَصْدَر. The مَصْدَر from بَعِدَ, as against the verb itself, is not used in an imprecatory sense, but the مَصْدَر from بَعُدَ is – and has been so used in this verse. In 11:95, بَعِدَ (i.e. in the form بَعِدَتْ ) and بَعُدَ (i.e. the مَصْدَر from it – بُعْدًا ) are used together, possibly suggesting a play upon the two verbs (cf. the wordplay in the saying لَا تَبْعُدْ وَ إِنْ بَعُدْتَ فَلَا بَعِدْتَ , "Do not go away, and if you do, may you not perish [= may you be well]") | |
| 71 | 7 | 80 | جَعَلَ (ج ع ل) as a verb with an object and a preposition (فِي)<br>جَعَلَهُ فِيهِ | To stuff one's fingers into one's ears [so as to avoid hearing something] | |

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| | | | جَعَلَ أَصَابِعَهُ فِيْ أُذُنَيْهِ | | |
| 71 | 7 | 248 | اِسْتَغْشىٰ (غ ش ي) as a verb with an object<br>اِسْتَغْشىٰ ثِيابَهُ | To wrap one's clothes about oneself/fold one's garments around oneself [in order to leave] [ = to show indifference]<br><br>The image is that of a person who is presented with a message but who, instead of listening to it, wraps his garments around himself and takes off, thus showing indifference to what is being said. Zamakhshari explains اِسْتَغْشِيْ ثَوْبَكَ as: كَيْ لا تَسْمَعَ وَ لا تَرىٰ. Raghib says that the expression is a metonym for عَدْوٌ ("to hasten/speed away").<br>Cf. جاءَ لابِساً أُذُنَيْهِ, and the English, "to shake the dust off one's feet." | |
| 71 | 11 | 147 | أَرْسَلَ ( ر س ل ) as a verb with an object and preposition ( عَلى )<br>أَرْسَلَ اللّٰهُ السَّمَاءَ عَلَى القَوْمِ مِدْراراً | (Of God) to shower riches/blessings on a people [literally: to send down abundant rain upon a people] | |
| 71 | 13 | 141 | رَجَا (ر ج و) as a verb with an object | *What is the matter with you, that you do not expect God to act in accordance with His dignity/majesty?* | |
| 72 | 4 | 288 | قالَ ( ق و ل) as a verb with an object and a preposition (عَلىٰ)<br>قالَهُ عَلَيْهِ | To attribute something to somebody falsely<br><br>Jabir ibn Ralan:<br>لا عَمْرُكَ ما أَخْزا إذا ما نَسَبَتَنِيْ<br>إذا لَمْ تَقُلْ بُطْلاً عَلَيَّ وَ لا مَيْنا<br>"By your life, I am not ashamed when you mention my ancestors, as long as you do not attribute to me things that are false and wrong."<br>See also 69:44. | |
| 72 | 5 | 288 | قالَ ( ق و ل) as a verb with an object and a preposition (عَلىٰ)<br>قالَهُ عَلَيْهِ | To attribute something to somebody falsely<br><br>Jabir ibn Ralan:<br>لا عَمْرُكَ ما أَخْزا إذا ما نَسَبَتَنِيْ<br>إذا لَمْ تَقُلْ بُطْلاً عَلَيَّ وَ لا مَيْنا<br>"By your life, I am not ashamed when you mention my ancestors, as long as you do not attribute to me things that are false and wrong."<br>See also 69:44. | |
| 72 | 8 | 323 | لَمَسَ ( ل م س) as a verb with an object | To feel about in order to learn the news of something, check something out<br>أُلامُ عَلَى تَبَكِّيهِ وَ الْمُسُهُ فَ لَا أجِدُهُ "I am censured for crying over him. But I look for him [lit: feel/grope around for him] and do not find him" | |

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| | | | لَمَسَهُ | *And we checked out the heavens* | |
| 72 | 27 | 173 | سَلَكَ (س ل ك) as a verb with an object<br>سَلَكَ الرَّصَدَ | To post sentries<br>*He posts guards in front of him and behind him* | |
| 72 | 28 | 103 | أَحَاطَ ( ح و ط) as a verb with a preposition (بِ)<br>أَحَاطَ بِهِ | To guard/protect something<br>*And he keeps watches over that [= divine message] which is with them [prophets]* | |
| 72 | 99 | 283 | قَعَدَ ( ق ع د) as a verb with a preposition (لِ)<br>قَعَدَلِلسَّمْعِ | To position oneself in order to eavesdrop [literally: to sit down in order to hear] | |
| 73 | 5 | 320 | أَلْقَى ( ل ق ي) as a verb with and object and the prepositions عَلى, بَيْنَ, فِيْ, إِلى<br>أَلْقَاهُ عَلَيْهِ | To impose something on somebody, charge somebody with something<br>*We shall soon lay on you a heavy responsibility [lit: a weighty word]* | |
| 73 | 6 | 365 | وَطِءَ (و ط ء) as a verb<br>وَطِءَ | To concentrate<br>The word وَطْئاً in this verse gives the image of "planting one's feet" [ثَبَّتَ اللهُ وَطْئَهُ], the verse meaning that prayer during the night helps one concentrate and focus one's attention- or, one might say, helps one achieve "sure-footedness."<br>*Getting up during the night is indeed very conducive to concentration* | |
| 73 | 15 | 192 | شَهِدَ ( ش ه د ) as verb with a preposition (عَلىٰ)<br>شَهِدَعَلَيْهِ | To serve as a witness to somebody [ = convey the divine message to somebody] | Active participle |
| 73 | 17 | 78 | جَعَلَ ( ج ع ل) as a verb with two objects | تَشِيْبُ النَّاهِدُ العَذْرَاءُ فِيْهَا<br>وَيَسْقُطُ مِنْ مَخَافَتِهَا الجَنِيْنُ<br>[Such a terrible raid/attack] that a buxom virgin will grow old in it, and the fetus will be miscarried because of the fear caused by it<br>*A [calamitous] day that will turn children into old men* | |
| 73 | 19 | 40 | اِتَّخَذَ as a verb with an object and a preposition ( إِلَىٰ) | To achieve nearness to one's Lord [= to perform acts of piety in order to draw near to God] | |

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| | | | اِتَّخَذَ إِلَىٰ رَبِّهِ سَبِيلًا | [Note] | |
| 73 | 20 | 67 | تَابَ ( ت و ب) as a verb with a preposition (عَلَىٰ)<br>تَابَ اللهُ عَلَيْهِ | (Of God) to turn to somebody in mercy.<br><br>إِلَىٰ is the preposition تَابَ normally takes. When used with عَلَىٰ, the verb acquires the تَضْمِيْن meaning of رَحِمَهَ.<br><br>فَتَابَ عَلَيْهِ: فَرَجَعَ عَلَيْهِ بَالرَّحْمَةِ وَ القَبُولِ<br><br>تَابَ اللهُ عَلَيْهِ is also explained as رَجَعَ عَلَيْهِ بِفَضْلِهِ , "(of God) to turn to somebody in His mercy." Although it would not be wrong to use تَابَ عَلَيْهِ with a human being as the subject of the verb (it is used, for example, تُوبُوا عَلَيْهِنَّ in explaining 4:34), the expression is, perhaps, properly used with God as the subject, and so it has been used in the Quran throughout – with one exception, 3:128, where Muhammad (SAW) is the subject. But this is not a true exception, for the verse says that Muhammad may *not* arrogate God's power to forgive or punish. | |
| 73 | 20 | 209 | ضَرَبَ ( ض ر ب ) as a verb with a preposition ( فِي )<br>ضَرَبَ فِي الأَرْضِ | To travel/move about in the land | |
| 73 | 20 | 269 | قَدَّمَ (ق د م ) as a verb an object and a preposition ( ل )<br>قَدَّمَ الشَّيْءَ لَهُ | To lay something up for somebody, send something in advance for somebody<br><br>*And any good actions you send in advance for yourselves [= any good actions you perform for the next life]* | |
| 73 | 20 | 273 | أَقْرَضَ ( ق ر ض) as a verb with 2 objects<br>أَقْرَضَ اللهُ قَرْضاً | To spend money in the way of God [literally: to give God a loan]<br><br>All these verses of giving God a "good loan" (قَرْضاً حَسَناً), i.e. a loan that is given willingly and generously.<br>قَرْضاً in these verses may be interpreted either as an object (مُقْرَضٌ = قَرْضٌ) or as a substantive (اسْم مَصْدَر) substituting for إِقْراض, the regular مَصْدَر which would have served as مَفْعُوْل مُطْلَق. The word حَسَناً in the verses can also be explained in more than one way. | |
| 74 | 1 | 40 | أَخَّرَ ( أ خ ر) as a verb with an object<br>أَخَّرَهُ | To give a respite to somebody | |
| 74 | 1 | 40 | أَخَّرَ ( أ خ ر) as a verb with an object | To give a respite to somebody | Passive |

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| | | | أَخَّرَهُ | | |
| 74 | 4 | 220 | طَهَرَ ( ط ه ر ) as a verb with an object<br>طَهَّرَ ثَيابَهُ | To purify one's heart<br><br>The heart is likened to clotes, for, like clotes, it can become clean or unclean. هُوَ طاهِرُ الثِّيابِ, "He has an unblemished character." Imru' al-Qays uses the word ثِياب in the sense of "heart": ثِيابِكِ تَنْسُلِيْ, "And if you have taken an dislike to a certain trait of mine, then draw my heart away from yours and it shall be drawn away." In another verse, Imru' al-Qays says: ثِيابُ بَنِيْ عَوْفٍ طَهارا نَقِيَّةٌ, "The hearts of Banu 'Awf are pure and unsullied" | Object undefined |
| 74 | 7 | 196 | صَبَرَ ( ص ب ر ) as verb with a preposition (لِ)<br>صَبَرَ لِلأَمْرِ | To wait patiently for something<br><br>When صَبَرَ or اِسْتَبَرَ (19:65) is followed by لِ, it acquires the تَضْمِيْنٌ- meaning of اِنْتِظار.<br>74:7: This verse, according to Islahi, has the same meaning as does 52:48, 68:48, 76:24.<br>Thus the underlying construction would be: وَلِحُكْمِ رَبِّكَ فَاصْبِرْ , the word حُكْمٌ, a مُضاف, taken as understood. Grammatically, however, the لِ may also be interpreted to mean "for the sake of," and, by extension, "in the cause of, in the event of." The following verse by Tirimmah would then illustrate this meaning:<br>فَما لَقِيَتْ قَتْلا تَمِيْمٍ شَهادَةً<br>وَ لا صَبَرَتْ لِلْحَرْبِ حِيْنَ شَمَعَلَّةِ<br>"Those of the Tamim who were killed – they did not become martyrs [for they were not Muslims], nor were they steadfast in war when it became widespread. | |
| 74 | 12 | 327 | مَدَّ ( م د د) as a verb with an object<br>مَدَّهُ | To make something abundant<br><br>*And I gave him great wealth* | |
| 74 | 14 | 339 | مَهَّدَ (م ه د) as a verb with the preposition ل<br>مَهَّدَ لَهُ | To smooth somebody's path<br><br>*And I made his path so very smooth.* | |
| 74 | 17 | 151 | أَرْهَقَ ( ر ه ق) as a verb with 2 objects<br>أَرْهَقَهُ عُسْراً | To subject somebody to difficulties<br><br>*I shall force him to take the uphill road* | Noun |
| 74 | 18 | 267 | قَدَّر (ق د ر) as a verb | To form a view/judgment | |

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| | | | قَدَّرَ | | |
| 74 | 19 | 265 | قَتَلَ (ق ت ل) as a verb with an object<br>قُتِلَ فُلانٌ | May he perish/come to ruin!<br><br>See 17:29 | |
| 74 | 19 | 267 | قَدَّر (ق د ر) as a verb<br>قَدَّرَ | To form a view/judgment | |
| 74 | 20 | 265 | قَتَلَ (ق ت ل) as a verb with an object<br>قُتِلَ فُلانٌ | May he perish/come to ruin!<br><br>See 17:29 | |
| 74 | 20 | 267 | قَدَّر (ق د ر) as a verb<br>قَدَّرَ | To form a view/judgment | |
| 74 | 24 | 34 | أَثَرَ as a verb with an object<br>أَثَرَهُ | To pass something on; Transmit something<br>السَّيْف المَأْثُور is a sword that has been passed down in the family from one generation to another<br><br>*This is no more than sorcery handed down by tradition* | |
| 74 | 27 | 121 | أَدْرَىٰ ( د ر ي) as a verb with an object<br>مَا أَدْرَاكَ مَا هُوَ | And what, do you think, is that? [literally: what would inform you as to what it is?]<br><br>Compare the construction in 69:3 (referred to as i) and 33:63 (referred to as ii):<br>i and ii are usually considered interchangeable, but the Quranic usage suggests that there is some difference between the two. First, i indicates the momentous or prodigious nature of something, but that is not necessarily the case with ii. Second, i implies that the listener either lacks all knowledge about the thing in question or is unaware of its true significance, whereas ii implies that the listener may have formed some idea of what is being talked about, but could be grossly mistaken in his estimation. Third, i takes the form of an explication, but ii is in the form of a comment: مَا أَدْرَاكَ is, in all the verses it occurs in, regularly followed by a مَا هُوَ construction, which paves the way for an explication of the subject under discussion, thus suggesting that the gap in the listener's knowledge needs to be filled; مَا يَدْرِيْكَ, on the other hand, is in all cases followed by a لَعَلَّ اللهُ كَذَا construction, implying that it is not necessary to fill the gap in the listener's knowledge, though he should be warned of the error in the view he has formed of something. This analysis is based on a study of the Quranic examples. It seems that the last of the three conditions is not crucial as far as Arabic usage in general is concerned. | |

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| 74 | 28 | 57 | أَبْقَىٰ ( ب ق ي) as a verb | أَبْقَىٰ here has the sense of أَبْقَىٰ عَلَيْهِ, "to have mercy on somebody." لَا أَبْقَى اللهُ عَلَيَّ إِنْ وَ نَارُ هَجْرِكِ لَا تُبْقِيْ وَ أَبْقَيْتُ عَلَيْكَ, "May God take no mercy on me if I take mercy on you." لَا تَذَرُو "And the fire of separation from you takes no mercy on me and gives me no rest."<br>أَخْنَىٰ عَلَىٰ وَاحِدٍ رَيْبُ الزَّمَانِ وَ مَا<br>يُبْقِي الزَّمَانُ عَلَىٰ شَيْءٍ وَ مَا يَذَرُو<br>The vicissitudes of time crushed one [of us]; time is kind to no one and spares nothing<br>أَكُلُّ الدَّهْرِ حَلٌّ وَ ارْتِحَالٌ<br>وَ مَا يُبْقِي عَلَيَّ وَ مَا يَقِيْنِي<br>[My she-camel said], 'Will it always be stopping [at one place] and then departing [for another]? Will he [my owner] take no mercy on me and not save me [from fatigue]?'<br><br>*It [hell] will show no mercy/ take no pity and spare none/nothing* | |
| 74 | 28 | 361 | وَذَرَ (و ذ ر) as a verb with an object<br>لا تُبْقِي وَ لا تَذَرُ | To disregard/neglect somebody/something | |
| 74 | 31 | 152 | أَرادَ ( ر و د) as a verb and an object<br>أَرادَهُ | To imply/drive at something<br><br>*What does God mean by citing this parable?* | |
| 74 | 34 | 169 | أَسْفَرَ (س ف ر) as a verb<br>أَسْفَرَ الصُّبْحُ | (Of morning) to become bright and clear | |
| 74 | 37 | 40 | تأَخَّرَ ( أ خ ر) as a verb<br>تَقَدَّمَ وَ تَأَخَّرَ | [See: 74:37 and 48:2 [قدم]] | |
| 74 | 37 | 270 | تَقَدَّمَ (ق د م) as a verb<br>تَقَدَّمَ | *For anyone who would like to get ahead or fall behind* | |

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| 74 | 38 | 302 | كَسَبَ (ك س ب) as a verb with an object<br>كَسَبَهُ | To do something, perform a deed/an action<br>كَسَبَ in the sense of "to earn [wealth, etc.]" occurs only in a few verses: in 2:267 (not listed); probably in 2:79 – but not to the figurative meaning; and possibly in 31:34 and 45:10.<br>A number of verses, in which ما is used and the verb has no stated object (e.g. 2:225), may be categorized as a simple verb construction if the ما is taken to be مَصْدَرِيَّة rather than as a relative pronoun. | Object understood |
| 74 | 45 | 115 | خَاضَ (خ و ض) as a verb<br>خَاضَ | To split hairs; stretch a point<br>Abbreviated form of خَاضَ فِي (see 6:68)<br>خَاضَ المَاءَ, "to enter/plunge into water"; خَاضَ الغَمَرَاتِ, "to rush into dangerous situations, take on dangers."<br>الخَوْض = الشُّرُوع فِي البَاطِلِ وَ مَا لَا يَنْبَغِي | (occurs twice) once, active participle |
| 75 | 7 | 50 | بَرِقَ (ب ر ق) as a verb<br>بَرِقَ البَصَرُ | (Of eyes) to be dazzled<br>بَرِقَ is used of eyes when they move restlessly from fear. بَرِقَ in this verse is explained as شَقَّ , "to look at something with a fixed gaze" (as in شَقَّ بَصَرُ المَيِّتِ). | |
| 75 | 13 | 268 | قَدَّمَ (ق د م) as a verb with an object<br>قَدَّمَهُ | To perform an act/a deed<br>*On that day man will be apprised of what he has done and failed to do [literally: what he has send in advance and what he has held back]* | |
| 75 | 15 | 318 | أَلْقَى (ل ق ي) as a verb with an object<br>أَلْقَى مَعْذِرَةً | To offer/ present an excuse | |
| 75 | 23 | 349 | نَظَرَ (ن ظ ر) as a verb with the preposition إِلَى and فِي and مِنْ<br>نَظَرَ إِلَيْهِ | To look to somebody for something<br>"When used with إِلَى as its صِلة, نَظَرَ, just as it carries the meaning, to , 'to look at something,' also comes to mean 'to expect someone to be king/merciful to one.' Scholars of the language explain this as follows: if a person says to another, from whom he expects to receive a favor, إِنَّما نَنْظُرُ إِلَى اللهِ ثُمَّ إِلَيْكَ, the meaning will be : we look to god for his | |

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| | | | | bounty , and , after that ,to you for your kindness." نَظَرَ إِلَيْهِ بِ حَاجَةٍ لَمْ تَقْضِهَا نَظَرَ الْمَرِيضِ إِلَى وُجُوهِ الْعُوَّدِ, "She looked at you [expectantly], with a desire yet unfulfilled [= wanted to speak to you but could not] – as a patient looks at his visitors."<br><br>*The [faces] will be looking to their lord [= will be expecting mercy]* | |
| 75 | 25 | 261 | فَعَلَ (ف ع ل) as a verb with an object and a preposition ( ب )<br><br>فَعَلَ بِهِ كَذا | To treat something to somebody/something, deal/treat somebody in a certain way<br><br>و فَعَلْنا بِهِم كَما عَلِمَ الله وَ ما لِلحائنينة دِماءُ<br>"We did to them as only God knows what [ = we punished them very severely], and those whose time of [if death/destruction] has come have no blood [that may be avenged]."<br><br>فَعَلَ بِهِ is used in the Quran in the sense of treating someone ill<br><br>*Thinking/suspecting that they are going to be meted out a spine-crushing punishment* | |
| 75 | 26 | 61 | بَلَغَ ( ب ل غ) as a verb with an object | In this expression, the image depicted is that of one breathing his last, his spirit, on its way out of the body, having reached the throat<br><br>*When it [soul] reaches the collarbone* | |
| 75 | 29 | 315 | اِلْتَفَّ ( ل ف ف) as a verb with the preposition ب<br><br>اِلْتَفَّ | *And [when, as result of weakness] shank twines around shank*<br><br>*(The Quranic passage in which this verse occurs describes a man who is at death's door and cannot be saved by the physicians. A man in this state feels as if all the strength has left him; as he tries to walk, his legs entwine, and he cannot walk.)*<br><br>عَنْهُ بِبَيْداءَ قَفْرٍ/ أَوْ قَرَنَّا ذِرَاعَهُ بِوَزِيفِي<br>It would make no difference to my sturdy camel if I were to relieve it of some load during [its journey through] an empty wilderness, or If I were to [run it fast and constantly and thus] cause its forelegs to entwine its hindlegs. | |
| 75 | 30 | 221 | طَوَّعَ ( ط و ع ) as a verb with an object and a preposition (لِ)<br><br>طَوَّعَ لَهُ الأَمْرَ | To dispose somebody to do something<br><br>Cf. 12:18, 83<br><br>*And his soul/heart disposed him to kill his brother* | |
| 75 | 36 | 66 | تَرَكَ ( ت ر ك) as a verb with an object and a( حَال )<br><br>تَرَكَهُ سُدًى | To let somebody get away with it; Let somebody go scot-free<br><br>إِبِل سُدًى are camels that have been left to graze freely (= مُهْمَلَة). أَرْض سُدًى is uncultivated/unpopulated land (= لَا تُعْمَرُ ) | Passive |
| 75 | 203 | 75 | اِجْتَبَىٰ ( ج ب ي) as a verb with object | To fabricate something | |

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| | | | اِجْتَبَاهُ | In a context of satire, اِجْتَبَىٰ comes to mean “to trump something up.”<br><br>*Why does he [Prophet] not make one [= sign] up?* | |
| 76 | 1 | 30 | أَتَى as a verb with a preposition (على)<br><br>أَتَى عَلَيْهِ | To come upon somebody/something (figure of time)<br><br>*Has there ever come upon man a time when he was a thing on no account?*<br>وَلَيَاتِيَنَّ عَلَيْكَ يَوْمٌ مَرَّةً<br>يُبْكَىٰ عَلَيْكَ مُقَنَّعًا لا تَسمَعُوا<br>A day is certainly going to come upon you when you will be mourned, lying enshrouded as you will be and unable to hear. | |
| 76 | 7 | 225 | اِسْتَطَارَ ( ط ي ر ) as a verb<br><br>اِسْتَطَارَ الشَّيْءُ | To be widespread<br><br>اِسْتَطَارَ الحَرِيْقُ. مُسْتَطِراً = فاشِياً مُنْتَشِراً بالِغاً أَقْصا المَبالِغِ “(of fire) to be widespread”; اِسْتَطَارَ الفَجْرُ “(of dawn) to spread.”<br><br>*And they are afraid of a day that will cause widespread calamity/that will spell terror all over* | |
| 76 | 11 | 317 | لَقَّى ( ل ق ي) as a verb with two objects<br><br>لَقَّاهُ الشَّيْءَ | To cause somebody to have/experience something, grant something to/bestow something upon somebody<br><br>*He will bless them with joy and happiness* | |
| 76 | 14 | 130 | ذَلَّلَ ( ذ ل ل) as a verb | ذُلِّلَ الكَرْمُ, “(of bunches of grapes on a tree), to be hung/dangled low”; طَرِيق مُذَلَّلَ, “frequented path, beaten track.”<br><br>*And their clusters have been made to hang low* | |
| 76 | 15 | 223 | أَطَافَ ( ط و ف ) as a verb with an object and preposition (عَلىٰ) and a preposition (بِ)<br><br>أَطَافَ | | Passive |
| 76 | 19 | 222 | طَافَ ( ط و ف ) as a verb with an object<br><br>طَافَ عَلَيْهِ | To attend on somebody<br><br>That is, you associate with another for various needs of yours. يَعْنِيْ أَنَّ بِكُمْ وَبِهِمْ حاجَةً إِلىٰ المُخالَطاتِ وَ المُداخَلَةِ... | |
| 76 | 24 | 196 | صَبَرَ ( ص ب ر ) as verb with a preposition (لِ) | To wait patiently for something | |

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| | | | صَبَرَ لِلأَمْرِ | When صَبَرَ or اِسْتَبَرَ (19:65) is followed by لِ, it acquires the تَضْمِيْنٌ- meaning of اِنْتِظار.<br>74:7: This verse, according to Islahi, has the same meaning as does 52:48, 68:48, 76:24.<br>Thus the underlying construction would be: وَلِحُكْمِ رَبِّكَ فَاصْبِرْ , the word حُكْمٌ, a مُضاف, taken as understood. Grammatically, however, the لِ may also be interpreted to mean "for the sake of," and, by extension, "in the cause of, in the event of." The following verse by Tirimmah would then illustrate this meaning:<br>فَما لَقِيَتْ قَتْلا تَمِيْمٍ شَهادَةً<br>وَ لا صَبَرَتْ لِلْحَرْبِ حِيْنَ شَمَعَلَّةِ<br>"Those of the Tamim who were killed – they did not become martyrs [for they were not Muslims], nor were they steadfast in war when it became widespread. | |
| 76 | 27 | 361 | وَذَرَ (و ذ ر) as a verb with an object<br>وَذَرَ | To disregard/neglect somebody/something<br>*And they are unheedful of a difficult day [=Day of Judgment] that lies ahead of them* | |
| 76 | 28 | 183 | شَدَّ ( ش د د ) as verb with an object<br>شَدَّ اللهُ أَسْرَهُ | شَدّهُ, to strengthen/fortify/fasten something<br>(of God) to make somebody strong of physique/constitution<br>شَدِيْدُ الأَسْر, "strong of physique/constitution," as in Aws ibn Ghalfa' al-Hujaymi<br>*It is We who created them and made them strong and sturdy* | |
| 76 | 29 | 40 | اِتَّخَذَ as a verb with an object and a preposition ( إِلَىٰ)<br>اِتَّخَذَ إِلَىٰ رَبِّهِ سَبِيلًا | To achieve nearness to one's Lord [= to perform acts of piety in order to draw near to God] | |
| 77 | 8 | 220 | طَمَسَ ( ط م س ) as a verb with an object<br>طَمَسَ النَّجْمَ | To take away the light of a star | Passive |
| 77 | 14 | 121 | أَدْرَىٰ ( د ر ي) as a verb with an object<br>مَا أَدْرَاكَ مَا هُوَ | And what, do you think, is that? [literally: what would inform you as to what it is?]<br>Compare the construction in 69:3 (referred to as i) and 33:63 (referred to as ii):<br>i and ii are usually considered interchangeable, but the Quranic usage suggests that there is some difference between the two. First, i indicates the momentous or prodigious nature of something, but that is not necessarily the case with ii. Second, i implies that the listener | |

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| | | | | either lacks all knowledge about the thing in question or is unaware of its true significance, whereas ii implies that the listener may have formed some idea of what is being talked about, but could be grossly mistaken in his estimation. Third, i takes the form of an explication, but ii is in the form of a comment: مَا أَدْرَاكَ is, in all the verses it occurs in, regularly followed by a مَا هُوَ construction, which paves the way for an explication of the subject under discussion, thus suggesting that the gap in the listener's knowledge needs to be filled; مَا يَدْرِيكَ, on the other hand, is in all cases followed by a لَعَلَّ اللَّهُ كَذَا construction, implying that it is not necessary to fill the gap in the listener's knowledge, though he should be warned of the error in the view he has formed of something. This analysis is based on a study of the Quranic examples. It seems that the last of the three conditions is not crucial as far as Arabic usage in general is concerned. | |
| 77 | 31 | 252 | أغْنى (ع ن ي) as a verb with a preposition (مِن)<br>أغْنى منَ الشَيْئِ | To be of avail against something | |
| 78 | 37 | 338 | مَلَكَ (م ل ك) as a verb with an object and the preposition مِنْ<br>مَلَكَ مِنْهُ الْأَمْرَ | To have the power to do something to/before somebody<br><br>*They shall not be able to/shall not have the power to speak to Him.* | |
| 78 | 40 | 268 | قَدَّمَ (ق د م ) as a verb with an object<br>قَدَّمَهُ | To perform an act/a deed | |
| 11:68 | | 53 | بَعِدَ / بَعُدَ ( ب ع د) as a verb<br>بُعْدًا لَهُ | May he perish!<br><br>بُعْدًا is the مَصْدَر of بَعُدَ (= "to go away"; also, "to perish," the meaning in this verse( and not of بَعِدَ (= "to perish"), which has بَعَدًا as its مَصْدَر. The مَصْدَر from بَعِدَ, as against the verb itself, is not used in an imprecatory sense, but the مَصْدَر from بَعُدَ is – and has been so used in this verse. In 11:95, بَعِدَ (i.e. in the form بَعِدَتْ ) and بَعُدَ (i.e. the مَصْدَر from it – بُعْدًا ) are used together, possibly suggesting a play upon the two verbs (cf. the wordplay in the saying لَا تَبْعُدْ وَ إِنْ بَعُدْتَ فَلَا بَعِدْتَ , "Do not go away, and if you do, may you not perish [= may you be well]") | |
| 79 | 9 | 109 | خَشَعَ ( خ ش ع) as a verb | To lower one's eyes/gaze in humility/shame/dejection | Active |

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| | | | خَشَعَ بَصَرُهُ | خَاشِعَ الطَّرْفِ لَيْسَ يَنْفَعُهُ ثَمَّ أَمَانِيُّهُ وَلَا لَدَدُه<br>His eyes lowered, his wishes/hopes and his stubbornness being of no avail to him there. The meaning arises from such expressions as سِنَام خَاشِع, "(of a camel's hump) to be low"; خَشَعَتِ الشَّمْسُ, "(of the sun) to be about to set"; جِدَار خَاشِع, "a wall that has fallen and become level with the ground." The word خَشَعَ is used in the literal sense in 42:45 ( خَاشِعِينَ مِّنَ الذُّلِّ). | participle |
| 79 | 10 | 144 | رَدَّ (ر د د) as a verb with an object and a preposition (فِي)<br>رَدَّهُ فِيهِ<br>رَدَّهُ فِي الحَافِرَةِ | To put somebody in a previous state [literally: to cause somebody to retrace his steps]<br><br>*They say, 'What, are we going to be restored to our previous state [= are we going to be revived after death]?'* | |
| 80 | 3 | 121 | أَدْرَىٰ ( د ر ي ) as a verb with an object | Compare the construction in 69:3 (referred to as i) and 33:63 (referred to as ii):<br>i and ii are usually considered interchangeable, but the Quranic usage suggests that there is some difference between the two. First, i indicates the momentous or prodigious nature of something, but that is not necessarily the case with ii. Second, i implies that the listener either lacks all knowledge about the thing in question or is unaware of its true significance, whereas ii implies that the listener may have formed some idea of what is being talked about, but could be grossly mistaken in his estimation. Third, i takes the form of an explication, but ii is in the form of a comment: مَا أَدْرَاكَ is, in all the verses it occurs in, regularly followed by a مَا هُوَ construction, which paves the way for an explication of the subject under discussion, thus suggesting that the gap in the listener's knowledge needs to be filled; مَا يَدْرِيكَ, on the other hand, is in all cases followed by a لَعَلَّ اللَّهُ كَذَا construction, implying that it is not necessary to fill the gap in the listener's knowledge, though he should be warned of the error in the view he has formed of something. This analysis is based on a study of the Quranic examples. It seems that the last of the three conditions is not crucial as far as Arabic usage in general is concerned.<br><br>*See 33:63* | |
| 80 | 5 | 252 | اِسْتَغْنَى (غ ن ي) as a verb<br>اِسْتَغْنَى | (of a human being) to think that one is sufficient to oneself, be complacent/self-satisfied | |
| 80 | 14 | 149 | رَفَعَ ( ر ف ع ) as a verb with an object | To raise somebody/something in status | Passive |

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| | | | رَفَعَهُ | | Participle |
| 80 | 17 | 265 | قَتَلَ (ق ت ل) as a verb with an object<br>قُتِلَ فُلانٌ | May he perish/come to ruin!<br><br>See 17:29 | |
| 80 | 17 | 305 | أَكْفَرَ (ك ف ر) as a verb<br>ما أَكْفَرَهُ | *How ungrateful he [man] is!*<br><br>ما أَفْعَلَهُ is one of the two patterns of أَفْعال التَّعَجُّب | |
| 80 | 20 | 373 | يَسَّرَ (ي س ر) as a verb with an object<br>يَسَّرَ السَّبِيْلَ | To make a path/course smooth [for somebody]<br><br>*Then He smoothed the path [of life for man]* | |
| 80 | 37 | 252 | أغْنى (غ ن ي) as a verb with an object<br>أغْناه | To make something indifferent [to something by causing him to become engrossed in something else]<br><br>*Every man on that day will be in a state that will [so engross him as to] render him indifferent [to others]* | |
| 80 | 38 | 169 | أَسْفَرَ (س ف ر) as a verb<br>أَسْفَرَ وَجْهُهُ | (Of somebody's face) to brighten up<br><br>يُسْفِرُ وَجْهي انَّهُ اَوَّلُ القِرا<br>"[Ask the benighted guest] whether [or not upon his arrival] my face beams with pleasure, this pleasure being only the initial act of hospitality [on my part]."<br><br>See 3:106, 107 | Active participle |
| 81 | 4 | 238 | عَطَّلَ (ع ط ل) as a verb with an object<br>عطَّلَ الإِبِلا | To let camels go untended<br><br>Ten-month pregnant she-camels are precious to their owners, but the panic of the Last Day, the verse is saying will cause the owners to neglect even their prized possessions.<br>عُطِّلَةِ الإِبِلُ, "(of camels) to be left without a camel tender.<br>*And when ten-month pregnant she-camels will be abandoned* | |
| 81 | 18 | 350 | تَنَافَّسَ (ن ف س) as a verb<br>تَنَافَّسَ السُّبْحُ | (of morning) to appear<br><br>تَنَافَّسَ means literally "to breathe." The use of the word implies that dawn is, as if it were, being crushed under the weight of night and unable to breathe, until God removes the pall of night from it, allowing it to breathe. | |
| 81 | 24 | 213 | ضَنَّ ( ض ن ن ) as a verb with a preposition ( عَلى ) | To covet something<br><br>Commentators usually interpret the word ضَنِين in this verse as "stingy", explaining that | |

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| | | | ضَنَّ عَلَيْهِ | the preposition عَلى has been used in the sense of بِ the preposition normally used with ضَنِين (In question here is the use of عَلى in for example, this sentence: ضَنَّ عَلى فُلانٍ بِالمَالِ the بِ which occurs before المَال in the sentence is not under discussion.) But the word is interpreted to mean, "greedy", arguing that the preposition عَلى suggests the تَضْمِين of حَرِص . For the verse, he says, is drawing a distinction between the psychology of a prophet and that of a soothsayer: unlike the latter, who hungers for the suggestions – false as they are – of the Jinn and may accordingly be said to have initiated the process of his "revelation", the Prophet simply presents before people what he is given and does not go about hunting for revelation.<br><br>It is possible to build on the previous view. The تَضْمِين of حَرِص suggested by ( عَلى ) gives to the phrase ( ضَنِين عَلَيْهِ ) two interrelated meanings: (1) Muhammad is not "greedy" ( حَرِص ) – for, unlike the soothsayers, he is not eager to acquire news of غَيْب, wishing to impress his followers, but is content to receive the revelation that comes to him from God. (2) But he is not "stingy" ( ضَنِين ) either – for, once he receives a revelation, he does not withhold it from people, but presents it before them in its complete form (Compare with the use of شَحِيح in 33:19)<br><br>*And he is not too keen/eager to learn about the unknown* | |
| 81 | 26 | 130 | ذَهَبَ ( ذ ه ب) as a verb | ذَهَبَ here has the sense of "to take a course of action." The verse thus means: How strange is your conduct? Cf. the expression, أَيْنَ يُذْهَبُ بِكَ, "What are you saying! Are you serious?"<br><br>*So where are you going off to!* | |
| 82 | 5 | 268 | قَدَّمَ (ق د م) as a verb with an object<br>قَدَّمَهُ | To perform an act/a deed | Object understood |
| 82 | 7 | 233 | عَدَلَ (ع د ل) as a verb with an object<br>عَدَلَهُ | To make something proportionate/balanced<br><br>فَعَدَلَكَ = فَسَيَّرَكَ مُعْتَدِلاً مُتَناسِبَ الخَلْقِ مِنْ غَيْرِ تَفاوُتٍ فِيْهِ<br><br>*And He made you balanced [of constitution]* | |

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| 82 | 17 | 121 | أَدْرَىٰ ( د ر ي) as a verb with an object<br>مَا أَدْرَاكَ مَا هُوَ | And what, do you think, is that? [literally: what would inform you as to what it is?]<br><br>Compare the construction in 69:3 (referred to as i) and 33:63 (referred to as ii):<br>i and ii are usually considered interchangeable, but the Quranic usage suggests that there is some difference between the two. First, i indicates the momentous or prodigious nature of something, but that is not necessarily the case with ii. Second, i implies that the listener either lacks all knowledge about the thing in question or is unaware of its true significance, whereas ii implies that the listener may have formed some idea of what is being talked about, but could be grossly mistaken in his estimation. Third, i takes the form of an explication, but ii is in the form of a comment: مَا أَدْرَاكَ is, in all the verses it occurs in, regularly followed by a مَا هُوَ construction, which paves the way for an explication of the subject under discussion, thus suggesting that the gap in the listener's knowledge needs to be filled; مَا يَدْرِيكَ, on the other hand, is in all cases followed by a لَعَلَّ اللَّهُ كَذَا construction, implying that it is not necessary to fill the gap in the listener's knowledge, though he should be warned of the error in the view he has formed of something. This analysis is based on a study of the Quranic examples. It seems that the last of the three conditions is not crucial as far as Arabic usage in general is concerned. | |
| 82 | 18 | 121 | أَدْرَىٰ ( د ر ي) as a verb with an object<br>مَا أَدْرَاكَ مَا هُوَ | And what, do you think, is that? [literally: what would inform you as to what it is?]<br><br>Compare the construction in 69:3 (referred to as i) and 33:63 (referred to as ii):<br>i and ii are usually considered interchangeable, but the Quranic usage suggests that there is some difference between the two. First, i indicates the momentous or prodigious nature of something, but that is not necessarily the case with ii. Second, i implies that the listener either lacks all knowledge about the thing in question or is unaware of its true significance, whereas ii implies that the listener may have formed some idea of what is being talked about, but could be grossly mistaken in his estimation. Third, i takes the form of an explication, but ii is in the form of a comment: مَا أَدْرَاكَ is, in all the verses it occurs in, regularly followed by a مَا هُوَ construction, which paves the way for an explication of the subject under discussion, thus suggesting that the gap in the listener's knowledge needs to be filled; مَا يَدْرِيكَ, on the other hand, is in all cases followed by a لَعَلَّ اللَّهُ كَذَا construction, implying that it is not necessary to fill the gap in the listener's knowledge, though he should be warned of the error in the view he has formed of something. This analysis is based on a study of the Quranic examples. It seems that the last of the three conditions is not crucial as far as Arabic usage in general is concerned. | |
| 83 | 1 | 219 | طَفَّفَ ( ط ف ف ) as a verb<br>طَفَّفَ | وَيْلٌ لِلْمُطَفِّفِينَ refers not to giving short weight/measure in the ordinary sense, but to "shortchanging" in a general sense – in the sense, that is, of not giving a person what is due to him and usurping his rights.<br><br>Following Islahi. See also 83:2; 83:3. | |

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| 83 | 2 | 310 | إِكْتالَ ( ك ي ل ) as a verb with a preposition (عَلى)<br>إِكتالَ عَلَيْهِ | To take/receive a measure from somebody<br><br>The verse makes reference to those who insist on getting their rights in full, without, however, giving the same rights to others. | |
| 83 | 3 | 108 | أَخْسَرَ ( خ س ر) as a verb<br>أَخْسَرَ | To give short measure/weight<br><br>Abbreviated form of أَخْسَرَ الكَيْلَ / المِيْزَانَ | Active participle |
| 83 | 3 | 310 | كالَ (ك ي ل) as a verb with an object<br>كالَهُ | To give [a measure of] weight<br><br>كالَ لَهُ, the original form, is frequently abbreviated to كالَهُ. The verse, taken in context, does not refer simply to the weighing of products, but rather speaks, in a general way, of giving people their rights. | |
| 83 | 3 | 362 | وَزَنَ (و ز ن) as a verb with an object<br>وَزَنَهُ | To give/deal out a measure of weight to somebody<br><br>وَزَنَ لَهُ, the original form, is often abbreviated to وَزَنَهُ. The verse is speaking of giving people their rights, and does not have the narrower meaning of giving short weight | |
| 83 | 8 | 121 | أَدْرَىٰ ( د ر ي) as a verb with an object<br>مَا أَدْرَاكَ مَا هُوَ | And what, do you think, is that? [literally: what would inform you as to what it is?]<br><br>Compare the construction in 69:3 (referred to as i) and 33:63 (referred to as ii):<br>i and ii are usually considered interchangeable, but the Quranic usage suggests that there is some difference between the two. First, i indicates the momentous or prodigious nature of something, but that is not necessarily the case with ii. Second, i implies that the listener either lacks all knowledge about the thing in question or is unaware of its true significance, whereas ii implies that the listener may have formed some idea of what is being talked about, but could be grossly mistaken in his estimation. Third, i takes the form of an explication, but ii is in the form of a comment: مَا أَدْرَاكَ is, in all the verses it occurs in, regularly followed by a مَا هُوَ construction, which paves the way for an explication of the subject under discussion, thus suggesting that the gap in the listener's knowledge needs to be filled; مَا يَدْرِيْكَ, on the other hand, is in all cases followed by a لَعَلَّ اللهُ كَذَا construction, implying that it is not necessary to fill the gap in the listener's knowledge, though he should be warned of the error in the view he has formed of something. This analysis is based on a study of the Quranic examples. It seems that the last of the three conditions is not crucial as far as Arabic usage in general is concerned. | |
| 83 | 14 | 153 | رانَ ( ر ي ن) as a verb with a preposition (عَلىٰ) | (Of something) to prevail over/dominate/overpower somebody [literally: somebody's heart] | |

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| | | | رانَ الشَّيْءُ عَلىٰ قَلْبِهِ | رانَ عَلَيْهِ الشَّرابُ/ النُّعاسُ, "to become intoxicated with wine/be overcome by drowsiness."<br>'Abdah ibn at-Tabib: أَوْرَدْتُهُ القَوْمَ قَدْ رانَ النُّعاسُ بِهِمْ, "I brought it [game] to my companions, drowsiness having overtaken them."<br><br>*And Their hearts have become thoroughly contaminated with [the evil of] their actions* | |
| 83 | 14 | 302 | كَسَبَ (ك س ب) as a verb with an object<br>كَسَبَهُ | To do something, perform a deed/an action<br><br>كَسَبَ in the sense of "to earn [wealth, etc.]" occurs only in a few verses: in 2:267 (not listed); probably in 2:79 – but not to the figurative meaning; and possibly in 31:34 and 45:10.<br>A number of verses, in which ما is used and the verb has no stated object (e.g. 2:225), may be categorized as a simple verb construction if the ما is taken to be مَصْدَرِيَّة rather than as a relative pronoun. | Object understood |
| 83 | 19 | 121 | أَدْرَىٰ ( د ر ي) as a verb with an object<br>مَا أَدْرَاكَ مَا هُوَ | And what, do you think, is that? [literally: what would inform you as to what it is?]<br><br>Compare the construction in 69:3 (referred to as i) and 33:63 (referred to as ii):<br>i and ii are usually considered interchangeable, but the Quranic usage suggests that there is some difference between the two. First, i indicates the momentous or prodigious nature of something, but that is not necessarily the case with ii. Second, i implies that the listener either lacks all knowledge about the thing in question or is unaware of its true significance, whereas ii implies that the listener may have formed some idea of what is being talked about, but could be grossly mistaken in his estimation. Third, i takes the form of an explication, but ii is in the form of a comment: مَا أَدْرَاكَ is, in all the verses it occurs in, regularly followed by a مَا هُوَ construction, which paves the way for an explication of the subject under discussion, thus suggesting that the gap in the listener's knowledge needs to be filled; مَا يَدْرِيْكَ, on the other hand, is in all cases followed by a لَعَلَّ اللهُ كَذَا construction, implying that it is not necessary to fill the gap in the listener's knowledge, though he should be warned of the error in the view he has formed of something. This analysis is based on a study of the Quranic examples. It seems that the last of the three conditions is not crucial as far as Arabic usage in general is concerned. | |
| 83 | 21 | 192 | شَهِدَ ( ش ه د ) as verb with an object<br>شَهِدَهُ | To have something under one's care<br><br>*It [register of deeds] will be under the care of those who are near [to God].* | |
| 84 | 2 | 95 | حَقَّ ( ح ق ق) as a verb with an object | The complete underlying construction is: وَحُقَّ لَهَا أَنْ تَفْعَلَ كَذَ.<br>فَإِنْ يَبْرَأْ فَلَمْ أَنْفِثْ عَلَيْهِ | Prepositional phrase understood |

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| | | | | وَ إِنْ يُفْقَدْ فَحُقَّ لَهُ العَقُودُ<br>If he should recover [from the injury I inflicted on him with my arrow], then it is not because I blew on him [= put a spell on him, wishing him to become well]; and if he dies, then [considering the injury he sustained] it is only right that he should. (Making "arrow" the antecedent of the pronoun in عَلَيْهِ would yield a slightly different meaning: "…then it is not because I charmed my arrow by blowing on it.")<br>تَبْكِي خُنَاسُ لِصَخْرٍ وَ حُقَّ لَهَا<br>إِذْ رَابَهَا الدَّهْرُ إِنَّ الدَّهْرَ ضَرَّارُو<br>Khansaa' cries on account of Sakhr, and it is only right that she should, for she has seen distress at the hands of time; time inflicts great hurt indeed<br>أَحَاذِرُ أَنْ تَبِيْنَ بَنُو عُقَيلٍ<br>بِجَارَتِنَا فَقَدْ حُقَّ الحِذَارُو<br>I was afraid – and there was reason for me to be afraid – that the Banu 'Uqayl would depart, taking our neighbor [= poet's beloved] with them<br><br>*And it is only appropriate that it [earth] should [do so]/and so it must [do]* | |
| 84 | 5 | 95 | حَقَّ ( ح ق ق) as a verb with an object | The complete underlying construction is: وَ حُقَّ لَهَا أَنْ تَفْعَلَ كَذَ.<br>فَإِنْ يَبْرَأْ فَلَمْ أَنْفِثْ عَلَيْهِ<br>وَ إِنْ يُفْقَدْ فَحُقَّ لَهُ العَقُودُ<br>If he should recover [from the injury I inflicted on him with my arrow], then it is not because I blew on him [= put a spell on him, wishing him to become well]; and if he dies, then [considering the injury he sustained] it is only right that he should. (Making "arrow" the antecedent of the pronoun in عَلَيْهِ would yield a slightly different meaning: "…then it is not because I charmed my arrow by blowing on it.")<br>تَبْكِي خُنَاسُ لِصَخْرٍ وَ حُقَّ لَهَا<br>إِذْ رَابَهَا الدَّهْرُ إِنَّ الدَّهْرَ ضَرَّارُو<br>Khansaa' cries on account of Sakhr, and it is only right that she should, for she has seen distress at the hands of time; time inflicts great hurt indeed<br>أَحَاذِرُ أَنْ تَبِيْنَ بَنُو عُقَيلٍ<br>بِجَارَتِنَا فَقَدْ حُقَّ الحِذَارُو<br>I was afraid – and there was reason for me to be afraid – that the Banu 'Uqayl would depart, taking our neighbor [= poet's beloved] with them<br><br>*And it is only appropriate that it [earth] should [do so]/and so it must [do]* | Prepositional phrase understood |
| 85 | 4 | 265 - | قَتَلَ (ق ت ل) as a verb with an object | May he perish/come to ruin! | |

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| | | 266 | قُتِلَ فُلانٌ | اَصحابُ الأُخدودِ قُتِلَ may be constructed as a declarative sentence or as an imprecatory expression. In the former case, the verse will mean that the people of hell will come to ruin - the use of the perfect tense indicating the certainty of the fate. In the latter case, the verse will constitute a curse. The اَصحابُ الأُخدودِ are "the people of hell" أُخدودِ ("pit, ditch"), being like هاوية in 101:9, one of the descriptive names of hell. | |
| 85 | 7 | 261 | فَعَلَ (ف ع ل) as a verb with an object and a preposition ( ب )<br>فَعَلَ بِهِ كَذا | To treat something to somebody/something, deal/treat somebody in a certain way<br><br>The ما in the ayah (مايَفْعَلون) may also be regarded as مَصْدَرية<br><br>و فَعَلْنا بِهِم كَما عَلِمَ الله وَ ما لِلحائنينة دِماءُ<br>"We did to them as only God knows what [ = we punished them very severely], and those whose time of [if death/destruction] has come have no blood [that may be avenged]."<br><br>فَعَلَ بِهِ is used in the Quran in the sense of treating someone ill | |
| 85 | 13 | 48 | أَبْدَأَ ( ب د أ) as a verb<br>وَمَا يُبْدِئُ الْبَاطِلُ وَمَا يُعِيدُ | Literally, فُلَانًا يُبْدِئُ وَ يُعِيدُ means: He initiates and he repeats. One who can initially perform an act and can repeat it at will is possessed of an inherent power to do so, and hence the meaning: to have complete/unrestricted power, have total control. فُلَانٌ مَا يُبْدِئُ وَ مَا يُعِيْدُ is explained as: إِذَا لَمْ يَكُنْ لَهُ حِلَةٌ. It should be noted that the metaphorical and literal meanings blend in 34:49 and 85:13, the former meaning (which is of the nature of a conclusion) in each case being based on the latter (which is of the nature of evidence). For 85:13 is saying that God brought the world into existence in the first place ( يُبْدِئُ) and so can recreate it ( يُعِيْدُ); and 34:19, that falsehood was neither responsible for the first creation of the world ( مَا يُبْدِئُ) nor will have any hand in creating it a second time ( مَا يُعِيْدُ ). But while these two verses may be called idiomatic, a few others with similar expressions (10:4; 10:34; 27:64; 29:19; 30:11; 30:27 – all but 29:9 using the بَدَأَ form – have only a literal meaning, and so are not given here)<br><br>*It is He Who has complete and unrestricted power* | |
| 86 | 2 | 121 | أَدْرَىٰ ( د ر ي) as a verb with an object<br>مَا أَدْرَاكَ مَا هُوَ | And what, do you think, is that? [literally: what would inform you as to what it is?]<br><br>Compare the construction in 69:3 (referred to as i) and 33:63 (referred to as ii):<br>i and ii are usually considered interchangeable, but the Quranic usage suggests that there is some difference between the two. First, i indicates the momentous or prodigious nature of something, but that is not necessarily the case with ii. Second, i implies that the listener either lacks all knowledge about the thing in question or is unaware of its true significance, whereas ii implies that the listener may have formed some idea of what is | |

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| | | | | being talked about, but could be grossly mistaken in his estimation. Third, i takes the form of an explication, but ii is in the form of a comment: مَا أَدْرَاكَ is, in all the verses it occurs in, regularly followed by a مَا هُوَ construction, which paves the way for an explication of the subject under discussion, thus suggesting that the gap in the listener's knowledge needs to be filled; مَا يَدْرِيْكَ, on the other hand, is in all cases followed by a لَعَلَّ اللهُ كَذَا construction, implying that it is not necessary to fill the gap in the listener's knowledge, though he should be warned of the error in the view he has formed of something. This analysis is based on a study of the Quranic examples. It seems that the last of the three conditions is not crucial as far as Arabic usage in general is concerned. | |
| 88 | 2 | 109 | خَشَعَ (خ ش ع) as a verb<br>خَشَعَ وَجْهُهُ | To be downcast<br><br>The meaning arises from such expressions as سِنَام خَاشِع, "(of a camel's hump) to be low"; خَشَعَتِ الشَّمْسُ, "(of the sun) to be about to set"; جِدَار خَاشِع, "a wall that has fallen and become level with the ground." The word خَشَعَ is used in the literal sense in 42:45 (خَاشِعِينَ مِّنَ الذُّلِّ). | Active participle |
| 88 | 7 | 252 | أغْنى (غ ن ي) as a verb with a preposition (مِن)<br>أغْنى مِنَ الشَّيْئِ | To be of avail against something | |
| 89 | 6 | 261 | فَعَلَ (ف ع ل) as a verb with a preposition ( ب )<br>فَعَلَ بِ | To treat somebody [in a certain way]<br><br>See also 12:89, 75:25 | |
| 89 | 13 | 195 | صَبَّ ( ص ب ب ) as verb with an object and a preposition (عَلىٰ)<br>صَبَّ | صَبَّ اللهُ تَعالا عَلَيْهِ صاعِقَةً, (of God) to strike somebody with a bolt of lightning"; اِنْصَبَّ البازِيْ عَلىٰ الصَّيْدِ, "(of a falcon) to swoop down on its prey"; اِنْصَبَّ الحَيَّةُ عَلىٰ المَلْدُوْغِ, "(of a snake) to attack a person in order to bite him"; صُبَّ الذِّئْبُ عَلىٰ الغَنَمِ, "(of a wolf) to attack sheep." صُبَّ الشَّيْءُ, "(of something) to be wiped out/obliterated."<br><br>*And so God rained down upon them lashes of [a severe] punishment* | |
| 89 | 16 | 267 | قَدَرَ (ق د ر) as a verb with an object and a preposition (علىٰ)<br>قَدَرَ اللهُ عَلَيْهِ الرِزْق | (of God) to give somebody meager provision<br><br>تَضمين of ضَيَّقَ in 65:7 | |

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| 89 | 19 | 42 | أَكَلَ as a verb with an object<br>أَكَلَهُ | To appropriate/usurp something; Take something over wrongfully<br>فُلَانًا يَسْتَأْكِلُ الضُّعَفَاء<br>So-and-so wrongfully appropriates the property of weak people<br>*See 4:6* | |
| 89 | 21 | 125 | دَكَّ ( د ك ك) as a verb with an object<br>دَكَّهُ | دَكَّهُ is "to make something level with the ground." If that thing is higher than the ground, its دَكّ would be to raze it to the ground: دَكَّ الحَائِطَ, "to raze a wall to the ground"; if it is lower, its دَكّ would be to raise its level to the ground:دَكَّ البِئْرَ , "to fill up a well with earth." جَمَل أَدَكّ is a "humpless camel," literally, a camel whose hump is on a level with his back. 18:98 thus means that, when the Last Hour arrives, God will flatten the wall built by Gog and Magog, making it like a humpless she-camel. (Alternatively, دَكَّاء in the verse = أَرْض دَكَّاء) This verse (89:21) has a similar meaning: دَكَّ الأَرْضَ: سَوَّىٰ صَعُودَهَا وَ هَبُوطَهَا<br>*When the earth will be reduced to a complete flat* | |
| 89 | 24 | 269 | قَدَّمَ (ق د م ) as a verb with a preposition ( ل )<br>قَدَّمَ لَهُ | To provide for somebody/something<br>*Alas! If only I had provided for my life [= performed good deeds for my life in the next world]* | |
| 90 | 6 | 356 | أَهْلَكَ (ه ل ك ) as a verb with an object<br>أَهْلَكَ | In most verses,أَهْلَكَ, used with God as subject and a person/people/place as object means "to destroy, wipe out", which is more comprehensive than "to kill", but includes the latter. In others the simple meaning, "to kill", may be intended, though with a hint of "destruction/annihilation." Verses carrying either of the two meanings are not listed. أَهْلَكَ الْمَالَ means literally "to waste/destroy wealth." The phrase often connotes that a person spends or gives away his wealth freely, as if he were "throwing it away." لاَ يَرْتَجِي لِلْمَالِ يُهْلِكُهُ النُّجُوْمِ إِلَيْهِ كَ النَّحْسِ, "he does not fear [that he will become poor] on account of the wealth he gives way , the auspicious star to him being like the ominous star [= to him any time is the right time to give away wealth]." تَقُوْلُ أَلَا أَهْلَكْتَ مَالَكَ ضَلَّةً وَ هَلْ ضَلَّةٌ أَنْ يُنْفِقَ الْمَال كَاسِبُة, " She said, 'Look, you have given away [so much] wealth, being in error.' But is it [really] an error that be spent by one who has earned it?". The use in the Quran has more complex connotations. The speaker in 90.6 is an affluent but niggardly person, and he makes the remark upon being asked to spend for the sake of the poor and the needy. أَهْلَكَ thus suggests, first, that it is in all probability a small amount of wealth he spends, but that he thinks it is a large amount; and, second, that, deep down in his heart, he thinks that the wealth he has given away he might have given away in vain. Further, | |

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| | | | | the use of the word أَهْلَكَ is ironical: from the viewpoint of the Day of Judgment, the wealth he has spent is in fact wasted.<br><br>*He says, "I have spent/given away so much wealth"* | |
| 90 | 11 | 266 | قاتَل (ق ت ل) as a verb with an object<br><br>قَاتَلَهُ اللهُ | To perform an arduous task [ = a good deed]<br><br>اِقتَحَمَ means doing something difficult/strenuous and with effort اِقتَحَمَ عَقَبَةً / نَهْراً / وَهْدَةً "to rush up a mountain pass/into a deep pit/into a river"; رَكِبَ قُحْمَتَ التَرِيقِ, "to walk the difficult part of a road"; وَقَعو فِي القُحْمَتِ, "(of people) to suffer from a difficult year," I.e. one of famine or drought. عَقَبة "means literally "mountain pass, steep course/slope"; and, metaphorically, "difficulty, hardship." In the Qur'an, اِقْتَحَمَ العَقَبَتَ implies, as the subsequent verses indicate, performing such good deeds as freeing slaves and feeding the hungry. | |
| 90 | 12 | 121 | أَدْرَىٰ ( د ر ي) as a verb with an object<br><br>مَا أَدْرَاكَ مَا هُوَ | And what, do you think, is that? [literally: what would inform you as to what it is?]<br><br>Compare the construction in 69:3 (referred to as i) and 33:63 (referred to as ii):<br>i and ii are usually considered interchangeable, but the Quranic usage suggests that there is some difference between the two. First, i indicates the momentous or prodigious nature of something, but that is not necessarily the case with ii. Second, i implies that the listener either lacks all knowledge about the thing in question or is unaware of its true significance, whereas ii implies that the listener may have formed some idea of what is being talked about, but could be grossly mistaken in his estimation. Third, i takes the form of an explication, but ii is in the form of a comment: مَا أَدْرَاكَ is, in all the verses it occurs in, regularly followed by a مَا هُوَ construction, which paves the way for an explication of the subject under discussion, thus suggesting that the gap in the listener's knowledge needs to be filled; مَا يَدْرِيْكَ, on the other hand, is in all cases followed by a لَعَلَّ اللهُ كَذَا construction, implying that it is not necessary to fill the gap in the listener's knowledge, though he should be warned of the error in the view he has formed of something. This analysis is based on a study of the Quranic examples. It seems that the last of the three conditions is not crucial as far as Arabic usage in general is concerned. | |
| 90 | 13 | 262 | فَكَّ ( ف ك ك ) as a verb with an object<br><br>فَكُّ رَقبَةً | To free a slave<br><br>Literally, "to release a neck," that is, the neck of a slave. فَكَّ عَنْهُ الغُلَّ وَ القَيْدَ "to remove somebody's chains/fetters." | Masdar |
| 91 | 10 | 122 | دَسَّىٰ ( د س س)or (د س ي) as a verb with an object | To suppress/smother one's [purer] self<br><br>دَسَّىٰ is a changed form of دَسَّسَ. دَسَّسَ الشَّيْءَ فِي التُّرَابِ, "to bury something in the ground." | |

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| | | | دَسَّىٰ نَفْسَهُ | | |
| 91 | 14 | 126 | دَمْدَمَ ( د م د م) as a verb with a preposition (عَلَىٰ)<br>دَمْدَمَ اللَّهُ عَلَيْهِم | (Of God) to crush a people | |
| 91 | 14 | 178 | سَوَّى (س و ي) as a verb with an object<br>سَوَّى | Abbreviated form of سَوَّىٰهُ بِفُلانٍ. See 26:98, 4:42<br>The object pronoun in سَوَّىٰها in the verse may have the Thamud or the land of the Thamud as its antecedent.<br>*And He wiped them/it out* | |
| 92 | 8 | 252 | اِسْتَغْنى (غ ن ي) as a verb<br>اِسْتَغْنى | (of a human being) to think that one is sufficient to oneself, be complacent/self-satisfied | |
| 92 | 11 | 252 | أغْنى (غ ن ي) as a verb with a preposition ( عَنه)<br>أغْنى عَنْهُ | To be of use/available to somebody, stand somebody in good stead<br>وَ ما يُغْني عَن الحدثانِ لَيْتَ<br>"And [saying the word] 'Alas!' is of no avail against misfortune." | |
| 92 | 20 | 56 | اِبْتَغَىٰ ( ب غ ي) as a verb with an object<br>اِبْتَغَىٰ وَجْهَ اللهِ | To seek the pleasure [literally: face] of God | Masdar |
| 94 | 1 | 186 | شَرَحَ ( ش ر ح ) as verb with an object<br>شَرَحَ اللهُ صَدْرَهُ | (Of God) to set somebody's mind at ease [with regard to something]/make somebody content [in something], removing one's doubts/apprehensions<br>The ل in the verse is for اِخْتِصاص and is discounted in categorizing the verse.<br>Cf. 26:13<br>*Did We not set your mind at ease for you?* | |
| 94 | 2 | 364 | وَضَعَ (و ض ع) as a verb with an object and a preposition [عَنْ]<br>وَضَعَ عَنْهُ الشَّيْئَ | To relieve somebody of something<br>*And We took your burden off you/relieved you of your burden* | |
| 94 | 3 | 352 | نَقَضَ ( ن ق ض) as a verb<br>أَنْقَضَ ظَهْرَهُ | (of a burden/responsibility) to break one's back, be crushing | |

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| 94 | 4 | 149 | رَفَعَ ( ر ف ع ) as a verb with an object<br>رَفَعَ اللّٰهُ ذِكْرَهُ | (Of God) to give somebody a good reputation, spread somebody's fame | |
| 96 | 7 | 252 | اِسْتَغْنى (غ ن ي) as a verb<br>اِسْتَغْنى | (of a human being) to think that one is sufficient to oneself, be complacent/self-satisfied | |
| 96 | 9 | 136 | رَأَىٰ (ر ء ي) as a verb with an object<br>أَرَأَيْتَهُ / أَفَرَأَيْتَهُ / أَرَأَيْتَكَ هٰذَا | Did you (then) see him/that thing? Just look at him/that thing! Now tell me about him/it!<br><br>See note to 6:40 | |
| 96 | 11 | 135 | رَأَىٰ (ر ء ي) as a verb<br>أَرَأَيْتَ / أَفَرَأَيْتَ / أَرَأَيْتَكَ | Tell me! What do you think! Consider this, then!<br><br>This expression means "Tell me!" the verb رَأَىٰ implying: look into/consider the matter and then give me your opinion. ... فِي مَعْنَىٰ التَّنْبِيه. The ك in أَرَأَيْتَكَ, etc. is the ك of "address." وَ الكَافُ حَرْفُ خِطَابٍ أُكِّدَ بِهِ الضَّمِيرُ.<br>See also 10:59.<br><br>*See 6:40* | |
| 96 | 13 | 135 | رَأَىٰ (ر ء ي) as a verb<br>أَرَأَيْتَ / أَفَرَأَيْتَ / أَرَأَيْتَكَ | Tell me! What do you think! Consider this, then!<br><br>This expression means "Tell me!" the verb رَأَىٰ implying: look into/consider the matter and then give me your opinion. ... فِي مَعْنَىٰ التَّنْبِيه. The ك in أَرَأَيْتَكَ, etc. is the ك of "address." وَ الكَافُ حَرْفُ خِطَابٍ أُكِّدَ بِهِ الضَّمِيرُ.<br>See also 10:59.<br><br>*See 6:40* | |
| 97 | 2 | 121 | أَدْرَىٰ (د ر ي) as a verb with an object<br>مَا أَدْرَاكَ مَا هُوَ | And what, do you think, is that? [literally: what would inform you as to what it is?]<br><br>Compare the construction in 69:3 (referred to as i) and 33:63 (referred to as ii):<br>i and ii are usually considered interchangeable, but the Quranic usage suggests that there is some difference between the two. First, i indicates the momentous or prodigious nature of something, but that is not necessarily the case with ii. Second, i implies that the listener either lacks all knowledge about the thing in question or is unaware of its true significance, whereas ii implies that the listener may have formed some idea of what is being talked about, but could be grossly mistaken in his estimation. Third, i takes the form of an explication, but ii is in the form of a comment: مَا أَدْرَاكَ is, in all the verses it occurs in, regularly followed by a مَا هُوَ construction, which paves the way for an explication of | |

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| | | | | the subject under discussion, thus suggesting that the gap in the listener's knowledge needs to be filled; مَا يَدْرِيْكَ, on the other hand, is in all cases followed by a لَعَلَّ اللّٰهُ كَذَا construction, implying that it is not necessary to fill the gap in the listener's knowledge, though he should be warned of the error in the view he has formed of something. This analysis is based on a study of the Quranic examples. It seems that the last of the three conditions is not crucial as far as Arabic usage in general is concerned. | |
| 98 | 1 | 310 | كان (ك و ن) as a verb with a predicate<br>ما كَانَ لِي يَفْعَلَ (كَذا) | One is not the type to do such-and-such a thing or let such-and-such a thing happen to him<br><br>Similar to 10:74 | |
| 98 | 5 | 113 | أَخْلَصَ ( خ ل ص) as a verb with an object and a preposition ( لِ )<br>أَخْلَصَ دِيْنَهُ لِلّٰهِ | To submit to God completely<br><br>دِين in these verses means طَاعَة ("submission").<br>أَخْلَصَ العَظْمُ, "(of a bone) to have a lot of marrow"; أَخْلَصَ لَهُ النَّصِيْحَةَ, "to be somebody's true well-wisher; give somebody sincere advice"; أَخْلَصَ لَهُ الحُبَّ, "to love somebody with all one's heart." | Active participle |
| 101 | 3 | 121 | أَدْرَىٰ ( د ر ي) as a verb with an object<br>مَا أَدْرَاكَ مَا هُوَ | And what, do you think, is that? [literally: what would inform you as to what it is?]<br><br>Compare the construction in 69:3 (referred to as i) and 33:63 (referred to as ii):<br>i and ii are usually considered interchangeable, but the Quranic usage suggests that there is some difference between the two. First, i indicates the momentous or prodigious nature of something, but that is not necessarily the case with ii. Second, i implies that the listener either lacks all knowledge about the thing in question or is unaware of its true significance, whereas ii implies that the listener may have formed some idea of what is being talked about, but could be grossly mistaken in his estimation. Third, i takes the form of an explication, but ii is in the form of a comment: مَا أَدْرَاكَ is, in all the verses it occurs in, regularly followed by a مَا هُوَ construction, which paves the way for an explication of the subject under discussion, thus suggesting that the gap in the listener's knowledge needs to be filled; مَا يَدْرِيْكَ, on the other hand, is in all cases followed by a لَعَلَّ اللّٰهُ كَذَا construction, implying that it is not necessary to fill the gap in the listener's knowledge, though he should be warned of the error in the view he has formed of something. This analysis is based on a study of the Quranic examples. It seems that the last of the three conditions is not crucial as far as Arabic usage in general is concerned. | |
| 101 | 6 | 71 | ثَقُلَ ( ث ق ل) as a verb | مَوَازِيْن may be the plural of مِيْزَان ("balance") or مَوْزُوْن ("that which is weighed," i.e. deeds)<br><br>*See 7:8* | |

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| 101 | 8 | 111 | خَفَّ ( خ ف ف) as a verb<br>خَفَّ | *And he whose scales are light [= whose bad deeds outweigh his good deeds]* | |
| 101 | 10 | 121 | أَدْرَىٰ ( د ر ي) as a verb with an object<br>مَا أَدْرَاكَ مَا هُوَ | And what, do you think, is that? [literally: what would inform you as to what it is?]<br><br>Compare the construction in 69:3 (referred to as i) and 33:63 (referred to as ii):<br>i and ii are usually considered interchangeable, but the Quranic usage suggests that there is some difference between the two. First, i indicates the momentous or prodigious nature of something, but that is not necessarily the case with ii. Second, i implies that the listener either lacks all knowledge about the thing in question or is unaware of its true significance, whereas ii implies that the listener may have formed some idea of what is being talked about, but could be grossly mistaken in his estimation. Third, i takes the form of an explication, but ii is in the form of a comment: مَا أَدْرَاكَ is, in all the verses it occurs in, regularly followed by a مَا هُوَ construction, which paves the way for an explication of the subject under discussion, thus suggesting that the gap in the listener's knowledge needs to be filled; مَا يَدْرِيْكَ, on the other hand, is in all cases followed by a لَعَلَّ اللّٰهُ كَذَا construction, implying that it is not necessary to fill the gap in the listener's knowledge, though he should be warned of the error in the view he has formed of something. This analysis is based on a study of the Quranic examples. It seems that the last of the three conditions is not crucial as far as Arabic usage in general is concerned. | |
| 104 | 5 | 121 | أَدْرَىٰ ( د ر ي) as a verb with an object<br>مَا أَدْرَاكَ مَا هُوَ | And what, do you think, is that? [literally: what would inform you as to what it is?]<br><br>Compare the construction in 69:3 (referred to as i) and 33:63 (referred to as ii):<br>i and ii are usually considered interchangeable, but the Quranic usage suggests that there is some difference between the two. First, i indicates the momentous or prodigious nature of something, but that is not necessarily the case with ii. Second, i implies that the listener either lacks all knowledge about the thing in question or is unaware of its true significance, whereas ii implies that the listener may have formed some idea of what is being talked about, but could be grossly mistaken in his estimation. Third, i takes the form of an explication, but ii is in the form of a comment: مَا أَدْرَاكَ is, in all the verses it occurs in, regularly followed by a مَا هُوَ construction, which paves the way for an explication of the subject under discussion, thus suggesting that the gap in the listener's knowledge needs to be filled; مَا يَدْرِيْكَ, on the other hand, is in all cases followed by a لَعَلَّ اللّٰهُ كَذَا construction, implying that it is not necessary to fill the gap in the listener's knowledge, though he should be warned of the error in the view he has formed of something. This analysis is based on a study of the Quranic examples. It seems that the last of the three conditions is not crucial as far as Arabic usage in general is concerned. | |
| 105 | 2 | 213 | ضَلَّلَ ( ض ل ل ) as a verb with an object | To thwart somebody’s stratagem | |

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| | | | ضَلَّلَ كَيْدَهُ | مُضَلَّل "erroneous view/judgment"<br><br>*Did He not completely confound their stratagem?* | |
| 105 | 3 | 146 | أَرْسَلَ ( ر س ل ) as verb with an object and preposition ( عَلى )<br><br>أَرْسَلَهُ عَلَيْهِ | To unleash something, impose somebody/something upon somebody<br><br>To impose predatory birds on the enemy is a familiar Arabic idiomatic expression signifying infliction of defeat on the enemy<br><br>أَرْسَلَ كَلْبَهُ / صَقْرَهُ عَلى الصَّيْدِ "To let one's dog/falcon go after the prey." فَأَلْجَمَهَا فَأَرْسَلَهَا عَلَيْهِ "Then he [hunter] put the bridle on it [horse, likened to the swift ostrich and let it go after it [wild ass]."<br><br>*And He dispatched against them swarms of birds* | |
| 107 | 1 | 136 | رَأَىٰ ( ر ء ي ) as a verb with an object<br><br>أَرَأَيْتَهُ / أَفَرَأَيْتَهُ / أَرَأَيْتَكَ هٰذَا | Did you (then) see him/that thing? Just look at him/that thing! Now tell me about him/it!<br><br>See note to 6:40 | |
| 111 | 1 | 65 | تَبَّ ( ت ب ب ) as a verb<br><br>تَبَّتْ يَدَاهُ | تَبَّ in this verse is not an imprecation but a prediction. تَبَّتْ يَدَاهُ thus means: Abu Lahab's power ( يَد = power) will be broken. (The use of the perfect tense indicates that the prediction is as good as come true. The verb تَبَّ occurs a second time in the verse, with Abu Lahab as its subject; the meaning is that, besides losing his power, Abu Lahab himself will be destroyed. The second use of the verb is not idiomatic, however.<br><br>*His power is broken* | |
| 111 | 2 | 252 | أغْنى (غ ن ي) as a verb with a preposition ( عَنه)<br><br>أغْنى عَنْهُ | To be of use/available to somebody, stand somebody in good stead<br><br>وَما يُغْني عَن الحدثانِ لَيْتَ<br>"And [saying the word] 'Alas!' is of no avail against misfortune." | |
| 111 | 2 | 302 | كَسَبَ (ك س ب) as a verb with an object<br><br>كَسَبَهُ | To do something, perform a deed/an action<br><br>كَسَبَ in the sense of "to earn [wealth, etc.]" occurs only in a few verses: in 2:267 (not listed); probably in 2:79 – but not to the figurative meaning; and possibly in 31:34 and 45:10.<br>A number of verses, in which ما is used and the verb has no stated object (e.g. 2:225), may be categorized as a simple verb construction if the ما is taken to be مَصْدَرِيَّة rather than as a relative pronoun.<br><br>وَمَا كَسَبَ refers to htose actions which were to Abu Lahab's mind good and homorable | Object understood |

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| | | | | actions. The verse is saying that neither his wealth ( مَا أَغْنَى عَنْهُ مَالُه ) nor those of his actions which outwardly appeared to be good or which he himself might have regarded as good ( وَ ما كَسَبَ ) will be of any avail to him<br><br>*His deeds were of no avail to him* | |
| 113 | 4 | 350 | نَفَثَ (ن ف ث) as a verb with the preposition فِي<br><br>نَفَثَ فِي الْعُقَدَةِ | To blow on knots [in order to cast a spell]<br><br>إِمرَأَة نَفَّاثَة, "sorceress"; رَجُل مَنْفُوث, "one who has been put under a spell." فَ إِنْ يَبْرَء فَلَمْ أَنْفِث عَلَيْهِ و إِنْ يَهْلِكْ فَ ذَالِكَ كَانَ قَدْرِي, "If he should recover [from the injury I inflicted on him with my spear], then it is not because I blew on him [= put a spell on him, wishing him to become well]; and if he should die them that is something I did intend [for him].<br>"The word نَفَّاثَات, is feminine, but it is not necessary to translate it 'women'. In accordance with the Arabic usage, one may take it to mean أَرْوَح أَوْ نُفُوس خَبِيْثَاة (evil spirits/persons'), irrespective of whether these spirits are male or female, and irrespective of whether the persons referred to are Jews, magi, or the sorcerers and soothsayers of Arabia."<br><br>*And [I seek God's protection against] those who blow on knots* | |
| # | # | 267 | قَدَمَ / قَدِمَ (ق د م) as a verb with an object<br><br>قَدَمَ القَومَ | To precede/lead/be ahead of a people<br><br>NO AYAH NUMBER LISTED FOR THIS<br>[THERE IS NO AYAH] | |