بَابُ الْعَيْنِ

Word 1 pg 579

عَبَأَ [aor. يَعْبَأُinf. noun عَبْءٌ ]. عَبَأَ الْجَيْشَ لِلْحَرْبِ : He prepared the army

for fight. مَا اَعْبَأُ بِهٖ: What shall I do with it, namely the affair; I do not reckon him as anything or do not esteem him at all or do not at all care for him or mind him. Verse What will my Lord do with you; my Lord will not care for you, or attach no importance to you or reckon you as anything (25:78).

Word 2

عَبَثَ [aor. يَعْبِثُ inf. noun عَبْثٌ ] عَبَثَ الشَّىْءَ بِالشَّىْءِ: He mixed or mingled one thing with another. عَبِثَ (aor. يَعْبَثُ inf. noun عَبَثٌ ) : He played or sported or amused himself; he mingled together unprofitable actions; he did what was useless and unprofitable. فَعَلَ ذٰلِكَ عَبَثًا : He did that profitlessly; he did what was of no use to him. عَبَثَ بِهِ الدَّهْرُ : Fortune made sport with him.verse That We have created you in vain or without purpose (23:116).verse Do you build on every height a monument seeking vain glory? (You do a useless thing) (26:129).

Word 3

عَبَدَ [aor. يَعْبُدُ inf. noun عَبَا دَةٌ and عُبُوْدِيَّةٌ and مَعْبَدٌ ] عَبَدَ اللّٰهَ : He served,

worshipped or adored God alone, or he rendered to God humble obedience; he obeyed Him.مَا عَبَدَ كَ عَنِّىْ : What has withheld thee from me. عَبُدَ (aor. يَعْبُدُ ) : He was or became a slave, his forefathers having been so before him. عَبِدَ (aor. يَعْبَدُ ): He was angry. عَبِدَ عَلَيْهِ : He was angry with him. عَبِدَ مِنْهُ: He disdained or scorned him. عَبِدَ : He denied, dis acknowledged or disallowed; he repented and blamed himself for having been amiss; he mourned, grieved or was sorrowful; he was covetous. عَبِدَ بِهٖ : He clove to it or him.verse You will worship none but Allah (2:84). عَبَّدَهٗ : He enslaved him; he subdued him so that he did the work of slaves.verse That thou hast enslaved the children of Israel (26:23) (syn. ذَلَّلَ).عَبَّدَ الطَّرِيْقَ : He trod the road so as to make it even or easy to walk or ride upon. عَبَّدَ الْبَعِيْرَ : He subdued or rendered the camel submissive. عَبَّدَ الرَّجُلُ: The man hastened or went quickly. عَبْدٌ : A male slave. Verse A believing slave is better **(**2:222); a servant or worshipper of God and of a false god. Verse He said, I am a servant of Allah (19:31). عَبْدَيْنِ (dual of عَبْدٌ ) : Verse Two servants (66:11). عِبَادٌ plural (3:21). عَبِيْدٌ (also plural of عَبْدٌ ). Verse He does not wrong (His) servants (3:183). عَبْدٌsignifies a human being as being a bondman to his Creator, applied to a male and female; also means ignoble or base-born; also a righteous servant of God. فَادْ خُلِىْ فِىْ عِبَادِىْ: then enter thou among My righteous servants (or among My peculiar party) ( فِىْ حِزْبِىْ ) (89:30). هُمْ عَبَدَةُ الطَّا غُوْتِ : They are the worshippers or servants of the Devil. عَبْدُ الشَّمْسِ: The servant or worshipper of the sun.عَابِدٌ (act. part.): A servant; a worshipper. Verse And I am not going to worship what you worship (109:5). مَعْبُوْدٌ (pass. part): God worshipped. عَابِدُوْنَ وَعَابِدِيْنَ (plurals of عَابِدٌ ) (109:6;21:107). عَابِدٌ also means angry, disdaining or disdainful, scorning or scornful. (may be interpreted as): There is not to the Compassionate God a son; and I am the first of the angry disdainers of the assertion that there is one; or I am the first of the deniers of this assertion; or I am the first of the worshippers of God, or I would be the first of his (the son's) worshippers if there be to the Gracious God a son in your opinion; I am the first of those who have worshipped God alone, and who have thus charged you with uttering a falsehood in this your assertion (43:82). عَابِدَاتٌ (singular عَابِدَةٌfeminine of عَابِدٌ ). Verse Always turning to God, devout in worship(66:6) عِبَادَةٌ Worship;service. Verse Be steadfast in His service (19:66).

Word 4 pg 580

عَبَرَ [aor. يَعْبُرُ inf. Nounعَبْرٌ and عُبُوْرٌ ] عَبَرَهٗ : He crossed it . عَبَرَ السَّبِيْلَ:He travelled the way; he died, as though he travelled the road of

life; he grieved or mourned. عَبَرَتِ الْعَيْنُ : The eye shed tears. عَابِرٌ (act. part.). عَابِرِيْنَ and عَابِرُوْنَ : Plurals of عَابِرٌ. Verse Virtually travelling (4:44). The word does not apply to every person away from home. A person who is on journey and stops for a day or so at a place e.g. at a railway station, during his journey, he will be called عَابِرُ سَبِيْلٍ but if his stay prolongs to some days, he will not be called عَبَرَ الرُّءْيَا اَوْ عَبَّرَهَا- عَابِرُ سَبِيْل: He interpreted or explained the dream. Verse If you can interpret dreams (12:44). تَعْبِيْرٌ (inf. noun from عَبَّرَ ). عَبَّرَ الذَّهَبَ: He weighed the gold so that he may know its quality and quantity. عَبَّرَهٗ: He destroyed him. عَبَّرَ بِهِ الْاَمْرُ: The affair became distressing to him. عَبَّرْتُ عَنْ فُلَانٍ: I spoke for such a one. اِعْتَبَرَ : He became admonished or he took warning. اَلسَّعِيْدُ مَنِ اعْتَبَرَ بِغَيْرِهٖ وَالشَّقِيُّ مَنِ اعْتَبَرَ بَهٖ غَيْرُهٗ: The fortunate one is he who takes warning by others, and the unfortunate one is he by whom others take warning. Verse So take a lesson, O ye who have eyes (59:3). اِعْتَبَرَ بَعْضَ الْكِتَابِ بِبَعْضٍ: He compared one part of the book or writing with another part in order to understand it. اِعْتَبَرَalso means he regarded what he witnessed as an indication of what was concealed from him; he compared what was unapparent with what was apparent اِعْتَبَرَهٗ : He held him in high estimation. اِعْتَبَرَ مِنْهُ : He wondered at him or it.عِبْرَةٌ : An admonition or exhortation; an admonition or exhortation by which one takes warning; a thing by the state or condition of which one is admonished, reminded, directed or guided. Verse In that surely is a lesson for those who have eyes (3:14). عِبْرَةٌ also means an indication or evidence whereby one passes from ignorance to knowledge; a state of things whereby from the knowledge of what is seen, one arrives at the knowledge of what is not seen; a wonderful thing such as serves as a warning.

Word 5 pg 581

عَبَسَ [aor. يَعْبِسُ inf. noun عُبُوْسٌ and عَبْسٌ ] عَبَسَ اَوْ عَبَّسَ وَجْهَهٗ: He

frowned; he grimmed frowning or looking sternly or austerely. عَبَسَ الْيَوْمُ : The day was or became distressful or calamitous. Verse He frowned and turned aside (80:2). عَبِسَ : He was or became dirty. يَوْمٌ عَبُوْسٌ : A distressful or calamitous day. Verse A frowning and distressful day (76:11) اَلْعَبُوْسُ وَالْعَبَّاسُ : Very austere and frowning. Both epithets are used for a lion.

Word 6

عَبْقَرِيٌّA kind of carpet variously dyed and figured; perfect or

complete applied to anything; a pure, unmixed lie; a lord or chief of men; one who has none above him; strong. هٰذَا عَبْقَرِيٌّ قَوْمٍ : This is a chief or lord of a people. Verse Beautiful carpets (55:77) It is also applied as an epithet denoting superlative ness of any quality. ظُلْمٌ عَبْقَرِيٌّ: An excessive wrong doing. عَبْقَرِيٌّ: A relative noun from عَبْقَرَ , place which the Arabs asserted to be the land of the jinn. Hence it is applied as an epithet to anything wondered at or admired, for the skillfulness which it exhibits, or the excellence of its manufacture and its strength; or to any work great in estimation. It is both singular and plural and the feminine is عَبْقَرِيَّةٌ. ثِيَابٌ عَبْقَرِيَّةٌ : Clothes or garments of admirable manufacture; as called in relation to a certain town in Yemen in which garments and carpets are figured and are of the utmost beauty.

Word 7 pg 582

عَتَبَ [aor. يَعْتُبُ and يَعْتِبُ inf. noun عُتْبَانٌ and عِتْبَانٌ and عَتْبٌ ].عَتَبَ عَلَيْهِ :He was angry with him with the anger that proceeds from a friend; he reproved, blamed or censured him; عِتْبَانٌ and عِتْبٌsignify, to reprove a man for an evil act and to desire him to return to what will please the person who is angry with him. مَا عَتَبْتُ بَابَهٗ ( عَتَبَةٌ threshold): I did not tread the threshold of his door. عَاتَبَهٗ (inf. noun مُعَاتَبَةٌ and عِتَابٌ ) : He reproved or reproached him. The two infinitive nouns signify two persons reproving each other. اَعْتَبَه : He removed the cause of his anger or displeasure; he returned to doing what was pleasing to him from doing evil to him; he made him to be well pleased and satisfied; he granted him his favor or took him back into his favor; he regarded him with good will or favor; he became pleased with him. اَعْتَبَ: He returned from doing an evil action to do that which made him who was angry to be well-pleased with him. He made amends. اَعْتَبَ عَنْهُ : He reverted from a thing.اِسْتَعْتَبَ : He sought or requested to be regarded with goodwill or favor or to be taken back into favor. اِسْتَعْتَبَهٗ: He requested him to grant him his favor or to become pleased with him; he desired of him that he should return to making him happy. It is also syn, with اَعْتَبَهٗ : He granted him his favor; he was pleased with him. Verse They will not be taken back into favor (45:36). مُعْتَبِيْنَ (plural of مُعْتَبٌ which is pass. part. from اَعْتَبَ which means, he made amends etc.) Verse They will not be of those to whom favor or forgiveness will be shown (41:25).

Word 8 pg 583

عَتُدَ [aor. يَعْتُدُ inf. noun عَتَادٌ ] عَتُدَ الشَّىْءَ: The thing was or became at

hand, ready, prepared; the thing was or became great, big or bulky. اَعْتَدَهٗ: He made it ready or he prepared it. Verse We have prepared a blazing fire for the disbelievers (48:14). عَتِيْدٌ : Ready, at hand; near; bulky, big or great. Verse A guardian angel ready (to record it) (50:19)

Word 9

عَتَقَ [aor. يَعْتِقُ inf. noun عِتْقٌ and عَتْقٌ etc.) عَتَقَ الْعَبْدَ: The slave became

free. عَتَقَتِ الْفَرَسُ: The horse proceeded and became safe and secure. عَتَقَ وَعُتِقَ الْمَالُ: The property became in a good or right state. وَعَتُقَ الشَّىْءُ عَتَقَ: The thing became old.عَتَقَتِ الْخَمْرُ اَوْعَتُقَتْ : The wine became old. اَعْتَقَ الْعَبْدَ: He freed the slave. عَتِيْقٌ : A horse that proceeds or outstrips or that procedes and becomes safe and secure; an excellent horse; swift horse; anything excellent, choice, best; beautiful or comely. عَتِيْقُ الْوَجْهِ: Of comely face; freed or emancipated; old. (plural عِتَاقٌ ). عِتَاقٌis applied to the earlier chapters revealed at Mecca. Verse Old, freed, beautiful, safe and secure, best and excellent House (22:30) ثَوْبٌ عَتِيْقٌ : A well-woven garment. اَلْعَتِيْقُ signifies wine and milk.

Word 10

عَتَلَ [aor.يَعْتُلُ andيَعْتِلُ inf. noun عَتْلٌ ] عَتَلَهٗ: He dragged him roughly or violently and carried him off or pushed or thrust him violently. عَتِلَ اِلَى الشَّرِّ (inf. noun عَتَلٌ ) : He was quick to do evil. Verse And drag him into the midst of the Fire (44:48).عُتُلٌّ : A great eater who refuses to give and draws to him a thing roughly or violently; gross, coarse, rough or rude, unkind, or churlish, who will not suffer himself to be led to a good thing; one who recoils from admonition; one vehement in altercation; low, ignoble or mean in natural disposition. Verse Rude and in addition of doubtful birth (68:14)

word 11

عَتَا [aor. يَعْتُوْinf. noun عُتُوٌّ and عَتِىٌّ and عُتِىٌّ and عِتِىٌّ : He behaved

proudly and exceeded proper limits; he was excessively proud, corrupt or disbelieving; he revolted or was averse from obedience. عَتَا الرَّجُلُ: The man became very old and in a declining state or reached the extreme limit of old age; the man became unable to produce children.عَتَتْ عَنْ اَمْرِ رَبِّهَا : Verse She proudly disobeyed or rebelled against the command of its Lord (65:9). عُتُوٌّ : Revolt; disobedience, exceeding the proper limits in

disbelieving, disobedience and behaving proudly. Verse Greatly exceeded the bounds (25:22). عِتِىٌّ: Extreme limit of old age; dryness; disbelief and disobedience. Verse The extreme limit of old age or being dried up(19:9). عَاتٍ : Proud; exorbitant or inordinate; revolting; corrupt. (act. part.) لَيْلٌ عَاتٍ: Intensely dark night. عَاتِيَةٌ (feminine). Verse By a fierce roaring wind (69:7)

word 12 pg 584

عَثَرَ [aor. يَعْثُرُ and عَثِرَ aor. يَعْثَرُ and عَثُرَ aor. يَعْثُرُ inf. noun عِثَارٌand عَثَرٌ]

عَثُرَ and عَثَرَ and عَثِرَ : He stumbled or fell upon his face. عَثَرَ فِىْ كَلَا مِهٖ: He stumbled in his speech. عَثَرَ عَلَيْهِ : He lighted on it by chance; he knew or saw it, became acquainted with it accidently. Verse If it becomes known (5:108).عَثُرَ بِهِمُ الزَّمَانُ : Fortune or time destroyed them.

Word 13

عَثَا [aor. يَعْثُوْ inf. noun عُثُوٌّ and عَثْوٌ ] andعَثَى [aor. يَعْثِىْ inf. noun عَثَيَانٌ ]:

He acted corruptly or did mischief or did so in the utmost degree. Verse And do not act corruptly in the earth (2:61).

Word 14

عَجِبَ [aor. يَعْجُبُ inf. noun عَجَبٌ] عَجِبَ مِنْهُand عَجِبَ لَهٗ and تَعَجَّبَ مِنْهُ inf.

noun تَعَجُّبٌ : He wondered at it i.e. he deemed it strange, extraordinary or improbable on account of his being little accustomed to it. تَعَجُّبٌ is of two kinds: one is wondering at a thing which one commends, and it means approving a thing and accounting it good; the other is wondering at a thing that one dislikes. عَجَبٌ : Wonder; wondrous; marvellous; a wonderful or marvellous thing. Verse If thou dost wonder, then wondrous indeed is their saying (13:6). عَجَبٌwhen attributed to God, means His being pleased, or His recompensing the people for their wondering at the truth. عَجَبٌand عَجِيْبٌ and عُجَابٌ are syn. According to some authorities, the first two are syn. but عُجَابٌ has an intensive sense, yet according to others عَجِيْبٌ and عُجَابٌ are syn; signifying a thing, affair or event wondered at or inducing wonder or admiration or joy. Verse It is a wonderful thing (50:3). Verse It is indeed a wondrous or marvellous thing (38:6). اَعْجَبَهٗ : It excited his wonder; it excited his admiration; it pleased him; it made him proud, conceited, haughty. Verse Their wealth should not excite thy wonder (9:55). Verse When your numbers made you proud (9:25) اَعْجَبَنِىْ حُسْنُهَا : Her beauty excited my admiration. اَمْرٌ عَجِيْبٌ وَاَمْرٌ عَجَبٌ : A wonderful affair.

Word 15 pg 585

عَجَزَ and عَجُزَ [aor. يَعْجُزُ inf. noun عُجُوْزٌ ] عَجَزَتْ وَعَجُزَتِ الْمَرْاَةُ: The woman became old, aged. عَجَزَ (aor. يَعْجِزُ inf. noun عُجْزٌ ) andعَجِزَ (aor. يَعْجَزُ inf. noun عَجَزٌ) : He lacked strength or power or ability; he was or became powerless or unable to do a thing or was too old to do it. اَعْجَزْتُ : Am I not able to be (5:32). اِمْرَاَةٌ عَاجِزٌ : A weak woman. عُجُوْزٌ (i.e. عَاجِزٌ ) : An old and aged woman; old and weak woman; (plural عَجَائِزُ ); a man's wife whether old or young and in like manner the husband, though

young is called; شَيْخٌ ; an old or aged man or extremely weak and old man; wine or old wine; a sword; a calamity; a boat; fire. Verse And I am an old woman (11:73). The primary significance of عَجْزٌ is to be or become behind with respect to a thing or holding back or abstaining from it, or the happening of a thing at the end of an affair. اَعْجَزَهٗ : He found him to be weak or without strength or old and weak; he rendered him to be without strength, power or ability or incapacitated or disabled him (as also اَعْجَزَهٗ ); he rendered him unable to overtake him, or he was unable to overtake him; It frustrated his power or ability or his skill; it escaped him. Verse That we cannot frustrate the plan of Allah on the earth nor can we escape Him by flight (72:13). مُعْجِزٌ (act. part.). فَلَيْسَ بِمُعْجِزٍ فِى الْاَرْضِ: He cannot escape on the earth. مُعْجِزِيْنَ (plural) (46:32). عَا جَزَهٗ : He outstripped him. عَاجَزَ : He fled away and could not be caught.عَا جَزْتؑهٗ فَعَجَزْتُهٗ : I contended with him in a race and outstripped him.مُعَاجِزِيْنَ (singular مُعُاجِزٌ which is act. part. Fromعَاجَزَ ) : Fighting and contesting with the Prophets of God to render them unable to perform their duties, or striving and opposing God's Signs; opposing and striving to outstrip or gain precedence or imagining that they will render God unable to attain His design or they will escape God. Verse Strive hard in opposing Our Signs (34:6). اَعْجَازٌ (plural of عَجُزٌ and عَجْزٌ and عُجُزٌ and عُجْزٌ and عِجْزٌwhich means the hinder part of anything. Verse The trunks of palm-trees (54:21)

word 16 pg 586

عَجَفَ [aor. يَعْجُفُ inf. noun عُجُوْفٌ ] : He gave up the food.عَجَفَ نَفْسَهٗ عَنِ الطَّعّامِ (inf. nouns عَجِفَ and عُجُوْفٌ ) : He withheld himself from the food though desiring it preferring that one who was hungry should have it. عَجِفَ (aor. يَعْجَفُ) and عَجُفَ : He i.e. a beast or they i.e. cattle became lean or emaciated; lost his or their fatness or plumpness, or became weak. عَجِفَ الْبِلَادُ: The towns were without rain. اَعْجَفَ الدَّآبَّةَ: He rendered the beast weak, emaciated, lean etc. عِجَافٌ (singular is اَعْجَفُ and عَجْفٌ which means, weak, lean, having lost his fatness or plumpness). Verse Seven lean (12:47). نَزَلُوْا فِىْ بِلَادٍ عِجَافٍ They alighted in towns affected with drought.

Word 17

عَجِلَ [aor. يَعْجَلُinf. noun عَجَلٌ and عَجَلَةٌ ] : He hastened or he was

quick or expeditious. عَجِلْتُ اِلَى الشَّىْءِ : I hastened to the thing. عَجِلَ : It was or became present or ready. عَجِلْتُ بِهٖ : I was quick with it. Verse And hasten not with the Qur'an (20:115). Verse I have hastened to Thee, O my Lord(20:85). اَعْجَلَهٗ : He induced, urged, made him to make haste, or to hasten or commanded him to be quick or to hasten. Verse And what has made thee hasten away from thy people (20:84)? اَعْجَلَ الشَّىْءَ عَنْ وَقْتِهٖ : He did the thing hurriedly before its time. اَعْجَلَتْ : She brought forth her offspring before its maturity. تَعَجَّلَ فِى الْاَ مْرِ is syn. with Verse But who so hastens (to leave) in two days (2:204).عَجَّلَ : He hastened to do a thing. عَجَّلَهٗ : He went before him. Verse He (God) would hasten on their punishment (18:59). اَسْتَعْجَلَهٗ: He induced, urged or commanded him to do a thing quickly. اِسْتَعْجَلَ الشَّىْءَ : He desired or demanded the thing being done quickly, not waiting patiently until its time. اِسْتَعْجَلَهٗ also means, he went before him, preceded him. Verse And they desire or demand thee to hasten on with the punishment (22:48). Verse And if God were to hasten on for men the ill they have earned as they would hasten on the good (10:12). عِجْلٌ : A calf. Verse He brought a fatted calf (51:27). عَجَلٌ : Haste; seeking or pursuing before its proper time. Verse Man has been made or created from haste (21:38). It also means, clay or earth; black mud or black fetid mud (Syn. طِيْنٌ and حَمْأَةٌ ). عَجُوْلٌ : Hasty, very hasty. Verse And man is very hasty (17:12).

اَلْعَجُوْلٌsignifies death. عَاجِلَةٌ (feminine of عَاجِلٌ which means present, ready ). Hence عَاجِلَةٌ means this life, the present life. عَاجِلٌis the cont. of

اٰجِلٌand اَلْعَاجِلَةُ is that of اَلْاٰجِلَةُ which means the next world. Verse These people love the present world (76:28).

Word 18 pg 587

عَجَمَ [aor. يَعْجُمُ inf. noun عَجْمٌ and عُجُوْمٌ ] عَجَمَهٗ : He bit it; he chewed

it. عَجْمَ (aor. يَعْجُمُ inf. noun عَجْمَةٌ ). He had an impotence or an impediment or a difficulty or a want of clearness or chasteness

in his speech, especially in speaking Arabic. اَعْجَمَ الْكَلَا مَ : He made the speech to want or without chasteness or correctness. اَعْجَمَ الْبَابَ : He closed the door. عَجَمٌ : Foreigners, as meaning others than Arabs. عَجَمِىٌّ: One who is of the race of the عَجَمٌ (non-Arab), though he may be chaste in Arabic speech.قَوْمٌ اَعْجَمُ : A people not of the Arabs. عَجَمِىٌّ اَوْ اَعْجَمِىٌّalso means one who is not clear, perspicuous, chaste or correct in speaking Arabic though he may be an Arab; foreign tongue. اَعْجَمِيْنَ (plural ofاَعْجَمُ ) : non-Arabs. Verse If We had made it a Qur'an in a foreign tongue (41:45).

Word 19

عَدَّ [aor. يَعُدُّ inf. noun عَدٌّ and تَعْدَادٌ ] عَدَّهٗ : He numbered, counted,

reckoned or computed it. Verse If you count the favor of Allah (14:35) Verse He (God) comprehends them and has numbered them fully (19:95) اِعْتَدَّ is sometimes syn. With عَدَّ Verse the period of waiting that you reckon (33:50). عَدَّ دَis also syn. With عَدَّ or it has an intensive signification.عَدَّدّهٗ : He reckoned it time after time. عَدَّدَهٗ : He made it numerous; he made it a provision against the casualties of time. Verse He amasses wealth and counts it time after time (104:3). عَدَّدْتُ الْمَيِّتَ : I enumerated and counted the good qualities of the dead person. عَدَّدْتُ الدَّ رَاهِمَ : I counted the dirhams.اَعَدَّلِاَمْرِ كَذَا : He made it ready, prepared it or provided it for such an affair. Verse He (God) has prepared for them a punishment (33:58). عَدَ دٌ : What is numbered, counted, reckoned or computed i.e. number. Verse The number of years (10;6) Verse The reckoning of months (9:36). عِدَّ ةٌ : A number collected together; a number collectively numbering or reckoning. عِدَّةُ الْمَرْاَةِ : The days of the menstruation of the woman which she numbers when she has been divorced or when her husband has died after the expiry of which she may marry again, or the woman's waiting the prescribed time after divorce or the death of her husband until she may marry again. Verse Their prescribed period is three months (65 :5). اِنْقَضَتْ عِدَّةُ الرَّجُلِ : The man's term of life ended.عُدَّةٌ : A state of preparation.كُوْنُوْ ا عَلٰى عُدَّةٍ : Be ye in a state of preparedness; preparation or things necessary to prepare for an affair. اَخَذَ لِلْاَمْر عُدَّ تَهٗ : He prepared or provided himself for the affair; he took for the affair his necessary apparatus. Verse They would have made some preparation for it (9:46). عَآْدِّيْنَ (plural ofعَادٍّ i.e. one who numbers or keeps count). Verse So ask those who keep count (23:114). مَعْدُوْدٌ : Numbered, counted, reckoned or computed (pass. part.) It is applied to any number, little or large, but مَعْدُوْدَاتٌ more particularly denotes few, and so does every plural formed by the addition of (الف) and ت (تا). مَعْدُوْدَاتٌ(feminine of مَعْدُوْدٌ ). Verse For a computed or measured term (11:105) Verse A few dirhams i.e. low price (12:21). Verse A fixed number of days (2:185)

word 20 pg 589

عَدَسَ [aor. يَعْدِسُ inf. noun عَدْسٌ ]. عَدَسَ الْمَوَاشِىْ : He pastured the cattle.

عَدَسَ الشَّىْءَ: He treaded the thing hard. اَلْعَدْسُ : Toiling or labouring hard. عَدَسٌ: Lentils. Verse Its wheat and its lentils (2:62)

Word 21

عَدَلَ [aor. يَعْدِلُinf. noun عَدْلٌ ] : He acted equitably. عَدَلَ فِىْ اَمْرِهٖ : He

acted justly in his affair. Verse That you act equitably or keep perfect balance between the women (4:130) عَدَلَ : He declined, deviated. Verse But they are a people who deviate from the right path (27:61). عَدَلَ عَنِ الطَّرِيْقِ : He deviated from the right path. عَدَلَ بِرَبِّهٖ : He attributed co-partners with his Lord. Verse They attribute copartners or set up equals with their Lord (6:151). عَدَلٌ: Perfect balance between two things.عَدَلَ فُلَانًا بِفُلَانٍ : He made such a one to be equal or like such a one; he kept perfect symmetry between such a one and such a one; عَدَ لَهٗ : It was or became equiponderant to it. Verse Then He made thee well proportioned (82:8). عَدُلَ: He was or became just. عَدِلَ : He acted unjustly, wrongfully. عَدْلٌ : Equity, justice or rectitude; the mean between excess and falling short. Verse Verily, Allah enjoins justice (16:91). Imam Raghib says that عَدْلٌ is of two kinds: One is absolute, such that reason requires the inference of its goodness, as the doing of good to him who does good to one and abstaining from harming him who abstains from harming one; and the other is such as is known to be عَدْلٌ by the law as retaliation etc. It also means, repayment, requital, compensation or recompense; equal number. Verse Fast an equivalent number (of days) (5:96); ransom. Verse No ransom shall be accepted from it (2:124); measure; an obligatory act or Divine ordinance; a supererogatory act; one who acts justly i.e. عَادِلٌ = syn.

Word 22

عَدَنَ [aor. يَعْدُنُ and يَعْدِنُ inf. noun عَدْنٌ and عُدُوْنٌ ] عَدَنَ بِهٖ : He remained,

stayed, dwelt or abode in the place. عَدَنْتُ الْبَلَدَ : I took for myself the country or town as a home. Verse In gardens of perpetual abode or eternity (61:13) عَدَنَ الْحَجَرَ : He pulled out the stone with the hoe. مَعْدِنٌ : A mine; a place of fixedness of anything or origination of anything i.e. source. هُوَ مَعْدِنٌ لِلْخَيْرِ وَالْكَرَمِ : He is a natural source of goodness and generosity.

Word 23 pg 590

عَدَا [aor.يَعْدُوْ inf. noun عَدْوٌ and عُدْوَانٌ and عُدُوٌّ] : He ran quickly and

also he ran gently but it often signifies he ran vehemently. عَدَا الْمَاءُ : The water ran. عَدَاهُ : He passed from it and left it; he passed beyond it, exceeded it or transgressed it. عَدَاطَوْرَهٗ : He exceeded his proper limit. According to Imam Raghib,اَلْعَدْوُ primarily signifies transition; a passing beyond or exceeding the limit and incompatibility to coalesce. Verse Pharaoh and his hosts pursued them wrongfully and aggressively (10:91). Verse When they transgressed the proper limits with regard to As-Sabbath (7:164) : Verse And let not thy eyes pass beyond them (18:29).عَدَا عَلَيْهِ (inf. nouns عَدْوٌ and عَدَاءٌ and عُدُوٌّand عُدْوَانٌand عِدْوَانٌ ) and also تَعَدِّىْ and اِعْتَدٰى : He acted wrongfully, unjustly or tyrannically against him, transgressed against or exceeded the proper limit against him or acted aggressively against him. اِعْتَدَى الْحَقَّ اَوْ عَنِ الْحَقِّ: He exceeded the limits of truth. اِعْتَدَى عَلَيْهِ : He transgressed against him; he attacked or assaulted him. اَلْاِعْتِدَاءُ : Which is inf. noun from تَعَدِّى is the exceeding what is right and it is sometimes in the way of aggression and sometimes in the way of requital. Verse Whosoever acts aggressively against you, punish him for his aggression to the extent to which he has transgressed against you. (2:195). Verse And they exceeded the proper limits (2:62). Verse And who exceeds the limits of Allah (2:230). عُدْوَانٌ :Signifies glaringly wrongful, unjust or tyrannical act. Verse In sin and tyranny or transgression (5:63)لَا عُدْوَانَ عَلَىَّ = لَا سَبِيْلَ عَلَىَّ: No blame upon me. مُعْتَدٍ (act. Part. From اِعْتَدَى ): Transgressor. Verse Every sinful transgressor (83:13) مُعْتَدُوْنَ and مُعْتَدِيْنَ are plurals (9:10;2:191). عَادَاهُ (inf. noun مُعَادَاةٌ and عَدَاوَةٌ is substantive): He treated or regarded him with enmity. عَادَى الشَّىْءَ: He was or became distant or aloof from the thing, or he made the thing to be distant from him. عَادَيْتُهٗ (sometimes) signifies I vied with him in running. Verse That He should bring about between you and those with whom now you are at enmity (60:8). عُدُوٌّ: An enemy (plural اَعْدَاءُ ). It is used both as singular and plural. Verse Verily, Allah is the enemy of the disbelievers (2:99). Verse And they are your enemies (18:51). Verse When you were enemies (3:104) عَدَاوَةٌ : Remoteness enmity. Verse Between him and thyself was enmity (41:35). عُدْوَةٌ : Side of a valley; a side; an elevated place; a distant place; a place for extending. Verse And they were on the further side or bank of the valley (8:43). اَلْعَادِىْ or عَادٍ : Enemy; transgressor; one who exceeds the proper limit (act. part. from عَدَا ). Verse Neither disobedient nor transgressing the limit (2:174) عَادُوْنَ plural of عَادٍ (26:167) : Transgressors. عَادِيَةٌ(female of عَادٍ ) : Also signifies a company of warriors; horses or chargers of the warriors; remoteness. ( عَادِيَاتٌ is plural). Verse By the snorting chargers of the warriors (100:2)

Word 24 pg 591

عَذُبَ [aor. يَعْذُبُ inf. noun عُذُوْبَةٌ ] : It was or became sweet or it was or

became easy and agreeable to be swallowed or drunk. عَذْبٌ : Sweet water or water, wine or beverage and food that is easy and agreeable to be swallowed or drunk. مَاءٌ عَذْبٌ : Sweet or palatable, agreeable or good water. اِنَّهٗ لَعَذْبُ اللِّسَانِ : Verily, he is sweet of tongue. Verse This is palatable and sweet (25:54). عَذَبَ : He gave up food on account of vehement thirst. عَذَبَ عَنْهُ : He abstained from it. عَذَّبَهٗ عَنِ الْاَمْرِ : He punished or chastised him for the thing; he debarred, detained, forbade, prevented him from doing the thing. عَذَابٌ : Punishment or chastisement; any corporal punishment; any infliction of pain that disgraced the person punished (syn. with عُقُوْبَةٌ or نَكَالٌ). عَذَابٌ is so called because it prevents the person punished from returning to the like of his offence, and prevents others from doing the like of that which he has done ( عَذَّبَ meaning he prevented). Verse So He will punish them with a painful punishment (4:174). مُعَذِّبٌ (act. part. from عَذَّبَ) : One who punishes ( مُعَذِّبُوْنَ and مُعَذِّبِيْنَplurals 17:59;17:16). Verse God is not going to punish them (8:34). مُعَذَّبٌ : (pass. part.): One who is punished. مُعَذَّبِيْنَ (plural) (26:139).

Word 25 pg 592

عَذَرَ[aor. يَعْذِ رُ inf. noun عُذْ رٌ and مَعْذِ رَةٌ ] عَذَ رَهٗ : He excused or cleared

him from blame; he exculpated him; he accepted his excuse. عَذَ رَ also means, he was guilty of many crimes so as to render him excusable who punishes him. اِعْتَذَ رَ (inf. noun اِعْتِذَارٌ ) : He excused himself; he adduced or urged an excuse or a plea for himself. اِعْتَذَ رَ اِلَىَّ : He excused himself to me; he begged me to accept his excuse. اِعْتَذَ رَ مِنْ ذَنْبِهٖ (and تَعَذَّ رَ) : He asserted himself to be clear of his crime, sin or misdeed. Verse They will make excuses to you (9:94). It is said that the primary meaning of اَلْاِعْتِذَارُis the cutting of a man off from the object of his want and from that to which he clings in his heart. اِعْتَذَ رَmay also mean, he excused himself for not complying with a claim or request. It also means, he did not adduce an excuse (cont. signification); اِعْتَذَ رَ مِنْهُ also means, he complained of him or it. اِعْتَذَرَتِ الْمِيَاهُ : The waters stopped. عَذَّ رَ (inf. noun تَعْذِيْرٌ ) : He affected to excuse himself but had no excuse or did not adduce an excuse that was valid; he did less than what was incumbent upon him or was remiss and deficient in an affair, causing it to be imagined that he had an excuse when he had none. مُعَذِّ رٌ is act. Part. (Plural مُعَذِّ رُوْنَ ). Verse The defaulters or the makers of false excuses came (9:90). عُذْ رٌ and مُعَذِّ رَةٌ (inf. Noun from عَذَ رَ ) : An excuse; an apology; a plea whereby one excuses oneself. Verse Then thou shalt have got sufficient excuse from me (18:77). عُذْ رٌ also means success or victory. لِمَنِ الْعُذْ رُ : Whose is the success or victory? Excuse. Verse They said as an excuse (7:165). The plural of مَعْذِ رَةٌ is مَعَاذِ رٌ and مَعَا ذِيْرُ and the latter is also plural of مِعْذَ رٌ . Some say that مَعَا ذِيْرُ is the irregular plural of مَعْذِ رَةٌ and means excuses, apologies, pleas, allegations and arguments. Verse Though he puts forward (his) excuses (75:16) اَلْمَعَاذِيْرُ also means veils, curtains or coverings.

Word 26 pg 593

عَرَّ [aor. يَعِرُّ inf. noun عَرٌّ ] عَرَّتِ الْاِبِلُ: The camels were or became

mangy and scabby. عَرَّهٗ بِشَرٍّ (aor. يَعُرُّ ) : He aspersed him; he charged or upbraided him with evil; he wronged him and reviled him and took his property. هُوَ يَعُرُّ قَوْمَهٗ : He disgraces his people. عَرَّهٗ : He did to him an abominable thing; he did to him what he disliked.عَرَّهٗ : He alighted at his abode as a visitor. اِعْتَرَهٗ : He came to him and sought his favour or bounty; he applied himself to obtain favour or bounty of him without

asking; he went round about him seeking to obtain what he had whether asking him or not asking him. مُعْتَرٌّ: The needy; one who asks for bounty; one who seeks bounty without asking. Verse And feed the contented and him who asks and supplicates. (22:37). مَعَرَّةٌ: A case of reviling or of being reviled; a crime or sin that is noxious like the mange or scab; a foul or abominable thing; a cause of grief or vexation; annoyance or hurt; vexing conduct; violence; the slaying unexpectedly of an army without the permission of the commander; a debt or fine which one is obliged to pay; a fine for homicide. مَعَرَّةٌ الْجَيْشِ : The alighting of an army among a people and eating of the produce of their fields without knowledge of the commander. Verse And thus you incur guilt for them unknowingly (48:26).

Word 27

عَرِبَ [aor. يَعْرَبُ inf. noun عَرَبٌ ] عَرِبَتْ مِعْدَ تُهٗ : His stomach became in a corrupt or disordered state from being burdened. عَرِبَ (said of a river): It abounded with water. عَرِبَتِ الْبِئْرُ : The water of the well became abundant. عَرُبَ : He spoke clearly, plainly or distinctly without incorrectness; he was or became an eloquent Arab. عَرُبَ لِسَانُهٗ : His tongue was or became chaste Arabic. عَرَبِىٌّ : Pertaining to Arabic; clear, eloquent and chaste in speech; of established Arabic lineage. Verse What a foreign tongue and an Arab (41:45)? اَعْرَبَ الْكَلَامَ : He spoke clearly, plainly, distinctly in Arabic. Verse In the Arabic language; in a clear, eloquent and comprehensive language (26:196) اَلْعَرَبُ as also اَلْعُرْبُ: The Arabs or Arabians. اَلْاَعْرَابُ (singular اَعْرَابِىٌّ) : Those Arabs who dwell in the desert. Verse The Arabs of the desert are the worst in disbelief (9:97). عَرُوْبٌ : A woman who loves her husband passionately and excessively and is obedient to him (also a woman disobedient to her husband and unfaithful to him). عُرُبٌ (plural of عَرُوْبٌ ) : Loving wives; passionately loving and obedient wives. Verse Loving and of equal age (56:38) اَللُّغَةُ الْعَرَبِيَّةُ : The Arabic language.

Word 28 pg 594

عَرَجَ [aor. يَعْرُجُ and يَعْرِجُ inf. noun عُرُوْجٌ and مَعْرَجٌ ] عَرَجَ فِى السُّلَّمِ: He ascended or mounted the ladder. عَرَجَ فَى الشَّىْءِ وَ عَلَيْهِ : He mounted upon the thing. عَرَجَ الشَّىْءُ : The thing became high. عَرَجَ وَ عَرِجَ (aor. يَعْرَجُ inf. noun عَرَجٌ ) : He limped by reason of accident in his leg or foot, or he walked with a limping gait by reason of some accident (some say not naturally or not by reason of a chronic ailment, and others say, naturally or by reason of a chronic ailment). Verse They began to ascend therein (15:15) or through it. عَرَجَتِ الشَّمْسُ : The sun inclined to the west. اَعْرَجُ : Lame by nature, preferably by reason of an accident in leg or foot. Verse Nor any blame on the lame (24:62). مِعْرَاجٌ and مَعْرَجٌ and مِعْرَجٌ : A ladder or series of steps or stairs. (plurals مَعَا رِجُ and مَعَارِيْجٌ like مَفَاتِحُ and مَفَا تِيْحُ ). Verse And stairways by which they could go up (43:34). مَعْرَجٌ : A place of ascent. Verse Lord of great ascents (70:4). اَلْاَ عْرَجُis also applied to the crow because of its hopping movement.

Word 29

عَرْجَنَهٗ عَرْجَنَ : He struck him with the stick. عُرْجُوْنِ Dry branch of a palm-tree (36: 40).

Word 30

عَرَشَ [aor. يَعْرُشُ and يَعْرِشُ inf. noun عَرْشٌ ] : He built or constructed a construction of wood. عَرَشَ الْبَيْتَ : He raised the roof of the house. عَرَشَ فُلَانٌ : He struck such a one in the base of his neck. Verse And in the trellises which they built (16:69) عَرْشٌ : A booth or shed or thing constructed for shade mostly made of reeds and sometimes made of palm-sticks; a structure of wood built at the end of the wall, forming a shade; the trellis or wooden thing which serves for the propping of a grape-vine; the roof of a house or the like; (plural عُرُوْشٌ ) Verse Having fallen down upon its roofs (2:260) the throne of a king or the ceremonial chair or seat of a king. Verse Is thy throne like this (27:43)verse He (God) reigned as king; He became established on the throne of power; He governs everything (10:4); highest sphere.مِنَ الْعَرْشِ اِلَى الْاَرْضِ : From the highest sphere to the earth; the bier of corpse. اِهْتَزَّ الْعَرْشُ بِمَوْتِ سَعْدِ بْنِ مَعَاذٍ : The bier shook with pleasure because it carried the dead body of Sa'd; or the throne of the (Gracious God) shook with pleasure because of the death of Sa'd; the nest of a bird such as is built in a tree; the angle, corner or strongest side; the head or chief of a people. عَرْشُ الْقَوْمِ : The chief of the people; the means of support of a thing. ثُلَّ عَرْشُهٗ: His power or might departed or his affairs or state became weak and his power and prestige departed, or he perished; regal power, sovereignty, dominion, might or power. عَرْشٌ also signifies the صِفَاتٌ تَنْزِيْهِيَّةٌ i.e. the transcendent attributes of God, i e such attributes as are not found in any other thing as in Verse On that day eight engels will bear the throne of thy Lord (69:18); the protuberant part in or of the upper surface of the foot in which are the toes. مَعْرُوْشَاتٍ (plural of مَعْرُوْشَةٌ which is feminine of مَعْرُوْشٌ which is act. Part.). كُرُوْمٌ مَعْرُوْشَاتٌ: Grape-vines trained upon trellises. Verse Gardens trellised (6:142).

Word 31 pg 595

عَرَضَ [aor. يَعْرِضُ inf. noun عَرْضٌ ]. عَرَضَ الشَّىْءَ بِفَلَانٍ : He showed, manifested, presented the thing to such a one. عَرَضَ الشَّىْءَ عَلَيْهِ :He mentioned or showed or presented the thing to him or proposed or propounded it to him. عَرَضَ الْجُنْدَ : He made the army to pass by him in review; he reviewed the army.عَرَضَهُمْ عَلَى السَّيْفِ : He exposed them to the sword; he slew them with the sword. Verse Then He presented them to the angels or put them before the angels (2: 32). Verse When they were presented or brought before him.... (38:32). عَرَضَ لَهٗ : It happened or occurred to him. عَرَضَ لَهٗ : also means it appeared or became apparent to him.عَرَضْتُهٗ : I defrauded him in selling. عَرَّضَ لَهٗ وَبِهٖ : He said a thing which he intended or desired but did not explain it or say it plainly or clearly; he said it indirectly; تَعْرِيْضٌ signifies the speaking of a thing obliquely, indirectly, obscurely, ambiguously or equivocally. According to the early authorities عَرَّضَ signifies, he used a phrase susceptible of different meanings by which the hearer understood a meaning different from that which he (the speaker) intended. Verse Respecting that which you speak indirectly about a proposal of marriage to these women (2:236) اَعْرَضَ عَنْهُ (inf. noun اِعْرَاضٌ) : He turned away from it, avoided, shunned or left it Verse Who avoids remembering Me (20:125). Verse Ill-treatment or turning away i.e. indifference (4:129) عَرَضَ الْمَسْئَلَةَ : He expressed the question broadly. عَرَضٌ(inf. noun of عَرَضَ ). Verse We shall present face to face the Hell to the disbelievers. (18:101). عَرْضٌ : Breadth, width; vastness. ذَهَبَ عَرْضًا وَّ طُوْلًا: He went breadthwise and lengthwise; latitude; a valley; a mountain; a collection of clouds that obstructs the horizon; a great army; worldly goods; price; gain; an accident; happening; a compensation; a substitute; any goods or commodities except gold or silver; madness; insanity; a portion of the night. Verse You seek the goods of this world (8:68). Verse Its vastness is like the vastness of the heavens (3:134). Verse If it had been a near gain (9:42) عُرْضَةٌ: A thing that is set as an obstacle in the way of another thing; a thing that is set as a butt like the butt of archers.فُلَانٌ عُرْضَةٌ لِّلنَّاسِ : Such a one is butt to men i.e. a person whom men revile or cut jokes with. Verse And make not Allah a target or butt for your oaths or an obstacle in the fulfilment of your oaths (2:225). هٰذَا عُرْضَةٌ لَّكَ: This is a thing prepared for thy common use. عُرْضَةٌ also means, a purpose, an object or desire. عَارِضٌ (act. part. from عَرَضَ ) : Anything showing its breadth or side hence appearing; collection of clouds extending sideways in the horizon or a collection of clouds that comes over against one in the sky unexpectedly or comes like as does a mountain; an occurrence; a gift appearing from a person; anything facing one; an obstacle; the side of the cheek. Verse When they saw it as dense cloud coming or appearing towards their valleys, they said this is a cloud which will give us rain (46:25). مُعْرِضٌ : Act. part. of اَعْرَضَ i.e. one who turns away, shuns, leaves. مُعْرِضُوْنَ and مُعْرِضِيْنَ are plurals (3:24;6:5) عَرِيْضٌ : Large, much; wide or broad. دُعَآءٍ عَرِيْضٍ : Long prayer, (41:52).

Word 32 pg 597

عَرَفَ [aor. يَعْرِفُ inf. noun مَعْرِ فَةٌand عِرْفَانٌ : He knew or it became acquainted with it; he knew it by means of any of the five senses and also by mental perception; he recognized it. Imam Raghib says that اَلْمَعْرِفَةُis perceiving a thing by reflection and by consideration of the effect thereof upon the mind or sense (syn. عَلِمَهٗ). According to some authorities اَلْمَعْرِفَةُ differs from اَلْعِلْمُinasmuch as the former concerns the thing itself which is its object, whereas the latter concerns the states or

conditions or qualities thereof. The contrary of the former is اَلْاِنْكَارُ and of the latter is Verse When that came to them which they knew (2:90). Verse Thou wilt see in the faces of .... (22:72). Verse They recognize the favour of Allah (16:84). عَرَفَهٗ also signifies he requited. عَرَفَ الْفَرَسُ (inf. noun عَرْفٌ ) : He clipped the mane of the horse عَرَفَ الْاَمْرَ : He was patient in relation to the affair. عَرَفَ : He was or became submissive. عَرُفَ : He was or became sweet or pleasant in his odour. عَرَّفَ (transitive).عَرَّفَهُ الْاَمْرَ : He acquainted him with the affair ( اَعْلَمَهٗ اِيَّاهُ ) Verse He acquainted (her) with a part of it (66:4). عَرَّفَ also means, rendering a thing fragrant and adorning, decorating or embellishing it.عَرَّفَهَا لَهُمْ : Verse He ( God) made it known to them, or made it pleasant for them; He decorated it for them (47:7). عَرَّفَهٗ بِذَنْبِهٖ : He branded him with his misdeed.تَعَارَفُوْا : They knew or were acquainted with each other; they vied or competed for superiority in glory, or simply they vied with one another. Verse So that you may become acquainted with each other or vie with one another for superiority in glory (49:14).اِعْتَرَفَ بِهٖ : He confessed it or acknowledged it (inf. noun اِعْتِرَافٌ ). اِعْتَرَفَ اِلَىَّHe acquainted me with his name and condition. Verse They confessed their guilt (67:12). عُرْفٌ (a subs. from اِعْرَافٌ ) : Confession or acknowledgement. It also means مَعْرُوْفٌ i.e. goodness or a good action or quality; gentleness; a favour; beneficence or bounty; a thing liberally or freely bestowed; moderation; sincere or honest advice; good fellowship with men. Verse And enjoin goodness (7:200). عُرْفٌ also means, common parlance or common usage. عُرْفٌ of the horse is its mane. جَآءَ الْقَوْمُ عُرْفًا عُرْفًا: The people came one after another. Verse By the winds that are sent one after another; by the angels that are sent forth with goodness i.e. to spread goodness; by the beings that are sent forth gently (77:2). عُرْفٌalso means, waves of the sea; elevated sand; elevated place; (plural اَعْرَافٌ ). Verse Occupants of the elevated places (7:49). عُرْفٌalso may signify that spiritual realization which a man has through his unsullied nature, acquiring it by the help of God, given intellect and the testimony of his inner self. اَصْحَابُ الْاَعْرَافِ thus may mean very high spiritual realization and elevated spiritual rank. عَارِفٌ (act. part.). مَعْرُوْفٌ (pass. part.): Known particularly well or commonly known; lawful; according to use and custom. Being equivalent to عُرْفٌ it possesses all the meanings of the latter word. Verse You enjoin goodness (3:111). مَعْرُوْفَةٌ(feminine of مَعْرُوْفٌ ). Verse Known or actual obedience (24:54) عَرَفَاتٍ : The place where the pilgrims halt on the day of ذُوالْحِجَّةِ (2:199).

Word 33 pg 598

عَرَمَ [aor. يَعْرُمُand يَعْرِمُ inf. noun عُرَامٌ and عَرِمَ aor. يَعْرَمُ and عَرُمَ aor. يَعْرُمُ inf. noun عَرَامَةٌ ] عَرَمَand عَرِمَand عَرُمَ : He was or became evil in

disposition or ill-natured and very perverse or cross or repugnant and sharp or vehement; he behaved insolently and ungratefully (syn. اَشِرَor مَرِحَ or بَطِرَ). عَرَمَ فُلَانًا: He treated such a one with exceeding perverseness or repugnance. عَرَمَ اُمَّهٗ : The child sucked the breast of his mother. عَرِمٌ

: A dam or dams, constructed in valleys; a torrent of which the rush is not to be withstood; a violent rain. It is also the name of a certain valley

in Elyamen. رَجُلٌ عَرِمٌ : A wicked man. سَيْلَ الْعَرِمِ : Fierce flood (34:17).

Word 34 pg 599

عَرَا [aor. يَعْرُوْ inf. noun عَرْوٌ] عَرَا فُلَانًا: He came to such a one seeking

his bounty; he came to such a one or upon him. عَرَاهُ الْاَمْرُ : The affair befell him; attacked him; distressed him. اِعْتَرَاهُ الْاَمْرُ (syn. with عَرَاهُ ) : The affair betided him, befell him or distressed him. عَرِىَ : He was or became affected with the tremor of fear. Verse Some of our gods have smitten thee with evil (11:55). عُرْوَةٌ : A thing by means of which another thing is rendered fast or firm and upon which reliance is placed; the handle of a mug; the environs of a town where people pasture their cattle; a company of men by whom one benefits. عُرْوَةٌ also means the best and excellent part of property. اَلْعُرْوَةُ is a name of the lion. Verse A firm handle (2:257) or the firmest thing upon which one lays hold. عُرْوَةُ الْصَعَا لِيْكِ : The support of the poor or the needy. It also means tangled trees of which the leaves do not fall in winter.

Word 35

عَرِىَ [aor. يَعْرَى inf. noun عُرْيَةٌ and عُرْىٌ ]. عُرِىَ مِنْ ثِيَابِهٖ : He was or

became naked, nude, bare or without clothing. عُرِىَ الْبَدَنُ مِنَ اللَّحْمِ :The body was or became bare of flesh or was lean. عُرِىَ مِنَ الْعَيْبِ : He or it was or became free from fault, defect, blemish etc.لَا يَعْرَى مِنَ الْمَوْتِ اَحَدٌ : No one can be exempted from death. Verse And thou wilt not become naked (20:119). عَرَاءٌ : Nakedness of bareness; a bare tract of land; wide or spacious tract of land in which there is nothing that hides or conceals; the vacant surface of a wide space of land. Verse Would have been cast upon a bare tract of land (68:50)

word 36

عَزَّ[aor. يَعِزُّ inf. Noun عِزٌّ and عِزَّةٌ ]. He was or became mighty, powerful or strong. اَللّٰهُ عَزَّ وَجَلَّ: Allah to Whom belong might and majesty or glory and greatness; He magnified or exalted Himself; He was disdainful or scornful; He resisted; He was invincible, not to be overcome. عَزَّالشَّىءُ : The thing was or became difficult or hard; insuperable or unattainable; the thing was or became rare, scarce; he or it was or became highly esteemed or greatly valued. عَزَّ الْمَاءُ : The water flowed. عَزَّ also means, he was or became weak. عَزَّهٗ : He overcame him or conquered him; he overcame him in argumentative contest. Verse He has prevailed against me in dispute (38:24). اَعَزَّهٗ : He exalted or elevated him; he loved him; he aided or helped him. Verse Thou exaltest whomsoever Thou pleases (3:27). عَزَّزَهٗ : He rendered him mighty, powerful or strong; he strengthened him by means of another. Verse So We strengthened (them) by the third (36:15); he rendered mighty, strong, high elevated in rank or condition or state; he rendered him honourable or illustrious; he aided or helped him. اَعَزَّ andعَزَّزَ are syn. عِزٌّ : Might, power or strength (as also عِزَّةٌ) especially after meanness of condition; high or elevated rank; nobility; honour; disdainfulness or pride or self-exaltation (as also عِزَّةٌ); the power of resistance (as also عِزَّةٌ); rareness, scarceness (as also عِزَّةٌ); invincibility (as also عِزَّةٌ); the act of overcoming; superior power (as also عِزَّةٌ). مَطَرٌ عِزٌّ : Copious or vehement rain. Verse So that they may be a source of power for them. (19:82). Verse Self-exaltation or pride incites him. (2:207). Verse They said: By Pharoah's honour verse (26:45). And all honour belongs to Allah (35:11). عَزِيْزٌ : Mighty, strong; noble; honourable, glorious; proud; disdainful; invincible, indomitable; not to be overcome; rare, scarce; highly esteemed; greatly valued; one who overcomes everything; incomparable, unparalleled. عَزِيْزٌ also signifies the king. Verse The Mighty, the Wise. (62:2). اَلْعَزِيْزُ: A surname applied in ancient times to the ruler of Egypt i.e. the valley of the Nile together with Alexandria like اَلنَّجَاشِىْ (the Negus) applied to the king of Abyssinia, قَيْصَرُ (Kaiser) to the emperor of the Romans. كِتَابٌ عَزِيْزٌ : Great, mighty Book; inimitable and unequalled (41:42). عَزِيْزٌ also signifies severe, difficult, distressing or grievous. Verse It is distressing to him that you should fall into trouble (9:128). اَعِزَّةٌ (plural of عَزِيْزٌ) . Verse They turn the honourable, the most elevated or esteemed of its people (27:35). اَعَزُّ : More and most honourable, mighty, powerful etc. Verse The most honourable will surely drive out (63:9). Verse An idol of the Arabs (53:20)

Word 37 pg 601

عَزَبَ [aor. يَعْزُبُ and يَعْزِبُ inf. noun عَزُوْبٌ ] عَزَبَ عَنِّىْ : He or it was or

became distant or remote and absent from me; he or it was or became absent, concealed and went away or departed. لَا يَعْزُبُ عَنْ عِلْمِهٖ شَىْءٌ : Nothing is absent or hidden from His knowledge. عَزَبَ عَنْ فُلَانٍ حِلْمُهٗ : His forbearance quitted him. عَزَبَتِ الْاَرْضُ : The land became destitute of inhabitants. Verse Not an atom's weight is hidden from Him (34:4).

Word 38

عَزَرَ [aor. يَعْزِرُ inf. noun عَزْرٌ]. عَزَّرَهٗ عَنِ الشَّىْءِ : He prevented or turned

him away from the thing. This is the primary signification from which others are derived. عَزَّرَهٗ (inf. noun تَعْزِيْرٌ ) : He disciplined, corrected or punished him, meaning he did to him that which should turn him away from evil or foul conduct; he inflicted upon him beating less than that is prescribed by the law; he beat him vehemently; he blamed, censured or reproved him; he aided, helped and assisted him, or he strengthened him against his enemy by repelling the latter and did so again and again; he

treated him with reverence or respect; he abased him (cont.signification).

Verse Who honoured, aided and supported him (7:158).

Word 39

عَزَلَ [aor. يَعْزِلُinf. noun عَزْلٌ ]. عَزَلَهٗ عَنْ كَذَا : He removed him, put

away, displaced him from such a thing. عَزَلَهٗ عَنْ مَنْصِبِهٖ : He removed or dismissed him from his office. عَزَلَ عَنْهَا : He did not wish her to have children. Verse From whom thou hast put aside (33:52). اِعْتَزَ لَهٗ : He separated himself from him or it. يَعْتَزِلُ الْحَرْبَ : He keeps away from the fighting. Verse Keep away from women (2:223). مَعْزُوْلٌ (pass. part.): One kept away; one dismissed from office. مَعْزُوْلُوْنَ (plural of مَعْزُوْلٌ) : Those dismissed from office. Verse They are kept away or debarred from hearing (26:213). مَعْزِلٌ: A state or place of aloofness. Verse He was keeping apart (11:43). فُلَانٌ عَنِ الْحَقِّ بِمَعْزِلٍ: Such a one is aloof from the truth.

Word 40

عَزَمَ [aor. يَعْزِمُ inf. noun عَزْمٌ and عَزِيْمَةٌ and عُزْمٌ etc.). عَزَمَ الْاَمْرَاَوْعَلَيْهِ :

He determined, resolved or decided upon doing the thing; he strove hard in the affair; he settled it firmly. Verse If they decide upon or are resolved upon the divorce(2:228). Verse And when the affair is decided upon or is determined upon (47:22). Verse And decide not or resolve not on the mar r iage- t ie (2:236) . عَزَمَ عَلَى الرَّجُلِ لَيَفْعَلَنَّ كَذَا : He commanded the man earnestly that he should do such a thing. عَزْمٌ : Firmness and perseverance in doing a thing upon which one's heart is set or upowhich one is determined; earnestness, constancy and patience; the quality of deciding an affair. Verse And We did not find in him the quality to decide the affair or resolve to disobey (20:116). Verse Messengers of strong determination(46:36). Verse Matter of strong determination (42:44).

Word 41 pg 602

عَزَا [aor. يَعْزُوْ inf. noun عَزْوٌ]. عَزَاهُ اِلَى فُلَانٍ: He asserted his (another

person's) relationship as son to such a one. اِعْتَزٰى : He asserted his own relationship as son to him. عِزَةٌ : A party of men; a separate party. According to Imam Raghib, the word means, a company of men who assert their relationship, one of another, either by birth or by leaguing together for mutual aid. ( عِزُوْنَ and عِزِيْنَ are plurals of عِزَةٌ and mean, separate or sundry parties). Verse From the right and from the left in different parties (70:38).

Word 42

عَسُرَ [aor. يَعْسُرُ inf. noun عُسْرٌ and عُسْرَةٌand عَسَارَةٌ and عُسْرٰى etc.] and

عَسِرَ [aor. يَعْسِرُ inf. noun عَسَرٌ ] : It (a thing or affair) was or became difficult, hard, intricate. عَسُرَ عَلَيْهِ : It was or became difficult for him ( ضِدُّ يَسُرَ and سَهُلَ) عَسُرَ الرَّجُلُ : The man was hard in disposition, or ill-natured.

عَسُرَ الزَّمَانُ عَلَيْنَا: Time became severe to us. عَسَرَ الغَرِيْمَ : He demanded the debt of the debtor, it being difficult for him to pay it. عَسَرَهٗ : He forced him to do a thing against his wish. عَسِرَ : He was left-handed. تَعَاسَرَا : They were difficult or hard towards each other or treated each other with harshness; they disagreed with each other, said of a buyer and seller or of husband and wife. Verse But if you disagree with each other or meet with difficulty from each other (65:7) عَسْرٌ and عَسْرَةٌ and عُسْرٰى : Difficulty; hardness; straitness; intricacy. Verse God will give or create or provide or bring ease after difficulty (65:8). Verse And if he be in difficulty or in straitened circumstances (2:281). Verse We will ease his way towards difficulty (92:11). Verse Hour of distress (9:117). جَيْشُ العُسْرَةِ : The army of difficulty (an appellation given to the army of Tabuk). عَسِرٌ and عَسِيْرٌ (act. part.): Difficult, hard, severe etc. يُوْمٌ عَسِرٌوَعَسِيْرٌ : A difficult, hard, distressful, calamitous, day. An unlucky day. نَاقَةٌ عَسِيْرٌوَعَسِيْرَةٌ : She-camel that does easily conceive. Verse This is a hard day verse (54:9). Verse (74:10).

Word 43 pg 603

عَسْعَسَ الَّيْلُ عَسْعَسَ : The night came on or came on with its darkness;

the darkness of the night came on; the night departed. Verse And by the night when it departs or when it approaches (81:18). عَسْعَسَ السَّحَابُ : The clouds approached the earth. This is only said when it is in the night with darkness and lightning. عَسْعَسَ is also said of a beast of prey when it goes about in the night seeking for prey.

Word 44

عَسَلَ [aor. يَعْسُلُand يَعْسِلُ inf. noun عَسْلٌ : He prepared the food with honey; he mixed it with honey and made it sweet and pleasant. عَسْلٌ means to extract honey from the bee-hive. عَسَلَهٗ : He fed him with honey; he made him an object of eulogy; he made him an object of love to men. عَسَلٌ : Honey. Verse Streams of clarified or purified honey (47:16). It also means, flowers or blossoms because honey is made therefrom; a good or righteous deed.

word 45

عَسِيَ [aor. يَعْسَى inf. noun عَسًى ] عَسَى is a verb of the family of كَادَand means: It may be that; "may-be"; "perhaps". It denotes hope in the case of that which is liked and fear in the case of that which is disliked as in the verse. Verse It may be that you dislike a thing while it is good for you and it may be that you like a thing while it is bad for you (2:217). It also denotes opinion or doubt or certainty. Verse Is it not likely that if fighting is prescribed for you, you will not fight (2:247). Verse Would you then, if you were placed in authority, create disorder in the land (47:23)? As uttered by God, it is expressive of an event of necessary occurrence. Verse May be Allah will vouchsafe victory to you (5:53). It is generally followed by the particle اَنْ(= that). It is used in various ways as shown in th following sentences. عَسٰى زَيْدٌ اَنْ يَّقُوْمَ and عَسٰى اَنْ يَّقُوْمَ زَيْدٌ and عَسٰى زَيْدٌ قَائِمٌAll meaning almost the same; the first sentence literally means, it may be that Zaid is or will be the performer of the act of standing; the second means, it may be that Zaid stands or will stand and the third signifies, it may be that Zaid is standing.

Word 46 pg 604

عَشَرَ [aor. يَعْشِرُ inf. noun عَشْرٌ ] : He took one from ten; he added one

to nine and made the number ten. عَشَرَهُمْ: He made them ten by adding himself to their number. عَشَرَتِ النَّاقَةُ : The she-camel became عُشَرَاءُi.e. ten-month pregnant. عَشَرَ الْمَالَ(aor. يَعْشُرُ inf. noun عَشْرٌ and عُشُوْرٌ ) : He took the عُشْرٌ of the property (tenth part). عَشَرَهُمْ : He made them ten by adding himself to their number or became the tenth of them; it also means, he took the tenth of them and made them nine or they became nine. عَشْرٌ :Ten; used for feminine. عَشْرُ نِسَاءٍ : Ten women. Verse Bring ten chapters (11:14). عَشَرَةٌ : Ten. It is used for masculine. عَشَرَةُ رِجَالٍ : Ten men. Verse i.e. feeding ten poor persons (5:90). ( عَشَرَةَ used for masculine) wheneverعَشْرَةَ is joined with the preceding number it is used for feminine as خَمْسَ عَشْرَةَ اِمْرَاَةً i.e. fifteen women. عَشَرَ is used for masculine as خَمْسَةَ عَشَرَ رَجُلًا i.e. fifteen men. عِشْرُوْنَ and عِشْرِيْنَ= Twenty

(8:66). عُشْرٌ : A tenth part as also عَشِيْرٌ and مِعْشَارٌ. Some authorities say that مِعْشَارٌ means, a hundredth part; others say it means a thousandth part. اَعْشَارٌ: Plural of عُشْرٌ . Verse A tenth part of that which We have given them (34:46). عَاشَرَهٗ (inf.noun مُعَاشَرَةٌ ) : He mixed with them; consorted with them; held social and familiar. Verse Consort with them in kindness (4:20). عَشِيْرَةٌ: Kinsfolk or nearest relations or kin by

descent from the same father or ancestor; a small sub-tribe; a small portion or smallest subdivision of a tribe, or a tribe (syn.قَبِيْلَةٌ ). Verse Warn thy nearest kinsmen (26:215). مَعْشَرٌ: A company, a great company or collective body of people, consisting of men, exclusive of women like نَفَرٌ and قُوْمٌand رَهْطٌ having no proper singular; a community; any company whose state of circumstances is one. Verse O company of jinn and men (6:131). عُشَرَاءُ : A she-camel that has been ten months pregnant or that has been eight months pregnant. Its plural is عِشَارٌ and عِشَارٌ is applied to she-camels until some of them have brought forth and others are expected to bring forth : Verse And when the she-camels ten

month pregnant are abandoned (81:5). عَشِيْرٌ: An associate; a husband; a wife; a friend. Verse And evil indeed is the associate (22:14).

Word 47 pg 605

عَشَا [aor. يَعْشُوْ inf. noun عَشْوٌ and عُشُوٌّ].عَشَا عَنْهُ : He turned away

from him or it to another. Verse And who turns away from the remembrance of the Gracious God (43:37). عَشَوْتُهٗ اَوْ اِلَيْهِ : I repaired to him by night. عَشَا الْاِبِلَ: He pastured the camels by night. عَشَا النَّارَ اَوْ اِلَيْهَا: He betook himself towards the fire hoping to obtain thereby guidance and good. عَشِىَ (aor.يَعْشَى ) : He was or became blind or he was or became weak-sighted, or he did not see by night but saw by day. عَشًا:Weakness of sight or sightlessness by night. عَشَاءٌ also means, the evening meal. عِشَاءٌ: The beginning of the darkness of night; from sunset to darkness of night. It is syn. with عَشِىٌّ(or from the declining of the sun from the meridian to the rising of the dawn). Verse And they came to their father in the evening weeping (12:17).عَشِىٌّ : The late part of evening or the evening or the afternoon (as also عَشِيَّةٌ), or time between the declining of the sun from the meridian to the rising of the dawn. Sometimes it means the night. اٰتَيْتُهٗ بِالْغَدَاةِ وَالْعَشِيِّI came to him early in the morning and late in the evening. صَلَاةُ الْعَشِىِّ: The two Prayers of the afternoon i.e. ظُهْرٌ and عَصْرٌ . Verse And glorify (Him) in the evening and in the early morning (3:42). عَشِيَّة(noun of unity): One evening Verse An evening or a morning thereof (79:47).

Word 48 pg 606

عَصَبَ [aor. يَعْصِبُ inf. noun عَصْرٌ] : He twisted a thing or wound it

round. This is the primary signification; he folded it. عَصَبَ فَخِذَ النَّاقَةِ: He bound the thigh of the she-camel. عَصَبَ الْقَوْمُ بِهٖ: The people were drawn together by means of it and surrounded it. عَصَبَ الشَّيْءَ: He clung to the thing; he grasped the thing with his hand. عَصِبَ : He was or became firm and compact in flesh. عَصَبَ الرَّجُلُ بَيْتَهٗ: The man stayed in his house, not quitting it. عُصْبَةٌ(unity of عُصْبٌ ) : A party or company of men who league together to defend one another; a company or an assemblage of

men and of horses. Verse And we are a strong part (12:9). Verse A vehement or severe or distressful day; a vehemently hot day; a cold and cloudy day in which nothing is seen of the sky (11:78).

Word 49

عَصَرَ [aor. يَعْصِرٌ inf. noun عَصْرٌ ) : He squeezed out the juice of the

thing by pressing it. Verse I am pressing wine (12:37). عَصَرَ الثَّوْبَHe forced out the water of garment by squeezing it; he collected or took the produce of the earth. عَصَرَهٗ : He aided or succoured or assisted him; he saved or preserved him; he gave gift or did some benefit or favour to him. لَوْكَانَ فِىْ اَمْلَاكِنَايَعْصِرُفِيْنَاكَالَّذِىْ تَعْصِرُ: Would that there were among our kings one giving to us the like of that which thou givest. عُصِرُوْا or اُعْصِرُوْا : They were rained upon. فِيْهِ يَعْصِرُوْنَ : In it they shall have rain (i.e. يَعْصِرُوْنَ ) ; Verse they shall aid or succour one another; they shall give gifts to one another (12:50); they shall be preserved and saved. عَصَرَهٗ : It or he hindered him or prevented him; he refused or withheld it. اَعْصَرَ : He entered upon the time of عَصْرٌ. عَصْرٌ : Time; a period of time; ( دَهْرٌ) ; an hour or a time of the day; a day as opposed to night; a night as opposed to day; the morning before or after sunrise the afternoon; evening; last part of the day when the sun becomes red. اَلْعَصْرَانِ: The night and the day; the morning and the evening i.e. اَلْغَدَاةُ وَالْعَشِىُّ. عَصْرٌ also signifies, rain from the clouds called مُعْصِرَاتٌ . A man's near kinsfolk such as are called رَهْطٌ and عَشِيْرَةٌ . وَلْعَصْرِ : Verse By the time etc (103:2). مُعْصِرَاتٌ(plural of مُعْصِرَةٌ ) : Clouds, so called because they press forth water; clouds full of rain; clouds ready to pour forth rain; winds ready to press forth the rain from the clouds (78:15). اِعْصَارٌ :

A whirl-wind of dust resembling a pillar rising towards the sky; a wind that rises into the sky; a wind that raises the cloud with thunder and lightning, or in which there is fire or in which there is عِصَارٌi.e. vehement dust. اِنْ كُنْتَ رِيْحًافَقَدْلَاقَيْتَ اِعْصَارًا: If thou art a wind, thou hast met with a whirlwind. Verse A whirlwind should visit it (2:267).

Word 50 pg 607

عَصَفَ [aor. يَعْصِفُ inf. noun عَصْفٌ and عُصُوْفٌ ]. عَصَفَتِ الرِّيْحُ: The wind

blew violently or vehemently; hence عَصْفٌ signifies also to be

quick or swift. عَصَفَ : He or it was quick or swift. عَصَفَ الْحَرْبُ بِالْقَوْمِ: The war carried off and destroyed the people. عَصَفَ الزَّرْعَ: He cut the corn from its stalks or before its maturity. عَصْفٌ : The herb of corn or seed-produce; leaves or blades of corn or seed-produce; the leaves or blades that are upon the stalk of corn and that dry up and crumble; the stalk or stem of corn or straw; broken and straw. Verse Corn of which the grain

has been eaten and the straw thereof remains (105:6). Verse A day in which the wind blows violently (14:19) i.e. يَوْمٌ عَاصِفُ الرِّيْحِ . عَاصِفٌ also signifies an arrow turning aside from the butt. رِيْحٌ عَاصِفٌ and اَلرِّيْحَ عَاصِفَةً: Violent wind (10:23 and 21:82). عَاصِفَاتٌ (plural of عَاصِفَةٌ). Verse And then they blow violently (77:3).

Word 51

عَصَمَ [aor. يَعْصِمُ inf. noun عَصْمٌ ] : He or it prevented or hindered i.e.

مَنَعَ ; he defended or protected; he preserved or kept; (i.e. وَقَى); it with held ( اَمْسَكَ) a thing. عَصَمَهُ اللّٰهُ مِنَ الْمَكْرُوْهِ: God defended, protected him from evil. Verse God will protect thee from the people (5:68). عَصَمَ اِلَيْهِ

: He took refuge with him i.e. اِعْتَصَمَ . عَصَمَalso means, he earned or sought means of subsistence. اِعْتَصَمَ بِاللّٰهِ: He held fast to God or to His religion; he had recourse to God for protection; he relied upon God; he

defended or preserved himself, by the grace of God; he abstained from evil by the grace of God. Verse Hold fast to Allah (22:79). اِسْتَعْصَمَ : He defended or preserved himself or he refrained or abstained. فَسْتَعْصَمَ: But he preserved himself from sin (12:33). عَاصِمٌ (act. part.): One who protects; defending or defender. Verse There is no defender today (11:44). In this verse عَاصِمٌ may be an instance of فَاعِلٌ in the sense of مَفْعُوْلٌ meaning, no person defended or no possessor of defence. عِصْمَةٌ:

Prevention or hindrance; defence or protection; rope or cord. عِصْمَةُ النِّكَاحِ : The tie or bond of marriage. عِصَمٌ (plural of عِصْمَةٌ ) : Ties or bonds of marriage. Verse And hold ye not to the matrimonial ties or bonds of disbelieving women i.e. divorce them (60:11); a defender from a state of perdition and from want. عِصْمَةٌ : A defender of widows; inability to disobey;

Word 52 pg 608

عَصَا [aor. يَعْصُوْ inf. noun عَصْوٌ ]. عَصَاهُ : He beat or struck him with the

staff or stick or rod. عَصَوْتُ الْجَرْحَ : I bound the wound. عَصَاالْقَوْمَ:He collected together the people for good or evil. عَصًا : A staff, stick or rod. This is my staff (20:19). اَلْقٰى عَصَاهُ: He threw down his staff; or having reached his destination, he stayed and rested and thus رَفَعَ عَصَاهُmeans, he departed;collecting or gathering; community or party. It is said that the

primary signification of the word اَلْعَصَاis the state of combination and union. شَقَّ الْعَصَا: He opposed the community or separated himself from them. قَدْشَقُّوْ اعَصَاالْمُسْلِمِيْنَ: They have made or created a schism or dissension among the Community of Muslims. اِنْشَقَّتْ عَصَا الْقَوْمِ: Dissension and discord occurred among the people. اَلنَّاسُ عَبِيْدُالْعَصَا: People are afraid of him who harms them, i.e. they should be kept in awe. قَشَرَلَهُ الْعَصَا : He disclosed to him what was in his mind. عَصَا also means the tongue, perhaps as being likened to a staff because used in

chiding. It also means the bone of the shank. عِصِىٌّ (plural). Verse Their cords and their staves or sticks (20:67).

Word 53

عَصَى[aor. يَعْصِىْ inf. noun عَصْىٌ and مَعْصِيَةٌ and عِصْيَانٌ ]. عَصَاهُ : He

disobeyed him or rebelled against him. وَمَنْ عَصَانْى : Verse And he who disobeys me (14:37). عَصَاالْعِرْقُ: The vein did not stop bleeding. عَاصٍ

and عَصِىٌّ: Disobeying or rebelling or disobedient or rebellious. عَاصُوْنَ and عُصَاةٌ are the plurals of عَاصٍ .عَصِىٌ is also the intensive form of عَاصٍand means very disobedient or rebellious. اَلْعَاصِىْis an appellation for the young camel when it disobeys its mother and does not follow her. Verse He is a rebel against the Gracious God verse (19:45). And wickedness and disobedience verse (49:8) عِصْيَانٌ is cont. of طَاعَةٌ

and so is مَعْصِيَةٌ . Verse And disobedience to the Messenger (58:9).

Word 54 pg 609

عَضَّ [aor. يَعَضُّ inf. Noun عَضٌّ and عَضِيْضٌ ]. عَضَّهٗ: He seized it with his teeth and pressed it therewith. عَضَّ بِصَاحِبِهٖ : He stuck or clove to his companion. This is said to be the primary signification or he seized him with his teeth, because this also signifies cleaving.عَضَّ عَلٰى يَدَيْهِ غَيْظًا : He bit his hands in rage. Verse On the day when the wrongdoer will bite his hands (25:28). عَضُّوْا عَلَيْهَابِالنَّوَاجِذِ : Hold ye fast thereto. عَضَّهٗ بِلِسَانِهٖ: He

backbit or defamed him. عَضَّهُ الزَّمَانُ : The time was severe to him.

word 55

عَضُدَ [aor. يَعْضُدُ inf. Nounعَضْدٌ ]. عَضَدَهٗ: He hit or hurt his عَضُدٌ(upper arm between the elbow and the shoulder-blade); he aided or assisted him or he was or became his عَضُدٌ i.e. aider or assistant for عَضُدٌ primarily relates to the arm, then it was metaphorically applied to signify an aider or assistant. عَضُدٌ: The upper arm or upper half of the arm from the elbow to the shoulder-blade ( اَعْضَادٌ plural); ) سَنَشُدُّعَضُدَكَ بِاَخِيْكَ : Verse We shall strengthen thy arm with thy brother or shall assist thee by thy brother (28:36); an helper, assistant or aider. فُلَانٌ عَضُدِىْ : Such a one is my support or stay or aider or assistant. Verse Nor could I take as helpers those who lead people astray (18:52); the side of the armpit; a side of a road; a quarter, region or tract; the two sides of a watering trough or tank etc.

Word 56

عَضَلَ[aor. يَعْضُلُand يَعْضِلُand عَضِلَ aor. يَعْضَلُinf. noun عَضْلٌand عِضْلٌ]. عَضَلَ الْمَرْاَةَ عَنِ الزِّوَاجِ : He prevented, withheld or debarred her

from marrying wrongfully. The primary signification of اَلْعَضْلُis the act of straitening or debarring, preventing, withholding. عَضَلَ عَلَيْهِ: He straitened him in his affair and intervened as an obstacle between him and that which he desired. Verse And do not prevent them (2:233).

Word 57 pg 610

عَضَهَ[aor. يَعْضَهُ inf. noun عَضْهٌ etc.) : He lied; he embellished speech

with falsehood; he uttered falsehood and calumny as also عَضِهَ .عَضِهَ فُلَانٌ : He calumniated such a one; he reviled or vilified him. عَضَهَ also means, he enchanted. عَضِهٌ : A lie or falsehood; a calumny; enchantment. عِضُوْنَ and عِضِيْنَ are plurals. Verse Those who pronounced or treated the Qur'an to be a bundle of lies or so many enchantments (15:92).

Word 58

عَضَا [aor. يَعْضُوْ inf. noun عَضْوٌ]. عَضَاالشَّاةَ : He cut the sheep or goat

into parts or portions. عَضَى وَعَضَّى الْقَوْمَ : He divided the people into parts or sections. تَعْضِيَةٌ which is inf. noun from عضى which is equivalent to عَضِىٌّ signifies the act of dividing a thing into parts. عُضْوٌ : A limb of the body; one person of a party. عِضَةٌ: A piece, part or portion of a thing; a part, sect or class of people. فِى الدَّارِعِضُوْنَ مِنَ النَّاسِ : In the house are several parties, sects or classes of people, عِضُوْنَ being plural of عِضَةٌ

: The word also means a lie or falsehood as given in V 1017. Verse Those who have divided the Qur'an into parts (15:92).

Word 59

عَطَفَ [aor. يَعْطِفُ inf. noun عُطُوْفُ or عَطْفٌ ] : He or it inclined or bent. عَطَفَ اِلَيْهِ : He inclined towards him or it. عَطَفَ عَلَيْهِ : He returned against him with that which he disliked. عَطَفَتْ عَلٰى وَلَدِهَا (said of a she-camel): She became compassionate towards her young one and yielded her milk.عِطْفٌ : The side of a thing; the side of a human being from the head to the lip or to the foot. جَاءَ ثَانِىَ عِطْفِهٖ : He came in an easy or a pleasant state. . ثَانِىَ عِطْفِه : Verse Twisting or bending his neck or turning his side disdainfully or magnifying himself or behaving proudly and turning away (22:10).

Word 60

عَطِلَ[aor. يَعْطَلُinf. noun عَطَلٌ] عَطِلَ الرَّجُلُ مِنَ الْمَالِ: The man became

destitute of property. عَطِلَتِ الْمَرْاَةُ: The woman had no ornament upon her body. عَطَلَ الْاَجِيْرُ (aor. يَعْطُلُ) : The hired man was without occupation. عَطَّلَ الشَّىْءَ: He left the thing unattended or neglected. عَطَّل الْاِبِلَ: He left the camels without a pasture to tend them. اَلتَّعْطِيْلُsignifies the rendering of a place vacant, void or unoccupied, or a thing unattended or neglected, or making a man or a thing unemployed or unused, free from work. Verse And when the camels ten months old will be left without

a pasture or unattended or unemployed (81:5). عُطِّلَتِ الرَّعِيَّةُ : The

subjects were left without any governor to govern them. عُطِّلَتِ الْبِئْرُ : The well was left in a state that none came to it for taking water from it. عَطَّلَ الْبِئْرَ: He left off going to the well. مُعَطَّلٌis pass. part. and مُعَطَّلَةٌfeminine of it. Verse Deserted well (22:46).

Word 61 pg 611

عَطَا [aor. يَعْطُوْ inf. noun عَطْوٌ] عَطَاالشَّىْءَ: He took the thing. عَطَا اِلَيْهِ يَدَهٗ:He raised his hand towards it. عَطْوٌ signifies the act of raising

the head and hands to take a thing. اَعْطَاهُ الشَّىْءَ: He gave him the

thing. اِعْطَاءٌ is the act of giving, presenting or offering. تَعَاطَى الشَّىْءَ: He took the thing: تَعَاطَى الْاَمْرَ : He ventured upon the affair. تَعَاطَى الرَّجُلُ: The man stood upon the extremities of the toes and raised his hands to take a thing. تَعَاطِيًا is the act of taking a thing with the hand; taking with the hand what is not right or just or due; contending in taking; standing upon the extremities of the toes with raising the hands to a thing; being

bold, daring or courageous so as to venture upon a thing without consideration or hesitation. Verse Indeed We have given thee abundance of good (108:2). Verse And he seized (a sword) and hamstrung (her) (54:30). عَطَاءٌ : A thing that is given; a gift, meaning an act of giving of such as is bountiful or generous. Verse A gift that shall not be cut off (11:109) عَطَاءٌalso signifies a soldier's pay or stipend.

Word 62

عَظُمَ [aor. يَعْظُمُ inf. noun عَظِمٌ and عَظَامَةٌ ] : He was or became great in

his bone. This seems to be the primary signification of the word; then metaphorically said of any thing great, whether an object of sense or of intelligence, a substance or an accident or it or he was or became great in estimation or rank or dignity; and it or he was or became great in comparison with other things or men. عَظُمَ عَلَيْهِ الْاَمْرُ : The affair became difficult and oppressive for him. اَعْظَمَ الشَّىْءَ and عَظَّمَهٗ: He made the thing great, big or large; he treated it or him with respect or veneration.فَعَلْتُ كَذَا تَعْظِيْمًالَهٗ : I did thus for the purpose of rendering honour to him or it. Verse And He will enlarge his reward (65:6). Verse And whoso respects the sacred Signs of Allah (22:33). عَظْمٌ : Bone of an animal upon which is flesh. Verse My bones have become feeble (19:5). عِظَامٌis plural. Verse Look at the bones (2:260). عَظِيْمٌ : Great, big or large etc., contrary of حَقِيْرٌ ; great in estimation or rank or dignity; huge, enormous or vast; of great magnitude or importance; of great gravity; severe, grievous, formidable or terrible. عَظِيْمٌ is superior to كَبِيْرٌbecause while the latter signifies great etc. in itself, the former i.e. عَظِيْمٌ signifies esteemed great by others or great in comparison with other things of its kind. كَبِيْرٌ is cont. of صَغِيْرٌ . رَجُلٌ عَظِيْمٌ فِى الْمَجْدِ : A man great in respect of glory. رَمَاهُ بِعَظِيْمٍ: He accused him of an act of great gravity or with an enormity. Verse In the sight of God it was a grievous thing (24:16). Verse Great punishment (2:8) Verse The punishment of a dreadful day (6:16). Verse is one of the attributes of Allah i.e. Incomparably Great (2:256). اَعْظَمُ : More or most great etc. Verse The highest rank with Allah (9:20).

Word 63 pg 612

عَفَّ [aor. يَعِفُّ inf. noun عِفَّةٌ and عَفَافٌ ] : He abstained from ( عَنْ) what was unlawful or not decorous or from things that should be sacred or inviolable, base or carnal, objects of inordinate desire. عَفَّ also means, he was modest, chaste, virtuous etc. Generally in the Qur'an the verb is used without the expression of the object or objects. اِسْتَعَفَّ and تَعَفَّفَ signify the same; تَعَفَّف also signifies, he affected or constrained himself to abstain from what was unlawful. Verse And who is rich, let

him abstain (4:7). Verse And who have no means of marriage, should keep themselves chaste (24:34). Verse Because of abstaining from begging (2:274)

Word 64 pg 613

عَفَرَ [aor. يَعْفِرُ inf. noun عَفْرٌ ] عَفَرَهٗ and عَفَّرَهٗ: He defiled and soiled it

with dust; he rolled him in the dust; he cast him on the ground;

اِعْتَفَرَهُ الْاَسَدَ: The lion sprang upon him, dragged him and cast him upon the ground. تَعَفْرَتَ : He acted like an عِفْرِيْتٌ. عِفْرِيْتٌ: (applied to a man and a jinn): Wicked or malignant; crafty or cunning; abominable, foul; abounding in evil; strong or powerful; insolent and audacious in pride and in acts of rebellion or disobedience; one who rolls his adversary in dust; sharp, vigorous and effective in an affair, exceeding the ordinary bounds therein, with craftiness or cunning and wickedness or malignity (27:40). اَسَدٌ عِفْرِيْتٌ وَعِفْرِيَّةٌ : A strong, powerful, great lion.

Word 65

عَفَا [aor. يَعْفُوْ inf. noun عَفَاءٌ and عُفُوٌّ' and عَفْوٌ ] : It was or became effaced, erased or obliterated. It was or became apparent, thus this verb has two contrary significations. عَفَا اَثْرُهٗ: He died or perished. عَفْوٌ also signifies the act of effacing or obliterating. عَفَتِ الرِّيْحُ اَثَرَالْمَنْزِلِ : The wind obliterated the trace or vestige of the house. سَلُوااللٰهَ الْعَفْوَ: Ask ye of Allah the effacement or the forgiveness of sins. Verse Take to forgiveness (7:200). Verse And Thou efface our sins or pardon us (2:287). اَلْعَفْو signifies the turning away ( اَلصَّفْحُ ) from the committer of a crime and relinquishing the punishment thereof. And اَلصَّفْحُ rather implies the relinquishing of the blame or reproof, and this is more than اَلْعَفْوُfor the latter is sometimes without the former. Verse So pardon them and turn away from them (5:14) The primary signification of اَلْعَفْوُ (when transitive) is said to be "the purposing to take" a thing. Imam Raghib says that it is as though it meant I have purposed to remove or to take away thy crime or the like. Verse Allah remove thy cores (9:43), or as is given above, Allah remove or completely obliterate the bad effects of your slip or error. عَزَّكَ وَاَصْلَحَكَ: May God set right thy affairs and honour thee. عَفَا also means, he gave more than what was due from him, and he relinquished his right or remitted it in part or in whole. Verse Or they remit or he in whose hand is the tie of marriage should remit (or give more) (2:238). عَفَوْتُ عَنِ الْحَقِّ: I have remitted the right or due as though I erased it from the account of him who owed it. عَفَا again signifies: It was or became much in quantity or many in number and also the contrary i.e. it was or became little in quantity or few in number. Verse Until they grew in numbers or in affluence (7:96) قُصُّواالشَّوَارِبَ وَاعْفُوْااللُّحٰى : Clip your moustaches and let the beard become large or let it grow. عَفَتِ الْاَرْضُ : The land became covered with herbage. عَفْوٌ also signifies what exceeds or remains over and above one's requirements. The portion of water that remains over and above what is required by the drinkers and is taken without constraint, or what is given spontaneously without being asked. اَعْطَيْتُهٗ عَفْوَالْمَالِ: I gave to him of the property spontaneously without being asked; it signifies the best or most excellent portion of a thing. Verse They ask thee what they should spend. Say, spend what you can spare or what is over and above your legitimate needs or requirements (2:220). عَفْوٌ also signifies most lawful, most beautiful and pleasant of wealth and property, the clear portion thereof; goodness or a benefit or benefaction; a land in which there is no sign of the way, no trace of habitation or cultivation. عَفَا also means, he gave. اَعْفَاهُ بِحَقِّهٖ: He gave to him wholly his due or right. عَافٍ (act. part.) : One who pardons, turns away from the sins of others. عَافِيْنَ(plural). Verse Those who pardon men(3:135) عَفُوٌّ :

(Intensive form of عَافٍ ) : The effacer of sins, one who forgives, often and much; very forgiving. Verse Verily, Allah is the Effacer of sins, the Forgiving (22:61). عَفَا عَنِ الشَّىْءِ : He withheld or restrained himself from the thing.

Word 66 pg 614

عَقَبَ [aor. يَعْقَبُ and يَعْقِبُ inf. noun عَقْبٌ ]. عَقَبَهٗ : He struck his heel, at his heels, or close after him; he succeeded him; (as also اَعْقَبَهٗ ). عَقَبَ فُلَانٌ مَكَانَ اَبِيْهِ : Such a one succeeded his father. عَقَبَ الرَّجُلَ: He took from the man's property the like of what the latter had taken from him. عَقَبَ الشَّيْب :Whiteness of the hair came after blackness. عَقَّبَgø of which تَعْقِيْبٌ is inf. noun signifies, doing a thing and then returning to doing it; performing an act of Prayer and then returning to doing it in the same day; waiting

for another Prayer after saying one Prayer; عَقَّبَ said of a combatant, means he returned after fleeing. تَعْقِيْبٌalso signifies turning back. Verse He turned back retreating and did not wait or did not look back or did not return (27:11). عَقَّبَ الْاَمْرُ : He looked to the consequence, end, issue or result of the affair. عَاقَبَهٗ (inf. noun عِقَابٌand مُعَاقَبَةٌ ) : He did a thing with the man alternately and taking his turn.عَاقَبَهٗ : He punished him, as denoting consequence to retaliation or retribution i.e. he retaliated. Verse And whoso punishes or retaliates with the like of that with which he has been afflicted (22:61). اَعْقَبَهٗ : It made a thing to follow as a consequence to him; he made him to take his place; he descended from his beast in order that the other might ride in his turn. اَعْقَبَهٗ بِطَاعَتِهٖ: He recompensed or requited him for his obedience, اَعْقَبَهٗ نَدَمًاوَّهَمَّا: It occasioned him as its consequence repentance and anxiety. اَعْقَبْتُ الرَّجُلَ : I recompensed the man good. عَاقَبْتُهٗ means, I requited him ill. Hence عَاقِبَةٌ is good recompense and عِقَابٌ is bad requital or punishment. But this is not always the case. اَعْقَبَ : He died and left offspring to succeed him. Verse So He requited them with hypocrisy (to last) in their heart (9:77). عُقْبٰى : A substitute or anything that is given or taken in exchange for another thing; a returning; requital or recompense; consequence; end or last state.تِلْكَ عُقْبَى الَّذِيْنَ اتَّقَوْا : This is the reward of the righteous. Verse And the reward of the disbelievers is Fire (13:36). Verse And He (God) cared not for the consequences thereof (91:16). عَاقِبَةٌis syn. with عَاقِبَةٌ . عُقْبٰى also means children. Verse How evil was the end of those who treated (the Prophet) as liar (3:138). عِقَابٌ (inf. noun from عَاقَبَ ) : Requital or punishment that is awarded as a result of some offence, crime, sin etc. Verse So My punishment was justified or overtook them (38:15). عَقْبٌ : The heel of a human being. رَجَعَ فُلَانٌ عَلٰى عَقِبِهٖ اَوْوَلّٰى عَلٰى عَقِبَيْهِ: He returned by the way by which he had come; he returned quickly. Verse He turned on his heels (8:49).جِئْتُ فِىْ عَقِبِ رَمْضَانَ : I came towards the end or last part of Ramadhan. عَقِبٌ also means sons and grandsons or children and grandchildren of a man as remain after the father; a man's offspring, his posterity. لَا عَقِبَ لَهٗ : There are no male offspring remaining to him; a thing that follows or succeeds another thing; a reply. Verse A byword to last among his posterity (43:29) (plural of عَقِبٌ ). Verse You turn back on your heels (3:145). عَقَبَةٌ : Uphill road; a difficult road or place of ascent in a mountain; a long and high mountain very difficult to ascend; Verse And what should make thee know what the difficult ascent or uphill road is (90:13). مُعَقِّبٌ : Coming after another مَلَكٌ مُعَقِّبٌ: An angel that follows another. مَلَائِكَةٌ مُعَقِّبَةٌ: Angels that follow one another. مُعَقِّبَاتٌ is plural. اَلْمُعَقِّبَاتٌ means the angels of the night and the day, because they succeed one another by turns; the feminine form is used because of the frequency of their doing so, since in Arabic the feminine form is sometimes used to impart emphasis and frequency, as it is in the word اَلْمُعَقِّبَاتٌ i.e. the angels called اَلْحَفَظَةُ. اَلْمُعَقِّبَاتُ also signifies the she-camels

that stand behind those that are pressing towards the watering tank, so that when one she-camel goes away, another takes her place; also ejaculations of سُبْحَانَ اللّٰهِ and اَلْحَمْدُ للّٰهِ and اَللّٰهُ اَكْبَرُrepeated after Prayers. Verse For him are angels ranged before him and after him (13:12). مُعَقِّبٌ also means, one who makes warring expedition repeatedly and does not stay with his family after his return; one who seeks after a thing, repeatedly striving or exerting himself; one who puts off or repels the

payment of what is due from him. Verse No one can repel or reverse His judgement (13:42).

Word 67 pg 616

عَقَدَ [aor. يَعْقِدُ inf. noun عَقْدٌ ] عَقَدَ الْحَبْلَ: He tied the rope in knots; he

tied the rope firmly, fast or strongly. Contr. of حَلَّ. وَالْيَمِيْنَ عَقْدَ الْبَيْعَ: He concluded, confirmed or ratified the sale or bargain and the oath. With whom your oaths have ratified a contract (4:34). عَقَدَ عَلَيْهِمْ عُقُوْدًا: He imposed upon them obligations. عَقَدَ قَلْبَهٗ عَلَى الشَّىْءِ : He determined his mind firmly upon the thing. عُقْدَةٌ : A knot; a tie; the tie, knot or bond or the obligation and the ratification of anything or marriage. Verse In whose hand is the tie of marriage (2:238); a knot in a tree; anything on which a man relies; impediment. Verse And loose the knot of my tongue or remove the impediment in my speech (20:28). فِى عُقْدَتِهٖ ضُعْفٌ: In his judgment is a weakness. عُقَدٌ (plural). Verse Who blow into the knots to undo them or cast evil suggestions in firm resolutions (113:5). عُقْدٌ : A contract, compact, covenant, an agreement, a treaty or engagement; responsibility, or accountability. عُقُوْدٌ (plural). Verse Fulfill (your) agreements or compacts or covenants (5:2). عَقِيْدَةٌ: A doctrine; an article of faith; a religious tenet, a creed. عَقَائِدُ (plural). مُعْتَقَدٌand اِعْتَقَادٌ are syn.).

word 68 pg 617

عَقَرَ [aor. يَعْقِرَ inf. noun عَقْرٌ ] عَقَرَهٗ : He wounded him or wounded him

much; he hocked, houched or hamstrung him, namely the beast. Verse They hamstrung her (11:66); he cut the legs of animal with the sword while it was standing; he stabbed or slaughtered him i.e. a camel; he slew or destroyed him. عَقَرَ الْكَلَّا : He ate the herbage or pasture. عَقُرَتْ and عَقَرَتْ : She (a woman) was or became barren or did not conceive or ceased to conceive. عَقَرَ (aor. يَعْقِرُ ) and عَقِرَ (aor. يَعْقَرُ ) : He was barren; he did not generate. عَقُرَ (aor. يَعْقُرُ ) : It (an affair) did not produce any result. عَاقِرٌ : A barren woman or a woman that does not conceive or that has ceased to conceive; a barren man; a man that has no offspring born to him; a tree that does not bear fruit; a tract of land that produces no herbage. Verse And my wife is barren (19:6).عَقَارٌ : Real or immovable property. عُقَارٌ: Wine.

Word 69

عَقَلَ [aor. يَعْقُلُand يَعْقِلُinf. noun عَقْلٌ] عَقَلَ الْبَعِيْرَ : He bounded the camel's foreshank to his arm with the rope called عِقَالٌ . عَقَلَهٗ عَنْ حَاجَتِهٖ : He withheld or restrained him from the object of his want. عَقْلٌsignifies the act of withholding or restraining. عَقَلَ عَلَى الْقَوْمِ : He collected poor rates from the people. عَقَلَ فُلَانًأ : He threw down such a one in wrestling by twisting his leg upon the latter's leg. عَقَلَ (aor. يَعْقِلُ) : He was or became عَاقِلٌ i.e. intelligent. عَقَلَ الْغُلَامُ : The boy reached the age of puberty. عَقَلَ الشَّىْءَ: He understood or knew the thing; he considered or examined it or studied it repeatedly until he knew it (syn. فَهِمَهٗor تَدَبَّرَهٗ ). عَقَلَ الْوَعْلُ: The mountain-goat made himself inaccessible in a mountain. اَلْعُقُوْلُwhich is likeعَقْلٌ is also inf. noun and means, protecting oneself in a mountain. عَقَلَ الظَّلُ: The sun having become high and the shade almost disappeared.

عَاقِلٌ (act. part.). عَاقِلُوْنَ and عُقَلَاءُ and عُقَّالٌ plurals. اَلْعَقْلُ:Intelligence, understanding, intellect, mind, reason or knowledge. اَلْحِجْرُand اَلنُّهْيَةُand اَللُّبُّ and اَلْعِلْمُ are syn. Verse So that you may understand (12:3)

Word 70 pg 618

عَقَمَ [aor. يَعْقُمُ inf. noun عَقْمٌ ] and عَقُمَتْ and عَقِمَتْ aor. يَعْقَمُ inf. Noun عَقَمٌ ] and عُقِمَتْ ] عَقَمَتِ الْمَرأَةُ: The woman was or became barren. عُقِمَتْ مَفَاصِلُهٗ : His joints became dry. عَقُمَ خُلْقُهٗ: His disposition was or became evil. عَقِمَ : He was or became silent. عَقَمَ اللّٰهُ رَحِمَهَا:God made her womb barren. عَقِيْمٌ : Barren; (applied to a womb) barren or incapable of receiving offspring; (applied to a woman) barren or that will not bring forth offspring; (applied to a man) to whom no child is born. Verse A barren old woman (51:30). Verse A wind that does not fecundate or fructify or that does not bring rain; a destructive wind (51:42) Verse A destructive day; a day having no day after it; the day of Resurrection (22:56). عَقْلٌ عَقِيْمٌ :Intellect unfruitful of good. حَرْبٌ عَقِيْمٌ : Severe or destructive fight, that leaves everything barren. اَلدُّنْيَاعَقِيْمٌ : This world does no good to anyone.

Word 71

عَكَفَ [aor. يَعْكُفُ and يَعْكِفُ inf. noun عُكُوْفٌ and عَكْفٌ ] عَكَفَ عَلَيْهِ: He

kept or clove to it constantly or perseveringly; he continued intent upon it. يَعْكُفُوْنَ عَلٰى اَصْنَامٍ لَّهُمْ: Keeping, cleaving or sticking to the worship of their idols (7:139). عَكَفُوْالَهُ: They went round it.عَكَفَ : He remained or became behind. عَكَفَهٗ : He made him or it motionless or still or he detained, debarred or withheld him.اِعْتَكَفَ فِى الْمَكَانِ : He remained in the house cleaving to it. اِعْتِكَافٌ : Denotes a specified form of religious services in which the worshipper stays within the precincts of a mosque for a number of days which he passes in prayer and devotion; the word signifying withholding oneself from the customary exercises of freedom of action in the disposal and management of affairs.عَاكِفٌ : Keeping or cleaving constantly or persevering to a place or thing or continuing intent upon a thing; one who does so (act. part.). Verse Thou hast remained a devoted worshipper of him (20:98). عٰكِفُوْنَ and عٰكِفِيْنَ are plurals (2:188;2:126). مَعْكُوْفٌ (pass.part.): Made still or motionless; detained, withheld or debarred. Verse The offering withheld or debarred from reaching its place of offering (48:26).

Word 72 pg 619

عَلِقَ [aor. يَعْلَقُ inf. noun عَلَقٌ ). عَلِقَ بِهٖ : It hung to it; it was or became suspended to it; it clung, clave or stuck fast to it. عَلِقَ بِهٖ and تَعَلَقَّ : It concerned him or it. عَلِقَهَا and عَلِقَ بِهَا : He loved her. عَلَقَهٗ بِلِسَانِه : He censured him. عَلَّقَ الشَّىْءَ بِالشَّىْءِ: He hung or suspended the thing to the thing. عَلَّقَ بَابًا عَلٰى دَارِهٖ: He set up a door to his house. عَلَقٌ : Any thing suspended or hung; the strap by which the water-skin is suspended; clotted, thick blood because of its clinging together. Verse Created man from a clot of blood (96:3). Verse A portion or lump of clotted blood or the seminal fluid when it becomes thick, clotted blood (23:15). مُعُلَّقٌ

(pass. part. from عَلَّقَ ) : Suspended or hung. مُعَلَّقَةٌ (feminine): A

woman left suspended by her husband i.e. whose husband neither equitably treats her nor releases or divorces her. Verse That you leave her like a thing suspended (4:130).

Word 73

عَلِمَ [aor. يَعْلَمُ inf. noun عِلْمٌ ). عَلِمَهٗ : He knew it; he became acquainted with it (syn. عَرَفَهٗ ) ; he knew it intuitively and inferentially (i.e. تَيَقَّنَ). عَلِمَ الْاَمْرَ: He knew the affair or learned it soundly, thoroughly or well. عَلِمَ بِهٖ: He had knowledge of it; he understood it; he knew the minute particulars of it or he perceived it by means of any of the senses. According to lexicologists اَلْعِلْمُdenotes the highest quality because it is that which they allow to be an attribute of God, whereas they do not say that He is عَارِفٌ . Moreover, the former is more general in signification than the latter. Verse Every people or tribe knew their drinking-place (2:61). لِاَعْلَمَ عَبْدَ اللّٰهِ مِنْ عُمَرَ: That I may distinguish Abdullah from Umar. Verse And He may distinguish the steadfast (3:143). عَلَّمَهٗ: He made him to possess knowledge or to know; he taught him as also اَعْلَمَهٗ , but according to Imam Raghib اَلْاِعْلَامُis particularly applied to quick information and اَلتَّعْلِيْمُ is particularly applied to that which is repeated much so that an impression is made thereby upon the mind of the student. عِلْمٌ(plural

عُلُوْمٌ ) : Knowledge; certainty and realization; sometimes it is applied to

predominant opinion i.e. preponderant belief. Verse Those firmly grounded in knowledge (3:8). Syn. مَعْرِفَةٌand يَقِيْنٌ تَعَلَّمَ : He learned; he was taught. Verse So they learn (2:103). عَالِمٌ (act. part.): One who knows or has knowledge (عَالِمُوْنَ and عَالِمِيْنَ : Plurals) (29:44 and 12:45). Verse Knower of the unknown or unseen (6:74). عَلِيْمٌ : One who knows much. Verse I am a good keeper and possessed of knowledge (12:56). عُلَمَاءُ (plural) Verse Learned men of the children of Israel (26:198).اَلْعَالِمُ and اَلْعَلِيْمُ and اَلْعَلَّامُ Epithets applied to God signify: The Omniscient; He Who knows what has been and what will be; from Whom nothing is hidden; Whose Knowledge comprehends all things in the most complete manner. عَلِيْمٌ and عَلَّامٌare intensive epithets. Verse Thou art the knower of the unseen (5:117). عَالِمٌ is also explained as signifying one who does according to his knowledge. عَلَمَهٗ (aor. يَعْلُمُ inf. noun عَلْمٌ ). He marked it ( وَسَمَهٗ ) عَلِيْمٌ Very knowing. عَلَّامٌ: Very knowing. ة in عَلَّامَةٌis added to denote intensiveness meaning a singularly learned man. This is also applied to a woman. عَلَمٌ : An impression or impress; a footstep, track or trace; a way-mark i.e. a thing set up or erected in the way for guidance; a separation between two lands; اَعْلَامُ الْحَرَمِ: The limits that are set to the sacred territory; a mountain or long mountain; a banner, flag or standard (syn. رَاْيَةٌ) ; the chief of a people or party. (plural اَعْلَامٌ ). verse Sailing ships on the sea like mountains or mountain-tops (42:33). عَلَمٌ also signifies a مَنَارَةٌ . عَلَامَةٌ: A mark, sign or token by which a person is known; a badge; a characteristic; an indication; a symptom. عَلَامَاتٍ (plural) (16:17). اَلْعَالَمُ: ( اَلْخَلْقُ) : The creation; the world. It is primarily a name for that by means of which one knows a thing. عَالَمٌ is syn. with قَرْنٌ : A generation of mankind. عَالَمُوْنَand عَالَمِيْنَ (plurals). رَبُّ الْعٰلَمِيْنَ: The Lord of all the worlds (1:2). مَعْلُوْمٌ : Known, marked, appointed, fixed. verse Appointed time (15:39). مَعْلُوْمَةٌ (feminine). مَعْلُوْمَاتٌ (plural). verse Appointed months (2:198).. مُعَلَّمٌ (pass. part. from عُلِّمَ ) : One who is tutored or taught. verse He is tutared, a man possessed (44:15). اَعْلَمُ:More or most knowing. verse Allah is Most Knowing or is well-versed, knows best or knows full well (12:78).

Word 74 pg 621

عَلَنَ [aor. يَعْلُنُ and يَعْلِنُ and عَلُنَ aor. يَعْلُنُ and عَلِنَ aor. يَعْلَنُ inf. noun

عُلُوْنَ and عَلَانِيَّةً etc.). عَلَنَ الْاَمْرُ and عَلُنَ and عَلِنَ : The affair was or became open, overt, manifest, public, spread. : I laid it open, manifested it, revealed or made it public. : The affair became public, known, or became notorious. verse And what they disclose (2:78). عَلَا نِيَّةٌ :Openness or publicity (cont. of سِرٌّ ) ; openly or publicly or aloud. verse Secretly

or openly (2:275). رَجُلٌ عَلَا نِيَّةٌ : A man whose affair is open or manifest.

Word 75

عَلَا [aor. يَعْلُوْ inf. noun عُلُوٌّ and عَلِىَ aor. يَعْلٰى inf. noun عَلَاءٌ ] عَلَا : It

was or became high or elevated. عَلِىَ وَعَلَا فِىْ الْمَكَارِمِ: He was or became eminent in generous qualities. عَلَاالنَّهَارُ: The day became advanced or the sun became high as also اِسْتَعْلٰى. عَلَا فِى الْمَكَانِ: He ascended the place اِرْتَفَعَ

and تَعَالٰى. عَلَا الدَّابَّةَ: He mounted the beast. عَلَاهُ and عَلَاعَلَيْهِ and اِسْتَعْلٰى عَلَيْهِ: He overcame him; he subdued him; he dominated him; he had the

ascendancy or gained mastery over him; verse What they conquered or subdued (17:8). verse Would have dominated some of them over the others (23:92); عَلَاهُ : He behaved towards him arrogantly or proudly. Verse Do not behave proudly towards me (27:32). عَلَةْ تُهٗ بِاسَّيْفِ: I set upon him with the sword verse He exalted himself or behaved proudly or insolently in the land (28:5). عَلَاهُ : It overspread it عَلَا فِى الشَّرْفِ: He was or became high in dignity or nobility.تَعاَلٰى (syn. with عَلَا ) : He was or became high or eminent or elevated or exalted in place, position, rank or character or dignity. verse (generally followed by عَنْ ) : He (God) is far above that which they associate with Him (10:19). تَعَا لٰى also means,

he exalted himself or held himself above a thing. عَلَا بِهٖ : He made him or it high. تَعَالَ: Using the imperative form you say. تَعَالَ originally meaning "Be thou elevated" and said by a man in a high place in calling a man in a low place; then by reason of frequency of usage, employed in the sense of هَلُمَّ meaning "come thou", absolutely whether the place of the person called be high or low or on the same level, so that it is originally applied to denote a particular meaning, and then used in a

general meaning. تَعَالَوْis plural of . تَعَالَ and . تَعَالَيْنَ is plural of . تَعَالٰى which is feminine of . تَعَالَ. verse Come to a word equal (3:65). verse Come then, I will provide for you (33:29) اِسْتَعْلٰى (syn. with عَلَا ) : He had the ascendancy or gained the mastery or was dominant (20:65). اَلْعَا لِىْ (act. part.): High, elevated, noble, dignified. رَجُلٌ عَالِى الْكَعْبِ: A noble and

dignified person. اَلْعَالِىْ (a subs. from عَالٍ) also proud. عَلِيٌّ and عَالٍ : A man who is elevated, exalted, noble, eminent. عَلِيٌّ also means, strong. اِنَّهٗ كَانَ عَالِيًّا : He was proud, haughty. verse Verily, Pharoah was a tyrant in the land (10:84). Being act. part. from عَلَا meaning, as shown above, he conquered, was dominant and behaved proudly and tyrannically. لَعَلِيٌّ حَكِيْمٌ: Exalted and Full of Wisdom. اَلْعَلِيٌّis one of the epithets applied to God meaning Most High (2:256). عَلِىٌّ is both from عَلَا and عَلى . The root عَلَا يَعْلُوْ is used both in good and bad sense verse Verily, Pharoah behaved arrogantly in the land (28:5). But عَلٰى يَعْلَى is used in good sense

and عَلِىٌّ is from this root. عِلْيّةٌ (plural of عَلِيٌّ' ). فُلَانٌ مِنْ عِلْيَةِ النَّاسِ: Such a one is among the high or exalted people. اَعْلٰى: More and most high. verse Uppermost horizon (53:8). verse Thy Lord, the Most High (87:2). عَالِيْنَ (plural of عَالِى ). verse Art thou of the exalted ones or proud or haughty (38:76). اَعْلَوْنَ (plural). verse You have the upper hand (3:140). عُلْيَا (feminine of اَعْلٰى ). عُلًى (plural of عُلْيًا ) (20:5). عَالِيَةٌ(feminine of عَالِى). verse Lofty Garden (88 : 11). عِلِّيِّيْنَ andعِلِّيُّوْنَ (said to be plural of عِلِّيٌّ ) are plurals having no singular or the singular and feminine is not known, persons of high and dignified position possessing wealth and riches who get down or put up at high places in the towns; name for highest place in the Heaven; دِيْوَانٌ (register or place of reckoning) of the guardian angels to which are brought the reports of the deeds of the righteous (83:20). عُلُوٌّ : Height, elevation; dignity, nobility; exaltation, pride, dominance. verse Who do not seek self-exaltation (28:84). اَلْمُتَعَالٍ (as a name of God): He Who is great or supremely great or the High or Most High; Who has ascendancy over everything and is supremely exalted (13: 10).

Word 76 pg 623

عَلَى is a particle and a noun. As a particle it has several uses. (1) It

denotes اَلْاِسْتِعْلَاءُi.e. superiority. verse Guidance at the fire (20:11). verse They have a charge against me (26:15). It also denotes concomitance like verse He gives his money for love of Him, or notwithstanding its

property's love (2:178). It also denotes transition like عَنْ : It is

also used to assign a cause like لِ. عَلٰى مَا هَدَاكُمْi.e. لِهَدَايَتِهٖ اِيَّاكُمْi.e. on account of His guiding you (2:186). verse I do not ask of you any reward on account of it (6:91). It is also used in the sense of فِىْ. verse In or during the time of carelessness (28:16). It also denotes the sense of against. Against the rule of Salomon (2:103). It is also used in the sense of مِنْ or عَنْ .verse When they take measure from the people (83:3). It is also used in the sense of "بِ" as in اِرْكَبُوْا عَلَى اسْمَ اللّٰهِmeaning بِسْمِ اللّٰهِi.e. with the name of Allah. It is also used to denote an emendation and a digression. It is also redundant. It is also a noun, having the meaning of فَوْقَ. عَلَيْكَis also a verbal noun, used as an incentive. عَلَيْكَ زَيْدًاand بِزَيْدٍ : Cleave thou or keep thou to Zaid.

Word 77 pg 624

عَمَدَ [aor. يَعْمِدُ inf. noun عَمْدٌ] عَمَدَالسَّقْفَ (and اَعْمَدَهٗ ) : He supported

or stayed the roof by placing beneath it columns, pillars or props. عَمَدَهٗ : He struck him an iron weapon as is called عَمُوْدٌ .عَمَدَهُ الْمَرَضُ : The disease grieved him. عَمَدَاِلَى الشَّىْءِ وَلَهٗand تَعَمَّدَهٗ :He intended the thing; he did it intentionally or deliberately, signifying the contrary of خَطَاءٌ; he directed himself towards it; aimed at it; sought it; he took himself to it. فَعَلْتُهٗ عَمَدًا: I did it intentionally. verse Which your hearts intend (33:6). مُتَعَمِّدٌ (act. part. of تَعَمَّدَ ). مَتَعَمِّدًا : Intentionally. verse Who kills a believer intentionally (4:94). عِمَادٌ When used as syn. with عُمْدَةٌ it means, a stay, a support, or a prop (its plural isعُمُدٌ and عَمَدٌ ), a thing upon which one relies, reclines or supports himself. عَمَادُ الْاَمْرِ : Support of the affair. verse Without supports or pillars you can see (13:3). عِمَادٌ: Lofty buildings; pillars and columns, tent-poles or tents. verse Iram of lofty buildings or tents (89:8). طَوِيْلُ الْعِمَادِ: A man whose abode is a place known for its visitors. فُلَانٌ رَفِيْعُ الْعِمَادِSuch a person is of exalted nobility i.e. has a high pole of the tent of nobility.

Word 78

عَمَرَ [aor. يَعْمُرُ inf. noun عَمْرٌ ] : The place became inhabited by its people.عَمَرَالْمَنْزِلَ : He lived or continued to dwell in the house; he kept to it.عَمَرَالْبِنَاءَ : He kept the building in a good state. عَمَرَالدَّارَ(aor. يَعْمُرُ and يَعْمِرُ inf. noun عَمْرٌ and عِمَارَةٌ ) : He built the house; he made the house to be peopled or inhabited; he kept the house in a flourishing or in a state of good repair. عَمَرَهُ اللّٰهُ : God prolonged his life. عَمَرَرَبَّهٗ : He served or worshipped his Lord; he prayed and fasted. Âø: He instituted what was good. اَعْمَرَهٗ : He visited him or it; he repaired or betook himself to him or it; he aimed at it; he performed Umra ( عُمْرَةٌ). Verse Only he keeps the

mosques of Allah in a good and flourishing state; only he shall

visit the mosques of God or shall build them or shall abide in

them (9:18). verse They populated it (30:10). verse Who is on a pilgrimage to the House or performs Umra (2:159). عُمْرَةٌ : Visiting a place, worshipping and praying to God; Lesser Pilgrimage in which some of the rites of حَجٌّ are left out. عُمْرَةٌ : Is also a man's going to his newly married wife in the abode of her family and when he takes her to his own family, the act is called عُرْسٌ . اِسْتَعْمَرَهُ الْمَكَانَ : He made him to inhabit the place, people, colonize or cultivate it. verse And He made you inhabit it or settled you therein or prolonged your lives therein (11:62) (iq. جَعَلَكُمْ تَعْمُرُوْنَهَا). عَمَّرَهُ اللّٰهُ : Allah prolonged or lengthened his life. verse And whom We grant long life (36:69). مُعَمَّرٍ (pass. part. from عَمَّرَ ) : One whose life is prolonged (35:12). عَمَّرَ اللّٰهَ : He acknowledged the existence of God. عَمَّرْتُكَ اللّٰهَ: I pray to God to prolong thy life.عَمْرٌ and عُمْرٌ : Life i.e. the age to which the life extends. It denoted less than بَقَاءٌ which is frequently used as an attribute of God but عُمُرٌ is seldom used as such. عَمْرُكَand اَطَالَ اللّٰهُ عُمُرَكَ : May God prolong thy life. verse (as also عُمْرٌ ): I have indeed lived among you a life-time (10:17). In a form of

swearing عُمْرٌ only is used. In a case of this kind when ل is prefixed to it, it is in the noun. لَعَمْرُكَ لَاَفْعَلَنَّ كَذَا: By thy life, I will assuredly do such a thing. عَمْرٌ : Means life; religion. Verse By thy life, these too in their mad intoxication .... (15:73). عِمَارَةٌ : Habitation and cultivation; the act or art of building a house; a building; a structure; an edifice; a great tribe syn. with قَبِيْلَةٌ عَظِيْمَةٌor حَىٌّ عَظِيْمٌ . verse And building or maintenance of the Sacred Mosque (9:19). i.q. مَعْمُوْرٌ : Inhabited, well-kept; frequently visited. verse And by the frequented House (52:5). مَكَانٌ عَامِرٌ : An inhabited place (both act. part.).

Word 79 pg 625

عَمُقَ [aor. يَعْمُقُ and عَمِقَ aor. يَعْمَقُ, inf. noun عُمْقٌ and عَمَاقَةٌ] اَلطَّرِيْقُ عَمِقَ وَعَمُقَ: The way was or became distant, far-extending and long. : The well was or became deep. عَمِيْقٌ (applied to a road): Distant, remote, far-extending; long verse .Coming from every distant track (22:28). عُمْقٌ : Depth. اَعْمَاقٌ(plural).

Word 80 pg 626

عَمِلَ [aor. يَعْمَلُinf. noun عَمَلٌ ] : He worked or wrought; he laboured

or toiled; he served; he did, acted, performed, generally with intention or with a sort of difficulty. عَمِلَ بِمَافِىْ كِتَابِ اللّٰهِ: He did according to what was in the Book of Allah. عَمِلَ فِىْ هَلَاكِهٖ : He laboured to destroy him. عَمِلَ الْبَرْقُ : The lightning was continual. عَمِلَ عَلَى الصَّدَقَةِ : He laboured or strove to collect the alms, or he worked for collecting it. عَمِلَ لِلْاَ مِيْرِعَلَى الْبِلَادِ : He acted as the administrator and the Amir for the towns. Verse Who does good (16:98). عَمَلٌ : Work, labour, service, a deed or action done with intention or a sort of difficulty; striving, labouring or toiling in work; holding on or continuing in work; an office of administration; an employment; a province under a governor. Verse Of Satan's work

(5:91). عَمَلٌ = عَامِلٌ i.e. one who does a work. This use is allowed when an intensified sense is intended. Verse He is indeed a man of unrighteous act (11:47). اَعْمَالٌ plural. (18:104). عَامِلٌ (act. part.): One who works or acts; working, acting, doing etc. Verse Work of a worker (3: 196); an

administrator of public affairs, particularly the governor of a province or collector of poor-rates or manager of affairs of a government. عَامِلِيْنَ and

عَامِلُوْنَ are plurals. Verse And those who are employed in connection therewith (9:60). Verse Let the workers work (37:62). عُمَّالٌ is also plural but with intensive sense. عَامِلَةٌ (feminine of عَامِلٌ). Verse Toiling, weary (88:4).

Word 81

عَمَّ [aor. يَعُمُّ inf. noun عُمُوْمٌ] : It was or became common; he or it was or became tall or long; he became a paternal uncle. عَمَّ رَاْ سُهٗ : His head was wound with a turban. عُمِّمَ : He was made a chief or lord. عَمٌّ : A paternal uncle; also a numerous company of men; tall palm-trees of full tallness and abundance and density. وَبَنَاتِ عَمِّكَ : And the daughters of thy paternal uncle. عَمَّةٌfeminine. عَمَّاتٌ plural. Verse And the daughters of thy aunts (33:51). اَعْمَامٌ (plural of عَمٌّ ). Verse The houses of your paternal uncles (24:62).

Word 82 pg 627

عَمِهَ and عَمَهَ [aor. يَعْمَهُ inf. noun عَمَهٌ ] : He was or became confounded or perplexed and unable to see his right course; he went repeatedly to and fro in error, confusion or perplexity, unable to see his right course; he knew not the right argument or plea or allegation. عَمِهَتِ الْاَرْضُ : The land was destitute of signs of the way. Verse In their intoxication are wandering in distraction or confusion …... (15:73).

Word 83

عَمِىَ [aor. يَعْمٰى inf. noun عَمَىٌ ] : He was or became blind of both

eyes; he was or became blind in respect of mind. Verse It is not the eyes that are blind but it is the hearts which are in the breasts that are blind

(22:47). عَمًى is metaphorically used in relation to the mind. Verse A blind man came to him (80:3). Verse They became blind (in mind) and deaf (in intellect) (5:72). عَمِىَ عَلَيْهِ الْخَبَرُ: The information ( اَوِالْاَمْرُ or the affair) was or became confused and obscure to him. عَمِىَ عَنِ الشَّىْءِ: He was not guided to the thing, and so is عُمِىٌّ . Verse All excuses, pleas and arguments will become obscure to them (28:67). عَمِّيْتُ الْخَبَرَ : I made the information obscure. Verse Which has been rendered obscure to you (11:29). اَعْمَاهُ : He rendered him or found him blind. Verse And He rendered their eyes blind (47:24). عَمًى as said above: Blindness of the eyes and the mind. Verse They preferred blindness (41:18). رَكِبَ اَمْرًاعَلَى الْعَمَى : He ventured upon an affair blindly. عَمًى also means, stature or height; dust i.e. غُبَارٌ . اَعْمَى : Blind of both eyes; blind in respect of mind (and عَمٍand عَمِى ). هُوَ عَمٍ: He is erring. رَجُلٌ عَمِى الْقَلْبِ: An ignorant man. The plural of اَعْمٰى is عُمْىٌ and of عَمٍand اَلْعَمِىis عَمُوْنَ and عَمِيْنَ (7:65;27:67). Verse He who is blind in this world (17:73). Verse (They are) deaf, dumb and blind (2:19). عَمْيَاءُ feminine of اَعْمٰى . اَرْضُ عَمْيَاءُ : A

place in which one cannot be directed to the right course. áº ^nøÛ» Âö

is also the plural of اَعْمٰى . Verse Deaf and blind (25:74).

Word 84 pg 628

عَنْ As a preposition عَنْ denotes transition. رَغِبْتُ عَنْ كَذَا: I abstained

from and did not wish for such a thing. Verse Who turns away from the religion of Abraham (2:131). It also denotes a compensation. Verse When a soul shall not give anything as a satisfaction for a soul (2:49). It denotes superiority. Verse He only prefers niggardliness to his own soul (47:39). It denotes a cause. Verse But because of a promise he had made (9:114). It is syn. with , Verse After a little while they will assuredly become repentant (23:41). It denotes the meaning of فِىْ ...... It is

syn. with مِنْ . Verse He accepts repentance from His servants (42:26). It is also syn. with بِ. Verse He does not speak with desire (to gratify himself) (53:4). It is also used as a particle of the kind called مُصَوَّرِىٌّ and also as a noun in the sense of جَانِبٌ or نَاحِيَةٌ .

word 85

عَنَّبَ الْكَرْمُ عَنَّبَ: The vine-tree produced grapes. عِنَبٌ : Grapes; the

grape-vine; wine. Verse And grapes and vegetables (80:29). اَعْنَابٌ (plural) (2:267).

Word 86

عَنِتَ [aor. يَعْنَتُ inf. noun عَنَتٌ ] عَنَتِ الشَّىْءُ : The thing became bad or

corrupt. عُنِتَ فُلَانٌ : Misfortune befell such a one and he got into trouble. عَنِتَ زَيْدٌ : Zaid met with a calamity and was ruined. عَنِتَ الْعَظْمُ : The bone became weak and broke after it was in a good condition. عَنِتَ الرَّجُلُ: The man committed a sin or crime, or an act of disobedience; he committed fornication or adultery. عَنَتٌ : Severe difficulty or hardship; a state of perdition; an evil or corrupt state or conduct; a sin, crime or an act of disobedience deserving punishment; a wrong action, intentional or

unintentional; fornication or adultery. Verse For him who is afraid of committing a sin (4:26). : He caused him to fall into trouble, hardship or distress which was hard to bear; he treated him (i.e. a beast) with roughness, such as it could not bear; he broke it (i.e. a bone) after it had been set and joined; he or it destroyed or ruined him. Verse And if Allah

had so willed. He would have put you to hardship or would have destroyed you (2:221). Verse Grievous to him is that you should fall into trouble or hardship (9:128).

Word 87 pg 629

عِنْدَ At, near, by, nearby a place or thing. عِنْدَ الْبَيْتِ : At or near the

House (8:36); with, present with or in the presence of a person or persons. Verse They have their reward with their Lord (2:275). Verse When he saw it set before him or in his presence, at, near, nigh, or about a time (27:41). جِئْتُكَ عِنْدَ طُلُوْعِ الشَّمْسِ: I came to you at the time of the rising of the

sun; at, on or upon, denoting occasion; it denotes possession. He who possessed the knowledge of the Book said (27:41). It admits before it مِنْ

Verse Upon whom We had bestowed mercy (18:66). It also means, in

the sight of or in the estimation of Verse But enduring good works are better in the sight of thy Lord (18:47). It is also sometimes used to denote incitement. عِنْدَكَ زَيْدًا : Take thou Zaid.

Word 88

عَنَدَ [aor. يَعْنُدُ and يَعْنِدُ inf. noun عُنُوْدٌ ] and عَنِدَ [aor. يَعْنَدُ inf. Nounعُنُوْدٌ ]. (عَنَدَوَعَنِدَ) عَنَدَعَنِ الطَّرِيْقِ : He deviated from the way or what was right, just or due. عَنَدَ عَنْ اَصْحَابِهٖ : He left his companions in a journey and took a road different from that which they followed. عَنَدَ : He rejected and opposed what was true and just, knowing it to be so; he transgressed the proper bound or limit; he acted, immoderately, especially in disobedience. عَنَدَ الْعِرْقُ : The vein flowed with blood copiously. عَانَدَهٗ (inf. noun عِنَادٌ and مُعَانَدَةٌ ) : He imitated him; he opposed him or separated himself from him. عَنِيْدٌ : One who deviates from the right path; one who

opposes and rejects what is true, just and right, knowing it to be so; one who transgresses the proper bounds or limits; one who acts immoderately, especially in disobedience. Verse Every ungrateful enemy or rejector of truth (50:25).

Word 89

عَنِقَ [aor. يَعْنَقُ inf. noun عَنَقٌ ] : He was or became long or long and thick in the neck. اَعْنَقَ الْكَلْبَ: He put the collar on the neck of the dog. عَنَّقَهٗ: He took him by the neck and squeezed his throat or face. اَعْنَقَ الزَّرْعُ: The corn became tall and put forth its ears. عُنُقٌand عُنْقٌ : The neck; first part of a thing. كَانَ ذٰلِكَ عَلٰى عُنُقِ الدَّهْرِ: That was in the early period (of Islam). هُمْ عَنُقٌ اِلَيْكَ: They are inclining to thee. عُنْقٌ : A company or a numerous company of men. جَاءَ الْقَوْمُ عُنُقًا عُنُقًا: The people came in parties.

عُنُقٌ مِنَ الْخَيْرِ: A portion of good. اَعْنَاقٌ (plural). Verse In their necks (36:9). اَعْنَاقٌ also means, heads or chiefs. Verse Chained to thy neck (17:30). Verse So that their necks or their chiefs will bow or become humbled before it (26:5).

Word 90 pg 630

عَنْكَبُوْتٌThe spider (29:42).

Word 91

عَنَا [aor. يَعْنُوْ inf. Noun عَنَاءٌ and عُنُوٌّ etc.]. He was or became lowly, humble or submissive and obedient. عَنَالَهٗ: He was or became lowly, submissive and obedient to him. Verse All faces shall humble themselves for the Living, Self-Subsisting (God), or the great men shall become humbled, or shall suffer fatigue and shall toil (20:112). عَنَا : He became a captive. عَنَتْ بِهِ الْاُمُوْرُ: Events befell him. عَنَاهُ الْاَمْرُ: The affair distressed him. عَنَا الدَّمُ: The blood flowed.

Word 92

عَهِدَ [aor. يَعْهَدُ inf. noun عَهْدٌ ]. عَهِدَ اِلَيْهِ: He enjoined, charged, bade or

commanded him. عَهِدْتُ اِلَيْهِ بِا لْاَمْرِ: I enjoined him to do the thing. Verse We commanded Abraham (2:126). عَهِدَ اِلَيْهِ : He obliged him to do it; he imposed a condition or conditions upon him; he made a compact, contract, covenant with him or a promise to him. عَهِدَ عَهْدَهٗ : He fulfilled his promise. عَهِدَ الْحُرْمَةَ : He was mindful of that which should be inviolable or sacred. عَهِدَ اللّٰهَ: He said that God is One. عَهِدَهٗ : He met him or with him or it. عَهِدَ الْاَمْرَ: He knew the affair. عَهِد الشَّىْءَ: He guarded the thing and was mindful of it. عَاهَدَهٗ : He made a contract, a covenant, an agreement, a treaty or engagement with him (inf. noun مُعَاهَدَةٗ). Verse Who made a covenant with Allah (9:75). عَهْدٌ : An injunction, a charge, a command, a bidding; a compact, a covenant, a contract, an agreement, a treaty or a promise; an oath; ( عَلَيَّ عَهْدُ اللّٰهِ لَاَفْعَلنَّ كَذَا: I have taken an oath to God that I shall do this); a writ; defence of those persons or things that should be protected and held sacred or are entitled to reverence, respect or honour; fulfilment of a promise; the assertion of the unity of God;

Verse Who has made a covenant with the Gracious God to assert His unity (19:88); time, a first rain. Verse Did the appointed time appear too long to you? (20:87). ذٰلِكَ فِىْ عَهْدِ شَبَابِىْ : This was during the time of my youth. Verse How can there be a treaty for the idolaters? (9:7). Verse God's covenant will have to be answered for (33:16).

Word 93 pg 631

عَهَنَ [aor. يَعْهُنُ inf. noun عَهْنٌ ]. عَهَنَ بِالْمَكَانِ: He remained, stayed or

dwelt in the place. عَهَنَ فِى الْعَمَلِ: He strove, exerted himself in

the work. عِهْنٌ: Wool; coloured wool (101:6).

Word 94

عَوِجَ[aor. يَعْوَجُ inf. noun عَوَجٌ and اِعْوَجَّ inf noun اِعْوِجَاجٌ ] عَوِجَ : It

was or became crooked, curved, bent, winding, distorted or uneven. عَوِجَ الْعُوْدُ: The wood was or became crooked, curved or bent. عَوِجَ الْاَمْرُ : The affair was or became difficult or arduous. عَوِجَ : Crookedness or curvity; unevenness; corruption or deviation from rectitude; evilness of natural disposition. Verse They seek to make it crooked (14:4).

Word 95

عَادَ [aor. يَعُوْدُ inf. noun عَوْدٌ and مَعَادٌ ]. عَادَ فِيْهِ وَلَهٗ وَعَادَ اِلَيْهِ: He or it returned to it or he returned to it after he had turned away from it. عَادَ اِلٰى كَذَا: He or it came to such a thing or state or condition at first or for the first time or originally and also a second time or again. The verb is trans. by means of عَلٰى and فِىْ as well asاِلٰى and لِand also by itself. Verse You shall assuredly return to our religion (7:89). Verse Then they go back

on what they have said (58:4). Verse And he who reverted to it (2:276). عَادَ meaning he repeated or did a second time. بَدَاَثُمّ عَادَ: He did for the first time or he began, then repeated or did for the second time. عَادَ الْمَرِيْضَ ( يَعُوْدُ inf. noun عِيَادَةٌ ) : He visited the sickman time after time. عَادَ السَّائِلَ: He rejected the beggar or turned him back. عَادَ عَلَيْهِمُ الدَّهْرُ: The time destroyed them. اَعَادَهٗ اِلٰى مَكَانِهٖ : He returned it or restored it to its place; he replaced it. اَعَادَ الْكَلَامَ: He repeated the speech. اَعَادَ الصَّلٰوةَ: He said the Prayer a second time. اَعَادَهٗ : He returned it or restored it to a former state, hence he renewed it; he reproduced it. Verse He (God) originates the creation, then He reproduces it (10:5). مَايُبْدِئُ وَمَا يُعِيْدُ : He does not say anything original nor by way of repetition. اَعَادَ also means, he rendered or made to be or became. عَائِدٌ : One who returns or reverts to what he has done or said (plural عَائِدُوْنَ ). Verse You will revert to disbelief (44:16). مَعَادٌ : Return, a place to which a person or thing returns; a place of destination or an ultimate state or condition. Verse He (God) will surely bring thee back to (thy) place of return (28:86); the pilgrimage, a place of waiting for a dead man.

Word 96 pg 632

عَاذَ [aor. يَعُوْذُ inf. noun عِيَاذٌ and مَعَاذٌ etc. and اِسْتَعَاذَ and تَعَوَّذَ ]. اِسْتَعَاذَ بِهٖ وَتَعَوَّذَ بِهٖ وَعَاذَ بِهٖ مِنْ كَذَا: He sought his protection or preservation or

sought protection by him or refuge in him; he relied upon him for protection from such a thing. Verse I seek refuge with the Gracious God (19:19). Verse He said, I seek the protection of God (12:24). عَاذَ بِالْعَظْمِ

: It (flesh-meat) clave to the bone. عَوَّذْ تُهٗ بِاللّٰهِ مِنْ كَذَا: I said to him اُعِيْذُكَ بِاللّٰهِ i.e. I commended him to the protection of God or I said to him, I commend thee to the protection of Allah. Verse I commit her or commend her to Thy protection or crave Thy protection for her, or I pray for Thy protection for her (3:37). Verse So seek the protection of Allah (7:201).

Word 97

عَوِرَ [aor. يَعْوَرُ inf. noun عَوَرٌ ] : He was or became blind in one eye; one of his eyes sank in the socket or dried up. عَوِرَتْ عَيْنُهٗ: His eye sank in its socket or dried up. عَوْرَةٌ : The pudendum or pudenda of a man and of a woman; part or parts of a person which it is indecent to expose; any thing of which one is ashamed when it appears; عَلٰى عَوْرٰاتِ النِّسَاءِ (plural عَوْرٰتٌ ) : Hidden parts of women (24:32) in which it is improper for the

عَوْرَةٌ to appear. Verse Three times of privacy for you (24:59); any place of concealment ( مَكْمَنٌ ) proper for veiling or covering; a gap or opening or a breach or any gap or opening or breach in the frontier of a hostile country from which one fears slaughter. Sometimes it is applied as an epithet to an indeterminate substantive, and in this case it is applied to a

singular and to a plural, without variation, and to a masc. and a feminine like an inf. noun. Verse Our houses are open, exposed or defenceless (33:14). The epithet being here singular, and the substantive to which it is applied, plural. اَلْعَوْرَةُ مِنَ الْجِبَالِ (or the plural عَوْرَاتٌ ) : Clefts or fissures of mountains.

Word 98 pg 633

عَاقَ [aor. يَعُوْقُ inf. noun عَوْقٌ ] عَاقَهٗ عَنْ كَذَا and عَوَّقَهٗ : He or it hindered,

prevented or withheld him, turned him back or away; retarded him; or diverted him by occupying him otherwise from such a thing. مُعَوِّقٌ act. part. from عَوَّقَ . He who prevents. مُعَوِّقِيْنَ (plural) (33:19). , عَوَائِقُ الدَّهْرِ : Casualties or impediments, obstacles of fortunes.

Word 99

عَالَ [aor. لَعُوْلُinf. noun عَوْلٌ ] عَالَ فِى حُكْمِهٖ : He deviated from the

right course or he acted unjustly in his judgement. Verse That you may not act unjustly or be inclined unjustly to one wife ...... (4:4) or that you may not have a numerous family, (see also under 1065); that you may not become poor and in want. عَالَ فِى الْمِيْزَانَ: He acted unfaithfully or he was unfaithful i.e.خَانَ . عَالَ الْمِيْزَانَ : The balance was or became defective and declined from the right course. عَالَ عَيَالَهٗ: He fed, nourished or supported his family. اِبْدَاْ بِمَنْ تَعُوْلُ: Begin thou with those whom thou supports thy family. عَالَ الرَّجُلُ : The man had a large family or household; he was or became poor. عَالَ اَمْرُ الْقَوْمِ: The affair of the people became hard, severe or distressing. عَالَ الشَّىْءُ فُلَانًا: The thing oppressed or distressed such a one.

Word 100

عَامَ [aor. لَعُوْمُinf. noun عَوْمٌ] عَامَ فِ الْمَاءِ: He swam in the water (syn.

سَبَحَ ) ; according to some, اَلْعَوْمُsignifies the coursing along in water with immersion of oneself, and the latter the coursing along upon water without immersion of oneself. عَامٌ (or حَوْلٌ ) : Syn with سَنَةٌ: A year. For difference between عَامٌ and سَنَةٌ, see under سَنَا aor. يَسْنُوْ and see also under حَوْلَ or حَالَ. Verse In every year (9:126) عَامَيْنِ- Dual (31:15).

Word 101 pg 634

عَانَ [aor. يَعُوْنُ inf. noun عَوْنٌ ]. عَانَتِ الْمَرْاَةُ: The woman was or became

of middle age. عَوَانٌ : A woman, a beast or anything of middle age(2:69). عَوَانٌ بَيْنَ ذَٰلِكَ: Of middle age; full grown. اَلْحَرْبُ الْعَوَانٌ: The severest battle; land watered by rain. عَاوَنَهٗ : He aided, helped, assisted him.تَعَاوَنَ بَعْضُهُمْ بَعْضًا : They aided, assisted, helped each other. Verse Help one another or

each other in righteousness and piety (5:3). اَعَانَهٗ : He helped, assisted or aided him. رَبِّ اَعِنِّى وَلَاتُعِنَّ عَلَيَّ: My Lord, help me and do not help or aid against me. Verse Other people have helped him with it (25:5). اِسْتَعَانَهٗ and اِسْتَعَانَ بِهٖ : He sought, desired, demanded or begged of him aid, assistance or help. Verse Seek help of or from God (7:129). اَلْمُسْتَعَانُ : He

from whom help is sought. Verse Allah Whose help is sought (12:19).

Word 102

عَىَّ [aor. يَعَىُّ and عَيِىَ aor. يَعْيَى and يَعَىَّ inf. Nounعَىٌّ and عَيَاءٌ] عَىَّ بِاَمْرِهٖ: He lacked power, strength or ability to perform or accomplish his affair; was unable to execute it thoroughly, or found not the right way to do it; عَيِىَ فِىْ مَنْطِقِهٖ: He found not the right way to express himself.اَلْعَىُّ is the cont. of اَلْبَيَانُ. عَىَّ الْاَمْرَ : He was ignorant of the affair. اَعْيَا : He was or became disabled or incapacitated; he was or became tired, fatigued or wearied. اَعْيَاهُ : It fatigued, tired or wearied him; it incapacitated or

disabled him. Verse He (God) was not wearied by their creation (46:34).

اَعْيَا بِهٖ بَعِيْرَهٗ: His camel became tired or jaded and lagged behind him.

Word 103

عَابَ [aor. يَعِيْبُ inf. noun عَيْبٌ ]. عَابَ الشَّىْءُ: the thing was or became

faulty, defective. عَابَهٗ : He made it or rendered it defective, faulty or unsound. Verse I desired to make it defective or damage it (18:80). عَيْبٌ : Defect, imperfection, blemish, unsoundness, fault.

Word 104

عَارَ [aor. يَعِيْرُ inf. noun عَارٌ ]عَارَ فَى الْاَرْضِ : He went away into the

land; اَعَارَ : He came and went moving to and fro, or he (a horse or camel) went away hither and thither. عَارَتِ الْقَصِيْدَةُ : The ode became current. عَارَهٗ : He found fault with him or he accused him of vice or fault or imputed to him vice. عَارٌ : A disgrace; a shame; a vice or fault; anything that occasions blame or reproach. عِيْرٌ : A caravan; a caravan of asses or any beasts upon which provision of corn is brought, whether camels or asses or mules. Verse O ye men of the carvan (12:71)

Word 105 pg 635

عَاشَ [aor. يَعِيْشُ inf. noun عَيْشٌ and مَعَاشٌ and مَعِيْشٌ and مَعِيْشَةٌand عِيْشَةٌ

and عَيْشُوْشَةٌ ] : He lived; he passed life in a particular state or manner; he became possessed of life. عَاشَ فُلَانٌ عِيْشَةً رَّاضِيَةً: Such a one lived a pleasant life. مَعَاشٌ : That whereby one lives, subsistence or livelihood; means or the place of subsistence and the time wherein one seeks sustenance. Verse The day is the time for seeking sustenance or livelihood (78:12). اَلْاَرْضُ مَعَاشُ الْخَلْقِ: The earth is the place for earning subsistence. مَعَايِشُ(plural). Verse We provided for you therein the

means of subsistence (7:11). مَعِيْشَةٌ (plural مَعَايِشُ) : That whereby one lives or means of subsistence, life; the state wherein one lives. Verse Strait life (20:125) Verse We have distributed among them their livelihood or means of livelihood (43:33).

Word 106

عَالَ [aor.يَعِيْلُ inf. noun عَيْلٌ ]. عَالَهُ الشَّىْءُ : The thing was or became wanted by him and was unattainable to him. عَالَ فِىْ مَشْيِهٖ : He was proud and haughty in his gait. عَالَ فِىْ الْاَرْضِ: He journeyed in the land, seeking sustenance. عَالَ الرَّجُلُ: The family of the man became numerous. عَالَ يَعِيْلُ (inf. nounعَيْلَةٌ and عَيْلٌ ) and عَالَ : He was or became poor and in want. Verse That you may not become poor and in want (4:4). عَيْلَةٌ : Want, poverty. Verse And if you fear poverty (9:28). طَالَ عَيْلَتِىْ اِيَّاكَ : My feeding or nourishing thee has continued long. عَائِلٌ : Poor, needy, in want and being syn. with مُعِيْلٌ also means, of large family or having a numerous family or household. Verse He (God) found thee poor or having a large family (93:9). اَعْيَلَ الرَّجُلُ : The man had a large family.

Word 107 pg 636

عَان[aor. يَعِيْنُ inf. noun عَيْنٌ ]. عَانَ الرَّجُلُ: He smote the man with his

evil eye. عَانَ عَلَى الْقَوْمِ (inf. noun عِيَانَةٌ) : He became a scout for the people.

عَانَ الْقَوْمَ: He brought news for the people. عَانَ الْمَاءُ : The water flowed.

عَانَتِ الْبِئْرُ: The well had much water in it. عَيِنَ (inf. noun عَيَنٌ ). He was large and wide in the black of the eye i.e. he had wide black eyes. عَيْنٌ : The eye, the organ of sight. Verse And cool (thy) eye (19:27). لَقِيْتُهٗ اَوَّلَ عَيْنٍ : I saw him the first thing. صَنَعَ ذٰلِكَ عَلٰى عَيْنٍ: He did it purposely or seriously one's protection and honour. اَنْتَ عَلٰى عَيْنِىْ: Thou art entitled to be honoured and protected by me above my eye, as they say اَنْتَ عَلٰى رَاْسِىْ when honouring a person. Verse So that thou may be reared up under My protection (20:40). The word also means, view, look. عَيْنٌ also means, the eye of the needle; the eye or bud of a tree; sprouting herbage; a spy; an evil look or eye. اَصَا بَتْ فَلَانًا عَيْنٌ : An evil eye smote such a one; a lord or chief, a great and noble person (plural اَعْيَانٌ ). اَعْيَانٌ : Lords, chiefs, noble, eminent and high-born persons. اَعْيَانٌ also signifies brothers from same father and mother. عَيْنٌ also means, the choicest or best of a thing; property; ready cash; a present, gift; gold; the Sun. طَلَعَتِ الْعَيْنُ : The sun rose. اَلْعَيْنُ also signifies knowledge or sure or certain knowledge = عَيْنُ الْيَقِيْنِ ; might; health and safety; thirst; form; the point or direction towards which one directs oneself, particularly in prayer; a scale of a balance etc. It also signifies: A human being; the people of a house. مَا بِهَا عَيْنٌ: There is no one in the house (singular and plural); a discoverer or revealer of news. اَعْيُنٌ (plural). Verse And build thou the Ark before Our eyes, under Our protection; with the help of the people of Our House (11:38). Verse Bring him in the view or before the eyes of the people (21:62); the place whence issues water, its source or spring; a fountain; a running spring; abundance of water of a well; a drop of water. عُيُوْنٌ and اَعْيُنٌ(plurals). Verse From a boiling spring (88:6) ( عَيْنَانِdual) (55:51) Verse Amid gardens and fountains (15:46).اَعْيَنُ (plural عِيْنٌ ) : A man wide in the eye or having large and wide black eyes ( عَيْنَاءُ feminine and meaning beautiful and having wide and large eyes). عِيْنٌ is plural of عَيْنَاءُ : Thus عِيْنٌ is plural both of اَعْيَنُ (ayan) and عَيْنَاءُ . حُوْرٌ عِيْنٌ: Fair maidens with wide, beautiful eyes (56:23). عَيْنَاءُ also means, a wild cow; sheep or goat having wide, black eyes; a good or beautiful saying or word. مَعْيِنٌ [and مَعْيُوْنٌ] : مَاءٌ مَعِيْنٌ : Water of which one has reached the springs or sources by digging; water that is apparent, seen by the eye, running upon the surface; spring of running water. Verse With flowing or running water (67:31). Verse Of meadows and running water or springs (23:51)