**Letter ‘kaaf’ (ك) pages from 743 to 759 (64 word)**

**كَ prefixed to a noun is called the kaf of comparison. ]ö æÖF òôÔø Òø ^» ø Þ» Ãø^Ýô : They are like animals (7:180); it denotes cause. æø ]» Òö ö æ» åö Òø Ûø ^âø ø ]Òö Ü» : Remember Him because He guided you to the right path (2:199); It is redundant. Öø n»ø Òø Ûô %» ×ô ä´ ø o» ðº : Nothing whatever is like unto Him (42:12); used in the sense of كَمَا i.e. like, as, or كَذٰلِكَ i.e. (such); the like thereof. Òö Ü» = Òø ô Ò» ô Òö Ü» ]F eøþ³« ðø : As or just as, such as or like as you remember your fathers (2:201).**

**كَاَيِّنْis used to denote uncertainty or large number. Òø ^ô mùà» Úôùà» Þ$fô oõù : And many a Prophet or how many a Prophet (3:147).**

**كَاْسٌ [plural كُؤُوْسٌ ] : A drinking cup; a cup full of wine; a goblet: Òø ^»  õ Úôùà» Ú$Ãô n»àõ : A full cup from a flowing fountain (37: 46). سَقَاهُ كَاْسًامِّنَ الذَّلِّ : He gave him to drink a cup of basement.**

**كَبَّ[aor. يَكُبُّ inf. Noun كَبٌّ ]. كَبَّهٗ or كَبَّهٗ عَلٰى وَجْهِهٖ or كَبْكَبَهٗ : He turned it upside down; he threw him down upon his face; he prostrated him. Êø Óö f$k» æö qö ç»âö ãö Ü» : They will be thrown down headlong or upon their faces (27:91). Êø Óö f»Óô fö ç»] Êô n»ãø ^ : They shall be thrown into it headlong (26:95). ÚöÓô f&^ Âø ×F o æø q» ãô ä´ : Going headlong or upon his face (67:23).**

**كَبَتَ [aor. يَكْبِتُ inf. noun كَبْتٌ : He rebelled him in his rage; he turned away or averted him; he abased him; he rendered him ignominious; he destroyed him. Òö fô jö ç»] Òø Ûø ^ Òö fô kø ]Ö$ô m»àø Úôà» Îø f» ôãô Ü» : They were abased as were abased those before them (58:6).**

**كَبَدَ [aor. يَكْبُدُ and يَكْبِدُ inf. noun كَبْدٌ ] كَبَدَهٗ : He smote his liver. كَبَدَهُمُ الْبَرَدُ : The cold affected them severely; distressed them; straitened them. كَبَدٌ : Difficulty; distress; trouble. وَقَعَ فِىْ كَبَدٍ : He fell into difficulty. Öø Ïø » ìø ×ø Ï» ßø ^ ]» ô Þ»ø ^áø Êôo» Òø føõ : We have created man to face hardships; or in a right or just state, in just proportion(90:5).**

**كَبُرَ [aor. يَكْبُرُ inf. noun كِبَرٌ ] : He was or became great or large in body, or in years or age; (he attained to puberty) and in estimation or rank or dignity. كَبُرَ الْاَمْرُ : The affair was or became of great moment. Òø föø ÚøÏ» j÷ ^ Âô ß» ø ]Ö×#äô : It is most hateful in the sight of God (61:4). كَبُرَ عَلَيْهِ الْاَمْرُ : The affair was or became**

**713**

**hard, difficult, severe, grievous, distressing to him. Òø föø Âø ×ø n»Ôø]ôÂ» ø ]ö ãö Ü» : Their aversion is grievous to thee or hard upon thee (6:36). وَبِدَارًا اَنْ يَّكْبَرُوْا : In haste against their growing up. كَبِرَ (aor. يَكْبَرُ ) : He became advanced in age; he attained to full growth or adolescence or puberty. كِبَرٌ (inf. noun) (1) Old age; æø Îø» eø×ø Ç» kö Úôàø ]Ö» Óô fø ô Âô jôn&^ : I have reached extreme old age (19:9); greatness; haughtiness; pride; insolence; unbelief. كَبُرَتْ كَلِمَةً : Grievous is the word (18:6). ]ôá» Êôo» ö ö æ» ô âô Ü» ]ôÖ^$Òô f»º : There is nothing in their breasts but a feeling of greatness or pride (40:57); the word also means main part of a thing; æø ]Ö $ô p» iø çø Ö#oÒô f»ø åü : Who took upon himself the main part thereof (24:12). كَبِيْرٌ : Great in body, age, estimation, rank or dignity or nobility. Îôjø ^Ùº Êô n» äô Òø fô n»º : Fighting in it is a great sin (2:218). ]ø eö ç»Þø ^ ø n»îº Òø fô n»º : Our father is a very old man (28:24). Îø ^Ùø Òø f ô n»ö âö Ü» : Their oldest or their leader said (12:81). كُبَرَاءَ (plural 33:68). اَلْكَبِيْرُ : Is one of Divine attributes or epithets (22:63). كَبِيْرَةٌ (feminine of كَبِيْرٌ ) (2:46).كَبَائِرُ plural of كَبِيْرَةٌ i.e. an abominable sin or crime or offence. كَبَائِرُ : More grievous sin (4:32). كُبَّارٌ : Intensive form of كَبِيْرٌ . ÚøÓ» ÷ ] Òö f $ ^÷ ] : A mighty plan (71:23). كِبْرِيَاءُ : Is syn. with كِبْرٌ : Nobility, greatness, majesty. وَلَهُ الْكِبْرِيَاءُ : His is the Majesty. (45:38). اِكْبَرُ : superlative degree meaning more or most great. اَلْكُبْرٰى is feminine of اَكْبَرُ and its plural is كُبَرُ . ]ø Ö\_ $^Ú$èö ]Ö» Óö f» Fp : Great disaster (79:35). اَكَابِرَ (plural of اَكْبَرُ ) (6:124). ]ôÞ $ ãø ^ øô u» ø p ]Ö» Óö fø ô : It is one of the greatest calamities (74:36). كَبَّرَ (inf. noun تَكْبِيْرٌ ) : He magnified or honoured. æø Òø f $ ø åü iø Ó» f ô n»ø ] : And extol His Glory with all glorification (17:112). تَكَبَّرَ وَاسْتَكْبَرَ : He magnified himself; he behaved proudly, haughtily or insolently. تَكَبَّرَ has two significations, one of them being, he did really good and great actions exceeding the good actions of others. In this sense God is called اَسْمُتَكَبِّرُ (59:24). The other signification is: He affected to do such actions and boasted of great qualities which he did not possess (40:36). Similarly اِسْتَكْبَرَ which is nearly syn. with تَكَبَّرَ has two significations; one of them is: He endeavoured and sought to become great and to do so in praiseworthy manner, and the other is: He boasted of qualities**

**714**

**which he did not possess and feigned such qualities, and to do so is blamable (2:35). اَكْبَرَهٗ : He deemed it great or formidable. Êø×ø Û $ ^ ø ]ø m»ßø ]ø Ò» fø »Þø äü : When they saw him they thought much of him(12:32). مُتَكَبِّرٌ is act. part. from تَكَبَّرَ (40:36). مْسْتَكْبِرًا is act. part. from اِسْتَكْبَرَ (31:8).**

**كَتَبَ [aor. يَكْتُبُ inf. noun كِتَابًا : He wrote; he was a writer, or scribe and a learned man وَلْيَكْتُبْ بَّيْنَكُمْ : Let him write in your presence. كَاتِبٌ (act. part) (2:283). كَاتِبُوْنَ and كَاتِبِيْنَ (plural of كَاتِبٌ (21:95; 82:12). مَكْتُوْبٌ (pass. part) (7:158). كَتَبَ : He (God) prescribed, appointed or ordained and made obligatory. Òö jôgø Âø ×ø n»Óö Üö ]Ö ôù nø^Ýö : Fasting is prescribed as incumbent upon you (2:184). اِكْتَتَبَ : He has written it himself or has asked one to write it for him or to dictate it to him. اِكْتَتَبَهَا : He has got them written down (25:6). كَتَابَ عَنْهُ : He wrote what he had heard from him. كَاتَبَهٗ (inf. noun مُكَاتَبَةٌ) : He (a slave) made a written (or other)contract with him (his master) that he should pay a certain sum as the price of himself and on the payment thereof be free, also he (master) made such a contract with the slave (24:34). كِتَابٌ : A book; a record; a revealed scripture; Divine prescript, appointment or ordinance; judgement or sentence; decree or predestination; contract of marriage; destiny; fate. Òô jø ^hº Ú %fô n»àº : Clear book (12:2). Êôo» Òô jø ^h ô ]Ö× #äô : In the Book of Allah; by Allah's ordinance (9:36). ]ôá $]Ö$×F çéø Òø ^Þøk» Âø ×ø o ]Ö» Ûö ©» Úô ßô n»àø Òô jø ^ e÷^ Ú$ç»Îö ç»i÷ ^ : Prayer is enjoined on the believers to be performed at fixed hours (4:104). Òô jø ^hø ]Ö×#äô Âø ×ø n»Óö Ü» : Enjoined upon you by God (4:25). Öøø m»ßø ^ Òô jø ^hº : With Us is a record (23:63). Êôo» ]öÝ ôù ]Ö» Óô jø ^hô : In the mother of the Book or the original of the Book; the source of Decrees(43:5). كُتُبٌ plural of كِتَابٌ (98:4).**

**كَتَمَ [aor. يَكْتُمُ inf noun كِتْمَانًا ]. كَتَمَ الشَّىْءَ : He concealed or hid the thing. Úø^ Òö ß» jö Ü» iø Ó» jö Ûö ç»áø : What you concealed (2:73).**

**كَثَبَ [aor. كَكْثُبُ and يَكْثِبُ inf. noun كَتْبًا ]. كَثَبَهٗ : He scattered dust or earth, part over part; he collected it together from a near place and poured it forthكَتَبَ الْقَوْمَ : He collected together the people. كَثِيْبٌ : A thing collected together; a hill or heap of sand; what**

**715**

**has poured down of sand, into a place and collected there(73:15).**

**كَثُرَ [aor. يَكْثُرُ and يَكْثِرُ inf. noun كَثْرَةٌ ] : It was or became much,copious, many, numerous; it multiplied. كَثَرُوْا عَلَيْهِ فَغَلَبُوْهُ : They multiplied against him and overcame him. ÚôÛ$^ Îø Ø$Úôß» äö ]ø æ» Òø %öø : Whether it be little or much (4:8). كَثَّرَهٗ اَوْ اَكْثَرَهٗ : He made it much, many or numerous; he multiplied it. فَكَثَّرَكُمْ : So He multiplied you (7:87). Êø ^ø Ò» %øö æ»] Êô n»ãø ^ ]Ö» Ëøø ^ø : And they wrought much corruption therein (89:13). تَكَاثَرُوْا : They contended one with another for superiority in number. اَلتَّكَاثُرُ : Signifies the contending together for superiority in amount or number of property and children and men (102:2). اِسْتَكْثَرَ مِنَ الشَّىْءِ : He desired or wished or sought for much of a thing; he reckoned it much or many. ø » jø Ó» %ø »lö Úôàø ]Ö» íø n»ô : I should have secured abundance of good (7:189). كَثْرَةٌ : Abundance or numerousness (5:101;9:25). كَثِيْرٌ : Many or much. (2:110;4;83). اَكْثَرَ : Comparative degree of كَثِيْرٌ (4:60;17:7). كَوْثَرٌ : A lord or master; abounding in good; a man possessing much good and who gives much (108:2).**

**كَدَحَ [aor. يَكْدَحُ inf noun كَدْحًا ]. He worked, laboured employed himself actively; he strove, exerted and wearied himself in work; he toiled hard. كَادِحٌ : Act. part. (84:7).**

**كَدَرَ [aor. يَكُدُرُ and كَدُرَ aor. يَكُدُرُ and كَدِرَ aor. يَكْدَرُ inf. noun كَدَارَةً andكَدْرًا and كُدُوْرًا and كُدُوْرَةً and كُدْرَةً ] اِنْكَدَرَ : It was or became turbid or muddy; it ceased to be clear; it darted down, said of a bird and of a star; he hastened.اِنْكَدَرَ عَلَيْهِ الْقَوْمُ : The people poured down upon him, or repaired towards him scattering themselves upon him. ]ôø ] ]Öß%rö ç»Ýö ]Þ» Óø ø ø l» : When the stars dart down and fall one after the other or when the stars fall and become scattered (81:3).**

**كَدَى [aor. يَكْدِىْ inf. noun كَدْيًا ] كَدَى الرَّجُلَ : He prevented the man or hindered him or kept him busy. اَكْدَى الرَّجُلُ : The man did not succeed in getting what he wanted; he was niggardly in giving; he became poor after he was rich. اَكْدَاهُ عَنْ كَذَا : He turned him**

**716**

**away and prevented him. اَكْدَى الْمَعْدِ نُ : The mine refused to yield its minerals. ]ø Â» \_F o Îø ×ô n»¡÷ æ$]ø Ò» F p : He gave little and that too grudgingly (53:35).**

**كَذَبَ [aor. يَكْذِبُ inf. noun كَذِبًا and كِذْبًا and كِذَّابًا ]. كَذَبَ : He lied; he uttered a falsehood; he said what was untrue; he gave an untrue account of a thing whether intentionally or unintentionally; he committed a mistake or error. eô Ûø ^ Òø ^Þö ç»] møÓ» ô eö ç»áø : Because they lied (9:77). Òø ø hø Âø ×ø o ]Ö× #äô : Who lies against God (39:33). كَذَبَ also means he found his hopes to be false or vain. كَذَبَ الْحَرُّ : The heat abated. كَذَبَتْكَ عَيْنُكَ : Thine eye showed thee what had no reality . كَذَبَ الْاَمْرَ : He imagined the thing contrary to its real state. Úø^Òø ø hø ]Ö» Ëö ©ø ]ö Úø^ ø ]F p : The heart (of the Prophet) was not untrue to what he saw (53:12). كَذَبَتْهُ نَفْسُهٗ : His soul made him desire things and conceive hopes that could scarcely come to pass. كُذِبَ : He was told a lie, a falsehood. ¾ø ß %ç»] ]øÞ$ãö Ü» Îø» Òö ô eö ç»] : They (the disbelievers) thought that they had been told lies (12:111). كَذَّبَهٗ : He pronounced him to be a liar; he ascribed lying to him; he gave him the lie; he treated him as a liar. ]ôá$Îø ç» Úôo»Òø $eö ç»áô : My people has treated me as a liar (26:118). كَذَّبَ اِالْاَمْرِ : He rejected, denied, disbelieved in the thing. Òø $eö ç»] eô ^F mø^lô ]Ö×#äô : They rejected the Signs of Allah (10:96). كِذَّابًا inf. noun from كَذِبَ (78:29). تَكْذِيْبٌ (inf. noun from كَذَّبَ ) (85:20). اَكْذَبَهٗ : He found him a liar; he made manifest or proved his lying. كَاذِبٌ : Act. part. from كَذِبَ (11:94). كَاذِبَةٌ feminine of كَاذِبٌ (56: 3).كَاذِبِيْنَ and كَاذِبُوْنَ plural (11:28;24:14). مُكَذِّبُوْنَ : Act. part. From كَذَّبَ (56:52;3:138). مَكْذُوْبٌ (lie) : Pass. part. from اَكْذَبُ (11:66).كَذَّابٌ : Intensive form of كَاذِبٌ meaning, a great liar (54:26).كَذْبٌ : A lie; a falsehood; a fiction; a fable; false; syn. مَكْذُوْبٌ (3:76). اَلْكِذْبُ is of five kinds: (a) The relator altering what he hears or his relating as from others what he does not know; (b) The saying what resembles a lie, not meaning anything but the truth; (c) The saying what is untrue by mistake or unintentionally; (d) The finding one's hopes vain or false (e) The act of instigating. eøø Ýõ Òø ô hõ : With false blood (12:19).**

**717**

**كَرَّ[aor. يَكُرُّinf. noun كَرًّا and كُرُوْرًا and تَكْرَارًا ] : He turned to or against him. اِنْهَزَمَ ثُمَّ كَرَّ عَلَيْهِ : He was put to flight, then he returned against him; he gave up his ghost. كَرَّةٌ : A return. Öø ç» ]ø á$Öøßø ^ Òø $é÷ : Would that there were for us a return (2:168); a time or one time. كَرَّتَيْنِ : Again (67:5); a turn to prevail against an opposing party. $öÜ $ø ø »Þø ^ ÖøÓö Üö ]Ö» Óø $éø Âø ×ø n»ãô Ü» : Then We gave to you the turn to prevail against them or victory over them (17:7).**

**كَرَبَ [aor. يَكْرُبُ inf. noun كَرْبًا ]. كَرَبَ الْحَبْلَ : He twisted the rope. كَرَبَ الْقَيْدَ عَلَى الْمُقَيَّدِ : He straitened the shackles upon the shackled. كَرَبَهُ الْغَمُّ : The grief afflicted, distressed or oppressed him. كَرْبٌ : Grief or distress that affects the breath; anxiety or disquietude of the mind. Úôàø ]Ö» Óø »h ô ]Ö» Ãø¿ô n»Üô : From the great distress (21:77).**

**كَرَّسَ كَرَّسَ الْبِنَاءَ : He founded a building. كُرْسِىٌّ : A throne: (syn. With سَرِيْرٌ) ; chair (كَرَاسِىُّ plural). It is the place or seat of the king (38:35) and of the learned man and therefore it is explained as signifying "Dominion" and "power" of God, whereby He holds the heavens and the earth; knowledge (2:256). هُوَ مِنَ الْكَرَاسِىِّ orمِنْ اَهْلِ الْكُرْسِىِّ : He is of the learned men. The word also means a prop or support for a wall.**

**كَرُمَ [aor. يَكْرُمُ inf. noun كَرَمٌ ] : He or it was or became highly esteemed or valuedكَرَمْتُ عَلَيْهِ : I exceeded him in generosity or nobleness.كَرَّمَهٗ اَوْ اَكْرَمَهٗ : He honoured him. æø Öø Ïø» Òø $Ú»ßø ^ eø ßôo» ]Fø Ýø : Indeed We have honoured the children of Adam (17:71). Êø ^ø Ò» ø Úø æøÞø Ã$Ûø : Honours him and bestows favours upon him (89:16). مُكْرِمٌ : Act. part. (22:19)اِكْرَامٌ : Inf. noun from اَكْرَمَ (55:28). مُكْرَمُوْنَ وَ مُكْرَمِيْنَ : Pass part. from اَكْرَمَ(21:27;51:25). Òø  $Úø äü Âø ×ø o$ : He honoured him above me (17:63).كَرِيْمٌ : Gracious, generous, liberal, noble, excellent, highly valued, precious. رِزْقٌ كَرِيْمٌ and قَوْلٌ كَرِيْمٌ and كِتَابٌ كَرِيْمٌ etc. ø e%Ôø ]Ö» Óø ô m»Üö : Thy Gracious Lord (82:7) كِرَامٌ (plural of كَرِيْمٌ ). Òô ø ] Ú÷^ Òø ^ iôfô n»àø : Honoured recorders (82:12) Úø%æ»] Òô ø ] Ú÷^ : Pass with dignity (25:73) اَكْرَمُ : More and most honoured (most generous) (96:4;49:14).مُكَرَّمَةٌ : Act. part. and fem. fromكَرَّمَ meaning honoured (80:14).**

**كَرِهَ [aor. يَكْرَهُ inf. noun كُرْهًا and كَرْهًا ] كَرِهِهٗ : He did not desire it,**

**718**

**disapproved it, was displeased with it, hated him or it. Contr. of حَبَّهٗ وَ اَحَبَّهٗ . æø Öø ç» Òø ô åø ]Ö» Ûö » ô Òö ç»áø : Though the idolaters hate it (61:10).كَرَّهْتُ اِلَيْهِ الشَّىْءَ : I made the thing to be an object of hate for him. Òø $åø ]ôÖø n»Óö Üö ]Ö» Óö Ë» ø : He (God) has made disbelief hateful to you (49:8). اَكْرَهْتُهٗ عَلٰى كَذَا : I compelled him to do such a thing. æø Úø^ ]ø Ò» ø â»jø ßø ^ Âø ×ø n» äô : Which thou didst compel us to use (20:74). æø âö ç» Òö » åºÖ$Óö Ü» : And it is repugnant to you (2:217). ø ç»Â÷ ^ æ$Òø »â÷ ^ : Willingly or unwillingly (3:84). كَارِهَةٌ (act. pass.). كَارِهِيْنَ and كَارِهُوْنٌ plural of كَارِهٌ (8:6; 7:89). مَكْرُوْهٌ (pass. part. from اَكْرَهَ ) and means, hateful (17:39). اِكْرَاهٌ (inf. noun from اَكْرَهَ ) meaning compulsion (2:257).**

**كَسَبَ[aor. يَكْسِبُ inf. noun كَسْبًا] كَسَبَ وَ اكْتَسَبَ : Being synonymous means he gained, earned a thing; he sought to gain sustenance and the like. كَسَبَ signifies he got, obtained or earned; اِكْتَسَبَ means, he applied himself with art or diligence or labour to gain or earn. Òö Ø%] Ú»ô p0eô Ûø ^ Òø ø gø ø âô n»àº : Every man stands pledged for what he has earned (52:22). Öø ãö Ü» Þøô n»gº ÚôùÛ$^ Òø ø fö ç»] : And for them there shall be a share of what they earned (2:203). eø×F o Úøà»Òø ø gø ø nôù òø è÷ : Aye, whoso does evil (2:82). كَسَبَ like اِكْتَسَبَ also signifies he laboured in seeking or earning, but the latter has a more intensive signification than the former. Öøãø ^ Úø^ Òø ø føk» æø Âø ×ø n»ãø ^Úø^]Ò» jøø føk» : To it shall be given what reward it has earned and upon it shall be executed what punishment it has drawn upon itself. The latter is used with reference to what is evil and the former ( كَسَبَتْ) with reference to what is good (2:287). كَسَبَ خَيْرًا : He earned good and اِكْتَسَبَ شَرًّا : He earned evil. This distinction, however, is not always observed for كَسَبَ as mentioned above, he did either a good or an evil deed. كَسَبَ اِثْمَاوَاكْتَسَبَهٗ : He committed or burdened himself with a sin or crime.**

**كَسَدَ [aor. يَكْسُدُ inf. noun كَسَادٌ ]. It (a thing or commodity) was or became unsalable or difficult of sale and in little demand; it was or became in a bad, corrupt or unsound state. كَسَدَتِ السُّوْقُ : The market was or became dull. iø í» ø ç»áø Òø ø ^ø âø ^ : Whose dullness you fear (9:24).**

**719**

**كَسَفَ [aor. يَكْسِفُ inf. noun كَسْفًا ]. كَسَفَ الثَّوْبَ : He cut the cloth. كَسَفَ الشَّىْءَ : He covered the thing. كَسَفَ حَالُهٗ : His condition became bad. كَسَفَ اَمَلُهٗ : His desire was shattered. اَلْكَسِيْفَةُ : Piece of a thing. كِسْفٌ and كِسَفٌ are both plurals. Êø ^ø» Ïô¼» Âø ×ø n»ßø ^ Òô ø Ë÷ ^ : So cause fragments to fall upon us (26:188).**

**كَسِلَ [aor. يَكْسِلُ inf. noun كَسْلًا ]: He was or became lazy, sluggish, indolent or torpid. كَسْلان is act. part. and كُسَالٰى is plural of كَسْلان (4:143).**

**كَسَا [aor. يَكْسُوْ inf. noun كَسْوًا ]. كَسَاهُ كَسْوًا : He clothed him with dress. كِسْوَةٌ : Dress (2:234). Êø Óø ø ç»Þø ^ ]Ö» Ãô¿ø ^Ýø Öøv» Û÷ ^ : So We clothed the bones with flesh (23:15). كَسَاهُ شِعْرًا : He praised him by verses.**

**كَشَطَ [aor. يَكْشِطُ inf. noun كَشْطًا ]. كَشَطَ : He removed or stripped of a thing from a thing which it covered. كَشَطْتُ الْبَعِيْرَ : I skinned the camel. ]ôø ] ]Ö $Ûø ^ ðö Òö ô \_ø k» : When the sky shall be laid bare and shall have its covering removed (81:12).**

**كَشَفَ [aor. يَكْشِفُ inf. noun كَشْفًا and كَاشِفَةً ]. كَشَفَ عَنِ الشَّىْءِ : He manifested the thing and removed what had covered it. Êø Óø ø Ë» ßø ^Âø ß» Ôø Æô \_ø ^ñø Ôø : And We removed from thee thy veil (50:23). كَشَفَ اللهُ غَمَّهٗ : God removed his anxiety. Òø ø Ë» ßø ^ Âø ß» ãö Ü» Âø ø ]hø ]Ö» íô »pô : We removed from them the punishment of disgrace (10:99). Òø ø Ëø k»Âø à» ø ^Îø n»ãø ^ : She uncovered her shanks; she laid bare her legs (27:45) meaning, she became prepared to meet the difficulty; ( سَاقٌ means hardness or difficulty). The reality or the matter became manifest to her. كَاشِفٌ (act. part, 6:18). كَاشِفُوْنَ (plural 44:16). كَاشِفَةٌ is feminine of كَاشِفٌ (53:59) and كَاشِفَاتٌ is pluralof كَاشِفَةٌ (39:39).**

**كَظَمَ [aor. يَكْظِمُ inf. noun كَظْمًا ]. كَظَمَ الْبَابَ : He shut the door. كَظَمَ غَيْظَهٗ : He suppressed or restrained his wrath or rage. كَظَمَ : He restrained himself. كَظِمٌ (act. part.): One who suppresses his anger or restrains himself. كَاظِمِيْنَ الْغَيْظَ : Plural (3:135). كَظِيْمٌ (12:85; 16:59; 43:18) and مَكْظُوْمٌ : Full of grief (68:49), are synonymous.**

**كَعَبَ [aor. يَكْعُبُ and يَكْعِبُ inf. noun كَعْبًا ]. كَعَبَ الْجَارِيَةُ : The breasts of**

**720**

**the girl began to swell, meaning she had freshness and bloom of youth. كَعْبٌ : Ankle (5:7). اَلْكَعْبَةُ : Sacred House of God at Mecca towards which Muslim face while praying (5:98) كَوَاعِبُ is the plural of كَاعِبٌ which means, a youthful girl. كَعْبٌ also means nobility, glory; anything exalted or elevated. اَعْلَى اللهُ كَعْبَهٗ : May God exalt his glory. لا يَزَالُ كَعْبُكِ عَالِيًا : May thy glory continue to be exalted.**

**كَفَأَ [aor. يَكْفَأُ inf. noun كَفْأً]. كَافَأَهٗ : He was like him, equal to him; he watched him; he resisted or withstood him. كُفُوًا : Like; equal (112:5).**

**كَفَتَ [aor. يَكْفِتُ inf. noun كَفْتٌ and كِفَاتٌ ] : He or it was quick or swift. كَفَتَ الطَّئِرُ : The bird was quick in flying and running and contracted itself therein. كَفَتَ الشَّىْءَ اِلَيْهَ : He drew the thing together to himself and contracted it, grasped it or took it. كِفَاتٌ : A place in which a thing is drawn together or comprehended and collected or congregated. ]ø Öø Ü» Þø r» ÃøØô ]» ø »ø Òô Ëø ^i÷ ^ ]ø u» nø^ ð÷ æ$]ø Ú»çø ]i÷ ^ : Have We not made the earth a place which comprehends the living and the dead (77:26;27).**

**كَفَرَ [aor. يَكْفُرُ inf. noun كُفْرًا ]. كَفَرَ الشَّىْءَ : He veiled, covered the thing or he covered the thing as to destroy it. كَفَرَ مَتَاعَهٗ فِى الْوِعَاءِ : He put his goods in a receptacle. كَفَرَ : He disbelieved. Êø föã ô kø ]Ö$ô p» Òø Ëø ø : Thereupon the infidel was dumbfounded (2:259). This كُفْرٌ (disbelief) is contr. Toاِيْمَانٌ (belief). كَفَرَ بِاللهِ : He disbelieved in God, he denied God. Òø n»Ìø iø Ó» Ëö ö æ»áø eô ^Ö×#äô : How can you disbelieve in God (2:29).كَفَرَ بِكَذَا : He declared himself to be clear or quit of such a thing. ]ô Þôù o» Òø Ëø »lö eô Ûø ^ ]ø» ø Ò» jö Ûö ç»áô : I am quit of your associating me as partner with God (14:23). كَفَرَ is generally followed by بِ . كَفَرَ (aor. يَكْفُرُ inf. noun كُفْرَانٌ ). كَفَرَ نِعْمَةَ اللهِ اَوْ بِنِعْمَةِ اللهِ : He disacknowledged the favour of God; he was ungrateful to God for His favour. This كُفْرٌ (ingratitude) is contr. to شُكْرٌ(thankfulness, gratitude) وَمَا يَفْعَلُوْا مِنْ خَيْرٍ فَلَنْ يُّكْفَرُوْهُ : And whatever good they do, they shall not be denied its gratitude i.e. its reward by way of gratitude.كَفَرَ also signifies, he was remiss or fell short of his duty with respect to law and neglected gratitude**

**721**

**to God which was incumbent upon him. وَمَنْ عَمِلَ ……….. مَنْ كَفَرَ صَالِحًا : Those who disbelieve .......... and those who do righteous deeds (30:45). كَفَرَ also means, he blasphemed. It has three infinitives: (1) كُفْرٌ: Disbelief, contr. to اِيْمَانٌ (belief); (2) كُفْرَانٌ : Ingratitude (21:95), contr. to شُكْرٌ (thankfulness); (3) كَفُوْرٌ (17:100). This last word is used both in the sense of disbelief and ingratitude. كَافِرٌ : A sower or tiller of the ground (plural كُفَّارٌ ); intensely dark night; dark clouds; a blasphemer; ungrateful, especially to God; a disbeliever. It has three plurals, كَافِرُوْنَ(109:2) (or كَافِرِيْنَ ); اَلْكَفَرَةُ (80:43) and كُفَّارٌ (54:44). According to some authorities, كُفَّارٌ and كَافِرِيْنَ are plurals of كافِرٌ meaning a disbeliever, and كَفَرَةٌ is its plural mostly when it is used in the sense of ungrateful. كَفَّارٌ and كَفُوْرٌ signify the same as كَافِرٌ or كَفُوْرٌ is an intensive epithet, meaning very ungrateful (especially to God) (17:68) and كَفَّارٌ has a more intensive signification than كَفُوْرٌ meaning, habitually ungrateful. كَفُوْرٌ is feminine as well as masculine. كَفَّارَةٌ : [An expiation for a sin or crime or violated oath]; an action which has the effect of effacing a wrong action or sin or crime; that which covers or conceals sins or crimes. Êø Óø Ë$^ø iö äü ]ô» Ãø^Ýö Âøø ø éô Úøø ^Òô n»àø : The expiation for this is the feeding of ten poor persons (5:90). كَافُوْرًا : Camphor, because it has the quality of covering or subsiding the heat (76:6). اَكْفَرُ : More or most ungrateful especially to God; more disbelieving كَفَّرَهٗ (inf. noun تَكْفِيْرٌ ) : He called him a disbeliever or imputed disbelief to him. لا تُكَفِّرُوْا اَهْلَ قِبْلَتِكُمْ : Do not call Kafir the people of your Qiblah. كَفَّرَ اللهُ عَنْ ذَنْبِهٖ : God effaced his sin. Öø Óø Ë$»Þø ^ Âø ß» ãö Ü» ø nôù ^F iôãô Ü» : We would cover or conceal their sins as though they had not been; efface, remove or do away with their sins (5:66).**

**كَفَّ[aor. يَكُفُّ inf. noun كَفْاً ] كَفَّ عَنْهُ : He refrained or desisted from it. كَفَّهٗ عَنْهُ : He made him to refrain or abstain from it; he prevented, hindered or restrained him from it. كَفَفْتُهٗ عَنْهُ : I restrained him from it or him Òø Ì$]ø m»ô pø ]Öß$^ô Âø ß» Óö Ü» : He (God) restrained the hands of men from you (48:21). ]ô» Òø Ëø Ë» kö eø ßôo» ]ô» ø ] ñô n»ØøÂø ß» Ôø : When I restrained the Children of Israel from thee(5:11).**

**722**

**كَفٌّ : The hand; the palm with the fingers. möÏø ×ôù gö Òø Ë$n» äô : Wring his two hands (18:43). كَافَّةً : Wholly. ]ö »ìö ×ö ç»] Êôo ]Öôù ×» Üô Òø ^Ê$è÷ : Come into submission wholly (2:209); for all (34:29); all together (9:36).**

**كَفَلَ [aor. يَكْفُلُ inf. noun كَفْلًا]. كَفَلَ فُلانًا : He fed and supported; took charge of; be responsible for such a one. ]ø m %ãö Ü» møÓ» Ëö Øö Úø » møÜø : Which of them should take charge of Mary (3:45). كَفَّلَهٗ : He placed him in his charge; made him his guardian (3:38) كِفْلٌ : Anything double; equal, corresponding; part or portion (4:86). كِفْلَيْنِ : Double share. mö©» iôÓö Ü» Òô Ë» ×ø n»à ô : He (God) will give you again and again of the share (57:29). كَفِيْلٌ : Surety; one who is responsible or answerable. Âø ×ø n»Óö Ü» Òø Ëô n»¡÷ : Your surety (16:92).**

**كَفَى [aor. يَكْفِىْ inf. noun كِفَايَةً ] : It sufficed or satisfied. كَفَانِىْ فُلانٌ الْاَمْرَ : Such a one sufficed me in respect of the affair i.e. by taking upon himself to perform it or accomplish it if good or to prevent it if evil. كَفَى also signifies he defended كَفاَهُ الشَّرَّ : He defended him against the evil. m»àø = ]ôÞ$^ Òø Ëø n»ßF Ôø ]Ö» Ûö » jø ã»ô ðô : Surely, We are sufficient for thee against the scoffers (15:96). كَفَانِىْ شَهِيْدًا : He is sufficient for me as a witness. Sometimes it is prefixed to its agent and sometimes to its objective complement. æø Òø ËF o eô ø eôù Ôøæø Òô n»¡÷ : And sufficient is thy Lord as guardian (17:66). كَافٍ : (act. part. noun, 39:37).**

**كَلَأَ [aor. يَكْلَأُ. inf. noun كِلَاءَةً : He guarded him or kept him safely.اِذْهَبُوْا فِىْ كِلَاءَةِ اللهِ : Go ye in the safe-keeping of God. Úøà»m$Ó» ×ø ©ö Òö Ü» eô ^Ö$n»Øô : Who guards or protects you by night (21:43).**

**كَلَبَ [aor. يَكْلِبُ inf. noun كَلْبًا ] كَلَبَ الرَّجُلُ : The man barked so that dogs might hear him and bark. كَلِبَ (aor. يَكْلَبُ inf. noun كَلَبًا ) : He was seized with madness like that of dogs, in consequence of his having been bitten by a mad dog; he was light-witted, deficient in intellect; he thirsted; كَلِبَ عَلٰى شَىْءٍ : He designed a thing with avidity; the word also means, he ate voraciously without being satiated. كَلْبٌ : Dog; a fierce or furious dog; a lion. اِمْرَاَةٌ كَلْبَةٌ : A woman like a bitch. كَلَّبَ : He trained a dog to hunt. مُكَلِّبٌ : One who trains a dog to hunt. مُكَلِّبِيْنَ plural (5:5).**

**723**

**كَلَحَ [aor. يَكْلَحُ inf. noun كُلُوْحٌ ] : He (a man) grinned, frowning or contracting his face or looking sternly, austerely or morosely. دَهْرٌ كَالِحٌ : Severe, distressing fortune or time. كُلاحٌ : A year of dearth, barrenness, drought. كَوْلَحٌ : An ugly man. æø âö Ü» Êô n»ãø ^ Òø ^ Öôvö ç»áø : They will grin (with fear) therein (23:105).**

**كَلِفَ [aor. يَكْلِفُ inf. noun كَلْفًا ]. كَلَّفَهٗ كَذَا : He imposed upon him the task of doing such a thing which was troublesome or difficult for him. Ö^ möÓø ×ôù Ìö ]Ö×#äö Þø Ë» ÷ ^ : Allah does not burden a soul, or impose upon a soul ...... (2:287). تَكَلَّفَ : He used forced efforts to do a thing and to appear to possess a quality. تَكَلَّفَ اَمْرًا : He affected the doing of a thing. مُتَكَلِّفٌ : One who affects to do a thing or to pretend to have a quality, not having it, an imposter.**

**كَلَّ [aor. يَكِلُّ inf. noun كَلَالَةً ]: It (the sight) was or became dim, dull; he (a camel) was or became fatigued, tired or wearied. كَلٌّ : A burden; a person or persons whom one has to support. âö çø Òø Ø'Âø ×F oÚø ç»ÖFþ³ äö : He is a burden to his master (16:77). كَلالَةٌ : One who left neither parent nor offspring (4:13).**

**كَلَّا No, by no means; by all means, on the contrary; at any rate; the fact or reality is; the thing is not what you think but is; yes, yes (83:8).**

**كُلَّمَاAs often as; each time when; whatsoever: (5:65).**

**كلَّمَ [aor. يُكَلِّمُ inf. noun تَكْلِيْمًا ] كَلَّمَهٗ : He talked or spoke to him; he injured, wounded him. Òø ×$Üø ]Ö×#äö Úö ç»F o iø Ó» ×ô n»Û÷ ^ : God spoke to Moses particularly (4:165). ø ]e$è÷ Úôùàø ]» ø »ô iö Óø ×ôù Ûö ãö Ü» : A germ out of the earth which will wound them (27:83). mø» Ûø Ãö ç»áø Òø ¡Ýø ]Ö× #äô : They hear the word of God (2:76). eô Óø ×ôÛø èõ Úôùàø ]Ö×#äô : A word from Allah (3:40). كَلِمَةً means word; prophecy. كَلِمٌ and كَلِمَاتٌ (plural) (18:110;35:11). mø» Ãøö ]Ö» Óø ×ôÜö ]Ö\_ôù n ôù gö : Ascend good words (35:11).**

**كِلا Both of (masculine 17:24) and كِلْتَا (feminine 18:34).**

**كَمْ What number? (2:250) how many? how much? (23:113)**

**اَلْكِمُّ[plural - اَكْمَامٌ ] : Spathe or covering of flowers (55:12).**

**كَمَلَand كَمُلَ aor. يَكْمُلُ and كَمِلَ aor. يَكْمَلُ inf. noun كَمَالًا and كَمُوْلًا ] : It**

**724**

**was or became perfect; it became complete, entire, whole or full. This meaning is better expressed by تَمَّ. اَكْمَلَهٗ : He made it perfect. Öôjö Ó» Ûô ×ö ç] ]Ö» Ãô $ éø : That you may complete the number (2:186). ]ø Ò» Ûø ×» kö ÖøÓö Ü» ô m»ßø Óö Ü» : I have perfected for you your religion (5:4)كَامِلٌ : (act. part.). uø ç»Öø n»à ô Òø ^ Úô×ø n»àô : Two full years (2:234). كَامِلَةٌ (feminine of كَامِلٌ )(2:197).**

**كَمِهَ [aor. يَكْمَهُ inf. noun كَمْهًا ] : He was or became blind or night-blind. كَمِهَ النَّهَارُ : The day became misty. كَمِهَ الرَّجُلُ : The colour of the man changed or his reason or intellect deteriorated. اَكْمَهُ : Blind or night-blind. ]ö e»ô p.]» ø Ò» Ûø äø : I will heal the night-blind or I will give spiritual sight to those blind (3:50).**

**كَنَدَ [aor. يَكْنُدُ inf. noun كُنُوْدًا ] كَنَدَ الشَّىْءَ : He cut the thing. كَنَدَ النِّعْمَةَ : He was ungrateful for the favour. كَنُوْدٌ :Ungrateful; rebellious; one who remembers and keeps account of misfortunes but forgets the benefits and blessing; one who eats alone and is severe upon his slaves, subordinates; niggardly; avaricious (100:7).**

**كَنَزَ[aor. يَكْنِزُ inf. noun كَنْزًا ] كَنَزَ الْمَالَ : He collected and hoarded the property; he buried the wealth in the ground; he stored the wealth. كَنْزٌ : A treasure (18:83). كُنُوْزٌ (plural 28:77). ]øÖ$ô m»àø møÓ» ßôö æ»áø]Ö$âø gø æø ]Ö» Ëô$èø : Those who hoard up gold and silver (9:34). كَنْزٌ also means property buried; anything abundant collected together, that is desired with emulation. اُعْطَيْتُ الْكَنْزَيْنِ مِنَ الْاَحْمَرِ (Hadith) : I have been given a treasure of knowledge and science.**

**كَنَسَ[aor. يَكْنِسُ inf. noun كُنُوْسًا ]. كَنَسَ الظَّبْىُ : The deer or the gazelle hid or retired into its lair or hiding place. تَكَنفَسَ الرَّجُلُ : The man retired into the tent. ]øÖ» rø çø ]ô ]Ö» Óö ß$ô : The planets or stars that run their course and then set (81:17).**

**كَنَّ[aor. يَكُنُّ and يَكِنُّinf. noun كَنًّا ]. كَنَّ اَوْ اَكَنَّ الشَّىْءَ : He veiled, covered or concealed the thing; guarded it. Úø^iö Óô à%ö ö æ»ö âö Ü» : What their bosoms conceal (27:75). ]ø æ» ]ø Ò» ßø ß» jö Ü» Êôo» ]øÞ» Ëöô Óö Ü» : Or you keep it**

**725**

**hidden in your minds (2:236). كِنٌّ : A place of concealment; shelter of a wall; a thing that serves for covering or protecting ( اَكْنَانٌ and اَكِنَّةٌ are plurals). Úôàø ]Ö» rô fø^Ùô ]ø Ò» ßø ^Þ÷ ^ : In the mountains places of shelter (16:82). qø Ãø×» ßø ^ Âø×F o Îö×ö ç»eô ãô Ü» ]ø Òô ß$è÷ : We have put veils upon their hearts (6:26). مَكْنُوْنٌ (pass. part. noun): Protected; preserved. Êôo» Òô jø ^hõ Ú$Ó» ßö ç»áõ : In a well-protected Book (56:79).**

**اِكْتَهَفَ He entered the cave. كَهْفٌ : A spacious cave; refuge; asylum (18:11). A small cave is called غَارٌ .**

**كَهَلَ [aor. يَكْهَلُ inf. noun كُهُوْلاً ] and كَهُلَ . اِكْتَهَلَ النَّبَتُ : The plant became tall and full grown. كَهَلَ : He became كَهْلاً which means one who enters on the age of maturity between thirty and fifty; of middle age; between that age and the period when his hair has become intermixed with hoariness (3:47).**

**كَهُنَ[aor. يَكْهُنُ inf. noun كَهَانَةٌ ]. كَهُنَ or كَهَنَ : He foretold the future; he became a soothsayer. كَاهِنٌ : A soothsayer (52:30); magician; priest.**

**كَابَ[aor. يَكُوْبُ inf. noun كَوْبًا ] : He drunk with a cup. كُوْبٌ : A large cup which has no handle. اَكْوَابٌ (plural 76:16).**

**كَادَ [aor. يَكَادُ inf. noun كَوْدًا ] : He was about to do a thing but he did not do it, Öø Ïø» Òô » l$iø »Òø àö ]ôÖø n»ãô Ü» : Thou mightiest have inclined to them a little (but you did not) (17:75). The word also means اَرَادَ : He intended. ]ø Òø ^ö ]öì» Ëô n»ãø ^ : I was going to manifest it (20:16).**

**كَارَ [aor. يَكُوْرُ inf. noun كَوْرًا ] كَوَّرَ الْعِمَامَةَ : He wound the turban in a spiral form and folded it up. كَوَّرَهٗ : He threw him down. It also means be eclipsed. ]ôø ]]Ö $Û» ö Òö çôùø l» : When the sun will be folded, wrapped up, effaced; will be eclipsed (81:2). möÓø çôùö ]Ö$n»Øø Âø×ø o]Öß$ãø ^ô æø möÓø çôùö ]Öß$ãø ^ø Âø×ø o ]Ö$n»Øô : He (God) makes the day to cover or overtake the night and makes the night to cover or overtake the day (39:6).**

**كَوْكَبٌ Star, planets; chief; prince; pupil of the eye (12:5). اَلْكَوَاكِبُ (plural 37:7).**

**كَانَThe word is used in several senses: (1) in the sense of "is" as**

**726**

**ÒãÌ Òø ^áø ]Ö×#äö Âø ×ô n»Û÷ ^ uø ×ô n»Û÷ ^ : Allah is All-Knowing Wise. ; it denotes everlastingness or continuity (33:52); (2) in the sense of "was" as ]ôá$]ô e» Fâô n»Üø Òø ^áø ]ö Ú$è÷ : Abraham was a paragon of virtue (16:121); (3) in the sense of "will be" as Òø ^áø ø %åü Úö» jø \_ô n»÷ ] : The evil of it will be widespread (76:8); (4) in the sense of "became" as Òø ^áø Úôàø]Ö» Óø ^ Êôô m»àø : He became of the disbelievers (2:35); (5) in the sense of "it behoves" as Úø^ Òø ^áø Öô føø õ : It does not behove a man (3:80); (6) in the sense of "laying stress or emphasis". For كَوَنَ see مَكُنَ .**

**كَوٰى [aor. يَكْوِىْ inf. noun كَيًّا ] كَوَاهُ : He cauterized him i.e. burned his skin with fire or with an iron. Êø jö Ó» çFp eô ãø ^ qô fø^âö ãö Ü» : Their foreheads shall be branded therewith (9:35).**

**كَادَ [aor. يَكِيْدُ inf. noun كَيْدٌ ] : كَادَهٗ : He deceived, beguiled or circumvented him; he desired to do him a foul or an evil action clandestinely or without his knowing whence it proceeded i.g. مَكَرَ بِهٖ . According to some مَكَرَ بِهٖ implies the feigning of the contrary of one's real intentions, whereas كَادَهٗ does not; or this latter ( كَيْدٌ ) signifies he did him harm; and the former he did so clandestinely. كَادَ also means, he acted mischievously, deceitfully; he practised an evasion or elusion, a shift, a wile, an artifice, a plot, a stratagem. كَادَهٗ : He taught him ( كَيْدٌ ) to deceive, beguile or circumvent; he contrived or plotted a thing whether good or bad, wrong or right. كَادَ also means, he took extraordinary pains. كَيْدٌ : Evasion, elusion, deceit, plot, device, plan, stratagem, artifice, contrivance; war. اَكِيْدٌ كَيْدًا : I will plana plan (86:17). مَكِيْدُوْنَ (plural pass. part. noun). هُمُ الْمَكِيْدُوْنَ : They will be caught in the plot (52:43).**

**كَالَ [aor. يَكِيْلُ inf. noun كَيْلاً ]. كَالَ الْقَمْحَ : He measured the grain. كَالَ means to give by measureاِكْتَالَ means to take by measure(83:3,4). كَيْلٌ : Measure. مِكْيَالٌ : Measure. مِيْزَانٌ : Weight. ø iø ß» Ïö ö ç]]Ö» Ûô Ó» nø^Ùø æø ]Ö» Ûô n»ø ]áø : Do not give short measure and short weight(11:85).**

**كَانَ [aor. يَكِيْنُ inf. noun كَيْنًا ] كَانَ بِفُلانٍ : He humbled himself before such a one. كَانَ وَاسْتَكَانَ are syn. وَمَا اسْتَكَانُوْا : And they did not humble themselves (before the enemy) (3:147).**

**727**