

A DICTIONARY AND GLOSSARY OF THE KORAN

JOHN PENRICE

A DICTIONARY AND GLOSSARY OF THE KORAN

سِلْكُ الْبَيَانِ
فِي
صَنَاقِ الْقُرْآنِ

JOHN PENRICE



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A competent knowledge of the Koran is indispensable as an introduction to the study of Arabic literature, yet practical difficulties in it abound. Nor is it to be expected that all the transcendent excellencies and miraculous beauties to be discovered in the Koran should immediately unveil themselves to the seeker.

This work has therefore been compiled with the intention of its proving of service to the beginner in mastering some inevitable difficulties, and also to the more advanced Arabist in resolving some problems. Thus it provides a clue of elucidation to the more intricate passages of the Koran; it is also an indispensable aid to Koranic studies.

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A

DICTIONARY AND GLOSSARY

OF

THE KOR-ÂN,

WITH

COPIOUS GRAMMATICAL REFERENCES AND EXPLANATIONS OF THE TEXT.

BY

JOHN PENRICE, B.A.

Adam Publishers & Distributors

Shandar Market Chitli Qabar Delhi-110006

(C)

First Edition 1873

Reprint in India 1991

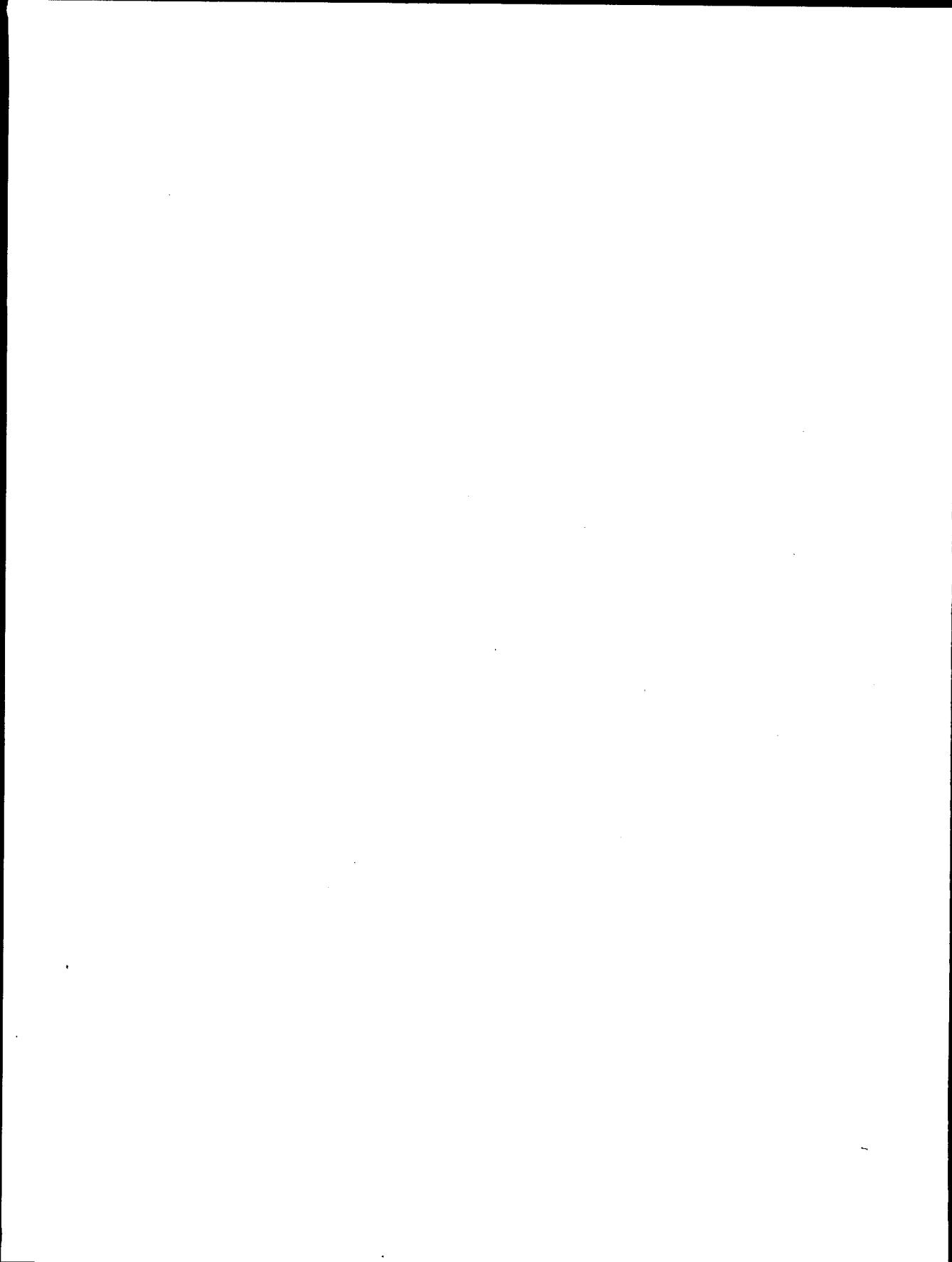
Price : Adam.....
Rs.

Printed in India

Published by S. Sajid Ali for Adam Publishers & Distributors
Shandar Market Chitli Qabar Delhi-110006

Printed at : Shah Offset Printer
1614, Rodgran, Lal Kuan, Delhi-6 Ph. :7522725

سُلْطَانُ الْبِيَانِ
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P R E F A C E.

THAT a competent knowledge of the Korân is indispensable as an introduction to the study of Arabic literature will be admitted by all who have advanced beyond the rudiments of the language. From the purity of its style and elegance of its diction it has come to be considered as the standard of Arabic even by those who have no belief in its pretensions to a divine origin, while so great is its authority among the followers of Mohammad, that it would be difficult to name a work by any Mussulman writer which does not abound in allusions to its precepts or in quotations from its pages.

It is not to be expected that all the transcendant excellencies and miraculous beauties discovered in the Korân by its commentators and others should immediately unveil themselves to our cold and unsympathizing gaze; beauties there are, many and great; ideas highly poetical are clothed in rich and appropriate language, which not unfrequently rises to a sublimity far beyond the reach of any translation; but it is unfortunately the case that many of those graces which present themselves to the admiration of the finished scholar are but so many stumbling-blocks in the way of the beginner; the marvellous conciseness which adds so greatly to the force and energy of its expressions cannot fail to perplex him, while the frequent use of the ellipse leaves in his mind a feeling of vagueness not altogether out of character in a work of its oracular and *soi-disant* prophetic nature.

It has been the privilege of the Korân rather to impose its own laws upon grammar than to accept them from other sources; and as it was written originally without vowel points, it is not surprising that a good deal of difficulty has been experienced in framing rules to meet the various readings that have thence crept in.

The following pages have been compiled in the hope that they may prove of service to the beginner in mastering some of the difficulties to which I have referred; they will be found to contain much, which to the more advanced student may appear trivial or unnecessary, but which will not be without value if it lighten the labours of those for whose use the book is principally designed; it has no claim to originality, it merely presents to the reader in a succinct form that which the writer has culled for his benefit from the works of others.

The edition of the Korân which I have chosen for my text is that by Fluegel, printed at Leipzig in 1834; the Concordance by the same author has been my sheet-anchor throughout. Each word will be found under its verbal root; where none exists it must be looked for in its alphabetical place; so also in the case of

PREFACE.

words which have seemed likely to puzzle the beginner; many of these have been separately arranged in their alphabetical order, but withdrawn a little within the marginal line; thus for example the word كَبِيْرٌ may be looked for either under كَ or under its root بِرٌ. The vowel of the aorist has been given where it is known; I have generally added the *original* meaning, and where such meaning is not to be found in the Korân the words are printed in Italics. I must here claim indulgence for the fault—if fault it be—of having given the English of the infinitive instead of the third person singular of the preterite, or grammatical root of the verb; it seems more convenient and less roundabout to say that ضَرَبَ means to strike, although no one would be likely to commence the study of the Korân without being fully aware that the word should in strictness be rendered “He struck”; while upon this point I may observe that although there is no true infinitive in Arabic, the abstract noun اَنْ noun of action frequently supplies its place; the letters n.a. merely refer to the forms of the different nouns of action, not necessarily to their meaning; this also applies to the participles, written part. act. and pass.; these names have been retained for convenience sake, and mark the *form only* of the verbal adjectives, which, being constantly employed as substantives, are generally so rendered.

It is hardly necessary that I should offer any apology to my readers for the frequent references I have made to De Sacy's Grammaire Arabe; the study of the French language is now so universal, as almost to render a translation superfluous; the letters D. S. Gr. etc. refer to the second edition.

I have not, as a rule, thought it necessary to notice the various readings of disputed passages, nor the numerous interpretations of the same passage which abound in the Commentaries; those who may wish to extend their researches in this direction will find an ample field in the works of the two great authorities El Beidâwî and Ez-Zamakhsharî; the Commentary of the former, as being the more grammatical, is the one I have generally consulted. Free use has been made of the Dictionaries of Freytag and Johnson, principally the former; to them, as well as to Sale's well-known translation, my acknowledgments are especially due.

From the many careful revisions the work has undergone, both previously, and also in passing through the press, I have good grounds for hoping that but few typographical errors have escaped detection; entire freedom from such is hardly to be expected, but the short table of errata will, I feel confident, comprise the greater part; for all other shortcomings I must seek the indulgence of my readers, trusting that my humble efforts may have provided for them in the words of my title “A clue of elucidation to the intricate passages of the Korân.”

A

DICTIONARY

OF

THE KOR-ÂN.

A prefixed particle answering to the Latin *num* or *an*, Whether? Is it? When the first of two consecutive propositions begins with **إِنْ**, and the second with **أَمْ**, both may frequently be taken in a dubitative sense; as **إِنْذِرْتَهُمْ أَمْ لَمْ تُذَرْهُمْ** 2 v. 5, "Whether thou warn them, or whether thou warn them not;" **إِنْ** is often found prefixed to other particles, as, **إِنْكَ** "Art thou verily?" **إِنْعِنْمَةُ اللَّهِ يَجْحَدُونَ** 16 v. 73, "Do they then deny the beneficence of God?" When this particle is followed by another **إِنْ** one of them is generally omitted; as **إِنْتَ** for **إِنْتَ**; so likewise when followed by *Weṣla*, in which case the alif of union is suppressed, as **إِنْ اللَّهُ لَمْ يَأْنِ**, etc. D. S. Gr. T. 1, pp. 71 and 99.

أَبْ aor. i. and o. *To move.* **أَبْ** acc. **أَبْ** That which the earth produces as food.

أَبْ plur. of **أَبْ** for **أَبْ** q. v.

أَبْرِيقْ (2nd declension) pl. of **أَبْرِيقْ** (*Pers.*), Goblets.

أَبْ for **أَبْ** see **أَبْ** for **أَبْ**.

أَبْرَزْ see **أَبْرَزْ**.

أَبْغَى n.a. viii. f. of **أَبْغَى** q.v.

أَبْدَ aor. i. and o. *To be wild (an animal);* aor. i.

To remain in a place. **أَبْدًا** Eternally, ever, for ever.

أَبْرَهِيمْ Abraham; a noun of the second declension, of Hebrew origin, D. S. Gr. T. 1, p. 404. **أَبْرَى** and **أَبْرَى** 1 pers. sing. aor. iv. and ii. forms of **بَرَأَ** q.v.

أَبْقَى aor. a. and i. To flee (with **إِلَيْ**), properly, as a slave.

أَبْلَى and **أَبْلَى** *To be or have many camels.* **أَبْلَى** Camels; a generic noun like *sheep*. plur. **أَبَابِيلْ** (2nd declension) Flocks (of birds).

أَبْلِيسْ Iblees, Satan, see **بَلَسْ**.

أَبْنَى from **بَنَوَ** for **أَبْنَى** q.v.

أَبْ for **أَبْ** A father; when in connexion with a complement, nom. **أَبْ**, gen. **أَبِي**, acc. **أَبَا**; **أَبِي** for **أَبِي** 0! my Father; D. S. Gr. T. 2, p. 91; Dual **أَبْوَانْ** Parents, and in connexion **أَبْوَيْهِ** **أَبْوَيْهِ**, oblique **أَبْوَادْ** and **أَبْوَى**, as and **أَبْوَادْ** **أَبْوَى** His two parents; Plur. **أَبَادِيرْ** Fathers, ancestors, for **أَفْعَالْ** like **أَفْعَالْ**, the final **أَفْعَالْ** being changed into hamza after **أَ** quiescent; D. S. Gr. T. 1, pp. 97 and 113.

أَبْابَاتْ plur. of **بَابْ** q.v.

أَبْ aor. a. and i. To dislike, disdain, refuse, to be averse from (with **أَنْ**, and also with **إِلَى**), as 17 v. 101, "But the **فَانِي الظَّالِمُونَ إِلَى كُفُورًا**

wicked have rejected (the truth) or only (receive it) with ingratitude."

٨٣ وَسَقَ **إِتْسَقَ** viii. f. of **إِتْسَقَ** q.v.

تَقْنَ **إِتْقَنَ** see **إِتْقَنَ**.

وَقَى **إِتْقَى** viii. f. of **إِتْقَى** q.v.

أَتُوكُوُ **إِتُوكُوُ** 1 pers. sing. aor. v. f. of **كَوْكَى** q.v.

أَتَى **إِتَّى** aor. i. To come, come to (with acc. or with لِ); to bring to (with بِ of thing and acc. of pers.); to pass, come to pass, come upon (with عَلَى); to do, commit (an act, with acc. or with بِ). آتَى for آتَى, fem. آتَيَة part. act. One who comes to, as إِتَّهُمْ آتَيْمُ عَدَابٍ 11 v. 78, "Verily there is coming upon them a punishment." مَاتَى part. pass. with an active signification, That which is come to pass; at 19 v. 62 it has a future signification, thus, كَانَ وَعْدَةً مَاتَى "His promise will come to pass." — آتَى IV. To cause to come, bring, produce, give (with double accus.). إِيتَّا **إِيتَّا** n. a. The bestowing of gifts. مُؤْتَى plur. part. act. One who gives. Pass., or with the omission of the second hamza, أُوتَى D. S. Gr. T. 1, p. 97; Ex. آلَذِينَ أُوتُوا الْكِتَابَ A phrase which is exactly rendered in colloquial English by "Those who have been given the Scripture;" D. S. Gr. T. 2, p. 125.

أَثَّ **إِثَّ** aor. a. i. and o. To be luxuriant. أَثَاثٌ Household stuff, anything which constitutes wealth.

أَنَمْ **إِنَّمَّا** see **إِنَّمَّا**.

أَثْرٌ **إِثْرٌ** aor. o. and i. To relate; to excite, raise (dust, with acc. and بِ). أَثْرٌ A trace, footprint; Plur. آثارٌ آثارٌ Traces, monuments of antiquity. آثارٌ آثارٌ A relic.— آثرٌ IV. To choose, prefer (with acc. and عَلَى).

أَثْلٌ **إِثْلٌ** aor. i. *To be firmly rooted.* (generic noun) Tamarisks.

أَثْمٌ **إِثْمٌ** aor. o. and a. *To pronounce guilty, and ائِمَّ aor. a.*

أَثْمٌ **إِثْمٌ** n. a. A sin, guilt, iniquity.

أَثْمٌ **إِثْمٌ** Punishment of wickedness.

أَثْمٌ **إِثْمٌ** part. act. One who sins, an evil-doer.

أَثْمٌ **إِثْمٌ** — تَازِيمٌ **إِتَّازِيمٌ** — II. f. Accusation of crime.

أَجْحَّ **إِجَّاحٌ** aor. o. *To burn.* أَجْحَّ Bitter, salt (water).

أَجْتَهِي **إِجْتَهِي** viii. f. of جَهَا q.v.

أَجْتَهَ **إِجْتَهَ** pass. viii. f. of جَهَ q.v.

أَجْدَاثٌ **إِجْدَاثٌ** plur. of جَدَثٌ A sepulchre.

أَجْرٌ **إِجْرٌ** aor. o. and i. *To pay wages, serve for hire.*

أَجْرٌ **إِجْرٌ** n.a. A reward; Plur. أَجْرُ Wages, dowers.

إِسْتَاجْرَ **إِسْتَاجْرَ** X. To hire.

أَجْلٌ **إِجْلٌ** To fix a term. A cause, the sake, as

أَجْلٌ **إِجْلٌ** "on that account." A

أَجْلٌ **إِجْلٌ** fixed term, predetermined period. —

أَجْلٌ **إِجْلٌ** II. To appoint a fixed term (with acc. and بِ).

مُوجَّلٌ **إِمْجَّلٌ** part. pass. with act. signification, as

مُوجَّلٌ **إِمْجَّلٌ** 3 v. 139, "According to the Book which fixes the appointed term of all things."

For this adverbial use of the accusative see

D. S. Gr. T. 2, p. 67, *et seq.*

أَجْنَى **إِجْنَى** plur. of جَنَّى fr. q.v.

أَجْنَاحٌ **إِجْنَاحٌ** plur. of جَنَاحٌ from حَنَحَ q.v.

أَجْرٌ **إِجْرٌ** Wages, Plur. of أَجْرٌ.

أَحَادِيثٌ **إِحَادِيثٌ** plur. of حَدِيثٌ Tales.

أَحَاطَ **إِحَاطَ** iv. f. of حَاطَ q.v.

أَحَبَّ **إِحَبَّ** plur. of حَبِّبٌ see حَبِّبٌ.

أَحَدٌ **إِحَدَى**, see حَدَى. One, any one; Fem.

أَحَدٌ **إِحَدَى** see حَدَى. حَلَمٌ plur. of حَلَمٌ and حَلَمٌ see حَلَمٌ.

أَحَوَى **إِحَوَى** see حَوَى.

أَحَبَّتٌ **إِحَبَّتٌ** iv. f. of حَبَّبٌ q.v.

أَخْدَانٌ **إِخْدَانٌ** plur. of خَدْنَانٌ q.v.

أَخْدُودٌ **إِخْدُودٌ** A pit, from حَدَدَ q.v.

اَخْذ aor. o. To take, receive (with acc. and also with بِ); to accept, take away, punish, afflict (with acc. of pers. and بِ, or عَلَى); to make a compact (with عَلَى of pers. or with acc.); to seize upon, seize (with acc. or with بِ of thing); to take in hand and arrange, as نَدَّ اَخْذَنَا اُمْرًا وَنَقْبَلَ اَخْذً n.a. The act of taking, punishment. اَخْذَة noun of unity, A punishment. اَخْذٌ part. act. One who takes. — اَخْذٌ or اَخْذً aor. III. To punish (with acc. of pers. and بِ of the crime). — اِتَّخَذَتْ لِإِتَّخَذٍ D. S. Gr. T. 1, p. 236, VIII. To take, take to one's-self; with ولَدًا it means to beget, as 2 v. 110, "God hath begotten issue;" to receive, make, make for one's-self, as كَمَلَ اَعْنَكُوبَتْ اَتَخَذَتْ بَيْتًا 29 v. 40, "Like the spider (who) maketh for herself a house;" at 38 v. 63 اَتَخَذَنَاهُمْ is for اَتَخَذَنَاهُمْ the alif of union being suppressed after the interrogative particle ؟, D. S. Gr. T. 1, p. 71; to hold or reckon, as يَخْذُ مَا يُنْفَقُ فِرْبَاتٍ عِنْدَ اللَّهِ 9 v. 100, "He considers what he expends as a means of bringing him nigh unto God;" to act, behave (with kindness), as at 18 v. 85 (with فِي of person). اَتَخَذَنَاهُمْ n.a. Act of taking to one's-self. مُكْنَدٌ part. act. One who takes.

اَخْرَجَ No verbal root, the verb not being used in the first form; *Latter, The last*. اَخْرَجَ for اَخْرَجْ (2nd declension) Another, other, the last; Fem. اَخْرَجَی D. S. Gr. T. 1, p. 351; Plur. اَخْرَجَنَّ; Fem. اَخْرَجَة for اَخْرَجَ, the more usual form, D. S. Gr. T. 1, pp. 359 and 407; اَخْرَجَ 3 v. 147, "In your rear." اَخْرَجَکُمْ

Fem. اَخْرَجَة Last, the last, the end, latter end; اَخْرَجَنَّ The last, the latest posterity; اَخْرَجَنَّ The next (life) as opposed to اَخْرَجَ II. aor. يُوَخِّرُ To do a thing after another, do anything last, defer, leave undone, put off (with acc. and عَنْ), as 11 وَلَئِنْ اَخْرَجَنَا عَنْهُمْ اَعْذَابَ 11 v. 11, "And verily if we put off their punishment;" to give a respite to any one (with acc. and عَنْ). اِتَّخَرَ— اِلَى V. To remain behind, come after another.— اِسْتَاخَرَ— X. To stay behind, delay, wish to delay. مُسْتَاخَرٌ part. act. One who tarries behind.

اَخْزَيَ 2 pers. sing. pret. iv. f. of خَرَجَ q.v. اَخْفَى iv. f. of حَفَى q.v.

اَخْلَأَ (2nd declension) plur. of خَلِيلٌ, rt. q.v. اَخْلَأَ aor. cond. 1 pers. sing. with ء affixed, from خَلَانَ q.v.

for اَخْوَانُ ; when in connexion with a complement nom. اَخْوَانُ, gen. اَخْيَارُ A brother; Dual, oblique اَخْوَانِينَ, and in construction اِخْوَانُ and اَخْوَى and اَخْوَانَ; Plur. اِخْوَانُ and اَخْوَى and اَخْوَانَ; the latter generally means companions or friends. اَخْوَة for اَخْتَهُ A sister; Plur. اَخْوَاتُ; Dual اَخْتَانِ, oblique اَخْتَيَانِ, see D. S. Gr. T. 1, p. 358.

اَدَرَأَ aor. a. i. and o. To fall on, oppress. اِنْ دَرَأَ Stupendous, grievous.

for اِنْ دَارَاثُمْ 2 pers. plur. vi. f. of دَرَأَ q.v. اِدَارَكَ vi. f. of دَرَكَ q.v.

اَدَرَى Cause to come; Imperat. ii. f. of دَرَأَ اَدَرَى see اَدَرَى.

دَبَرَ اَدَبَارٌ see دَبَرَ اَدَبَارٌ

Imperative plural of دَرَأَ q.v.

plur. of دَعَى An adopted son, rt. دَعَى q.v. اَدَلَى iv. f. of دَلَى دَلَى q.v.

اُدَمَ aor. a. *To be tawny.* آدُم (2nd declension), Adam; D. S. Gr. T. 1, p. 404.

اُدَنْيَى More vile, etc. fr. دَنَا q.v.

اُدَهْى More grievous, fr. دَهْى q.v.

اُدَى aor. i. *To become thick (milk).* اُدَى for آدَى Payment; the final يِ being converted into hamza after quiescent; D.S.Gr.T.1, p.113.—

اُدَى II. To cause to come, to pay back, restore (with acc. and إِلَى); aor. يُوَدِّى as فَلَبِقَ "Then let him restore (it)."

اُنْدَى and إِنْدَا Behold, if, when, then, at that time. اُنْدَى Then, in that case; These words are regarded by the Arab grammarians as indeclinable nouns; They enter into composition with other words, as حِمَدَى and يُوسِدَى Then, at that time, on that day when; so also إِنْدَا after the interrogative particle إِنْدَا Is it then? etc. For the various effects produced by these particles upon the tenses of verbs the reader is referred to D. S. Gr. T. 1, p. 171, *et seq.*, and also p. 522: إِنْدَا and إِنْدَى are constantly employed in the Korân to commence a sentence without any antecedent; the words اُذْكُرْ مَا كَانَ "Remember what occurred," being then understood.

اُدْقَانْ plur. of دَقَنْ A chin, see دَقَنْ.

اُدْفَنْ 1 pers. plur. pret. iv. f. of دَاقَ q.v. See also D. S. Gr. T. 1, p. 246.

اُدْلَةَ plur. of دَلِيلٌ rt. دَلَّ q.v.

اُذْرَ To give ear; and اُذْنَى aor. a. To suffer, grant permission, permit (with لِ of pers. and بِ of thing, also with أُنْ of the verb); to hearken to (with لِ). Note. When the Imperative of this verb is preceded by فَ it is written فَأَذْنَى as at 2 v. 279; see D. S. Gr. T. 1, p. 232, note.

اُذْنَى n. a. Permission. اُذْنَى Fem. An ear; Plur. اُذَانْ A declaration.— اُذْنَى II. To cry aloud, make a proclamation (with أُنْ or with بِ of thing). مُؤَذِّنٌ part. act. A public crier, a *Muezzin*.— اُذْنَى IV. To make known to, proclaim to (with acc. of pers.); to assure. — تَأْذِنَ V. To cause a proclamation to be made, cause to be declared.— إِسْتَأْذِنَ X. To ask permission (with أُنْ or with acc. of pers. and لِ of thing); at 9 vv. 44 and 45 it means to ask leave to be excused, to ask a dispensation; see D. S. Gr. T. 2, p. 467, where this ellipse is explained.

اُذْنَى aor. a. *To be hurt.* اُذْنَى for د. S. Gr. T. 1, p. 111; n.a. injury, ill-treatment, offence, annoyance, anything noxious, such as illness or pollution.— اُذْنَى IV. To injure, vex, annoy, offend, afflict; aor. يُؤْذِنِى; 4 v. 20, "Then punish them both;" properly, "do them both some injury"; Commentators differ as to what this injury should be; Pass. اُذْنَى 29 v. 9, for أُوذَى for أُوذَى, see 3 v. 194; see also D. S. Gr. T. 1, p. 95, § 187.

اُرْكَ see أَرْكَث.

اُرْبَ aor. i. *To tie (a knot) tight, and رَبَ aor. a. To want.* اِرْبَةٌ n.a. want, a necessity, as 24 v. 31, "Who have no need (of women)." مَارِبُ (2nd declension) plur. of مَارِبَةٌ Necessities, necessary uses.

اُرْبَاتُ plur. of رَبَ q.v.

اُرْبَى iv. f. of رَبَّا q.v.

رَبَّى viii. f. of رَبَ for رَبَاتُ q.v.

اُرْجَاءُ plur. of رَجَاءٌ A side, rt. رَجَاءٌ q.v.

اُرْجَحَةُ Put him off! See رَجَاءٌ.

اُرْدَى iv. f. of رَدَى q.v.

أَرْسَى	iv. f. of رَسَى for أَرْسَى q.v.	جَوَبَ for جَابَ x. f. of إِسْجَابٌ q.v.
أَرْضٌ	fem. The Earth, earth, land, a country.	حَقٌّ x. f. of حَقَّ q.v.
أَرْكَ	aor. i. and o. To feed on the tree (a camel). أَرْكَتُ (2nd declension) plur. of أَرْكَةٌ Thrones, couches.	حَادَّ x. f. of حَادَّ q.v.
أَرْمَ	aor. i. To bite. إِرمٌ (2nd declension) Irem, the city of the tribe of 'Ad.	إِسْتَرْلٌ x. f. of زَلٌّ q.v.
أَرْيٌ	1 pers. sing. aor. of رَأَى q.v.	إِسْطَاعَ x. f. of طَاعَ q.v.
أَزْ	aor. o. and i. To make a loud crash, incite; 19 v. 86, "That they may incite them;" 3 pers. fem. sing. aor. after the broken plural آَلَشِيَاطِينُ; for the use of the aorist indicative when in dependance on another verb, see D. S. Gr. T. 1, p. 201. أَزْ n.a. An instigation.	إِسْتَعِدَّ imperat. x. f. of حَادَّ q.v.
أَزَادَوا	إِزَادَوا see زَادَ for زَادَ.	إِسْعَنَى x. f. of غَنَى q.v.
أَزَرَ	To be strong. آَزَرٌ n.a. Back, loins.— آَزَرٌ IV. To make strong. آَزَرٌ Azer (2nd declension), The name given to Abraham's father Terah; derived from the Chaldean name of the planet Mars.	إِسْتَفَرِزَ imperat. x. f. of فَرَّ q.v.
أَزِفَ	aor. a. To draw near. آَرِفَةُ The day of judgment.	إِسْتَهْوَتَ fem. 3 pers. sing. x. f. of هَوَى q.v.
أَزْكَى	أَزْكَى see زَكَى.	إِسْتَوَدَ x. f. of وَدَ q.v.
أَزْوَاجٌ	أَزْوَاجٌ plur. of زَوْجٌ, rt. زَاجَ q.v.	إِسْتَوَى viii. f. of سَوَى q.v.
أَسَّ	To cry Is! Is! in driving sheep.— II. To found, lay foundations (with acc. and على); the logical root being أَسَّ A foundation.	إِسْتَيَاسَ x. f. of يَسَّ q.v.
أَسَاطِيرٌ	(2nd declension) plur. probably of سَطَارٌ from سَطَرَ q.v.	إِسْتِيقَنَ x. f. of يَقَنَ q.v.
أَسَاوِرٌ	(2nd declension) plur. of سَوارٌ A bracelet, fr. سَارَ q.v.	سَعْرَ plur. of سَعْرَ The morning, rt. سَعَرَ q.v.
أَسْبَابٌ	أَسْبَابٌ plur. of سَبَبٌ, rt. سَبَّ q.v.	أَسْرَرَ Journey by night! Imperat. iv. f. of سَرَّ q.v.
أَسْبَاطٌ	أَسْبَاطٌ plur. of سَبَطٌ A tribe, rt. سَبَطَ q.v.	أَسْرَرَ aor. i. To bind, make prisoner. أَسْرَرٌ n.a. A ligament, a joint. أَسْبَرُ A prisoner, captive; Plur. أَسَارَى (2nd declension); the latter of these forms is restricted by De Sacy to words of the form قَعْلُنْ; see his Grammar, T. 1, p. 369, § 863.
إِسْرَائِيلُ	(2nd declension) Israel; a Hebrew word, meaning Prince of God. See Genesis xxxii. 28.	يَا أَسْفَى aor. a. To be grieved. أَسْفَتُ grief, as أَسْفَتُ for 12 v. 84, "Oh my grief!" or, "How great is my grief!" D. S. Gr. T. 2, p. 90, note. أَسْفَتُ Indignant, or affected at the same time with grief and indignation.— آَسَفَ IV. To provoke to anger.
إِسْتَرْقَ	إِسْتَرْقَ Silk of a thick texture, brocade; possibly derived from بَرَقَ to glitter.	سَمَاءٌ and أَسْمَاءٌ, see إِسْمٌ

إِسْمَاعِيلُ (2nd declension) Ishmael, meaning in the Hebrew *God shall hear.*

أَسْنَ aor. i. and o. *To be putrid and stinking (water).*

آسِنٌ 47 v. 16, *Corrupt, putrid: مَاءٌ غَيْرُ آسِنٍ* Of different kinds; plur. of طَارَ أَطْوَارًا

"Of incorruptible water."

أَسَا aor. o. *To be healed.* أَسْوَةٌ A pattern, example worthy of imitation.

أَسِيٰ aor. a. *To be sad, solicitous about (with عَلَى).*

أَشْتَانٌ Separately; acc. plur. of شَتٌّ rt. شَتَّ q.v.

شَجِيعٌ plur. of شَحِيعٌ rt. شَحَّ q.v.

شَدَّ (2nd declension) plur. of شَدِيدٌ, see شَدَّ.

أَشَرٌ aor. o. *To cut, saw;* and أَشِرٌ aor. a. *To exult.*

أَشِيرٌ Insolent, an insolent person.

أَشْقَى Most wretched; comp. form of شَقَّا q.v.

أَشْكَوا I make my complaint; 1 pers. sing. aor. of شَكَّا q.v.

شَمَّازٌ see إِشَّمَّازٌ.

شَيْعَةٌ plur. of شَيْعَةٌ, see شَاعَ.

أَصَالٌ plur. of أَصِيلٌ, rt. أَصَلٌ q.v.

أَصْبُ 1 pers. sing. aor. cond. of صَبَّا q.v.

أَصَدٌ *To cover over (a pot).*—مُوصَدَةٌ fem. part. pass. iv. f. Covered over, vaulted over.

أَصَرٌ aor. i. *To bind.* إِصْرٌ A covenant, burthen.

أَصَرٌ iv. f. of صَرٌ q.v.

إِصْطَفَى viii. f. of صَفَّا q.v.

صَسَعٌ 1 pers. sing. pret. viii. f. of صَسَعَ q.v.

أَصْفَى iv. f. of صَفَّا q.v.

أَصْوَلٌ plur. of أَصْوَلٌ The lowest part, bottom, root.

أَصِيلٌ The evening; Plur. أَصْلٌ; Plur. of Plur. أَصَالٌ.

أَصْلَابٌ plur. of صُلْبٌ dorsal vertebræ, rt. صَلَبٌ q.v.

أَصَادٌ iv. f. of صَادٌ for صَوْا q.v.

أَضْطَرٌ 1 pers. sing. aor. viii. f. of ضَرٌّ q.v.

أَطْلَاعٌ iv. f. of طَاعَ q.v.

أَطْلَعَ for أَطْلَعَةً, ئِ for interrogative, and viii. f. of طَلَعَ q.v.

طَمَنٌ iv. f. of طَمَانٌ quadrilateral, rt. طَمَانٌ q.v.

طَارَ أَطْوَارًا Of different kinds; plur. of طَورٌ q.v.

أَعْدَدٌ iv. f. of عَدَّ q.v.

عَدَّدٌ viii. f. of عَدَّا q.v.

عَرَّوْهُ viii. f. of عَرَّا for عَرَّوْهُ q.v.

عَدَّدٌ see عَدَّ.

عَدَّوْهُ plur. of عَدَّ, rt. عَدَّا q.v.

عَزَّزٌ plur. of عَزِيزٌ, rt. عَزَّزٌ q.v.

عَصَارٌ A whirlwind, rt. عَصَرٌ q.v.

عَيْدَنٌ 1 pers. sing. aor. iv. f. of عَيَّدَنٌ q.v.

عَنْرِبَنٌ 1 pers. plur. pret. iv. f. of غَرَّا q.v.

غَلْلٌ plur. of غَلٌّ A collar, rt. غَلٌّ q.v.

غَنْتَنٌ iv. f. of غَنَّى q.v.

غَوَّى iv. f. of غَوَّى q.v.

أَنْبِي فِي أَنْبَيْكَ Fy! as أَنْبَيْكَ

According to the author of the Kamoos there are forty different ways of spelling this word.

أَنْبَيْكَ iv. f. of قَائِمٌ for قَيْمٌ q.v.

أَنْبَيْكَ iv. f. of نَاعِشَ for نَيَّصَ q.v.

أَنْبَيْكَ "Do they then (believe) in that which is vain?" 16 v. 74 and 29 v. 67; composed of the interrogative particle ئِ, the conjunction فَ, the preposition بِ, the article الْ, and the word بَاطِلٌ Vanity, or anything vain.

أَنْدَى viii. f. of نَدَى q.v.

أَفْرَى viii. f. of فَرَى q.v.

أَفْصَى iv. f. of نَصَّا q.v.

أَنْعَيْنَا "Were we then exhausted?" composed of the interrogative particle ئِ, the conjunction فَ, and the first pers. plur. pret. of عَيَّنَ, rt. عَيَّنَ q.v.

افق aor. i. *To dress leather.* أَنْقَى The horizon; وَهُوَ بِالْأَنْقَى الْأَعْلَى 53, v. 7, "And he (appeared) in the highest point of the horizon," viz., the

Angel Gabriel. أَنْقَافٌ plur. of أَنْقَافٌ Tracts or regions of the earth; سَرِيبُمْ آيَاتِنَا فِي الْأَنْقَافِ 41 v. 53, "We will show them our signs in the regions of the earth"; to wit, The conquests of the true believers.

إِنْكَثَ aor. i. To lie, cause to tell lies, or put on a false appearance, as at 7 v. 114; to turn aside (with عَنْ); to frustrate, render silly. إِنْكَثُ A falsehood, lying invention, lying, false; as أَنْقَافًا 37 v. 84, "Do ye choose a falsehood (viz.) gods, etc.?" أَنْكَثَ A great liar.—مُوْتَفَكْثُ part. act. viii. f. which has a passive signification, That which is overthrown or turned upside down; مُوْتَفَكَاتُ The cities which were overthrown, viz. Sodom and Gomorrah.

أَنْلَى aor. i. and o. To set (the sun). لَى part. act. That which sets.

أَنْفَانُ plur. of فَنْنٌ, rt. كُنْ q.v.

أَنْوَاءُ plur. of قَوَّةً A mouth, see for قَوَّةً.

أَنْوَصُ 1 pers. sing. aor. of قَرَضَ q.v.

أَنْفِدَةُ plur. of قَوَّاً, rt. فَادَ q.v.

أَنْوَالُ (2nd declension) plur. of قَوَّاً plur. of

أَنْوارِيلُ قَوْلُ A saying, discourse, see for قَوْلَ.

أَنْتَ A definite time, for وَقْتَ; rt. وَقَتَ q.v.—أَنْتَ II. (no 1st form) To fix a certain time.

De Sacy, quoting El Beidawee, says in his Grammar, T. 1, p. 163, note, that the word أَنْتَ which occurs at 77 v. 11 is for وَقْتَ

قَدَا see إِقْدَدَةً.

أَنْتَ fem. imperat. of قَنَتْ q.v.

أَنْتَ see قَنَتْ.

أَنْوَاتُ plur. of قَوْتَ Food, rt. قَاتَ q.v.

أَكَادُ 1 pers. sing. aor. of كَادَ for كَوَدَ q.v.

كَدَدَى iv. f. of كَدَدَ q.v.

إِكْرَاهٌ n.a. iv. f. of كَرَهَ q.v.

أَكْسُوهُمْ Clothe them; Imperat. of كَسَا q.v.

أَكَلَ aor. o. To eat, devour, consume (with acc. or with بِ, or مِنْ); to make use of, enjoy, as at 4 v. 3; Imperat. كُلُّ, fem. n.a. The act of eating, a devouring; إِكْلٌ In a greedy, devouring manner. أَكَلُ Food, as fruit, or whatever is eaten; وَالزَّرْعُ مُخْتَلِفًا أَكَلَهُ 6 v. 142, "And corn, the food from which (is) various in kind;" For the construction of this and similar sentences see D. S. Gr. T. 2, pp. 79 and 270. أَكَلُ part. act. One who eats. أَكَلُ Greedy, a great eater. مَأْكُولُ part. pass. Eaten.

كَمْ plur. of كِمْ A bud, rt. كُمْ q.v.

أَكْتَانُ and أَكْتَانُ plur. of كِنْ, rt. كَنْ q.v.

أَلْ The definite article, The; when not at the beginning of a sentence, it is always written with a مَكْثُ thus لَتْ; the تْ then loses all sound and becomes mute. D. S. Gr. T. 1, p. 64.

أَلْ aor. o. and i. To be shaken. لَلْ acc. of Consanguinity, relationship. Freitag gives لَلْ as the root of this word.

أَلْ from لَنْ interrogative and لَ not; Is it not? Are there not? etc.

أَلْ for أَلْ, rt. لَلْ for أَلْ q.v.

أَلَّ plur. of أَلْ, rt. لَلْ for أَلَّ q.v.

أَلْ for أَنْ That not; as, that (I do) not, etc. It governs the aorist in the subjunctive mood.

أَلْ for إِنْ Unless, except, if not; It commonly governs the accusative. For the rules of syntax connected with لَلْ see D. S. Gr. T. 2, p. 403, et seq.

أَلَّيْ A fem. form of أَلَّذِي q.v.
أَلَّبْ plur. of لَبْ، see لَبْ.

أَلْتَ aor. i. To diminish, defraud (with acc. of pers. and مِنْ of thing), as وَمَا أَنْتَ هُمْ مِنْ عَمَلِهِمْ مِنْ مِنْ 52 v. 21, "And we will not defraud them of any of their works."

إِلَفْ viii. f. of لَفْ q.v.

إِلْحَادٌ n.a. iv. f. of لَحَدْ q.v.

إِلْحَافٌ n.a. iv. f. of لَعْفَ q.v.

أَجْعَثْنِي Join me; Imperat. iv. f. of لَعْقَنِي q.v.

أَلْذَّى (2nd declension) comparat. adjective fr. لَذَّا q.v.

أَلْذِي (He, the man) who, (him) whom, (the thing) which; Fem. أَلْذِي; Dual الْذَّانِ; Plur. الْذَّيْنِ; fem. plur. الْأَلَّاتِi and الْأَلَّاتِi; De Sacy instead of the last form gives الْأَلَّادِ and الْأَلَّادِ; see his Grammar, T. 1, p. 446; According to the rule given at § 232, p. 113 of the same volume, الْأَلَّادِ would seem to be the most correct way of spelling it; see also his observations on these pronouns, or, as he calls them, conjunctive adjectives, vol. 1, p. 443, *et seq.*, and vol. 2, p. 343, *et seq.* The antecedent is frequently omitted; see an instance at 28 v. 14.

أَلْرَ Letters placed at the commencement of the 10th, 11th, 12th, 14th, and 15th chapters; see آلَمْ.

أَلْسَانٌ plur. of لَسَانٌ، rt. لَسَنَ، q.v.

أَلْفَ aor. a. To be accustomed (to a place), to join together. **أَلْفُ** A thousand; considered by some as the root; Dual الْفَانِ, oblique أَلْفَينِ; Plur. الْفَكَ and أَلْفَكَ II. To unite, join together, reconcile (with بَيْنَ); aor. يُوَلِّفُ. **أَلْمَوْلَقَةُ** fem. part. pass. Reconciled, as مُوَلَّقَةٌ 9 v. 60, "And those whose hearts are reconciled;" For the construction of this sentence see D. S. Gr. T. 2, p. 277.—**إِلَافُ** n.a. iv. f. A compact, uniting together.

لَفْ see أَلْفَافَ.

أَلْفَيِ iv. f. of لَفَا q.v.

أَلْفَابُ plur. of لَفَبُ A nickname.

أَلْفَيِ iv. f. of لَفَقَ q.v.

أَلْمَ Am I not? Is it not? etc. from ؟ interrogative and مِنْ not; used also in conjunction with other particles, as أَلَمْ، أَلَمْ، أَلَمْ، أَلَمْ، etc.

أَلْمَ Letters found at the commencement of the second and several other chapters of the Korân. Concerning the meaning of these and other letters found at the commencement of various chapters, differences of opinion have always existed among commentators; but it is held by many of the ablest of the Mussulman Doctors that the true meaning has never been communicated to any mortal, Mohammad alone excepted. See Sale's Korân, introductory remarks, section iii. Note. These and similar letters are to be pronounced at full length, *alif*, *lam*, *meem*, etc.

أَلْمَ aor. a. To suffer (pain). **أَلْيِمُ** painful.

أَلْمَرُ Letters at the commencement of the thirteenth chapter, see آلَمْ.

أَلْمَسُ Letters at the commencement of the seventh chapter, see آلَمْ.

أَلْمَ To adore. **أَلْهَمُ**; Plur. الْهَمَّيْنِ؛ الْهَمَّيْنِ A Deity, God, The God, The only God; A word which embraces all the names by which the Mussulmans designate the Deity. **أَلْهَمُ** By God! **أَلْهَمُ** To God, belonging to God, as يُأْلِهُ 2 v. 151, "Verily we are God's." **أَلْهَمُ** A form of invocation, O God! The م being added to compensate the omission of the particle بِاَيْضًا يَخْبِرُ "O God! instruct us in righteousness!"

كُمْ It has occupied you ; iv. f. of **لَكَ** q.v. and **كُمْ**.
كُمْ iv. f. of **لَكَمْ** q.v.

أَلِمْ aor. o. To be wanting in duty, to fail (with acc. of pers. and thing), as **لَا يَأْلُوكُمْ خَبَارًا** 3 v. 114, "They will not fail to corrupt you." **أَلِي** plur. of **أَلِي** for **أَلِي**, Benefits.—**أَلِي** IV. for **أَلِي** (possibly derived from an obsolete root **أَلِي**) To swear, vow abstinence from (with **يُولُونَ** 3 pers. plur. aor. at 2 v. 226.—**أَلِيَّاً** VIII. To swear, as **أَنْ يُؤْتُوا إِيتَكُمْ** 24 v. 22, "Let not (the wealthy) swear that they will not give." Note. The ellipse of the negative is usual after an oath; the oath itself implying a negation, unless there appear some precise indication to the contrary; D. S. Gr. T. 2, p. 474.

أَلْوَانٌ plur. of **لَوْنٌ** A species, q.v.

إِلَى To, towards, as far as (but not including); For the difference between **حَتَّى** and **إِلَى** see **حَتَّى**; in, on, or at, as **لِجَمْعِنَّكُمْ إِلَى يَوْمِ الْقِيَامَةِ** 4 v. 89, "Verily he will gather you together on the day of resurrection;" with, or in addition to, as, **لَا تَأْكُلُوا أَمْوَالَهُمْ إِلَى أَمْوَالِكُمْ** 4 v. 2, "Do not devour their substance in addition to your own;" in this and similar instances there appears to be an ellipse of the word **نَصْمُونَ** "by adding it," or of some similar word; **إِلَى أَنْ** Until. As a general rule **إِلَى** indicates the term or limit beyond which an action does not extend.

إِلَيَّاسٌ (2nd declension) Elias. 37 v. 130 **إِلَيَّاسِينَ** Ilyāseen; this word is supposed by some to be the plur. of **إِلَيَّاسٌ** and to mean Elias and his followers, but it is probable that the termination **ينَ** is only added for the sake of the rhyme, and that both words designate the same person;

as **سَيِّدِينَ** and **سَيِّنَاءَ** are both names of Mount Sinai.

أَمْ Or; a conjunction generally used in the second of two alternative propositions, the first of which is preceded by **فَ**; both may frequently be rendered "whether;" see **فَ**.

أَمْ aor. o. To seek, intend, propose. **أَمْ** oblique plur. part. act. Those who seek, or are intending (to visit). **أُمْ** A mother, Plur. **أَمَهَاتُ**; origin, principle, a capital, place of abode, foundation, as **أُمُّ الْكِتَابِ** 3 v. 5, "The foundation (or fundamental part) of the Book." Note. The contents of the Korān are classed by Mohammad under two heads; the first, which is called **أُمُّ الْكِتَابِ** or the fundamental part, contains those passages whose meaning is plain and obvious; the other portions are metaphorical; the words **أُمُّ الْكِتَابِ** at 13 v. 39 and 43 v. 3 mean "The original of the Book," and refer to the table on which God's decrees are recorded; it is also a name sometimes given to the opening chapter: The metropolis, Mecca: **أُمَّ بْنَ امْ** 7 v. 149 for **أَمْ بْنَ امْ** Son of my mother, D. S. Gr. T. 2, p. 91, note; in some manuscripts the words **يَا بْنَ امِي** at 20 v. 95 are written in one word **يَبْنُ امِي**, D. S. Gr. T. 1, p. 99. **أَمْ** Plur. **أَمْ** A people, nation, race, a party (especially of the same religion), a fixed and definite term, a certain time, a religion, as **عَلَى أَمْمَةِ** 43 vv. 21 and 22, "In the practice of a religion;" an Imām, or model of religion. **أَمَامَةُ** Before; **أَمَامَةُ** 75 v. 5, "(For that which is) before him," i.e. "for the future." **أَمَامَةُ** sing. and plur.; the Plur. of which is **أَنْمَمَةُ** A leader in religion, a

model, example, rule, pattern, or book for guidance or instruction. اُمیٰ One who can neither read nor write, illiterate, an epithet of Mohammad, ignorant, Pagan, one who is ignorant of the Scriptures. اُماً As for; occasionally put for ماً Or that which, or what. اِماً Either, or whether, in which sense it requires to be repeated before each of the alternative propositions of a sentence ; D. S. Gr. T. 1, p. 573; instances however occur where instead of اِماً being repeated, اوًّ is substituted, thus, اِماً يَلْعَنْ عَنْكَ الْكَبَرَ أَحَدُهُمَا اوًّ كَلَاهُمَا 17 v. 24, "Whether one of them attain old age with thee or both of them :" when standing for ماً If (the ماً being expletive), no repetition is necessary, thus 2 فَإِمَّا يَأْتِيَنَّكُمْ وَمَنِي هَذِي 2 v. 36, "And if a direction shall come to you from me." اِمَّا plur. of اُمَّةٌ A maid-servant, see اِمَّا for موْمَّا. اُمانَةٌ A deposit, rt. اِمَّونَ q.v.

اُمانیٰ plur. of اُمانیٰ Desires, rt. مَنَى q.v. اُمَّتٌ aor. i. To determine, to be curved. اُمَّتٌ A curve, anything which shows ups and downs. اُمَّةٌ A maid-servant, rt. اِمَّا for موْمَّا q.v.

اِمْتَازٌ viii. f. of مَازَ q.v.

اِمْتَحَنٌ viii. f. of مَحَنَ q.v.

اُمَّدٌ To be finished, and اُمَّدٌ To be angry. اُمَّدٌ Anger, the term of existence, a space, term, terminus.

اُمَرٌ aor. o. To command, order, enjoin (with انْ or لِ or with acc. of pers. and بِ of thing); تَأْمُرُونِي "Ye order me," 39 v. 64, is for اُمَرْتُ, Imperat. اُمَرْ, when preceded by the conjunction وَ it is written اُمَرْ, D. S. Gr. T. 1, p. 232. اُمَرٌ n.a. A command, decree, matter, thing, business; Plur. اُمُورٌ; عنْ اُمُورٍ Of my own

will. اُمَرْ A serious matter, a strange thing.

اُمَارٌ part. act. One who commands. اُمَارٌ Prone.

— VIII. To take counsel together, deliberate about (with بِ); Imperat. اِيتَمَرْ, and

with وَاتَمَرْ, وَاتَمَرْ.

اِمْرُو gen. اُمَرِي اِمْرُو A man, rt. مَرَّ q.v. اِمْرُو Yesterday, (no verbal root).

اِمْعَانٌ plur. of مَعْنَى An intestine.

اُمَلٌ aor. o. To hope. اُمَلٌ n.a. Hope.

اِمْكَانٌ iv. f. of اِمَّونَ q.v.

اِمْكَانٌ aor. a. To be secure, trust (with acc. of pers. and بِ of thing), put trust in (with acc. of pers. and عَلَى), to be secure from (with acc.), as 7 فَلَا يَأْمُنُ مَكْرُ اللَّهِ 7 v. 97, "For (no one) is secure from the stratagem of God." اِمْكَانٌ n.a. Security; at 2 v. 119 it means a place of security.

اِمْكَانٌ part. act. One or that which is secure, safe, secure. اِمْكَانٌ Faithful, trustworthy, secure. اِمْكَانٌ Security. اِمْكَانٌ A pledge, covenant, faith, a trust. اِمْكَانٌ part. pass. Secured.

اِمْكَانٌ A place of security.— IV. To make sure or secure (with acc. of pers.); to have faith in, believe (with بِ). اِيمَانٌ for اِيمَانٌ D. S. Gr. T. 1, p. 95, § 185 and 187 n.a. A believing, faith, heartfelt belief, see اِسْلَامٌ.

اِيمَانٌ part. act. One who believes.— اِيمَانٌ Pass. اِيمَانٌ Of whom. VIII. To be entrusted with the custody of anything.

اِمْكِينَةٌ Anything wished for, rt. مَنَى q.v. اِمْكِينَةٌ aor. o. To mew like a cat, to become a maid-servant. اِمْكِينَةٌ for اُمَّةٌ D. S. Gr. T. 1, p. 358, A maid-servant; Plur. اِمَّاتٌ.

اِنْ That, in order that, lest, that not; when followed by a verb in the aorist, such verb is generally put in the subjunctive; when put before a

noun or pronoun it governs it in the accusative, and is then written with the teshdeed اَنْ. This conjunction is frequently used after قالَ or some similar verb, with an ellipse of the word "saying," thus, وَأَنْ تَأْدِي رَبِّكَ مُوسَى 26 v. 9, "And (remember) when thy Lord called unto Moses (saying) go unto the wicked people;" when used in the sense of lest, for fear that, or in order that (it may) not, it is generally necessary as a rule that the preceding proposition should contain some word which carries with it the idea of prohibition, hindrance, or obstacle, as اَنْ جَعَلْنَا عَلَى فُلُوْبِهِمْ 18 v. 55, "Verily we put veils over their hearts that they should not understand it (the Korán)." The above rule however is by no means without exceptions, several of which occur in the Korán; thus at 7 v. 171 اَنْ شَفَوْلَا must be rendered "lest ye should say," where there is an entire ellipse of the negative; a similar ellipse is common in case of an oath, see اِتَّكَى, rt. ۴۱. اَنْ and لَيْكَ That. كَانَ As though. ۴۲ That not, for اَنْ ۴۳.

إِنْ is used with every kind of prefix and affix, and may be rendered that, since, because; when followed by the affixed pronouns as اَنْ etc. it loses its influence over the following noun; D. S. Gr. T. 1, p. 567.

إِنْ If, differs from كَوْنُ inasmuch as the former is simply conditional, as if (إِنْ) you are wise; while the latter supposes what is not the case, as if (كَوْنُ) you were wise; this is made clear by the following example: إِنْ تَدْعُوهُمْ لَا يَسْمَعُوا 35 v. 15, "If ۴۴ دُعَاءَكُمْ وَكُوْنُ سَمَعُوا مَا أَسْخَابُوا لَكُمْ

you call upon them they will not hear your prayer, and if they heard they would not answer you." إِنْ gives a future signification to verbs in the preterite, unless where كَانَ is interposed, D. S. Gr. T. 1, p. 181, *et seq.*; it has sometimes a negative meaning, as ۴۵ إِنْ أَجْرِي إِلَّا عَلَى آلَذِي فَطَرْنِي 11 v. 53, "My reward is not (due) except from him who created me." ۴۶ إِنْ لَيْسَ and ۴۷ إِنْ for لَيْسَ and إِنْ.

إِنْ like اَنْ is used with almost every kind of prefix and affix; when without an affixed pronoun it governs nouns in the accusative: it has an affirmative meaning, and may generally be rendered verily, or indeed; it is sometimes written without the teshdeed, and must not then be confounded with the conjunction إِنْ if. إِما called by the Arabs حَرْفُ الْعَصْرِ, or particle of restriction, may frequently be rendered only; the إِما is occasionally a simple expletive, and the word has then the force of إِنْ, but it no longer governs the accusative. De Sacy gives the rules for all these particles in his usual admirable manner, and to his Grammar I refer the reader for the fullest information on the subject.

إِنْ I; personal pronoun.

أَنَّی plur. of أَنِی for أَنِی Hours, rt. أَنِی q.v.

أَنَّی acc. plur. of أَنِی, rt. أَنِی q.v.

أَنَّی plur. of أَنِی, rt. أَنِی q.v.

أَنَّامْ (collective noun) Creatures; no verbal root.

أَنَّمَلْ (2nd declension) plur. of أَنَّمَلْ Finger-ends.

rt. نَمَلَ q.v.

أَنَّبَّ plur. of أَنَّبَ, rt. أَنَّبَ q.v.

أَنَّبَتَ iv. f. of أَنَّبَ q.v.

أَنَّبَجَسَ vii. f. of أَنَّبَجَسَ q.v.

أَنْيَى Aor. i. To arrive (the time, with لـ) ; to be boiling hot. **إِنْيَى** for **إِنْيَى** A fitting time, convenient opportunity, as **غَيْرَ نَاظِرِينَ إِنَّهُ** 33 v. 53, "Without looking to his convenience." **آيْنَ**

Thou ; personal pronoun masc. ; Plur. **أَنْتَمْ** ; **أَنْتَ** Thou ; personal pronoun masc. ; Plur. **أَنْتَمْ** ; **أَنْتَ**.

Dual **أَنْتَمَا**. **إِنْتَدَّ** viii. f. of **بَذَّ** q.v.

إِنْتَرَ viii. f. of **نَشَرَ** q.v.

إِنْتَسَرَ viii. f. of **نَشَرَ** q.v.

إِنْتَصَرَ viii. f. of **نَصَرَ** q.v.

إِنْتَقَمَ viii. f. of **بَقَمَ** q.v.

إِنْتَهَا 3 pers. plur. viii. f. of **نَهَى** q.v.

إِنَّاتَ *To be soft (iron).* **أَنْتَيْ** Plur. A female;

Oblique dual **أَنْثِيَّنِينَ**.

أَنْدَادَ plur. of **دَدَ** An idol, rt. **دَدَ** q.v.

أَنْسَ aor. a. *To be familiar.* **إِنْسَ** (collective noun)

Mankind, human beings, man. **إِنْسَانٌ** common

gender, Man ; Plur. **أَنْاسٌ** (*commonly contracted*

into **أَنَاسٌ**). **إِنْسِيٌّ** A man ; Plur. **إِنْسِيٌّ** (2nd

declension) ; D. S. Gr. T. 1, p. 402.—**أَنْسَ** IV.

To render familiar, perceive (with acc. and

إِسْأَسَنَ—**مِنْ** X. *To be familiar,* to ask per-

mission, beg pardon. **مُسْتَأْسِسٌ** part. act. One

who is familiar.

أَنْسَابَ plur. of **سَبَّ**, rt. **سَبَّ** q.v.

أَنْشَا iv. f. of **نَشَّا** q.v.

أَنْصَتَ iv. f. of **نَصَّتَ** q.v.

أَنْفَكَ aor. a. *To turn up the nose at, to go before.*

أَنْفًا Just now, lately : the logical root is **أَنْفَكَ**

A nose.

أَنْكَلَ plur. of **نَكَلَ**, rt. **نَكَلَ** q.v.

أَنْفَسَ plur. of **نَفَسَ** A soul, rt. **نَفَسَ** q.v.

إِنْفَضَ vii. f. of **فَضَّ** q.v.

أَنْكَلَ plur. of **نَكَلَ** A fetter, rt. **نَكَلَ** q.v.

أَنْزِمَكُومُهَا see **أَنْزِمَكُومُهَا**.

أَنْيَى imperative of **نَيَّى** q.v.

aor. i. To arrive (the time, with لـ) ; to be boiling hot. **إِنْيَى** for **إِنْيَى** A fitting time, convenient opportunity, as **غَيْرَ نَاظِرِينَ إِنَّهُ** 33 v. 53, "Without looking to his convenience." **آيْنَ** for **آيْنَ** part. act. Boiling hot (water) ; Fem. **آيْنَةَ** plur. of **آيْنَ** for **آيْنَ** D. S. Gr. T. 1, p. 111, A fitting time, a part of time ; **آيَّالَلَيْلَ** 20 v. 130, "The hours of the night." **آيَّ** Time. **آيَّةَ** plur. of **آيَّ** A vessel.

أَنْيَى How, in what way, in what way soever, Where, whence, from whence ; D. S. Gr. T. 1, pp. 185 and 205.

إِهَنْزَ viii. f. of **هَرَّ** q.v.

أَهْلُ **أَلِكَتَابِ** People, a family or household ; **أَهْلُ** The people of the Book, i.e. Jews and Christians, also called **أَلْذِكْرِ** or, Those who have charge of the oracles of God ; **أَهْلُ** **إِلْكِحِيلِ** Christians, the people of the Gospel ; **أَهْلُ** **أَلَّاَرِ** The inhabitants of Hell-fire ; worthy of (with genitive).

أَهْلَةَ plur. of **هَلَّالٌ**, New moons, rt. **هَلَّ** q.v.

أَهْوَى plur. of **هَوَى** A desire, rt. **هَوَى** q.v.

أَوْ Or, either, whether, unless ; D. S. Gr. T. 1, p. 571, and T. 2, p. 28.

أَوْأَدَ see **آدَ** for **أَوْأَدَ**.

أَوْبَ aor. o. *To return.* **إِيَّابَ** n.a. The act of returning. **أَوْابَ** A sincere penitent, one who frequently returns, one who turns seriously to God. **مَابَ** A place of return.—**أَوْبَ** II. *To sing the praises of God by saying*

أَوْبِيِّ fem. imperative.

أَوْبَارَ plur. of **وَبَرَ**, rt. **وَبَرَ** q.v.

أَوْتَادَ plur. of **وَتَدَ**, rt. **وَتَدَ** q.v.

أَوْتَمَنَ pass. viii. f. of **وَتَمَنَ** q.v.

أَوْتَانَ plur. of **وَتَنَ** An idol.

أوْحَى iv. f. of وَحَى q.v.

for آد aor. يَوْدُ for يَوْدَ D. S. Gr. T. 1, p. 104,

To bend, oppress by its gravity.

أوْدِيَة plur. of وَادِي A valley, rt. وَدَى q.v.

أوْنَى pass. iv. f. of أَذِيَ q.v.

أوْزَارٌ plur. of وَزَرَ, rt. وَزَرَ q.v.

أوْسَطٌ see وَسَطٌ.

أوْعَى iv. f. of وَعَى q.v.

أوْتَى comparative and iv. f. of وَكَى q.v.

أوْقَدٌ iv. f. of وَقَدٌ q.v.

أَلَّ for أَلَّ aor. o. To return, to be before. **أَلَّ** A people, race, family. **أَوْلَ**, Fem. **أَوْلَى** First, former, prior, the first beginning; **أَلَّوْنَ** The ancients, those of former days.—**أَلَّ** II. To bring back, explain. **أَلَّوْيَلٌ** n.a. Interpretation, explanation, determination (of a dispute).

أَلَّهُ These; plur. of **ذَاهِنٌ** This; D. S. Gr. T. 1, p. 439.

أَلَّيْكَ Those; plur. of **ذَاهِكَ** or **ذَاهِكَ** That;

D. S. Gr. T. 1, p. 440; **أَلَّيْكُمْ** Those of your's.

أَلَّوْيَا; Fem. **أَلَّاتُ**; a plural adjective wanting the sing., unless, according to some, it is to be considered as a plural of دُوْرٌ Possessed of, endued with, as **أَلَّوْلَا** **أَلَّابِبِ** Those gifted with (understanding) hearts; **أَلَّوْلَا** **أَمْرِي** Those in authority; **أَلَّاتُ حَمْلِي** Women with child.

Note. The ! at the end of **أَلَّوْلَا** is what is called

الْفَآلِقَاتِهِ or alif of precaution, to prevent the final , being taken for the conjunction and.

أَلَّوْيِيَة comp. form of adj. fr. وَكَى q.v.

وَكَى see **أَلَّوْيِيَة**.

آن for آون aor. o. To be tranquil. آن A time, moment; آلن adv. Now, at this present time.

آه! alas! آواه A compassionate person, one

who shows pity by frequently sighing, an. saying ah! or alas!

أَلَّوْيِي aor. (a verb hamzated and doubly imperfect), To betake one's-self for rest or shelter, have recourse to (with إِلَى); **أَلَّوْيِي** 1 pers. sing. aor. with the prefix فَلَوْرَا; سَسَنْ "Then fly!" 2 pers. plur. imperat. D. S. Gr. T. 1, p. 232 note. آیَاتٌ آیَاتٌ A sign, miracle, a name given to the verses of the Korân, each of which is held to be a miracle.

مَأْوَى A place of abode, mansion.—IV. To care for, or receive as a guest, provide a refuge or abode for (with acc. and إِلَى); Aor. يَوْرِي.

إِيْ Yea, verily; used only in affirming by oath. **أَيْ** pronoun of comm. gend. Whosoever, whichever, Who? which? What? **أَيْمَا** Whichever. **أَيْيَا** a particle prefixed to pronouns in the accus. when "isolated" or not affixed; it is employed in cases where a verb governs two or more pronouns in the accus. one of which cannot be conveniently affixed; D. S. Gr. T. 2, p. 378; also where it is desired to place the pronoun before the verb, as **إِيْيَاكَ نَعْبُدُ** in the opening chapter; occasionally it is used in addition to the affixed pronoun, as **إِيْيَايَ فَسَأَتَوْنَى**, 2 v. 38, "And I, (or as for me), fear me;" D. S. Gr. T. 1, p. 461.

أَيْبَ n.a. of **أَبَ** q.v. **إِيْيَابٌ**

plur. of **أَيْمَ**, rt. **أَمَمَ** for **أَيْمَ** q.v.

أَيْانٌ When?

إِيْتَأَنٌ n.a. iv. f. of **أَتَى** q.v.

آن for آيد aor. i. To be firm. آيد n.a. Strength.—

آيد II. To strengthen (with acc. and على or بِ); aor. يَوْتِيدُ.

أَيْدِيهِمْ Their hands ; oblique plur. of **يَدٌ**, rt. **إِمَامٌ** plur. of **إِمَامٌ**, rt. **إِمَامٌ** q.v.
يَدَى q.v.

أَصْحَابُ الْأَيْكَةِ (noun of unity) A wood ; **أَيْكَةُ** and **أَيْكَةً** (noun of unity) The inhabitants of a wood near Midian, to whom the prophet Sho'aib was sent.

إِيلَافُ n.a. iv. f. of **إِلَفٌ** q.v.

أَيَّامَى (2nd declension) plur. of **يَمٌ** for **يَمٍ** aor. i. *To be unmarried.* An unmarried man or woman, whether single or widowed.

أَيْمَانُ n.a. iv. f. of **أَيْمَانٌ** plur. of **يَمَنٌ**, see **يَمَنٌ**.

أَيْنَةُ Where? whither? **أَيْنَتَا** Wherever, whithersoever; D. S. Gr. T. 1, pp. 185, 194, and 205.

أَيْنَكَ Art thou verily? from **أَ** interrogative, and **كَ** the affixed personal pronoun.

أَيْهَا or **أَيْهَى**, Fem. **أَيْهَا** an Interjection, O thou! O ye! etc.; it is followed by the substantive with the definite article **آلٌ**, as **أَيْهَآلَ الْمُؤْمِنِينَ** "O true believers!" **أَيْهَا الْعَيْرُ** 12 v. 70, "O ye of the Caravan!"

أَيْوبُ (2nd declension) Job.

ب

بِ an inseparable preposition, prefixed to the word it governs, which when a noun is put in the genitive; it has divers significations, as In, by, at, with, to, into, upon, for, or by reason of; from, as 82 v. 6, "What hath seduced thee from thy Lord?" It is used with **رَاحَ**, **جَاءَ**, **أَتَى** and many other verbs to render them transitive, or join them to an indirect complement, thus **أَتَى بِهِ** "He brought it"; literally, "he came with it." **بِ** is frequently an expletive, when put before the complement of a negative proposition, as 2 v. 69, "God is not negligent"; it is also an expletive in some other cases, as 13 v. 43, "God is an all sufficient witness." For the various usages of **بِ** see D. S. Gr. T. 1, p. 469, *et seq.*

بَابِلُ Babel (2nd declension, D. S. Gr. T. 1, p. 404). **بَدَأَ** for **بَدَأَوْ** see **بَادِيَ**.

بَارِئُ see **بَارِيَ**.

بَاعِي see **بَاعِيَ**.

بَارِ aor. a. *To dig a well.* **بَرِسْ** fem. A well. **بَشِّشَ** aor. a. for **بَشَّاسَ** *To be wretched, miserable;* **بَشِّسَ** for **بَشَّسَ** To be bad, miserable; the latter is one of those anomalous verbs, named by the Arabs **أَفْعَالَ الْمَذْحَ وَالْذَّمْ** or "verbs of praise and blame," which are not conjugated, the only inflexion taken by **بَشِّسَ** being the feminine **بَشِّستَ** "She was miserable;" the vowel of the first radical letter is suppressed, and that of the second is put in its place, see D. S. Gr. T. 1, p. 263, and T. 2, p. 221. **بَآسَ** Severity, vengeance, valour, force. **بَسِّسَ** Grievous. **بَآسَ** part. act. Needy. **بَآسَ** (Bodily) misfortune.—VIII. To be grieved (with **بِ**) "Be not grieved," 11 v. 38. **بَرِّ** aor. o. *To cut off the tail.* **أَبْرِرُ** (2nd declension) Childless.

بَتَكَ aor. i. and o. *To cut, cut off.*—II. To cut off, with the idea of repetition; **قَلِيلَتِكَنْ** 4 v. 118, "Verily they shall cut off."

بَتَلَ aor. o. *To cut off, separate.*—**تَبَتَّلَ** n.a. II form,

A life of complete separation from the world and devotion to God.—**تَبْلِيلٌ** V. To devote one's self wholly to God's service (with **إِلَى**), as at 73 v. 8.

بَثٌّ aor. i. and o. To disperse, disseminate (with acc. and **فِي**). **مَبْثُوثٌ** Sorrow. **بَثٌّ** Scattered, spread abroad.—**مَنْبَثٌ** part. pass. VII. f. Scattered abroad.

بَجَسٌّ aor. i. and o. *To let water flow.*—**أَبْجَسٌّ** VII. To burst forth (water), see **أَنْجَسٌ**.

بَحَثٌّ aor. a. To scratch the ground like a hen (with **فِي**).

بَحْرٌ *To slit a camel's ears.* **بَحَارٌ** Plur. **بَحَارٌ** and **بَحَرٌ** The sea, a large body of water; **بَحَارٌ** dual; The two bodies of water, viz., salt and fresh. **بَحِيرَةٌ** Baheera, the name given among the Pagan Arabs to a camel which they turned loose to feed, after slitting its ears.

بَخَسٌّ aor. a. To diminish, withhold what is due (with acc. of thing and **مِنْ** of pers. or with double acc.). **بَخَسٌّ** A deficiency, small, trifling.

بَخْعٌ *To slaughter (a sheep) by cutting its throat, to kill one's-self with grief.* **بَالْخَعٌّ** part. act. One who frets himself to death (with acc. of pers. and **عَلَى** or **أَنْ**).

بَخْلٌ aor. a. To be covetous, avaricious, covetous of (with **بِ**). **بَخْلٌ** Avarice.

بَدَا aor. a. To begin, create (with acc. and also with **بِ**) **وَهُمْ بَدُوكُمْ** “And they began (with) you (to assault you),” 9 v. 13.—**أَبْدَى** IV. To create, make anew; Aorist **يَبْدِى**.

بَدَرٌ aor. o. *To make haste.* **بَدَرٌ** Bedr, name of a place near Mecca; *The moon when full;* Plur. **بَدَاراً**. **بَدُورٌ** Hastily.

بَدَعٌ aor. a. *To produce something new.* **بَدَعٌ** New, new-fangled. **بَدِيعٌ** The Creator, as maker of

a new creation.—**إِبْتَدَاعٌ** VIII. To bring forward a novelty.

بَدَلٌ To change.—**بَدَلٌ** II. To substitute, change one thing for another (with acc. or with double acc. and **بِ**). **تَبَدِيلٌ** n.a. An exchange. **مُبَدِّلٌ** part. act. One who changes.—**أَبْدَلَ** IV. To substitute, give in exchange (with double acc.)—**تَبَدَلَ** V. To exchange (with acc. and **بِ**). **إِسْتَبَدَلَ** X. To wish to exchange (with acc. and **بِ**); to put in the place of another (with acc. and **غَيْرٌ**). **إِسْتَبَدَالٌ** An exchange.

بَدَنٌ aor. o. *To be corpulent.* **بَدَنٌ** A body. **بُدُنٌ** plur. of **بَدَنٌ** 22 v. 37, Camels sacrificed at Mecca.

بَدَأَ aor. o. To begin, to be manifest, to appear (with **لِمْ** or **مِنْ**); to enter the mind; **أَبْدَا لَهُمْ** 12 v. 35, “Then it occurred to them.” **بَدُو** A desert. **بَادِيٌّ** for **بَادِيٍّ** part. act., see D. S. Gr. T. 1, p. 111; Plur. **بَادُونَ** A dweller in the country; **بَادِيَ آَكَرَاءِ** “At first thought,” 11 v. 29.—**أَبْدَى** IV. To make to appear, show, manifest (with **بِ** or with acc. and **لِ**). **مُبَدِّيٌّ** for **مُبَدِّيٍّ** part. act. One who makes manifest.

بَذَرٌ aor. a. *To sow.*—**بَذَرٌ** II. To dissipate, squander. **مُبَذِّرٌ** Profusely. part. act. A spendthrift.

بَرٌّ aor. a. To be pious, just, act justly towards (with accus. of pers.) **بَرَّ** Plur. **بَرَّارٌ** Beneficent, liberal, just, kind; Dry land as opposed to sea. **بَرَّ** Piety, kindness, that which is just and proper. **بَرَّةٌ** plur. of **بَرَّ** part. act. Innocent, pious.

بَرَّاً aor. a. To create. **بَرِيٌّ** Plur. **بَرِيُونَ** and **بَرِيٌّ** Sound, free, innocent; with **مِنْ**, Clear, guiltless of; Ex. **إِنِّي بَرِيٌّ وَمَا شَرِكُونَ** 6 v. 78, “Verily I am innocent of that which ye asso-

ciate (with God)." بَرَآءَةٌ same as بَرِيَّةٌ . بَرِيَّةٌ . بَرِيَّةٌ same as بَرِيَّةٌ . بَرِيَّةٌ A creature. بَارِيٌّ part. act.

Immunity. بَرِيَّةٌ A creature. بَارِيٌّ part. act.
The Maker, Creator, God.—بَرَآ II. To absolve, acquit; Ex. 12 v. 53, "I do not absolve myself," (also with acc. and وَنْ). مُبَرِّأٌ part. pass. Absolved.—بَرَآ IV. To cure, heal.—تَبَرَّأَ V. To free one's-self, clear one's-self (with وَنْ); 28 v. 63, "We are free (from them and turn) to thee."

برج To eat and drink in large quantities. بُرُوجُ plur. of بُرجٌ A tower, sign of the Zodiac.—تَرْجَعَ V. To deck one's-self. بُرْجٌ n.a. The ornamenting one's-self in an ostentatious manner; Ex. لَا تَرْجِعُنَ تَرْجَعَ الْجَاهِلِيَّةَ 33 v. 33, "Deck not yourselves with the ostentation of (the time of) ignorance." مُتَسْرِجٌ part. act. Decking one's-self out.

برح To turn to the left, as a deer, which was thought unlucky; and بَرَحَ aor. a. To cease, leave off, quit.

برد aor. o. To be cold. بَرْدٌ n.a. Cold, cool, coolness. بَرْدٌ Hail. بَارِدٌ part. act. That which cools, refreshes.

برز To go forth, as out upon a plain (with إِلَى), or وَنْ; to be manifest (with لِ). بَارِزٌ part. act. One who goes forth; 18 v. 45, In an extended form, like a plain.—بَرَزَ II. To make manifest (with لِ).

برزخ A partition or interstice, a bar; the abode of departed spirits, Hades; No verbal root.

برص aor. a. To be leprous. أَبْرَصُ (2nd declension) Leprous.

برق aor. o. To shine, and بَرَقَ To be smitten with astonishment, to be dazzled. بَرَقٌ n.a. of بَرَقٌ

Lightning, thunderbolt. إِسْتَبْرَقٌ Brocade, see p. 5.

برك aor. o. To kneel down like a camel, stand firm.

بَارِكَ III. بَرْكَاتٌ Blessings.—بَارِكَ Plur. بَرْكَاتٌ

To bless (with acc. and with فِي or عَلَى); Pass.

تَبَارِكَ VI. مُبَارِكٌ part. pass. Blessed.—بُورَكَ

To be blessed; تَبَارِكَ اللَّهُ Literally, "God was blessed," or "Blessed be God;" the Preterite being used for the Aorist in an optative sense in the same way as تَعَالَى q.v. For this use of the Preterite see D. S. Gr. T. 1, p. 169.

برم To twist.—بَرَمٌ IV. To twist together and make firm, to fix, settle (a plan). مُبَرِّمٌ part. act. One who fixes upon a plan, 43 v. 79.

برهان To demonstrate, convince. بُرهَانٌ An evident proof.

بارغ To insert a lancet, rise (as the sun). بَارْغٌ part. act. Rising.

بس aor. o. To drive gently, to crumble to dust.

بَسَّتُ الْجِبَالَ بَسٌ n.a. A crumbling to dust; بَسَّا 56 v. 5, "The mountains shall be crumbled into dust."

بسمر To do anything out of season, to be of an austere countenance. بَاسِمَرٌ part. act. Austere and dismal-looking.

بسط aor. o. To expand, extend, enlarge, stretch, stretch forth (with acc. and إِلَى, لِ, or فِي).

بَسْطَةٌ n.a. Extension, expansion. بِسَاطٌ Excellence, increase of stature. بِسَاطٌ A carpet.

بَاسِطٌ part. act. One who stretches out; بَاسِطُوا أَيْدِيهِمْ 6 v. 93, "Stretching forth their hands;" Literally, "Stretchers forth of their hands;" بَاسِطُونَ is here put for بَاسِطُوا which loses its ن as being antecedent to أَيْدِيهِمْ;

the Alif is added as an Alif of precaution or

أَلْفُ آتِيَّةٍ, the object of which is to prevent the final , from being taken for the conjunction **وَ** and ; for the construction see D. S. Gr. T. 2, p. 183. **مَبْسُطَتَانِ** 5 v. 69, part. pass. fem. dual “(His two hands are) stretched out.”

بَسْقٌ *To spit, to be tall.* **بَاسِقٌ** Tall (as a Palm-tree). **بَسْلٌ** *To look fierce.* — **أَبْسَلٌ** IV. To deliver over to perdition.

بَسْمٌ aor. i. *To smile.* — **تَبَسَّمٌ** V. Same as **بَسْمٌ**.

بَشَرٌ *To peel off the bark.* **بُشَرٌ** and **بُشَرٌ** A bringer of good tidings. **بُشَرٌ** A man, men, human beings; masc. and fem. sing. and plur. **بُشَرٌ** Good news; **بُشَرَكُمْ** 57 v. 12, “Good news to you ;” **يُ** is replaced by **إِ** before the affixed pronoun, see D. S. Gr. T. 1, p. 118. **بَشِيرٌ** A bearer of good tidings.— **بُشَرٌ** II. (used with accus. of person and **بِ** of the thing, or with **أَنْ**), To announce good news; sometimes used ironically; Ex. **فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ** 3 v. 20,

“Then announce to them a painful punishment.” **مُبَشِّرٌ** part. act. One who announces joyful news.— **بَاشَرَ** III. To go in unto(a wife).— **أَبْشَرَ** IV. To receive pleasure from good news (with **بِ** of thing).— **إِبْشِرٌ** X. To rejoice, especially in good news (with **بِ**). **مُسْتَبْشِرٌ** part. act. fem. One who rejoices.

بَصَرٌ To see, look at (with **بِ**); to understand. **بَصَرٌ** Plur. **أَبْصَارٌ** **بَصَرٌ** Sight, eye-sight, sense of seeing; **كَلْمَحٌ آلَ الْبَصَرِ** 16 v. 79, “Like the twinkling of an eye ;” In the plur. it generally means “Eyes.” **بَصِيرٌ** Seeing, a Seer, or Beholder, One who sees or understands.

بَصِيرَةٌ Plur. **بَصَائِرٌ** An evidence, evident argument or demonstration ; **عَلَى بَصِيرَةٍ** 12 v. 108, “By a manifest demonstration.” **تَبَصَّرٌ** A

matter for contemplation.— **بَصَرٌ** II. To make to see, shew, make manifest.— **أَبْصَرٌ** IV. To see, consider, cause to see (with acc. or with **بِ** of pers.) : For two different interpretations of **أَبْصَرٌ** at 18 v. 25, and 19 v. 39 see **أَسْعَى** iv. f. of **بَصَرٌ** part. act. One who sees, that which renders evident, or enables one to see, visible, manifest.— **مُبَصِّرٌ** part. act. X. f. A clever and far-seeing person.

بَصَلٌ An onion, and when used in a collective or generic sense, Onions.

بَصَعٌ *To cut off a part.* **بَصَعٌ** A part, a small number (from 3 to 9 or to 5, or from 1 to 4, or from 4 to 9), also seven ; **بَصَعٌ سِنِينَ** 12 v. 42, “A few years ;” **بَصَعٌ** is here put in the accus. as indicating the circumstance of time, see D. S. Gr. T. 2, p. 69. **بَصَاعَةٌ** A portion of goods, sum of money, merchandize.

بَطَّأَ *To be slow.* — **بَطَّأَ** II. To retard ; **وَلَآنَ وَنَكِّمَ لَمَنْ كَيْطَنَ** 4 v. 74, “And verily there is (a portion) of you who tarry (or cause to tarry) behind.” Note. In cases where the 2nd form of a verb has a neuter signification, the Ellipse of a complement may frequently be inferred ; D. S. Gr. T. 1, p. 133.

بَطَّأَ aor. o. *To split;* **بَطَّأَ** aor. a. To be insolent. **بَطَّأَ** Carelessness, insolence.

بَطَّشَ aor. i. and o. To lay hold, take or seize by force, make an onslaught upon (with **بِ**). **بَطَّشَ** n.a. Force, violence, vengeance. **بَطَّشَةٌ** Force, power, severity.

بَاطَلٌ aor. o. To be in vain, perish. **بَاطَلٌ** part. act. That which is vain, false, falsehood, vanity ; **مَلْكُوتَ آلَبَاطَلٍ** is the opposite to **آلَكَلْمَحٍ**, see 13 v. 18.— **أَبْطَلَ** IV. To cause to be in vain, frustrate,

make ineffectual. مُبْطِلٌ part. act. One who deals in vanities.

بَطَنٌ aor. o. To enter into the inmost parts of anything, to lie hid. بَطَنٌ n.a. Plur. Belly, interior part. بَاطِنٌ part. act. That which is hidden, inner part, inside, interior. بَطَانَةٌ An inner vest; metaphorically, An intimate friend, 3 v. 114; Plur. بَطَائِنٌ (2nd declension) Inner linings, 55 v. 54.

بَعَثَتْ aor. a. To send (with acc. and لِ, بِ, and فِي, also with عَلَى); to make manifest, raise up, raise from sleep or from the dead (with acc. of pers.). بَعْثَتْ n.a. The resurrection. مُسَبُوتٌ part. pass. Sent, raised from the dead.—
إِلْبَاعَثٌ VII. To be sent. إِلْبَاعَثٌ n.a. The being sent.

بَعَثَرٌ To scatter abroad, turn upside down, tear forth. بَعْدٌ To be far off, go a long way off, perish; بَعْدَتْ عَلَيْهِمْ آللَّشَّةِ 9 v. 42, "The way seemed far to them." بَعْدُ when used as an adverb is indeclinable, Afterwards, again; when employed as a preposition it is used in the Accusative بَعْدُ, or in the genitive if preceded by مِنْ, as مِنْ بَعْدِ After, see D. S. Gr. T. 1, p. 508, and T. 2, p. 152. بَعْدَ A distance; بَعْدًا Away with; أَزْ بَعْدًا لِعَابِي 11 v. 63, "Was it not (said), Away with 'Ad!" بَعِيدٌ Distant, far off, remote, as بَعِيدٌ رَجُحٌ 50 v. 3, "A return remote from the imagination, or from possibility."—
بَاعَدَ III. To cause a distance to intervene (with بَيْنَ) as at 34 v. 18.—
مُبَعَّدٌ part. pass. IV. f. Far removed.

بَغَرٌ To become full grown (a camel). بَغَرٌ comm. gend. A full-grown camel.

بَعْضٌ A portion of anything, some; one another;

Ex. آهَمِطُوا بَعْضَكُمْ لِبَعْضِ عَدُوٍّ 2 v. 34, "Get ye down, an enemy one to another;" used for both masc. and fem. and for all numbers. بَعْضَةٌ A gnat; verbal root بَعْضٌ To be stung by gnats.

بَعْلٌ aor. a. To be in a married state. بَعْلُ Baal, a husband; Plur. بَعْلَةٌ.

بَعْتَ aor. a. To come upon suddenly. بَعْتَةٌ On a sudden, suddenly.

بَعْصَارٌ aor. o. To hate. بَعْصَارٌ (2nd declension) Violent hatred.

بَعْلٌ A mule; Plur. بَعْلَلٌ Mules.

بَعَى aor. i. To transgress, pass beyond bounds; to seek, desire (with double acc. or with acc. and فِي, or عَنْ, or عَلَى); to act unjustly or insolently towards (with عَلَى of pers. or فِي of thing).

بَعْيٌ n.a. Injustice, injury, oppression, iniquity; بَعْيًا In an insolent manner. بَغَيٌ A harlot.

بَعْادٌ Fornication. بَاغٌ part. act. for بَاغَيٌ, see D. S. Gr. T. 1, p. 111, Desiring, lusting.—

بَعْيَغٌ VII. To be fit and proper, becoming, easy, desirable, suitable, expedient (with لِ and أَنْ). بَعْيَغٌ VIII. To desire, covet, seek, seek for (with acc. and إِلَى or فِي, or مِنْ). بَعْيَادٌ n.a. A seeking, desire of.

بَغَرٌ aor. a. To slit open. بَغَرٌ collective noun, Oxen. بَقَرَةٌ comm. gend. An ox, a cow.

بَعَثَ To go away into any country. بَعْثَةٌ A corner of ground.

بَقَلٌ aor. o. To appear, push forth. بَقَلٌ generic noun, Herbs, pot-herbs.

بَاقِيٌّ aor. a. To remain. بَاقِيٌّ part. act. for بَاقِيٌّ D. S. Gr. T. 1, p. 111, Remaining, that which remains, or survives, permanent, constant, the rest; أَبَاقِيَاتٌ آلَاصِلَاحَاتُ 18 v. 44, and 19 v.

79, "Pious works or words, which are permanent." بَقِيَةٌ A relic, that which is left; Ex. 11 v. 87, "That which is left you by God." Note. The letter ت is occasionally substituted for the ة, see D. S. Gr. T. 1, p. 276, note; 11 أَوْلَوْ بَقِيَةٍ 11 v. 118, "Endued with prudence or virtue." أَبْقَى (2nd declension) comp. form, More or most lasting, enduring, permanent.—أَبْقَى IV. To leave remaining, leave alive, suffer to remain.—سَبَقَ see إِسْتَبَقُوا.

بَرَّ (2nd declension) Becca, a name of Mecca; see D. S. Gr. T. 1, p. 404.

بَكَّ aor. o. To be early in the morning. بَكْرٌ A virgin, a young heifer; Plur. بَكَارٌ Virgins. بَكْرَةٌ In the morning, early in the morning.—بَكَارٌ—n.a. IV. f. The morning.

بَكَمٌ To be dumb. بَكَمٌ (2nd declension), Plur. بَكَمٌ Dumb.

بَكَى aor. i. To weep, weep for (with acc. or with عَلَى). يُبَكِّي—أَبْكَى IV. To cause to weep.

بَلٌ A particle which affirms that which follows it, but contradicts or corrects that which went before; thus it may be translated But, not so but, on the contrary, or rather, nay rather, still more, &c. according to the context; for the difference between بَلٌ and لَكِنٌ see D. S. Gr. T. 1, p. 565.

بَدَدٌ To stay or remain in a place. بَدَدٌ Plur. بَلَادٌ A region, country, territory. بَلَادَةٌ A country, territory.

بَكَشٌ A man of desperate character; there is no verbal root of this word in the first form.—أَبْكَشٌ IV. To be overcome with grief, to be desperate, struck dumb with despair. مُبْكَشٌ part. act. Seized with despair. إِبْكَشٌ (2nd declension) Iblees, The Devil.

بَلَعٌ aor. a. To swallow up.
بَلَغٌ aor. o. To arrive at, reach, attain one's object, obtain (with acc.), as at 18 v. 75. بَالْغَ part. act. Arriving at, bringing to a conclusion, attaining its end, excellent, consummate; Ex. 54 v. 5, "Consummate wisdom;" also, that which is paramount over, أَنْكُمْ أَنْكُمْ 68 v. 39, "Have ye any oaths which shall be binding upon us?" بَلَاغٌ A warning, preaching, that which is published, sent, or brought to any one. يَبْلِغُ Affecting, eloquent. بَلَغٌ A goal, perfection, highest pitch.—بَلَغَ II. To make to arrive, publish, bring (with double acc.). أَبْلَغَ—أَبْلَغٌ IV. To cause to reach, bring, deliver a message (with double acc.).

بَلَى aor. o. To try, prove, experience (with acc. and بِ), or فِي (with بِ), see note to بَلَى; aor. a. To become worn with age, to be worn out. بَلَى A trial.—أَبْلَى—أَبْلَى VIII. To prove by trial or examination, try either by prosperity or adversity (with acc. and بِ), see 89 vv. 14 and 16, where it is used in both senses. مُبْتَلٌ for مُبْتَلٌ D. S. Gr. T. 1, p. 111, part act. One who proves.

بَلَى Yea, surely, verily, nay but verily, on the contrary; this particle is used after a negative proposition (interrogative or otherwise), and affirms the contrary of such proposition to be the truth; hence it differs from نَعَمْ which assents to the preceding proposition; see D. S. Gr. T. 1, p. 514.

بَنَانٌ collective noun, The tips of the fingers, see D. S. Gr. T. 1, p. 381; the verbal root is بَنَنٌ To stand fast.

بني aor. i. To build, construct (with acc. and بـ), also بـنـي for بـنـو A son; Plur. أَبْنَاءُ, or عَلَى لـ, for بـنـو إِبْنـ. A son; Plur. أَبْنَاءُ, also بـنـي, and when in connexion with a complement بـنـو and بـنـي; Dual أَبْنَاءُ بـنـي and بـنـي; Plur. أَبْنَاءُ بـنـي and بـنـي, or in connexion with بـنـي and بـنـي, or in connexion with بـنـي and بـنـي. Note. In all these words the prefixed لـ, when it does not begin a sentence, is marked with a wesla; D.S.Gr.T.1, p. 66. بـنـاءُ A ceiled roof. بـنـاءُ A builder, architect. مَبْنـوٌ for بـنـيـانٌ A building. part. pass. Built, D. S. Gr. T. 1, p. 108.

بـهـت aor. a. To confound. سـلـانٌ Slander, calumny; the root of this word is said to be بـهـت. To be accustomed.

بـحـجـ aor. a. To make joyful. حـجـة Beauty, delight. بـحـجـ Beautiful, delicious.

بـهـلـ aor. a. To leave one at liberty.—إِبْتَهـلـ VIII. To invoke, imprecate (the wrath of God).

بـهـمـ To wean lambs, or kids; the first form is wanting. بـهـمـةُ آلـنـاعـ An animal; بـهـمـةُ بـهـمـةُ Brute beasts, cattle: the logical root is بـهـمـ Lambs or kids.

بـأـ aor. o. for بـهـ To bring back, bring down, take upon one's-self (with بـ); to draw upon one's-self; Ex. 8 v. 16, "He will draw down on himself the wrath of God;" the preterite being used with a future signification; D. S. Gr. T. 1, p. 158. بـهـ II. To prepare a dwelling for, locate any one (with double acc. also with لـ of pers. and acc. of place, or acc. of pers. and فـ). مـسـوـأـ A place for dwelling in.—تـبـوـعـ V. To take possession of, occupy a

dwelling, provide a dwelling for one's-self (with acc. of thing and لـ of pers.). Note. بـ is one of those verbs which are at the same time concave and hamzated; for the rules for the suppression (or otherwise) of the hamza see D. S. Gr. T. 1, p. 62, et seq.; and also the rules for the permutation of infirm letters.

بـاـبـ Plur. أَبْوَابـ A door, gate.

بـارـ aor. o. To perish, to be in vain. بـورـ One who is lost, wicked. بـوارـ Perdition.

بـاـلـ aor. o. To make water. بـالـ Heart, mind, thought, intention, condition.

بـاتـ aor. i. and a. To pass the night. بـيتـ Plur. بـيـوتـ A house, abode, family. بـيـوتـ A night attack.—بـيـثـ II. To meditate by night, attack by night.

بـادـ aor. i. To go away (from one's friends), perish.

بـاضـ aor. i. To excel in whiteness. بـيـضـ collective noun, Eggs; D. S. Gr. T. 1, p. 381. أـيـضـ, Fem. بـيـضاـ; Plur. بـيـضـ for بـيـضـ D. S. Gr. T. 1, p. 360, White, clear.—بـيـضـ IX. To become white (with مـنـ).

بـاعـ aor. i. To sell. بـيـعـ n.a. Interchange by sale, selling, merchandizing, barter. بـيـعـ plur. of بـيـعـ Churches.—بـايـعـ III. To make a contract with, properly, by striking hands (with accus. of person or بـ of thing; also with acc. of pers. and فـ). تـبـايـعـ VI. To sell to one another.

بـانـ aor. i. To be distinct and separate. بـينـ Between, as بـينـ يـدـيهـ "Between his two hands," i.e. before him, in his presence; This word, though commonly used as a preposition, is properly a noun in the accus. meaning an interval, and sometimes a connexion; when preceded by a

preposition it is declined, see D. S. Gr. T. 1, p. 498. **بَيْنَ** Manifest, evident. **بَيْنَهُ** An evident testimony or demonstration, evidence, proof. **بَيْانٌ** An exposition, explanation.—**بَيْنَ** II. To show, make manifest, make known, declare, explain, become manifest (with acc. and لِ or with لِ of pers. and أَنْ). **بَيْنِينَ** part. act. manifest.—**أَبَانَ** IV. *To make manifest, to articulate distinctly, see 43 v. 52.* **بَيْانٌ** n.a. An argument, clear demonstration, eloquence,

faculty of clearly explaining, explanation. **مُبِينٌ** part. act. That which is manifest, open, perspicuous.—**بَيْنَ** V. To be or become manifest, clear (with لِ or أَنْ or with لِ and أَنْ); to be distinct (with مُونَ); to be made known (with لِ); to perceive, as **بَيْسِتَ** **أَلْجِنْ أَنْ** 34 v. 13, "The Genii perceived that;" also, to use discernment, or discrimination, vid. 4 v. 96, and 49 v. 6. —**إِسْتَبَانٌ** X. To be manifest. **مُبَيِّنٌ** part. act. same as **مُبِينٌ**.

ت

تَ By; preposition prefixed as a form of oath to the word **اللَّهُ**, as **تَالَّهُ** "By God."

تَابُوتٌ An ark.

تَأْيِيمٌ n.a. ii. f. of **أَثَمَ** q.v.

تَأْخِرٌ v. f. of **أَخْرَى** q.v.

تَادِنٌ v. f. of **أَنِونَ** q.v.

تَاسٌ 2 pers. sing. aor. cond. of **أَسِيَّ** q.v.

تَأْوِيلٌ n.a. ii. f. of **أَلَّ** for **أَوَّلٌ** q.v.

تَبْ **تَشِيبٌ** To cut off, perish. **تَبَابٌ** Loss.—**تَبِيبٌ** n.a.

II. f. A loss, detriment.

تَبَارٌ see **تَبَارٌ**.

تَبَتِيسٌ 2 pers. sing. aor. cond. viii. f. of **بَسَسَ** q.v.

تَبَارٌ aor. i. *To break, destroy.* **تَبَارٌ** Destruction.—**تَبَرٌ**

II. To break in pieces. **تَبَسِيرٌ** n.a. Utter destruction. **مُتَبَرِّرٌ** part. pass. Destroyed, broken up.

تَبَرٌ v. f. of **بَرَّا** q.v.

تَبَرَجٌ v. f. of **بَرَجٌ** q.v.

تَبَوْأٌ v. f. of **بَأْوَ** q.v.

تَبَعٌ aor. a. To follow. **تَبَاعٌ** and **تَبَعٌ** A follower,

one who follows, or attends upon any one.

تَبَعٌ Name and title of the king of the Himyarites.

تَبَعٌ A helper, protector.—**أَتَبَعٌ** IV.

To follow, follow up, make to follow (with double acc.); to pursue, prosecute, continue;

فَاتَّبَعَ 18 v. 83, "Then he continued his way."—**مُتَتَابِعٌ** part. act. VI. f. Successive.—**إِتَّبَعَ** VIII. To follow, follow up.

إِتَّبَاعٌ n.a. A following after. **مُتَتَابِعٌ** part. pass.

One who is pursued.
تَبَيِّنٌ v. f. of **بَانَ** q.v.

تَبِيبٌ n.a. ii. f. of **تَبَّ** q.v.

تَتَرَا or **تَتَرِي** fem. One after another; said to be derived from **وَتَرَ** q.v. see D. S. Gr. T. 1, p. 293.

تَشِيبٌ n.a. ii. f. of **تَبَتَّ** q.v.

تَجَافَىٰ vi. f. of **جَفَّا** q.v.

تَجَارَةٌ aor. o. *To traffic.* **تَجَارَةٌ** Merchandise, traffic, bargain, merchandizing.

تَجَسَّسٌ v. f. of **جَسَّسَ** q.v.

تَجَلِّيٰ v. f. of **جَلَّ** q.v.

تَحَاطَّ vi. f. of **حَطَّ** q.v.

تَحَارُورٌ n.a. vi. f. of **حَارَرَ** q.v.

تَحْكُمٌ *That which is below, the lower part;* This word, which is properly a substantive, is used (*though not in the Korán*) as an adverb, and

is then indeclinable, as مَنْحَتْ Down, below; When employed as a preposition it is put in the accus. مَا مَنْحَتْ الشَّرِي Beneath, as مَنْحَتْ Beneath, as 20 v. 5, "That which is beneath the earth;" If preceded by مِنْ it is put in the genitive, as مِنْ مَنْحَتِه "From beneath it," see D. S. Gr. T. 1, p. 509, and T. 2, p. 152.

حَرَّى v. f. of حَرَى q.v.

حَرَّيْرٌ n.a. ii. f. of حَرَّ q.v.

حَمَسَ v. f. of حَسَ q.v.

حَلَّ تَحْلَةً see حَلَّ.

حَمُولَى n.a. ii. f. of حَالَ q.v.

حَمِيَّةً see حَمِيَّةً.

حَفَّاتَ vi. f. of حَفَّتَ q.v.

حَحَّى v. f. of حَلَّ q.v.

حَافَ تَحْكُوفٌ see حَافَ.

تَدَلَّى v. f. of دَلَّ q.v.

تَدَلِيلٌ n.a. ii. f. of دَلٌّ q.v.

تُرَاثٌ From وَرَثَ q.v. See also D. S. Gr. T. 1, p. 293.

تَرَاقٍ acc. plur. of تَرْقَةً A breast-bone: It seems doubtful whether this word ought not to be derived from رَقَّ q.v.

تَرَبٌ To have much earth, to hold earth in the hand. أَتْرَابٌ Earth, dust. أَتْرَابٌ plur. of تَرَبٌ Of the same age. تَرَابٌ (2nd declension) plur. of تَرَبَّةً A breast-bone. تَرَبَّةً Poverty; مَسْكِينًا 90 v. 16, "A poor man intimately acquainted with his mother Earth."

تَرَدَّدٌ v. f. of رَدَّ q.v.

تَرَزَّانٌ see تَرَزَّانٌ.

تَرَفٌ To enjoy the good things of this life.—
IV. To bestow the good things of this life (with acc. of pers. and فِي). مُتَرَفٌ part. pass.

Endowed with—and hence, enjoying—the good things of this life.

تَرَكٌ aor. o. To leave, leave alone, abandon (with acc. and مِنْ or مِنْ حَلْفِيهِ, عَلَيْهِ, فِي); (عِندْ or مِنْ حَلْفِيهِ, عَلَيْهِ, فِي) 29 v. 1, "Do men think that they shall be left alone in saying?" i.e. "That it is enough for them to say;" etc. 37 v. 76, "And we left (these words, or this blessing) upon him;" with an ellipse of هَذَا الْكَلَامُ or similar words. تَارِكٌ part. act. One who leaves, or leaves out; تَارِكٌ for تَارِكِينَ 11 v. 56, as being antecedent to the word آلهَتِنَا, "We will not leave our Gods," D. S. Gr. T. 2, p. 183.

تَرَازُورٌ for تَرَازُورٌ زَارَ, see زَارَ.

تَرَدِيرٌ 2 pers. sing. aor. viii. f. of زَرَّا q.v.

تَرَوَدٌ v. f. of زَادَ for زَوَّدَ q.v.

تَرَيْلٌ v. f. of زَالَ for زَيَّلَ q.v.

تَسْبُبٌ see تَسْبِيبُوا.

تَسْتَقِيَانٌ see تَسْتَقِيَانٌ.

تَسْتَعِي The number nine: For observations on the numerals, see تَسْعَ. تَسْعَ Ninety.

تَسْمِيٌ 2 pers. sing. aor. pass. ii. f. of سَمِّا q.v.

تَسْنِيمٌ Tasneem, name of a fountain in Paradise, said to be so called, because conveyed to the highest part of heaven; from سَنِيمٌ To be tall (a camel).

تَسْوَرٌ v. f. of سَوَرَ for سَوَرَ q.v.

تَسْوِي 3 pers. fem. sing. aor. cond. of سَوَيَّ q.v.

تَشَافُونَ 2 pers. plur. aor. act. iii. f. of شَفَّ q.v.

N.B. There is no difference between the active and passive.

شَارٌ تَشَارٌ see شَارٌ.

تَصْدِيَةٌ n.a. ii. f. of صَدَّا q.v.

تَصْلِيَةٌ n.a. ii. f. of صَلَى q.v.
صَلَى viii. f. of صَلَى see إِصْطَلَى viii. f. of نَصَطَلَوْنَ
نُطْعَنُ 2 pers. sing. aor. cond. iv. f. of طَاعَ q.v.
نَطَمْسُ 2 pers. sing. aor. iv. f. of طَمَانَ quadri-literal verb, rt. طَمَنْ q.v.
نَطَرَ v. f. of طَاعَ q.v.
نَطِيرَ v. f. of طَارَ for طَيِّرَ q.v.
تَعَدُّ 2 pers. sing. aor. cond. of عَدَا q.v.
تَعْسُ n.a. Destruction; تَعْسَهُ To perish. 47 v. 9, "May perdition seize them."
تَعَاطَى vi. f. of عَطَا q.v.
تَعْفَفُ n.a. v. f. of عَفَّ q.v.
تَعَابُونَ n.a. vi. f. of غَبَّ q.v.
تَغَرِّنَ 3 pers. fem. sing. aor. energ. of غَرَّ q.v.
تَغْيِطُ n.a. v. f. of غَاظَ q.v.
تَفَأْخِرُ n.a. vi. f. of فَحَرَ q.v.
تَفَاؤِتُ n.a. vi. f. of فَاتَ q.v.
تَفَقَّهُ To perform the sacred rites at Mecca; also, to cleanse. Two interpretations are given of this word; according to one it means filth, and according to the other, the observance of certain rites and ceremonies imposed upon the Pilgrims at Mecca, among which were cleansing the person, shaving, etc. Thus the phrase لِيَقْضُوا نَفَثَمْ 22 v. 30 may mean, "Let them put an end to their want of cleanliness," or, "Let them complete the rites" above mentioned.
فَكَهَ see تَفَكُّمُونَ.
وَقَى see تَقَنُ.
وَقَى see تَفَقَّهَ.
فَشَرَّ see تَفَشِّي.
نَفَقَنُ Nature, mud.—IV. To establish firmly. This verb is not found in the primitive form.
نَقَوْلُ v. f. of قَالَ q.v.

وَقَى n.a. of تَقَوْى q.v.
نَقْوِيمُ n.a. ii. f. of قَامَ q.v.
تَقَنُ aor. i. To fear. أَتَقَنَ (2nd declension) comp. form, Greatly fearing, most pious. God-fearing, devout. These words seem to owe their derivation to the viii. f. of وَقَى q.v.
تَكَنُ for تَكَنَ 2 pers. sing. aor. cond. of كَانَ q.v.
تَكُورِرُ n.a. ii. f. of كَارَ q.v.
تَلَّ To lay prostrate (with acc. of pers. and لِ).
تَلَّقَى n.a. vi. f. of لَقَى q.v.
لَطَلَّ v. f. of لَطَلَّ q.v.
تَلَقَّا n.a. of لَقَى q.v.
تَلَقَّى v. f. of لَقَى q.v.
تِلْكَ fem. of ذِلْكَ تِلْكَ لَهَا see تَهَمَّى.
تَلَّ aor. o. To follow, rehearse, read, declare, meditate (with acc. of thing and عَلَى of pers., also with acc. and فِي). Note. The لِ called لِيْلَوْقَيَةَ, or Alif of precaution, is sometimes found added to the words يَتَلَّوْ and تَلَّوْ, though properly only added to servile, to distinguish it from لِ and, D. S. Gr. T. 1, p. 109. أَتَالِيَاتُ fem. plur. of تَالِ part. act. "Those who read." تَلَّوْ A reading.
لَوَى see تَلَوْا.
تَمَّ aor. i. To be entire, complete, perfect, fulfilled (with عَلَى of pers.).—أَتَمَ IV. To complete (with acc. and إِلَى or بِ of thing, also with acc. and إِلَى, or لِ of pers.); to perfect, accomplish, fulfil, perform. تَمَّ n.a. Something complete, perfect; Ex. آتَيْنَا مُوسَى الْكِتَابَ تَمَّا 6 v. 155, "We gave Moses the Book, a perfect Law," etc. صَمِّ part. act. One who makes perfect.

مَثَلٌ plur. of تَمَّا لٰ see مَثَلٌ.
 تَمَارِي vi. f. of مَرَى q.v.
 تَمَرُونَ 2 pers. plur. aor. viii. f. of مَرَى q.v.
 تَمَّتَعَ v. f. of مَتَّعَ q.v.
 تَمَطِّي v. f. of مَطَا q.v.
 تَمَنَّى v. f. of مَنَّى q.v.
 مَادَ see تَمَيِّدَ.
 مَازَرَ تَمَيِّزُ for تَمَيِّزَ, see مَازَرَ.
 تَسَابَزَ vi. f. of نَبَزَ q.v.
 تَسَاجِي vi. f. of بَجَأَ q.v.
 تَنَازَعَ vi. f. of نَزَعَ q.v.
 تَنَاؤشَ n.a. vi. f. of نَائَشَ q.v.
 تَنَزِيلَ n.a. ii. f. of نَزَلَ q.v.
 تَنَفَّسَ v. f. of تَفَسَّ q.v.
 تَنَكِيلَ n.a. ii. f. of نَكَلَ q.v.
 تَنُورٌ An oven (*a word of foreign origin*); it also means a place whence waters gush forth.
 تَنَبِيَا see وَرَى.
 تَهْنِوَا see وَهَنَ.
 تَوَارِي vi. f. of وَرَى q.v.
 وَصَى vi. f. of وَصَى q.v.

تَابَ aor. o. To repent towards God (with إِلَى); to turn one's-self in a repentant manner; to relent towards men,—as God,—(*with عَلَى*).
 تَائِبٌ Repentance. تَوَبَةٌ and تَوْبَةٌ Repentance. One who repents. تَوَابٌ Very repentant, relenting. مَتَابٌ A penitent conversion; إِلَيْهِ مَتَابٌ 13 v. 29, “Unto him must be my conversion;” مَتَابٌ is here put for مَتَابٍ, D. S. Gr. T. 1, p. 459.
 أَذِيَ ثُودُونَى see أَذِي ثُودُونَى.
 تَارَةٌ for دَارَةٌ *To go round.* A time.
 تَوَرَاهُ The Pentateuch.
 وَرَى see تُورُونَ.
 وَقَى see تَوْقَنَى.
 وَقَى see تَوْفِيقَ.
 وَكَدَ تَوْكِيدَ n.a. ii. f. of وَكَدَ q.v.
 وَكَلَ تَوْكِلَ v. f. of وَكَلَ q.v.
 وَلَى تَوَلَّ v. f. of وَلَى q.v.
 أَوَى see تَوْرِى.
 تَيْمَمٌ v. f. of يُمَّ q.v.
 تَيْمٌ A fig; no verbal root.
 تَاءَ aor. i. To wander about distractedly (with فِي).
 ثَبَتَ To be firm, steadfast, constant: ثَبَاتٌ part. ثَبَتٌ To keep back, hinder. ثَبَطٌ II. To make slothful.
 act. Remaining firmly fixed, firm, steadfast. ثَبَتٌ Steadfast, fixing.—ثَبَتٌ II. To confirm, set fast, establish (with acc. and بِ). ثَبِيتٌ n.a. A confirmation, establishment.—ثَبَتٌ IV. To confirm; to keep in bonds, 8 v. 30.
 ثَبَاتٌ see ثَبَتَ.
 ثَبَرٌ aor. o. To keep back, lose, perish. ثَبُورٌ Destruction. مَثَبُورٌ part. pass. One who is lost.

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ثَبَتَ To be firm, steadfast, constant: ثَبَاتٌ part. ثَبَتٌ To keep back, hinder. ثَبَطٌ II. To make slothful.
 act. Remaining firmly fixed, firm, steadfast. ثَبَتٌ Steadfast, fixing.—ثَبَتٌ II. To confirm, set fast, establish (with acc. and بِ). ثَبِيتٌ n.a. A confirmation, establishment.—ثَبَتٌ IV. To confirm; to keep in bonds, 8 v. 30.
 ثَبَاتٌ see ثَبَتَ.
 ثَبَرٌ aor. o. To keep back, lose, perish. ثَبُورٌ Destruction. مَثَبُورٌ part. pass. One who is lost.

ثَبَطٌ To collect, congregate. 4 v. 72, “In bodies;” accus. plur. of ثَبَطٌ the fem. of ثَبَى for ثَبَيْتَ A company or body of men. Note. Many nouns in the fem. sing. lose their third Radical when it is ة, و, or ي; where they take the regular form of Plural this Radical is sometimes omitted, and sometimes retained; see D. S. Gr. T. 1, p. 358.

نَجَّ aor. o. *To flow.* نَجَّاجٌ Pouring forth abundantly.
نَخْنَ *To be thick.* اَنْخَنَ IV. *To do something great,* make a great slaughter (with فِي); slay in great numbers (with acc. of pers.).
نَرَبَ aor. i. *To blame.*—تَرْيِبٌ n.a. II. f. Blame.
نَرَى *To be moist, as the earth after rain.* نَرَى for نَرَى and نَرَى, and with the article اَنْنَرَى The Earth.
نَعَبَ *To cause to flow.* نُعَبَانٌ A serpent.
نَاقِبٌ aor. o. *To perforate, penetrate, shine.* نَاقِبٌ part. act. Shining; 86 v. 3, "The star of piercing brightness," by some supposed to be Saturn, which is called اَلْشَاقِبُ.
نَقَفَ aor. a. *To find, catch, take, gain the mastery over (with accus. of pers.).*
نَقْلٌ To be heavy, grievous; to be a grievous matter (with فِي). اَلْنَقْلَانِ generally interpreted to mean "men and genii," as at 55 v. 31, dual of نَقْلٌ *Baggage.* اَنْقَالٌ plur. of A burden. ثِقْلٌ Heavy; Plur. مِثْقَالٌ A weight.—IV. To grow heavy, oppress, weigh down. مُثْقَلٌ Fem. مُثْقَلَةٌ part. pass. Burdened; 35 v. 19, "If a burdened (soul) cry out," the word نَفْسٌ being understood.—VI. To be borne down heavily, incline heavily downwards (with إِلَى); For the employment of those forms which take teacheed on the first Radical, see D. S. Gr. T. 1, p. 220.

نَلَّ *To perish.* نُلَّةٌ A crowd, a number of people.
نَلَكَ aor. o. *To take a third part of anything.* نَلَكٌ Three (see عَشَرَ). نَلَكَهُونَ and نَلَكَهُ and نَلَكَهُ One third part; Dual نَلَفَانٌ and in conjunc-

tion نَلَكَا and نَلَكَى Two-thirds, D. S. Gr. T. 1, p. 415. **نَلَكٌ** Third. Three by three, in threes, or three pairs; Ex. اَوْلَى اَجْنَاحَةٍ مَنْتَى وَنَلَكَ وَرَبَاعَ 35 v. 1, "Having two and three and four pairs of wings;" At 4 v. 3 may be rendered "By threes;" This word is of the second declension, it answers to the Latin *Ternus*; D. S. Gr. T. 1, p. 426.
نَمَّ aor. o. *To tread.* نَمَّ There, in that direction. نَمَّ Then (after an interval).
نَمُودٌ Thamood, name of an ancient tribe of Pagan Arabians, destroyed for their impiety. This word in the Korân is always of the 2nd declension; see D. S. Gr. T. 1, p. 405.
نَمَرٌ *To bear fruit.* نَمَرٌ Fruit, wealth, possessions. نَمَرَةٌ A fruit; noun of unity or individuality; see D. S. Gr. T. 1, p. 300.—أَنَمَرٌ IV. To bear fruit.
نَمَنَ aor. o. *To take the eighth part.* نَمَنٌ A price. نَمَنٌ One part out of eight. The eighth. نَمَانِي (for نَمَانِي) fem. and نَمَانِي masc. Eight; see also نَمَانُونَ. لَكَى, مَنَانِي rt. نَمَانِي, and in the oblique cases نَمَانِي. ثَانِي Two. إِنْتَانِي and إِنْتَانِي masc. and in the oblique cases إِنْتَانِي عَشَرَةً fem., and in the oblique cases إِنْتَانِي عَشَرَةً and إِنْتَانِي عَشَرَةً. These forms which admit only the above inflexions are considered as adverbial expressions; D. S. Gr. T. 1, p. 420. مَنْتَى By twos, in pairs, two and two; another form of this numeral

(but not found in the Korân) is شَاهٌ; These forms are equivalent to the Latin *Binus*; see شَاهٌ and with the article الْمَعْنَانِي ثَلَاثٌ. مَثَانِي and with the article الْمَعْنَانِي A name given either to the whole Korân, or to those passages which are frequently repeated; some interpret it to mean the first chapter, as at 15 v. 87 “آتَيْنَاكَ سَبْعًا مِنْ الْمَثَانِي,” We have given thee seven (verses) of those which are to be frequently repeated; others interpret it to mean the seven long chapters. مَثَانِي for مَثَانِي without the nunnation (Sing. مَثَنِي), is one of those irregular plurals which are of the second declension, with this peculiarity, that in the nominative and genitive they preserve the tanween, as مَثَانِي, but reject it in the accusative, as مَثَانِي; the latter word occurs at 39 v. 24, where it may be rendered “double or repeated portions;” see D. S. Gr. T. 1, pp. 410 and 111 § 226. The rule as given by the grammarian Motarrezee is as follows: Speaking of those irregular plurals which are of the second declension he says, “If the second of the two letters which follow Alif quiescent happen to be a ي it is suppressed in the nom. and gen. and the tanween

is affixed, but in the accus. ي is retained without tanween.” For an explanation of the passage at 39 v. 24 see مشابه مُشَابَهٌ, rt. شبّه. Note. Other singulars have also been assigned to إِسْتَهْنَى—مشَنَى, مُشَنَّى, مشَنِى, مشَنِى as X. To make an exception, as 68 v. 18, وَلَا يَسْتَهْنُونَ “And they did not make an exception” (by saying إِنْ شَاءَ اللَّهُ).

ثَابٌ aor. o. *To return.* ثَوَابٌ A reward. plur. of ثَوْبٌ Raiment. مَثَابَةٌ A place of resort. مَثُوبَةٌ A reward, recompense.—ثَوْبٌ II. To repay (with double acc.).—أَثَابٌ IV. To reward with, give as a recompense (with double acc.).

ثَارٌ aor. o. *To be stirred up (as dust).*—أَثَارٌ IV. To plough, break up the earth, excite, raise (as dust, clouds, etc.).

ثَوَى aor. i. *To abide in a place.* ثَادٍ for ثَادٌ part. act. A dweller. مَثَوى A dwelling, abode; 12 v. 21, أَكْرَمُوا مَسْرَادًا “Make his abode honourable,” see D. S. Gr. T. 1, p. 118.

ثَيَّبٌ (no first form) *To have connexion, as a husband and wife.* ثَيَّبٌ A woman who has left her husband after the first interview.

جَارٌ aor. a. *To low, supplicate God with groaning* (with إِلَيْ of pers.).

جَائُوتُ (2nd declension) Goliath.

جَبٌ *To cut off.* جَبٌ A well, cistern.

جَبَّتُ Jibt, An idol, false deity.

جَبَّرٌ *To bind, make fast.* جَبَّارٌ Strong, powerful, gigantic, having absolute power, proud, perverse. الْجَبَّارُ The Mighty One, a name of the Deity.

جَبْرِيلُ The Angel Gabriel.

جَبَلٌ aor. i. and o. *To form, create.* جَبَلٌ Plur.

جَبَالٌ A mountain, and especially Mount Sinai. الْجِبَلَةُ A crowd, multitude; جَبَلٌ 26 v. 184, “The former generations;” see D. S. Gr. T. 2, p. 268.

جَبَّينٌ *To be cowardly.* جَبَّينٌ Cowardly; the temple, side of the forehead.

جَبَّة aor. a. *To strike on the forehead.* جَبَّة plur. of جَبَّة A forehead.

جَبَّا for جَبَّا aor. a. and i. To collect or gather tribute, or as tribute (with إِلَى of place).

الْجَوَاب Poet. licence for أَلْجَوَابِ plur. of جَائِيَة A cistern, see جَوَارِ, rt. حَرَى; see also إِجْتَبَى.—ثَنَى, rt. مَثَانِي VIII. To choose (with acc. and إِلَى or وَمِنْ or إِلَيْهِ).

جَتْ To cut off.—إِجْتَتْ VIII. To tear up, root up (with acc. and وَمِنْ فَوْقِي).

جَسَّم aor. i. and o. *To lie with the breast on the ground.* جَائِمٌ part. act. One lying on his breast.

جَنَّا aor. i. and o. *To kneel.* جَائِيَة Fem. جَنَّا part. act. Kneeling; The Plur. is جِئْشٌ for جُنُوْنٌ, D. S. Gr. T. 1, pp. 108 and 362.

جَحَد To deny, refuse, reject (with بِ).

جَحَّم aor. a. *To light a fire.* جَحِيمٌ fem. Hell, hell-fire, any fiercely burning fire.

جَدَّ aor. i. *To be of great wealth or dignity.* جَدَّ Majesty, glory. جَدِيدٌ New. جَدَّد plur. of جَدَّة A track or way on a hill-side.

جَدَّتُ Plur. أَجْدَاتُ A sepulchre; no verbal root.

جَدَّر To be covered with pustules, to fence in. جَدَّر Plur. جَدَّر A wall. More fitting or easier, compar. form (2nd declension), D. S. Gr. T. 1, p. 403.

جَدَّل aor. i. and o. *To twist firmly.* In a contentious manner; إِلَّا جَدَّل 45 v. 58, "They only propounded this to thee in the hope of a dispute." جَدَّال A dispute.—III. To dispute (with بِ of means and فِي of subject); to dispute with (with

acc. of pers.), as لِيُجَادِلُوكُمْ 6 v. 121, "That they should dispute with you;" أَجَادِلُوكُنِي 7 v. 69, "Will ye dispute with me?" مُجَادِلَة part. act. fem. One who disputes.

جَذَّ To hasten. جَذَادٌ A broken piece; In fragments. مَجْذُودٌ part. pass. Broken; غَيْرٌ مَجْذُونٌ Uninterrupted.

جَذَع To keep without food, amputate. جَذَعُونَ Plur. The trunk of a Palm-tree.

جَذَّة aor. o. *To stand firm.* جَذَّة A burning coal or firebrand.

جَرَّ aor. o. To draw, drag (with acc. and إِلَى). جَرَّ To wound, gain, acquire for one's-self. جَرَّاح plur. of جَرَّاح A wound. (2nd declension) جَارِحَة Beasts of prey.—إِجْتَرَح—الَّذِينَ 45 v. 20, "Those who seek to do evil."

جَرَّد To tear off. خَرَّان comm. gend. noun of species, A locust.

جَرَّز aor. o. To cut off. جَرَّز Dry (ground) bare of herbage.

جَرَّع To drink (water).—سَبَقَعَ V. To sip.

جَرَّف aor. o. To carry off the whole of anything.

جَرَّم aor. i. To commit a crime, to drive one (into sin, with إِنْ of following verb). جَرَّم A sin; لَا جَرَّم No doubt! An adverbial expression, D. S. Gr. T. 1, p. 521.—أَجْرَمٌ IV. To be guilty of sin. إِجْرَام n.a. Sin. مُجْرِم part. act. A sinner.

جَرَّى aor. i. To flow, run, happen (with لِ, also with فِي part. act. fem. Running, a vessel; The Ark, 69 v. 11; Plur. جَوَارِ, and with the article أَلْجَوَارِ, for which by Poetic

licence is substituted جُوار both in the nominative and genitive cases, see note on مَثَانِي, rt. ثَنَى; see also D. S. Gr. T. 2, p. 497.

مَجْرَى for مجرى D. S. Gr. T. 1, p. 111, The course of a ship, as مَجَراً هَا 11 v. 43, "During her course;" D. S. Gr. T. 1, p. 118.

جزاً aor. a. To take a part of anything. جُزْءٌ A part, portion, individuality; At 43 v. 14 the word جُزْءًا is by some taken to mean "Daughters." جَزَع To pass over, and جَزَع To be impatient. جَزُوعًا Impatiently.

جزاً aor. o. To subdue, and جَزَى aor. i. To satisfy, recompense for good or evil, give as a reward (with double acc. or with acc. or بـ of thing for which reward, etc. is given); to give an equivalent, or make satisfaction for (with عَنْ or with double acc.). جَازَى for جَازِي part. act. One who makes satisfaction for another (with عَنْ). جَزَاء Compensation, satisfaction, equivalent, retribution, reward. جَزِيَّة Tribute, especially that exacted from Jews and Christians.— جَازَى III. To reward.

جَسَّ aor. o. To handle.— كَجَسَّسَ V. To inquire curiously into (by handling, etc.).

جَسَد To stick to the body (blood). جَسَد n.a. A body; عَجَلاً جَسَداً 7 v. 146, "A calf in a bodily shape."

جَسَم To have a large body. جَسَم A body, Plur. جَسَام 63 v. 4, "Their Persons." جَعَل aor. a. To place, put, impose, make, appoint, constitute, ordain, attribute (with لـ of pers. and acc. of thing or with double acc. also with acc. and فـ, or عَلَى, or فـ); to hold, regard or esteem, as at 29 v. 9; Used with أـ of following verb at 56 v. 81. جَاعَل part. act. He who places, etc.

جَفَّ To cast scum and foam upon the bank (a river). 13 يَذْهَبُ جَفَّ Froth, as جَفَّ A It passes off like froth."

جَفَن To serve up camel's flesh in a large dish. جَفَنَ plur. of جَفَنَة A large dish, trencher. جَحَافِي VI. To treat harshly.— جَحَافِي aor. o. and i. To be removed from (with عَنْ).

جَلَّ aor. i. To be glorious. جَلَال Majesty. جَلَب aor. i. and o. To drag, excite.— جَلَب IV. To attack, assault (with على).

جَلَبِيَّ (2nd declension) plur. of جَلَب A large outer covering worn by women.

جَلَد aor. i. To wound the skin, scourge. جَلَدَة n.a. A flogging, blow with a rod. جَلَدُون Skins, hides.

جَلَس To sit in Eastern fashion, in which respect it differs from قَعَدَ (2nd declension) plur. of مَجْلِس A place of sitting or assembly.

جَلَّ aor. o. To be clear and manifest. جَلَّ Banishment.— II. To make manifest, reveal; وَآتَنَّهَا إِذَا جَلَّهَا 91 v. 3, "By the day when it reveals her (the Sun) in all her splendour."

— V. To appear in glory (with لـ).

جَم aor. i. and o. To abound. جَم Much.

جَمَح aor. a. To be refractory.

جَمَد aor. o. To congeal, to be firm. جَامِدَة part. act. That which is firmly fixed.

جَمَع aor. a. To collect, gather together, assemble, unite; to have connexion with, marry (with أـ, as وَأَنْ تَجْمِعُوا بَيْنَ الْأَخْتَيْرَيْنَ 4 v. 27, "(It is forbidden you) to take two sisters to wife," or "intermarry;" to gather together—against, with acc. and لـ;—at, with acc. of pers. and

لِإِلَى of time; it is also used with acc. and عَلَى as at 6 v. 35, and with بَيْنَ of persons assembled as at 34 v. 25. جَمْع n.a. An assembly, multitude, a gathering together, crowd; 28 v. 78, "Who have amassed (wealth) more abundantly;" Literally, "more abundant in amassing (wealth); " يوم أَشْتَقَى جَمِيعًا 3 v. 149, "The day of the meeting of the two hosts;" 75 v. 17, "Upon us devolves the collection (of its scattered sentences), and the proper method of reading it." جَامِع part. act. One who gathers together, etc. جَمْع A congregation, as يوم الجمعة The day of the congregation, Friday. جَمِيع Collected, assembled, all, an army; At 36 v. 32 جَمِيع is used for مَجْمُوع, see D. S. Gr. T. 1, p. 540, note: جَمِيع adverbially, Altogether, wholly. All, جَمِيعون Plur. The whole. مَجْمَع A place of meeting together. مَجْمُوع part. pass. Assembled.—اجْمَع IV. To agree together, concert a plan or design (with أَن of following verb); to agree upon (with acc.).—اجْتَمَع VIII. To be gathered together (with لِ); conspire (with على) part. act. Gathered together.

aor. o. To collect, and جَمِيل To be handsome. جَمَل A camel. جَمَال Grace, elegance; 16 v. 6, "They are a credit to you." جَوْمَل Becoming, decorous, honourable, gracious. جَمَلَة An aggregate, something complete, as a sentence; جَمَلَة وَاحِدَة 25 v. 34, "As one complete and perfect whole." plur. of جَمَل A camel.

aor. i. To be covered; aor. o. To cover (with على). جَنْ جَنْ collective noun, Genii, demons,

spirits, as opposed to men. جَنَّاتٌ Plur. جَنَّة A garden, Paradise. جَنَّة A covering, cloak. جَنَّة Madness, frenzy; used also in a collective sense, or as plur. of جِنْ Genii; see D. S. Gr. T. 1, p. 382. جَنِينَ plur. of جَنَّة Anything covered, a foetus. جَانَ A serpent, genius, demon; أبو آلِجِنْ 15 v. 27, for آبَاءِ الْجِنِّ "The Father of Devils;" or the part for the whole, Jinn or Genii. مَجْنُونٌ part. pass. Mad, possessed of the Devil.

جَنَب aor. i. and o. To turn aside, cause to turn from or avoid (with acc. and لِ lest). جَنَب Plur. أَصْاحِبِ الْجَنَب A side; 4 v. 40, "The familiar friend;" ما فَرَطْتُ فِي جَنَبَ اللَّهِ 39 v. 57, "What I have neglected (of my duty) towards God." جَنَب A stranger, coming from afar, One suffering from pollution; 28 v. 10, "From afar off." جَانَب A side, tract of country; 17 v. 85, "He drew aside."—اجْتَنَب II. To cause to turn aside, remove away from (with double acc.).—اجْتَنَب V. To turn away or withdraw one's-self from (with acc.).—اجْتَنَب VIII. To turn aside from, avoid.

جَنَاح aor. a. i. and o. To incline (with لِ). جَنَاح comm. gend. Plur. أَجْنَاحَة A hand, wing, arm, arm-pit; 15 v. 88, "And behave with humility;" Literally, "Lower thy wing." جَنَاح A crime.

جَنَد Plur. جَنُود An army, troops, forces, a host, companions; no verbal root.

جَنَف aor. i. To decline; and جَنَف aor. a. To deviate (from the truth). جَنَف n.a. A swerving from the right way.—مَجْنَافٌ part. ac VI. f. Inclining to evil (with لِ).

جَنِي aor. i. *To gather (fruit).* جَنَّى for جَنِي fruit ; as جَنِي أَجْتَنِي 55 v. 54, "The fruit of the two gardens," D. S. Gr. T. 1, p. 110.

جَنِي Fresh (dates) ready gathered.

جَهَدَ aor. a. *To be diligent.* جَهَدَ n.a. A striving with might and main ; The words جَهَدَ أَيْمَانُهُم at 5 v. 58 and elsewhere may be translated "Their most binding oaths." جَهَدَ Power, ability ; جَهَدُونَ إِلَّا جَهَدُهُم 9 v. 80, "They find nothing (to give) but the fruit of their labour."—**جَاهَدَ** III. To strive, contend with, fight—especially against the enemies of Islám—(with acc. of pers. and علىَ انْ, as at 31 v. 14, also with فِي بِ, or لِ). جَاهَدَ n.a. A contending, striving, a going forth to fight (in the Holy War). مُجَاهِدٌ part. act. One who strives, one who goes forth to fight in the cause of Islám.

جَهَرَ aor. a. To be manifest, publish abroad, speak aloud (with بِ of thing and لِ of pers.). جَهَرَ That which is manifest, loud speaking, open and public speaking. حَهْرًا Openly, publicly. حَهْرَةً Openly, visibly, manifestly. حَهْرَارًا n.a. III. f. In public, openly.

جَهَزَ aor. a. *To rush on a wounded man with intent to slay him.* جَهَازٌ Paraphernalia, things necessary for a journey.—**جَهَزَ** II. To fit out with provisions or other necessities (with acc. of pers. and بِ of thing).

جَحِيلٌ aor. a. To be ignorant. جَاهِلٌ part. act. One who is ignorant. جَهْوَلٌ Very ignorant and foolish. جَاهِلَةٌ Ignorance. State of ignorance, condition of the Pagan Arabs before the time of Mohammad.

جَهَنَّمٌ fem. Hell, Gehenna, from the Hebrew حَنَّם The Valley of Hinnom, where human

sacrifices were made by fire to Moloch : This word on account of its foreign origin and feminine gender is of the second declension ; D. S. Gr. T. 1, p. 404.

جو Air, The Firmament.

جَوَابٌ see جَواب.

جَوَارٍ see جَوار.

جَوَارِجٌ see جَوارِج.

جَابٌ aor. o. To split, cleave, cut out. An answer, see iv. f.—**أَجَابَ** IV. To return an answer, hence, to hearken to (with acc. of pers. or thing). مُجَيِّبٌ part. act. One who returns an answer, as قَلِيلُمْ أَلْسِنِيُونَ 37 v. 73, "And verily we returned a gracious answer;" Literally, "And verily they who gave the answer were gracious."—**إِسْجَابٌ** X. To respond (with لِ of pers. and انْ), to answer, hearken to (with لِ of pers. or بِ).

جادَ aor. o. *To be good.* جَيَادٌ plur. of جَوَادٌ Swift coursers. جُودَى "El Judée," A name of Mount Ararat.

جارٌ aor. o. *To turn aside.* جَارٌ Near, one who is near, a neighbour. جَاثِرٌ part. act. One who turns aside.—**جَاءَ** III. To be a neighbour, to dwell near (with acc. and في). أَجَارٌ IV. To protect, deliver—from punishment, etc.—(with acc. of pers. and مِنْ); وَلَا يَجَارُ عَلَيْهِ 23 v. 90, "Neither is he protected of any;" Literally, "Neither is it protected over him;" or "is any protection (thrown) over him :" for the use of Passive Verbs in an impersonal manner see D. S. Gr. T. 2, p. 129 ; see also at مُنْجَارٌ. جَيِّنٌ VI. f. Near to one another.—**إِسْجَارٌ** X. To ask for protection.

جازَ aor. o. *To go.* جَاؤَ III. To pass on or over,

to cause to pass over (with بِ of pers. and acc. of thing).—VI. To pass by or over (with عنْ).

جَاسَ aor. o. To search, explore.

جَاعَ aor. o. To hunger. جُوعٌ Hunger.

جَافَ aor. o. To penetrate inwardly, to be hollow.
جَوفٌ The belly, the interior.

جَاءَ aor. i. To come, come to, arrive at (with acc. or with مِنْ, إِلَى, لِ, غَلَى); with بِ it means to come with, i.e. to bring; Like أَتَى it may sometimes be rendered to do or commit (an action), as at 18 v. 70; Pass. جِيءَ some-

وَجِئَ بِالنَّبِيِّينَ for جِيءَ حِيَ for جِيءَ 39 v. 69, "And the prophets shall be brought."

Note. In the above form of construction the verb is impersonal, like *Ventum est* in Latin; see D. S. Gr. T. 2, p. 129.—IV. To make to come; hence, to lead or drive (with acc. of pers. and إِلَى).

جَابَ aor. i. To cut out a garment at the neck.
جَيْبٌ Plur. جَيْبُونَ The bosom of a shirt or vest.

جَانَ for جَيْدَ aor. a. D. S. Gr. T. 1, p. 243, To have a long and beautiful neck. جَيْدٌ A neck.

حَبْ aor. i. To love. حَبْ Grain, corn. حَبَّةٌ noun of unity, One grain. حُبٌ Love; عَلَى حُبِّهِ 2 v. 172, "Out of love for him," i.e. "for God." أَحَبُ comparative adjective of the 2nd declension, D. S. Gr. T. 1, pp. 324 and 403, More beloved, more pleasing, preferable. أَحَبَّا and with the affixed pronoun أَحَبَّوْا, the hamza being changed into , with daimma in the middle of a word, D. S. Gr. T. 1, p. 118, plur. of حَبِيبٌ Beloved. مَحَبَّةٌ Love.—II. To render lovely (with acc. of thing and إِلَى of pers.).—أَحَبَ IV. To love, will, desire, like (with acc. or with إِنْ of following verb).—إِسْأَحَبَ X. To love, prefer (with acc. and عَلَى).

حَبَسَ aor. o. To make beautiful, delight, make joyful. حَبَّارٌ plur. of حَبَرٌ or حَبَرَ A (Jewish) Priest or Doctor.

حَبَسَ aor. i. To restrain, hinder, shut up.

حَبَطَ aor. a. To be vain, fruitless, to perish (with وَسَبَّحَطٌ or عنْ).—IV. To render vain; أَحَبَطَ فِي or عنْ

47 v. 34, aor. with وَ and سَ prefixed, "And he shall make (their works) of no avail."

حَبَكَ aor. i. and a. To weave well (a garment). حَبَكٌ plur. of حَبَكَ A way or track; especially, the paths of the Stars.

حَبَلٌ To take a wild beast with a snare or halter. حَبَلٌ n.a. Plur. حَبَلٌ A rope, vein, compact, or covenant.

حَتَمَ aor. i. To inspire. حَتَمٌ n.a. A decree.

حَتَّى Even to, up to, down to, as far as, until, in order that; This particle is used in four different ways.

1st. It is used as a preposition to indicate a certain term, and when thus employed governs the genitive case, as حَتَّى مَطْلَعِ الْفَجْرِ 97 v. 5, "Until the time of the rising of the dawn."

2ndly. As a conjunction or adverb, meaning "and even," or "up to an extreme point inclusive;" thus it differs from إِلَى, which signifies "Up to," or "As far as, but not including;" Ex. أَكَلْتُ أَسْمَكَةً حَتَّى رَأَسَهَا "I ate

حتى

the fish, head and all ; " if we say **إلى رأسها** we mean " as far as the head, and no further : " No instance of this use of **حتى** occurs in the Koran.

3rdly. As a conjunction serving to connect a proposition with that which precedes it; it then means " until," and has grammatically no effect on the succeeding proposition; thus at 6 v. 149, **كذلِكَ كذَبَ الظَّاهِرُونَ مِنْ تَقْبِيلِهِمْ حَتَّىٰ ذَأْوَا بَاسْنَا** " In like manner did they who went before them accuse (the prophets) of falsehood, until they tasted our severity." Note. In the Koran it is frequently followed by **إذا**; D. S. Gr. T. 1, pp. 175 and 202, note.

Lastly. It governs a verb in the subjunctive mood, when that verb has a future signification; it then means " until," or " in order that ; " Ex. 12 v. 80, " I will on no account quit the country, until my Father give me permission ; " It may sometimes bear either interpretation; thus at 49 v. 9, **فَاتَّلُوا أَنْتُمْ تَبْغِي حَتَّىٰ تَفْقَى إِلَى أَمْرِ اللَّهِ** " Then fight against (that party) which is in the wrong, until (or so that) they return to obedience to God."

حَتَّىٰ To excite. **حَشِيشًا** Quickly.

حَجَّ To contend with, go on a pilgrimage to (with acc.). **حجّ** n.a. The pilgrimage to Mecca. **حجّ** same as **حجّ**. **حجّ** part. act. One who performs the pilgrimage. **حجّ** plur. of **حجّة** A single pilgrimage, a year. **حجّة** A disputing, cause of dispute, argument; as **حجّةً مُّلْتَقِيَةً** **الْبَالِغَةَ** 6 v. 150, " The conclusive argument."—**حجّ** III. To dispute about (with **في**); to dispute with (with acc. of pers. and **عِنْدَ** or **فِي**).—**حجّ** VI. To dispute with one another (with **في**, **حَمَاجًا**).

حَجَابٌ To cover, shut out. **حَجَابٌ** A veil, curtain. **مَحْجُوبٌ** part. pass. Shut out (with **عَنْ**).

حَجَرٌ aor. o. To hinder (with **عَلَى**). **حَجَرٌ** n.a. Anything forbidden, unlawful, a wall or dam, understanding; Plur. **حَجَرُورٌ** A bosom, guardianship;

89 v. 4, **لِذِي الْحَجَرِ** " For one gifted with intelligence." **الْحَجَرُ** The country inhabited by the tribe of Thamood; The words **حَجَرًا** occur twice in the 25th chap.; in the 24th verse they appear to mean " Far be it from us," like " Ne licitum sit;" In the 55th verse they mean " a wall which it is forbidden them (the two Seas) to pass."

حَجَرٌ Plur. **حَجَرَةٌ** A rock, stone. **حَجَرَةٌ** Plur. **حَجَرَاتٌ** A private chamber. **مَحْجُورٌ** part. pass. Forbidden.

حَجَزٌ aor. o. To make a camel lie down; to restrain (with acc. and **عَنْ**). **حَاجِزٌ** part. act. One who hinders, a bar, dam to keep back water.

حَدٌّ aor. o. To sharpen, limit, define. **حَدُودٌ** plur. of **حد** A prescribed limit, ordinance. **حَدِيدٌ** Iron, Plur. **حَدَادٌ** Sharp.—**حَادِدٌ** III. To hinder, stand in the way of, oppose.

حَدَبٌ To be humpbacked. **حَدَبٌ** An elevation of the ground: Instead of this word which occurs at 21 v. 96 some copies have **جَدِيدٌ** signifying " A grave."

حَدِيثٌ To be new, to happen. **حَدِيثٌ** A novelty, event; something which has lately happened, a story, history, narrative, discourse; **أَهْوَى** 31 v. 5, " The ludicrous tale."

حَدِيثٌ (2nd declension) plur. of **حديث** Tales, sayings; 12 v. 6, " He shall teach thee the interpretation of (dark) sayings;" 23 **جَعَلْنَاكُمْ أَحَادِيثَ**

v. 46, "We have made them (idle) tales," or "like a tale that is told."—**حدَّثَ** II. To declare, narrate, acquaint (with acc. of pers. and بِ of the thing).—**أَحَدَّتَ** IV. To cause to happen, bring about, produce (with acc. and لِ of pers.). **مُحَدَّثٌ** part. pass. That which is newly produced or revealed.

حَدَّقَ aor. i. To surround. **حَدَّاقُونَ** (2nd declension) plur. of **حَدَّيَةً** A garden planted with trees. **حَذَرَ** aor. a. To beware, take heed of, fear (with acc. also with أَنْ of the verb). **حَذَرْنَ** Precaution. **حَدَرَ** n.a. Fear. **حَادِيرٌ** part. act. One who is cautious, provident. **مَحَذِّرٌ** part. pass. That which is to be feared.—**حَذَرَ** II. To caution against (with double acc.).

حَرَّ aor. a. i. and o. To become free, to be hot. **حَرَّ** n.a. Heat. **حَرِّي** A free-man. **حَرَّ** fem. A hot wind blowing by night. **حَرِّي** Silk.—**حَرَّ** II. To free from slavery, devote to the service of God. **حَكَرِيرٌ** n.a. The giving freedom, as at 5 v. 9, "The freeing of a neck (from the yoke of slavery)." **مَحَرَّرًا** part. pass. acc. "Dedicated to God's service," 3 v. 31.

حَرَبَ aor. o. To spoil one's goods. **حَرَبٌ** fem. n.a. War. **مَحَارِبٌ** Plur. (2nd declension) A private chamber; a niche in the wall of a mosque marking the direction of Mecca.—**حَارَبَ** III. To fight against (with acc. of pers.).

حَرَثَ aor. i. and o. To till the ground, sow seed. **حَرَثٌ** n.a. A field, cultivated ground, produce of the same, fruits of the earth, tillage.

حَرجَ aor. a. To be oppressed by closeness or difficulty. **حَرجٌ** n.a. Narrow, a restriction, difficulty, crime.

حَرَّ aor. i. To perforate, intend. **حَرَّ** n.a. A purpose.

حَرَسَ To guard. **حَرَسٌ** collective noun, Guards.

حَرِيصٌ aor. i. To desire ardently (with عَلَى). **عَلَى حَرِيصٍ** Greedy, eager (with عَلَى). **أَحَرَصٌ** superlative form, Most greedy.

حَرَضَ To milk dry, to corrupt one's self. **حَرَضٌ** At the last extremity from disease.—**حَرَضَ** II. To instigate, excite (with acc. and عَلَى).

حَرَفَ aor. i. To change. **حَرَفٌ** A verge, margin, manner; على حَرَفٍ 22 v. 11, "After a way, or upon the verge—as it were—(of religion)."—**حَرَفَ** II. To pervert (with acc. and عن).—**مَحَرِيفٌ** part. act. V. f. One who turns aside (with لِ).

حَرَقَ aor. i. and o. To gnash the teeth, to burn. **إِحْرَقَ** Burning.—**حَرَقَ** II. To burn.—**حَرَقَ** VIII. To be burnt.

حَرَكَ To refuse what is due, and **حَرَكَتْ** To be moved.—**حَرَكَتْ** II. To move (with acc. and بِ).

حَرَمَ aor. i. To prohibit. **حَرَمٌ** A holy place, asylum. **حَرَمٌ** plur. of **حَرَامٌ** Prohibited, unlawful, sacred, sanctified, as believers during the Pilgrimage. **الْحُرُمَاتُ** The Sacred Ordinances of God. **مَحَرُومٌ** part. pass. Forbidden; At 51 v. 19 this word seems to mean "Prevented by shame, or a sense of decorum;" at 56 v. 66 and 68 v. 27, "Hindered from enjoying the fruits of our labour."—**حَرَمٌ** II. To forbid, make or declare unlawful (with acc. of the thing and على of the pers.). **حَرَمٌ** n.a. Prohibition. **مَحَرُومٌ** part. pass. That which is forbidden or unlawful, declared sacred.

حَرَقَى aor. i. To decrease.—**حَرَقَى** V. To seek.

حَزَبَ To touch. **حَزَبٌ** Plur. **أَحْزَابٌ** A company,

troop, party, sect, Those who side with any one ; آلِ الحَزَبِينَ ۚ ۱۸ v. 11, " Which of the two parties ; " Meaning probably The Companions of the Cave or the Companions of آلِ الرَّقِيمَ mentioned in the 8th verse ; آلِ الْحَزَابِ The confederates mentioned in chap. 33 were a body of Infidels, who were leagued together against Mohammad in the War of the Ditch ; Those at 40 v. 31 are the People of Noah, etc. who appear in the next verse, and who were in league against the prophets of their day.

حزن aor. o. To grieve ; حَزَنَ aor. a. To be sad ; to be grieved about (with على of pers. or thing).

حزن and حُزْنٌ ns.a. Grief, sorrow.

حسس aor. o. To parch up, utterly destroy. حَسِيسٌ A sound (sc. hissing).—أَحْسَنٌ IV. To perceive, find, be aware of, feel (with مِنْ, or with acc. and مَحَسَّسٌ).—مَوْنَى V. To make inquiry after (with مِنْ).

حسب aor. o. To reckon; حَسِبَ aor. a. and i. To think, imagine, to be of opinion, calculate (with acc. of thing, also with or without أَنْ before following verb); see D. S. Gr. T. 2, pp. 74, 296, and 580, also 127, note. حَسِبَ n.a. One who suffices, a sufficiency, or that which one is obliged to regard as sufficient; Ex. فَخَسِبَهُ جَهَنَّمَ ۖ ۲ v. 202, " And Hell shall be his sufficient reward ; " حَسِبَنَا اللَّهُ ۖ ۹ v. 59, " God is all-sufficient for us." حَاسِبٌ part. act. One who reckons, or takes an account, an accomptant. حُسْبَانٌ Plur. A reckoning, computation, account: بِعَيْرٍ حَسَابٌ ۖ ۲ v. 208, " Without measure ; " حِسَابِيَّةٌ ۖ ۶۹ v. 20, " My account," for حِسَابِيٍّ ; The ة at the end of this word is called آلوْقَفٌ ؛ The affixed

pronoun يِ is here written and pronounced يِ, as is frequently the case; D. S. Gr. T. 1, p. 459. حَسِيبٌ One who takes an account. The word حُسْبَانٌ besides being the plural of حَسَابٌ is also used as a collective noun meaning Darts or lightning, and it is in this sense that it is employed at 18 v. 38.—حَاسِبٌ III. To call to account for (with acc. of pers. and بِ). إِحْسَبَ VIII. To calculate upon, expect.

حسد aor. i. and o. To envy (with acc. of pers. and على of thing). حَاجِبٌ part. act. One who envies. حَسَدٌ Envy.

حسرة aor. i. To lay bare, to be weary. حَسَرَةٌ Plur. حَسَرَاتٌ D. S. Gr. T. 1, p. 355, Sighing, cause of sighing ; يَا حَسَرَتِي ۖ ۳۹ v. ۵۷, " Ah! my sighing, (ah me !)" Expressions of this kind are spelt and pronounced in a variety of ways, D. S. Gr. T. 2, p. 90. حَسِيرٌ Fatigued. مَحْسُورٌ part. pass. Stripped, destitute.—إِسْتَحْسَرَ X. To be worn out with fatigue.

حسوم aor. i. To cut. حَسُومٌ The usual acceptation of this word is A succession of unlucky nights ; At ۶۹ v. ۷ the phrase ثَمَانَيَّةً أَلَيْمَ حَسُومًا may be interpreted " For eight days in miserable succession."

حسن and حَسَنٌ To be good or beautiful ; in the latter of these forms the verb is employed in a manner similar to the verbs of praise and blame حَسَنٌ أَوْ لَذِكَّ رَفِيقًا ۖ ۴ v. ۷۱, نَعَمْ and بِسْ ۖ ۴ v. ۷۱, " They are excellent (in point of) company ; " At ۱۸ vv. ۲۸ and ۳۰ two different forms of construction occur in the same sentence, as يَعْمَلُ شَوَابٌ وَ حَسَنَتْ مُرْتَفَقًا " How delightful is their reward, and how delicious their couch ; " D. S. Gr. T. 2, p. 223 et seq. حَسَنٌ Goodness, beauty, excellence, kindness. حَسَنٌ Beautiful,

good, fair, gracious, handsome. حَسْنَة A good thing, a benefit, good, a good work. حَسَانٌ masc. and fem. plur. of حَسِينٌ Beautiful; حَسَانٌ خَيْرَاتٌ حَسَانٌ 55 v. 70, "(Damsels) exquisite and beautiful." أَحْسَنُ (2nd declension) comp. form, not used adjectively in conjunction with a substantive, as رَجُلٌ أَحْسَنُ, but with the substantive understood; Better, best, more or most excellent. Note. Words of the second declension when in connexion with a complement take the three inflexions, thus يَحْسِنُهَا 7 v. 142, where the pronoun refers to أَلْوَاحٍ. حَسَنٌ fem. of أَحْسَنُ, when used substantively means a good action, good thing, happy state, happy end; Dual الحَسَنَيَانِ and in the oblique cases الْحَسَنَيَيْنِ 9 v. 52, "The two most excellent things," viz. Victory and Martyrdom; For the Rules which govern adjectives in the comparative form I must refer the reader to D. S. Gr. T. 2, p. 301 *et seq.*—أَحْسَنٌ IV. To do well, act uprightly, act with kindness (with بِ, or with إِلَى or لِ of the pers.); to render agreeable, make beautiful (with acc. of thing and لِ of pers.). إِحْسَانٌ n.a. A doing good, a kind action, kindness, well-doing. مُحْسِنٌ part. act. One who does well, acts righteously, a righteous man.

حَشَرٌ aor. o. and i. To gather together, and hence, to raise from the dead, to banish (with acc. and إِلَى or عَلَى, used in the Pass. with لِ or إِلَى). حَشَرٌ n.a. An assembly, banishment, emigration; at 59 v. 2 the words لَوْلٌ آلَعَشْرُ refer to certain Jews who were banished by Mohammad. حَاثِرٌ part. act. One who assembles. مُحَشَّرٌ part. pass. Gathered together.

حَصَبٌ aor. i. To scatter gravel, cast into the fire. حَصَبٌ That which is cast into the fire, fuel. حَاصِبٌ A violent wind bringing with it a shower of stones. حَصَمٌ To become manifest. حَصَدٌ aor. o. and i. To reap. حَصَادٌ n.a. A reaping, harvesting. حَصِيدٌ Harvest, mown down, utterly destroyed. حَصَرٌ aor. o. To bring into difficulty, besiege; aor. a. To be restricted, hindered (with أَنْ of the following verb). حَصِيرٌ Chaste. A Prison.—أَحْصَرٌ IV. To prevent, keep back —from a journey, etc.—(with فِي). حَتَّلٌ To be over and above, to be manifest.— حَصَلٌ II. To make manifest. حَصَنٌ To be strongly fortified, and حَدْنٌ To keep at home. حَصُونٌ plur. of حَصَنٌ A fortress.— مُحَصَّنٌ part. pass. II. f. Fenced in, fortified.— أَحْصَنٌ IV. To keep safe (with acc. and مِنْ), or in safe custody, to marry. مُحَصِّنٌ part. act. One who is chaste or continent. مُحَصَّنَةٌ part. pass. fem. A married woman, one who is chaste and modest.—حَكْسَنٌ n.a. V. f. Chastity. حَصَى aor. i. To strike with a pebble. أَحْصَى for أَحْصَى comparat. form, Clever in calculating (with لِ of the thing calculated); D. S. Gr. T. 2, p. 310.—أَحْصَى IV. To number, calculate, compute, take an account of, know. حَضَرٌ aor. o. To incite any one, instigate (with على). على VI. To urge one another (with على). حَمَاضٌ— حَضَرٌ aor. o. To be present to, or present at, stand in presence of (with acc. of pers. or thing); to hurt, as at 23 v. 100, (for أن يَحْضُرُونَ) "Lest they hurt me;" D. S. Gr. T. 1, p. 570. حَاضِرٌ part. act. One who is present at, present, close upon, as حَاضِرَةً آلَبَحْرٍ

7 v. 163, (The town) "close upon the sea," viz. The town of Elath, about which a fable is here told, and which is also referred to at 2 v. 61. أَخْسَرَ IV. To present, bring into the presence of, cause to be present, put forward (with double acc.). 4 أَخْسَرَتْ أَلْنَفْسَ أَلْشَحَ v. 127, "(Men's) souls are prone to—Lit. are made to be present with—covetousness:" see De Sacy's observations on the construction of the Passive Voice, Gr. T. 2, p. 123. مُخْضَرٌ part. pass. One who is made to be present, brought forward, given over to (punishment). مُخْضَرٌ Made present, part. pass. VIII. f. This word occurs at 54 v. 28, كُلُّ شَرِبٍ مُخْضَرٌ; The passage is rather obscure, but it seems to imply that each portion of water should be divided among those who were present; viz. The She-Camel and the Tribe of Thamood on alternate days; see also 26 v. 155.

حَدَّ aor. o. To put down. حَدْثَةٌ A putting down, remission (of sins), forgiveness; A word by some thought to signify the profession of faith مَلِلَةٌ إِلَّا اللَّهُ يَعْلَمُ.

حَطَّ aor. i. To abound in wood. حَطَّابٌ Fire-wood, fuel.

حَطَّامٌ aor. i. To break into small pieces. حَطَّامٌ That which crumbles away through dryness. مَلْعُومَةٌ A name of Hell.

حَظٌّ aor. a. To be in good circumstances. حَظٌّ n.a. A part, portion, a fortune, good fortune.

حَظَرٌ To prohibit, hinder. مَحْظُورٌ part. pass. Hindered.—مُحَظَّرٌ part. act. VIII. f. One who builds a fold for cattle.

حَفَّ aor. i. To surround (with acc. and بِ). حَائِنٌ part. act. One who goes round about.

حَفَّدَ aor. i. To run hastily, minister. حَفَّدةٌ

Daughters, Grandchildren: a collective noun; D. S. Gr. T. 1, p. 382; or it may be a plural of حَانِدٌ.

حَفَرٌ To dig. حَفَرَةٌ A pit. حَافِرَةٌ A beginning, original state, former condition.

حَفِظٌ aor. a. To keep, guard (with acc. and مِنْ); to take care of. حَفَظٌ n.a. A guarding, a keeping; حَفَظًا As a guard. حَافِظٌ part. act. One who guards, keeps watch; a guardian, keeper (with acc. or with لِ). حَفَظَةٌ an irregular plur. of حَافِظٌ Guardian (Angels). حَفِظٌ same as حَافِظٌ, used with عَلَى in the sense of watching over evil doings; at 50 v. 31 it is used in the sense of one who keeps (God's commandments). مَحْفُوظٌ part. pass. Kept, well-guarded.—حَافِظٌ III. To observe strictly (with عَلَى). مَسْحَفَظٌ X. To commit to one's keeping, or one's memory.

حَفَىٰ aor. a. To go barefoot, honour greatly. حَفَىٰ Thoroughly acquainted (with عَنْ); gracious, kind (with بِ).—أَحْفَىٰ IV. To be importunate towards any one (with acc.).

حَقٌّ aor. i. and o. To be right, just or fitting, worthy of, to be justly due to (with عَلَى). كَثِيرٌ حَقٌّ; عَلَى كَثِيرٌ حَقٌّ 22 v. 18, "Many deserve punishment;" Literally, "Many (a man), punishment is justly his due;" At 84 vv. 2 and 5 the verb appears in its passive form حَقَّتْ (pret. for fut.), which may mean "It shall be treated according to its deserts," or "shall be verified and certainly known;" the active voice having these significations as well as those above given. حَقٌّ That which is right and proper, just, true, justice, a right, just due, need, duty, such as payment of a debt; Ex. 2 v. 282, "He upon whom

is the duty (of payment of the debt);” it also means Truth, The Truth, One of the Names of God. حقِّيْقَةٌ Fitting, just. أَحْقَنْ (2nd declension) compar. More worthy, more just, truer. آلَهَانَةُ The Inevitable, the day of Judgment.—أَحْقَنْ IV. To justify, verify (with acc. and بِ).—إِسْأَحَقَّ X. To be worthy, adjudge worthy; to be guilty of (with acc. of thing), or think guilty (with عَلَى of pers.), in both which senses it occurs at 5 v. 106.

حَقْبَ *To suffer from a retention of urine, to be withheld (rain, etc.).* حَقْبَ A long space of time, space of eighty years; Plur. أَحْقَابَ.

حَقَّفَ *To lie among crooked or winding sands.*

أَلْحَقَنْ The winding sands; name of a province of Arabia, formerly inhabited by the tribe of 'Ad; plur. of حَقَّفَ.

حَكْمَ aor. o. *To exercise authority (with عَلَى); to judge, judge between (with بَيْنَ of pers. and بِ of thing); to give judgment in favour of (with لِ of pers. and بِ of thing): when it means to give an adverse judgment it takes عَلَى of pers.* حَكْمٌ judgment, wisdom; آجَاهِلِيَّةٌ 5 v. 55, “Do they then desire the judgment of the days of ignorance?” i.e. To be judged according to the laws of Paganism; a rule of judgment, as أَنْزَلْنَاهُ حَكْمًا عَرَبِيًّا 13 v. 37, “We have sent it—the Korân—down as a rule of judgment in Arabic.” حَكْمٌ A judge. حَكَمٌ Plur. حَاكِمُونَ and حَكَمٌ part. act. One who judges, a judge. حِكْمَةٌ Wisdom. حَكِيمٌ Wise, knowing. أَحْكَمْ comp. and super. More or most knowing or wise.—أَحْكَمْ II. To take as judge (with acc. of pers. and فِي).—أَحْكَمْ IV. To confirm; The Passive أَحْكَمَتْ occurs at 11 v. 1, and has been variously interpreted;

Sale renders it “Are guarded against corruption.” مُحَكَّمٌ part. pass. This word also admits of divers interpretations; a chapter is said to be مُحَكَّمَةٌ when it is not abrogated by any subsequent revelation; it also means clear and perspicuous, void of ambiguity; at 3 v. 5 the verses called آيَاتُ مُحَكَّمَاتٍ, or those which are clear and are to be taken in their literal sense, are distinguished from those which are allegorical and figurative; the former are said to be أَمْ آلِكَتَابٍ “The mother—or ground-work—of the Book.”—مُحَكَّمٌ VI.

To go together to judgment (with إِلَى).

aor. o. To untie—a knot—(with acc. and مِنْ); aor. i. and o. To fulfil the rites and ceremonies required of a pilgrim, to become حَلَالٌ after being أَحْرَمْ; to be lawful (with لِ of pers. and أَنْ of verb); to descend, alight (with عَلَى); to settle in a place. حَلَلْ Anything lawful, an inhabitant. حَلَالٌ Lawful, *One who has performed all the rites and ceremonies of a pilgrim.* حَلَالِيْنْ plur. of حَلَالِيْنْ A wife. سَجْلَةٌ Dissolution of a vow. مَحْلُلٌ Place of sacrifice.—أَحَلْ IV. To render lawful, allow, allow to be lawful, allow to be violated (with acc. of thing and لِ of pers.); to violate; to cause to descend or settle (with double acc.). مَحْلُلٌ part. act. One who considers lawful that which God has declared to be unlawful; Ex. غَيْرَ مَحْلُلٍ أَصَيْدٌ 5 v. 1, “Not violating the prohibition against the chase while ye are on a pilgrimage:” مَحْلُلٌ being in conjunction with أَصَيْدٌ is here put for مَحْلُلِينَ أَصَيْدٌ.

حَلَفَ aor. i. To swear (with لِ of pers. and بِ of object of the oath, also followed by لَوْ or إِنْ or أَنْ of

verb, or by غَنِيَ of the thing sworn); Ex. 58 v. 15, "They swear to a falsehood." حَلَفَ A great swearer.

حَلَقَ aor. i. To shave.—مُحْلِقٌ part. act. II. f. One who shaves.

حَلَقَ To cut the throat. حَلَقَوْمُ The throat.

حَلَمَ To dream. حَلَمُ A dream; Plur. أَحَلَامٌ. حَلَمٌ Understanding; Plur. أَحَلَامٌ. حَلَمٌ Puberty. حَلِيمٌ Kind, gracious, intelligent.

حَلَّi aor. i. To adorn with ornaments. حِلَّيَ Ornaments, trinkets; This word is used in the Korân as a collective noun, or it may be an irregular Plur. of حَلَّi, which also takes حَلِيَ, D. S. Gr. T. 1, p. 382.—حَلَّi II. same as حَلَّi (with acc. of thing, or with مِنْ).

حَمَ Letters prefixed to the 40th and six following chapters of the Korân, see آتٍ.

حَمَ aor. o. To heat. حَمِيمٌ Boiling hot water, a near relative or friend.

حَمَّا To clean out mud from a well. حَمَّا Mud. حَمِيمَةٌ fem. of حَمِيمٌ Muddy, composed of mud.

حَمَدَ aor. a. To praise. حَمَدٌ n.a. Praise. حَمَدَ part. act. One who praises. حَمِيدٌ Worthy of praise. أَحَمَدٌ A name of Mohammad, Most praiseworthy, renowned. Note. By a perversion of the Gospel, the Mussulman Doctors teach that the Comforter promised under the name παράκλητος was the περικλυτός or Renowned Mohammad; see Gr. Test. S. John xvi. v. 7. حَمْمُونَ part. pass. Praised, lauded.—مُحَمَّدٌ part. pass. II. f. Much-praised, highly lauded, Mohammad.

حَمَرَ aor. o. To pare a thong of leather. حَمَارٌ An ass; Plur. حَمَرٌ and حَمَيرٌ plur. of حَمَرٌ Red.

حَمَلَ aor. i. To carry, bear, bear away, load, charge with, impose a burthen (with acc. of thing and فِي or عَلَى); to attack any one (with عَلَى of pers.); to conceive, be with child, undertake (a duty), provide with carriage and other necessaries of a journey, as at 9 v. 93.

حَمَلَ n.a. Plur. أَحْمَالٌ A burthen, foetus in the womb, time during which the foetus is in the womb, as at 46 v. 14. حَمَلٌ A burthen, load. حَامِلٌ part. act. One who carries;

"فَاتَّحَامِلَاتِ وَقَرَا" And by those which bear a load," i.e. The clouds bearing a load of rain, or women bearing a burthen in their wombs, or the winds which bear the clouds, 51 v. 2.

حَمَانَةٌ A woman who carries much or frequently, a portress. حَمَولَةٌ A beast of burthen.

حَمَلَ II. To impose a burthen on (with double acc.), charge one with (a duty).—إِحْتَمَلَ VIII. To take a burthen on one's-self, bear a burthen.

حَمَى aor. i. To defend; and حَمَى aor. a. To be hot. حَمَى Hâme, name of a camel concerning which certain superstitious usages were observed by the Pagan Arabs. حَمَوِيَّةٌ fem. of part. act. That which is burning hot. حَمِيمَةٌ fem. of part. act. Affectation, cant.—أَحَمَى IV. To make hot; 9 v. 35, "It i.e. the money—أَلْدَرَاهَمُ وَالدَّنَانِيرُ—shall be made hot;" Literally, It shall be made hot upon it, D. S. Gr. T. 2, p. 129.

حَنَ aor. i. To emit a sound as a she-camel towards her young; to be moved with pity. حَنَانٌ Mercy. حَنِينٌ Honein, Name of a valley near Mecca, where a battle was fought by Mohammad.

حَنَّتْ aor. a. To break one's oath. حَنَّتْ Wickedness.

حَنْجَرٌ To cut the throat. حَنَاجِرُ (2nd declension) plur. of حَنْجَرٌ A throat.

حَنَدَ aor. i. To roast. حَنِيدٌ Roasted.

حَنَفَ aor. i. To incline. حَنِيفٌ Plur. حَنَافَ (2nd declension) Inclining to the right Religion, orthodox.

حَنَكَ aor. i. and o. To put a bit upon a horse.— إِحْنَكَ VIII. To bring into subjection, utterly destroy; لَأَحْتَكَنَّ ذُرِيَّةً 17 v. 64, "Verily I will bring his posterity under my authority;" or, "I will destroy them utterly" (as locusts destroy everything where they alight).

حَابَ aor. o. To sin. حُوبٌ n.a. A sin.

حَاتَ aor. o. To fly around. حُوتٌ A fish; Plur. حَيَّاتٌ.

حَاجَ aor. o. To be in want of. حَاجَةٌ Something necessary, a necessity, a thing, matter, wish, a want; إِلَّا حَاجَةً فِي نَفْسِ يَعْقُوبَ 12 v. 68, "Except for the sake of a wish (or to gratify a wish) in Jacob's mind."

حَازَ aor. o. To drive quickly.— إِسْأَحُونَ X. To get the better of (with عَلَى). Note. Some verbs whose second Radical is ح, may be conjugated either regularly or irregularly in the 10th form.

حَارَ aor. o. To return. حُورٌ plur. of حَوَّارٌ fem. of حَوَّرٌ both nouns of the 2nd declension, D. S. Gr. T. 1, p. 360; Houris, a name given to the Maids of Paradise on account of the splendour of their black eyes; the word is derived from حَوَّرٌ a form of حَارَ D. S. Gr. T. 1, p. 246, the exact meaning of which is somewhat a matter of dispute, but which is properly applied to the blackness of eye seen in a gazelle; The words حُورٌ عَيْنٌ which occur several times are generally translated "(Damsels) having large black eyes;" Literally, "Black-eyed (damsels) with

large eyes," see عَيْنٌ حَوَارٌ Disciples or Apostles of Christ; This word is by some supposed to be of foreign origin; by others it is derived from حَارَ, one of the meanings of which is to whiten clothes by washing, the Arab commentators pretending that the Apostles were Fullers by trade.— حَارَ III. To reply to in an argument (with acc.)— مُحَاوِرٌ n.a. VI. f. An argument between two or more persons.

حَازَ aor. o. To gather together to one's-self.— مُحَاجِرٌ for مُحَاجُزٌ D. S. Gr. T. 1, p. 105, part. act. V. f. One who goes aside or retreats (with إِلَى).

حَاشَ aor. o. To beat for game; حَاشٌ in the Korán is used adverbially, and means far be it, as مُحَبَّرٌ "Far be it from God," or "God forbid," D. S. Gr. T. 1, p. 582.

حَاطَ aor. o. To guard.— أَحَاطَ IV. To surround, encompass, comprehend (knowledge), and hence to know (with بِ of thing); إِلَّا أَنْ يُحَاطَ بِكُمْ 12 v. 66, "Unless ye be prevented," or "compassed about (by some hindrance); The verb is here impersonal with an ellipse of the subject, a common construction both in Arabic and Latin, D. S. Gr. T. 2, p. 129. مُحِيطٌ part. act. One who encompasses, or comprehends.

حَالَ aor. o. To be changed, to pass by, go between; Pass. وَحِيلَ بَيْنَهُمْ وَبَيْنَ مَا يَشَهُونَ ; حَيْلٌ 34 v. 53, "It (a bar) shall be passed between them and what they long for;" The verb is here used impersonally, D. S. Gr. T. 2, p. 129. حَوْلٌ and حَوْلٌ دُونَ adverbial expressions meaning round about, and from around, see دُونَ and دُونٌ n.a. Power, a year. حَوْلٌ مِنْ دُونٍ change. حَيْلٌ A plan, contrivance.— مُحَوِّلٌ n.a. II. f. A change, a turning off, or turning away.

حَوْيَى aor. i. *To collect.* حَوَّا يَا (2nd declension) for حَوَّى D. S. Gr. T. 1, p. 111, plur. of حَوَّى Intestines. أَخْوَى Dark-coloured, from حَوَى another form of حَوَى *To be dark-coloured as dead herbage;* Fr. "Feuille morte."

أَخْيَى or حَيَى for حَيِّى aor. i. a doubly imperfect verb, aor. for بَخِيَى To live (with فِى). حَيَى Plur. أَحْيَى Living, He or that which liveth, alive. حَيَّى A serpent. حَيَّةُ or حَيَّاتُ, or more correctly حَيَّوانُ Life. حَيَّوانُ Life (eternal). مَحَيَى John. بَخِيَى for مَحَيَى for مَحَيَى My life, D. S. Gr. T. 1, p. 111.—

II. To salute (with بِ). بَخِيَّهُ n.a. A salutation.— أَخْيَى or أَخْيَى IV. To preserve one's life, restore to life, give life (with acc. and بِ or with double acc.); بَخِسِينُ for بَخِسِينُ 26 v. 81, "He will restore me to life." مَحَيَى for مَحَيَى part. act. One who restores to life.— إِسْخَى X. To save alive; to be ashamed (with وَنْ of thing or with لَنْ of verb). إِسْخَى Bashfulness.

من حَيَّتْ Where, wherever, whither; From whence soever, from the place whence, or of the place where, from the time when, in a

مَانِرٌ which; حَيَّتْ مَا Wheresoever; although strictly speaking a noun, is indeclinable, and is always found as an adverb and as antecedent to some complement either nominal or verbal, D. S. Gr. T. 2, p. 146.

حَادَ aor. i. To avert (with وَنْ).

حَارَ (2nd declension) for حَيَّرَ aor. a. *To be astonished.* حَارَ Distracted.

حَاصَ aor. i. *To turn aside.* مَحَيِّصُ A place or way of escape.

حَاضَ aor. i. To have her courses (a woman). مَحَيِّصُ The monthly courses of a woman.

حَافَ aor. i. To be unjust (with عَلَى).

حَاقَ aor. i. To surround, hem in, compass about (with بِ of pers.).

حَانَ aor. i. *To arrive (the time).* حَيْنُ Time, as 76 v. 1, "A space of time;" 28 v. 14, "In a time of negligence," i.e. When the people were not mindful of him. حَيْنُ When, at the time of; throughout the Korân when used in this sense حَيْنُ is indeclinable, D. S. Gr. T. 2, p. 149; At 11 v. 5 the words أَذْكُرْ حَيْنَ belong properly to the next verse. حَيْنَيْدُ Then, at that time, compounded of حَيْنُ and إِذْنًا or إِذْنًا, D. S. Gr. T. 1, p. 521.

خ

خَاسِنَا acc. part. act. of خَسَّ q.v.

خَاوِي fem. of خَاوَى for خَاوِي, see خَاوِي.

خَبَّ aor. o. That which is hidden. خَبَّ

To hide. خَبَّ n.a. That which is hidden. خَبَّ

خَبَّتْ To humble one's-self (before God), to acquiesce. خَبَّتْ

— IV. same as خَبَّتْ (with إِلَى or إِلَيْ). خَبَّتْ

مَخْبَتْ part. act. One who humbles himself. خَبَّتْ

To be bad. خَبَّتْ Bad, evil, wicked. خَبَّتْ

خَبَّيْثَةُ plur. of خَبَّيْثَةٌ Impurities, filthy or wicked things or actions; sc. أَعْمَالٌ.

خَبَرَ To prove, and خَبَرَ aor. o. To know. خَبَرَ

n.a. Understanding, knowledge. خَبَرَ Plur. خَبَارٌ

News, tidings, report. خَبَرَ Knowing, One

who knows, or is acquainted with.

خَبَزَ aor. i. *To make bread.* خَبَزَ Bread.

خطب aor. i. *To stamp with the fore-feet.* — **خطب** V. *properly, To strike with the fore-feet;* at 2 v. 276 it means to drive one mad, strike with confusion, to infect, or simply, to destroy.

خبل *To distract.* **خبار** A hindrance, corruption, as ۳ يَا لَوْنُكُمْ خَبَارًا 3 v. 114, "They will not fail in corrupting you."

خبا aor. o. *To be extinct.*

ختر aor. i. and o. *To deceive.* **ختار** A perfidious man.

ختم aor. i. *To seal (with عَلَى).* **خاتم** A seal; at 33 v. 40 Mohammad is said to be **خاتم النَّبِيِّنَ** "The seal of the prophets." **ختام** A sealing; the wax, clay, or other substance used in sealing. **مختوم** part. pass. Sealed.

خد aor. o. *To make an impression.* **خد** A cheek. **أصحاب الْخُدُود** A pit or trench; The makers—or Lords—of the pit of fire" were the servants of دُولَةِ الْنَّوَاسِ A Jewish tyrant who caused a number of Christians to be burnt alive.

خدع aor. a. *To cover over, deceive.* **خادع** part. act. One who deceives.— **خادع** III. *To endeavour to deceive.*

خدين Plur. *Equals, friends, lovers; no verbal root.*

خذل aor. o. *To disappoint, leave without assistance.* **خذول** One who deserts his friends, a Traitor. **مَخْذُول** part. pass. Destitute.

خر aor. i. and o. *To make a noise in flying (an eagle); to fall down (with عَلَى, من, or لِ).*

خرب *To strike or pierce the ear, to lay waste.* **خراب** A laying waste, a making desolate and ruinous.— **آخرب** IV. *To lay waste (with acc. and بِ).*

خرج aor. o. *To go out, go forth, come forth (with*

خرج and **خرج** إِلَى بِ, عَلَى فِي وَمِن Tribute, maintenance. **خرج** n.a. A getting or going forth; **يَوْمَ الْحُرُج** The Day of Resurrection. **خارج** part. act. One who comes forth. **مَخْرَج** An issue, place of exit.— **أَخْرَج** IV. *To bring out, drive out, bring forth, produce, stretch forth, cast forth (with acc. and لِ, مِن, also with أَنْ for بَلْ of following verb).* **إِخْرَاج** n.a. A driving out, expulsion, bringing forth. **مَخْرَج** part. act. One who brings forth, etc. **مَخْرَج** part. pass. One who is brought forth, etc.; also The place from whence, or time at which anything is brought forth; **أَخْرَجْنِي مَخْرَجَ صَدْقِي** 17 v. 82, "Bring me forth (from the grave) with a favourable exit."— **إِسْكَرْج** X. *To take out, take forth.*

خردل quadrilateral, *To chop up meat.* **خردل** Mustard-seed.

خرص aor. o. *To guess, to tell lies.* **خرص** A liar. **خرطم** quadrilateral, *To strike on the nose.* **خرطم** A proboscis or nose.

خرق aor. i. and o. *To rend, make a hole in, feign, falsely attribute.*

خزن *To lay up in a storehouse, barn, or treasury.* **خزان** (2nd declension) plur. of **خزانة** A treasury, treasure, storehouse, magazine. **خازن** part. act. One who lays in a store, or keeps a store of anything (with لِ of thing); Plur. **خزانة** Keepers.

خزي aor. a. *To be disgraced.* **خزي** n.a. Shame, disgrace. **آخرزى** for **آخرزى** D. S. Gr. T. 1, pp. 110 and 403, comparative form, More disgraceful.— **آخرزى** IV. *To cover with shame,*

disgrace (with acc. of pers. and فى). مُخْزِنٌ خَصْ To distinguish as particular; Pass. To be in want. خَاصَةٌ Particularly, peculiarly.

مُخْزِيٌّ خَاصَةٌ n.a. Poverty.—إِخْتَصَّ VIII. To bestow upon any one in a peculiar manner, appropriate to (with بِ of thing and acc. of pers.).

خَسَّ aor. a. *To drive away, to be dull—the senses;* to be driven away (with فِى), as آخْسَوْا 23 v. 110, “Be ye driven away,” imperat. plur. for آخْسَأُوا, the hamza being changed into ء, in consequence of the dāmina, and the servile, being dropped, D. S. Gr. T. 1, pp. 95 and 104. خَاسِيٌّ part. act. That which is dull, also that which is driven away (from society).

خَسَرَ aor. a. To wander from the right way, to be deceived, suffer loss, lose, perish. خَسَرٌ n.a. Loss, a losing concern. خُسَارٌ and خُسَرَانٌ n.s.a. Perdition, loss. خَاسِرٌ part. act. One who wanders from the right way, a loser. أَخْسَرٌ comparative form, The greatest loser, one who errs exceedingly.—خَسِيرٌ n.a. II. f. A loss.—أَخْسَرٌ IV. To diminish (a quantity), give short measure. مُخْسِرٌ part. act. One who gives short measure.

خَسَفَ aor. i. To bury one beneath the earth, cause the earth to swallow up (with بِ of the person and acc. of أَرْضٌ); to be eclipsed (the moon).

خَشَبَ aor. i. *To mix together (with بِ).* خَشَبٌ plur. of خَشَبٌ Rough wood, timber.

خَشَعَ aor. a. *To be low or humble, to humble one's-self (with لِ).* خَشُوعٌ n.a. Humility. خَاشِعٌ part. act. One who humbles himself, or is dejected; at 41 v. 39 the passage تَرَى الْأَرْضَ خَاشِعَةً must be rendered “Thou seest the earth barren and desolate;” Plur. خَشَعٌ and خَاشِعُونَ.

خَشِىٌ aor. a. To fear (with acc. or with أَنْ in the sense of lest). خَشِيَّةٌ Fear.

خَصَّ aor. i. To sew together—prop. a sole—(with acc. and عَلَى).

خَصَمَ aor. i. *To have the best in an altercation.* خَصَمٌ An adversary. Note. This word is used for both singular, dual, and plural, though the dual خَصَمَانِ is also found in the Korân, as at 38 v. 21, where there is an ellipse of the pronoun بَنْ. خَصِيمٌ A contentious person. خَصِيمٌ A disputer.—خَصَامٌ n.a. III. f. Contention, dispute.—خَحَاصُ n.a. VI. f. Mutual disputing and recrimination.—إِخْتَصَمَ and خَصَمٌ VIII. The reason for the latter form, which occurs at 36 v. 49, is given by De Sacy in his Grammar, T. 1, p. 223, To dispute, strive together by way of dispute or litigation (with عَبْدٍ, فِى, or لَدَى).

خَضَدَ aor. i. *To break wood, cut off the thorns from a tree.* مُخْضَدٌ part. pass. Deprived of thorns.

خَضَرَ aor. a. *To be green.* خَضَرٌ Green herbs.

خَضَرَ fem. plur. of خَضَرٌ Green.—مُخْضَرَةٌ fem. part. IX. f. That which is green.

خَصَعَ aor. a. *To be humble and lowly (with بِ).*

خَاصَعَ part. act. One who is submissive (with لِ).

خَطَّ aor. o. *To draw lines, to write (with بِ).*

خَطَا *To cast out scum—a pot;* aor. a. *To do wrong.* خَطَاءٌ n.a. An error, fault, sin.

By mistake. خَطَاءٌ same as خَطَا؛ plur. of خَطَاءٌ D. S. Gr. T. 1, p. 370, the final يِ being changed into ء because preceded by another يِ; D. S. Gr. T. 1, p. 111. خَاطِئٌ part. act. One who sins, a sinner, sinful.—أَخْطَاطٌ IV.

To be in error, to sin (with بِ). said خاطئٌ aor. i. To be in error, to sin (with بِ). said خاطئٌ aor. i. To make manifest, and خفى aor. a. to be a n.a. Habitual sinfulness; or it may be regarded as the fem. of خاطئٌ and agree with ألاعىلٌ understood, as at 69 v. 9. Note. The ئِ is not unfrequently added to nouns to give intensity; D. S. Gr. T. 1, p. 322, note (3); see also T. 2, p. 276, note.

خطبَ aor. o. *To offer up the State Prayer called خطبة.* n.a. A matter, thing, business. خطبة n.a. The demanding a woman in marriage.—**خطابَ** III. To speak to, address (with acc. of pers. and بِ of subject). خطابٌ n.a. A discourse; فصلٌ الخطابِ 38.v. 19, "A sound judgment in legal matters."

خطفَ aor. a. *To march quickly (a camel), To snatch, snatch away.* خطفٌ Something snatched away by stealth.—مختطفٌ V. To snatch away, carry off, despoil.

خطا aor. o. *To make a step forward.* خطواتٌ plur. of خطوةٌ A step.

خفَّ aor. i. To be light. خفيفٌ Plur. Light.—خففٌ II. To make light, make things easier (with عنْ of pers. and acc. of thing). مخفيفٌ n.a. An alleviation.—إسحاقٌ X. To think or find light and easy, induce levity in any one (with acc. of pers.).

خفتَ To be quiet or silent.—خافتَ III. To speak in a low voice (with بِ).—خفافتَ VI. To converse in a low tone.

خفَّضَ aor. i. *To remain in a place; to lower (with acc. of thing and لِ of pers.), as إخْفَضَ جَنَاحَكَ اللَّهُوَنِينَ* 15 v. 88, "Behave with humility,—Literally, lower thy wing—to the true believers." خافضٌ part. act. That which humbles.

خفى aor. i. To be hidden (with على of pers.). Hidden, as 42 v. 44, "Askance, or with a stealthy glance;" خفيًّا In secret. أخفى for أخفى comparative form, More hidden. خائنةً A secret action. خفيةً In secret.—أخفى IV. To hide, conceal (with acc. and فِي or لِ); The words at 20 v. 15 are by some translated "I want but little of concealing it," and by others "of making it manifest;" The iv. f. being used in both senses.—إسْخَفَ X. To lie hid (with منْ). مُسْخَفٌ part. act. One who tries to hide himself.

خلَّ aor. i. and a. *To be lean (meat).* خلٌ Plur. خلالٌ A camel entering his second year; see also under iii. f. جلةً Friendship. خليلٌ A friend, an epithet of Abraham, the friend of God; Plur. أخْلَاءً (2nd declension), D. S. Gr. T. 1, p. 368.—خلانٌ III. *To be friendly towards any one.* خلالٌ n.a. Friendship; خلالٌ is also plur. of خل, in which sense it means the middle or inner parts, as خلآلٌ آلدِيَارِ The inner apartments.

خلَدَ aor. o. *To be eternal, live for ever, remain for ever in a place (with في).* خلودٌ and خلدٌ Eternity, eternal life. خالدٌ part. act. Living for ever, etc.—مُخلدٌ part. pass. II. f. Made immortal, or eternal.—أخلدٌ IV. To render immortal; To incline towards (with إلى).

خلَصَ aor. o. *To be pure and sincere, to arrive at;* خلصوا سجيناً 12 v. 80, "They held a secret conference." خالصٌ part. act. That which is pure; proper and peculiar. خالصةً Peculiarly.—أخلصٌ IV. To purify (with acc. of pers. and

ب), show sincerity in religion (with acc. of thing and ل of pers.). إِخْلَاصٌ n.a. Faith pure and undefiled; The name of the 112th chapter, which is held in especial veneration. مُخْلِصٌ part. act. One who exhibits the sincerity and purity of his faith. مُخْلَصٌ part. pass. Purified, sincerely religious.—إِسْكَلَصٌ X. To take entirely to one's-self (with acc. of thing and ل of pers.).

خَلَطٌ aor. i. To mix. خُلَطٌ plur. of خَلِيلٌ Those who are mixed up (in business).—خَالَطٌ III. To mix one's-self up in the affairs of others (with acc.).—إِخْتَلَطٌ VIII. To be mixed with (with ب).

خَلْعٌ aor. a. To draw off, put off.

خَلَفٌ aor. o. To be behind, come after; to succeed (with فِي); to do a thing behind one's back (with acc. of pers. and thing), as at 7 v. 149; To act as deputy (with acc. of pers. and فِي), as أَخْلَقْتُ 7 v. 138, "Do thou act as my deputy." خَلْفٌ A succeeding generation; وَمِنْ خَلْفِهِ Behind, from behind, after, succeeding; آتَيْدِينَ وَمِنْ خَلْفِهِمْ at 3 v. 164, "Those who are coming after them," refers to those for whom the honour of martyrdom is yet reserved. خَلْفٌ After, behind; مَا خَلَفُوكُمْ 2 v. 256, "That which is yet to come upon them." خَالَفٌ part. act. One who stays, or sits behind another. خَلَافٌ The contrary; وَمِنْ خَلَافٍ On opposite sides; In opposition to. خَلْفَةٌ A difference; خَلْفَةٌ 25 v. 63, "For a distinction, or to follow one another;" see the corresponding passage in Genesis ch. 1, v. 14. خَوَالِفٌ (2nd declension) plur. of خَالِفَةٌ, generally translated "Women," as being those who stay behind in case of war.

خَلِيفَةٌ A successor, lieutenant, vicar; a name given to sovereigns as Vicegerents of God, also to the successors of Mohammad; The termination adds energy or intensity to the expression, D. S. Gr. T. 1, p. 322; Plur. خَلَافَاتٌ and خَلَفَاتٌ both words of the 2nd declension, D. S. Gr. T. 1, p. 402.—خَلَفٌ II. To leave behind. خَالَفٌ part. pass. Left behind.—خَالَفٌ III. To oppose (with عَنْ), accede to (with acc. of pers. and إِلَى), as إِلَى مَا أَرِيدُ أَنْ أَخْلَقْنَمْ إِلَى مَا 11 v. 90, "I will not accede to you in what I forbid you." خَلَافٌ n.a. v. suprd.—أَخْلَفٌ IV. To break the promise given to any one (with acc. of pers. and thing); At 34 v. 38 it means to restore (with acc.); In the Passive لَمْ يَخْلُلْهُ 20 v. 97, "It—the promise—shall not be broken for thee;" For the construction of doubly transitive verbs in the passive (or objective) voice, the learner may consult D. S. Gr. T. 2, p. 123. مُخْلِفٌ part. act. One who breaks his promise; for the construction 14 v. 48 see D. S. Gr. T. 2, p. 187.—خَالَفٌ V. To remain behind (with إِخْتَافَةٍ).—عَنْ VIII. To disagree, differ (with فِي). إِخْتَالَفٌ n.a. Diversity, vicissitude, contradiction. مُخْتَالَفٌ part. act. Differing one with another, various, diverse, different; For the construction مُخْتَالِفُ أَكْلَهُ 6 v. 142, "Whose food is of various kinds," see D. S. Gr. T. 2, pp. 79, 197, and 270.—إِسْكَلَافٌ X. To make a successor, cause to succeed (with acc. and فِي). مُسْكَلَافٌ part. pass. Made a successor, or inheritor (with فِي).

خَلَقَنٌ aor. o. To measure accurately, and define the dimensions of anything, to create, produce (with acc. and بِ, or فِي). مُسْكَلَقٌ n.a. collect.

noun, Creatures, created things, especially mankind, a creation, lying device; أَشْدَّ خَلْقًا

37 v. 11, "Stronger by nature;" At 36 v. 68 the word خَلْقٌ would seem to stand for خَلْقٌ "Old age." خَلْقٌ A natural disposition, manner or habit. خَلْقٌ part. act. One who creates; آَخْلَاقُ The Creator, one of the names of God. خَلْقٌ A portion, full share of happiness. مُخَلَّقٌ—آَخْلَاقُ The Great Creator. fem. part. pass. II. f. Well and perfectly formed.—إِخْلَاقٌ n.a. VIII. f. A lying device.

aor. o. To be empty, clear (with لِ), free, alone, alone with (with إِلَى); to pass away, to have been in existence or in force in former times; in the latter sense it appears at 48 v. 23, أَلَّتْ قَدْ خَلَتْ وَمِنْ قَبْلٍ; To be proper to or belong to (with لِ, also with فِي); to light on a vacant place (with فِي); this or the preceding would seem to be the *literal* meaning of the passage إِلَّا خَلَا فِيهَا نَذِيرٌ 35 v. 22. خَالِيَةٌ fem. of خَالٍ for خَالٍ part. act. That which has passed away.—خَلَى II. To empty, make clear; حَلُوا سَيِّلَهُمْ 9 v. 5, "Dismiss them," Literally, "Clear their road."—خَلَى V. To be clear and empty.

خَمَدَ aor. o. To get low (a fire), to faint away and die. خَامِدٌ part. act. Extinct, dead.

خَمَرٌ aor. i. and o. To cover over, ferment. خَمَرٌ fem. Wine. خَمَارٌ plur. of خَمَارٌ A covering, and especially a woman's head and face veil.

خَمْسَةٌ aor. o. To take a fifth part. خَمْسَةٌ masc. and خَمْسَه fem. Five, see عَشْرَةٌ. خَمْسُونَ, Oblique خَمْسِينَ Fifty. خَمْسٌ A fifth part. خَامِسٌ The fifth.

خَمْصَه To subside (a swelling), To be empty (the belly). خَمْصَه Hunger.

خَمْطَه aor. i. To half-roast (meat). خَمْطَه n.a. Bitter. خَنَازِيرٌ aor. a. To stink. خَنَازِيرٌ A pig; Plur. خَنَازِيرٌ (2nd declension) Swine.

خَنَسَ aor. i. and o. To remain behind, hide away. خَنَسَ The Stars in general, or, according to some, the five Planets Saturn, Jupiter, Mars, Venus, and Mercury, because they have a retrograde as well as a direct motion. خَنَاسُ The Devil, because he hides himself at the name of God.

خَنَقٌ To strangle.—مُخْنَقٌ part. act. VII. f. That which is strangled.

خَارَ aor. o. To low like an ox. خَوارٌ A lowing. خَاضَ aor. o. To plunge into, wade, enter into—a discourse,—engage in—a discussion, or vanity, —(with فِي). Note. After خَاضَ there is frequently an ellipse of the complement. خَوْضٌ n.a. A wading, engaging in (vain discourse). خَائِصٌ part. act. One who engages in vain discourse.

خَافَ for يَخَافُ aor. D. S. Gr. T. 1, pp. 113 and 115, To fear, dread, apprehend (with acc. and with عَلَى of pers. in sense of for; or with عَنْ or مِنْ in sense of from; it is likewise found with acc. of pers. and بِ of thing; also with أَنْ of following verb, or with acc. and إِنْ). خَوْفٌ n.a. Fear, dread. خَائِشٌ part. act. One who fears, afraid. خِيفَةٌ Fear; خِيفَةٌ Out of fear.—خَوْفٌ II. To cause to fear, frighten, terrify. مُخْوِيفٌ n.a. Terror; In order to terrify (them).—خَوْفٌ V. To be frightened, to diminish by taking away a part. مُخَوْفٌ n.a. على مُخَوْفٌ 16 v. 49 may be

rendered " By taking away a portion of their goods or profits," or according to Sale's version, " By a gradual destruction."

خال aor. o. *To keep.* **أَخْوَالٌ** Plur. A maternal Uncle. **خَالَةٌ** A maternal Aunt.—**خَوْلٌ** II. To bestow favours on (with double acc.).

خان aor. o. To deceive, be unfaithful to (with acc. of pers. and ب); to violate (an engagement), as وَكَخُونُوا أَمَانَاتِكُمْ 8 v. 27, " Nor violate your covenants." N.B. و is here a disjunctive particle. **خَيَانَةٌ** n.a. A deceiving, treachery; وَإِنْ يُرِيدُونَ خَيَانَتَكَ 8 v. 72, " And if they desire to deceive thee;" the n.a. being here put for the verb; D. S. Gr. T. 2, p. 163. **خَائِنٌ** part. act. One who deceives, a cheat, treacherous. **خَائِنَةٌ** with ة added for sake of energy, D. S. Gr. T. 1, p. 322; same meaning as **خَائِنٌ**; or it may agree with نَفْسٌ or نَظَرَةٌ as understood, thus, يَعْلَمُ خَائِنَةً آلاعِينَ 40 v. 20, Literally, " He knoweth the deceitful of eyes;" For the construction of the Participle (verbal adjective) with the genitive, see D. S. Gr. T. 2, p. 183. **خَوَانٌ** A perfidious person, a traitor.—**آذَنِينَ إِخْتَانَ** VIII. To deceive, defraud; مَخْتَانُوا أَنفُسَهُمْ 4 v. 107, " Those who defraud one another;" Literally, " who mutually defraud themselves;" the eighth form being here put for the sixth, which is not used in this verb, D. S. Gr. T. 1, p. 138.

خَوَى aor. i. a doubly imperfect verb, *To be tumbled down (a house).* **خَارِيَّةٌ** for **خَارِيٍّ**, Fem. **خَارِيَّةٌ** part. act. That which is utterly ruinous, waste, and tumble-down; fallen down (with عَلَى).

خَابَ aor. i. To be disappointed, frustrated, to be in a hopeless state. **خَابِطٌ** part. act. One who is in a hopeless state.

خَارَ aor. i. *To be in good circumstances, to be favourable to.* **خَيْرٌ**, Fem. **خَيْرَةٌ** Good, agreeable, Plur. **أَخْيَارٌ**; also Better, best, for **أَخْيَرٌ**, the ة being omitted on account of the frequent use of the word; N.B. With these comparative significations it is common to all genders and numbers. **أَلْخَيْرَاتُ** Good things, good works. **خَيْرَةٌ** Choice, selection.—**خَيْرٌ** V. To choose; at 68 v. 38 تَخَيِّرُونَ is for D. S. Gr. T. 1, p. 221. **إِخْتَارٌ** VIII. To choose, choose from out of (with double acc., also with acc. of pers. or thing chosen and عَلَى).

خَاطَأَ aor. i. *To sew.* **خَيَاطٌ** A thread. **خَيَاطٌ** A needle. **خَالَ** for **خَيلَ** aor. a. D. S. Gr. T. 1, p. 243, *To imagine.* **خَيْلٌ** a collective noun, Horses, Horse, Cavalry.—**خَيْلٌ** II. To make to appear (with إِلَى of pers. and أَنْ). **مُخْتَالٌ** a verbal adjective with the form of the passive part. of VIII. f. Proud, arrogant.

خَامَ aor. i. *To act the coward.* **خَيَامٌ** plur. of **خَيْمَةٌ** A pavilion.

دَأَبَ aor. a. and o. *To be diligent.* **دَأَبٌ** and **دَأَبَ** A state, custom, manner, wont: **دَأَبًا** According to custom. **دَأَبِينَ** oblique dual part. act. Both of whom diligently perform their work.

دَوَابٌ aor. i. *To go gently, crawl.* **دَوَابٌ** Whatsoever moveth on the earth, especially beasts of burden; A miraculous Beast is spoken of at 27 v. 84, which is to be one of the Signs of the last Day.

دَبَرْ *To be behind.* دَبَرْ The back, hinder part; من دَبَرْ From behind. أَذْبَارْ plur. of دَبَرْ The back, the last, extremity, that which comes after; فَرَدَّهَا عَلَى أَذْبَارِهَا 4 v. 50, "And we render them after the manner of their hinder parts," i.e. smooth and without features; أَذْبَارَ الْسُّجُودِ 50 v. 39, "At the end of prayers;" alluding to certain supererogatory observances which may be made or not after the evening Prayer. دَابَرْ The extreme, last remnant, uttermost part.—**دَبَرْ** II. To dispose, manage, govern. مُدَبِّرٌ part. act. One who governs, etc. —**أَذْبَارْ** IV. To turn the back, retreat. إِذْبَارٌ n.a. إِذْبَارَ الْجُمُوْمِ 52 v. 49, *Literally*, "At the waning of the Stars;" the words refer to certain observances after morning Prayer, see أَذْبَارْ. مُدَبِّرٌ part. act. One who turns his back and retreats.—**إِذْبَرْ** and تَدَبَّرْ V. D. S. Gr. T. 1, p. 220, To meditate upon, understand, consider.

دَكَرْ *To put forth leaves.*—**مُدَكِّرٌ** part. act. V. f. One who wraps himself up in a garment; The name of the 74th chapter, in which Mohammad is addressed by this name; He is said to have been thus wrapped up when accosted by the Angel Gabriel.

دَحَرْ aor. a. *To drive away.* دَحُورٌ n.a. A repelling; 37 v. 9, "To drive (them) away." مَدْحُورٌ part. pass. Driven away, rejected.

دَحَضْ aor. a. *To examine into, slip, to be weak (an argument).* دَاحِضٌ part. act. That which has no force.—**أَذْحَضْ** IV. To weaken or nullify by an argument, condemn (with acc. and بِ). مَدْحُضٌ part. pass. One who is condemned or worthy of condemnation.

دَحَا aor. a. and o. *To spread out, expand, transitive.*

دَخَرْ aor. a. *To be small, vile, and of no value.* دَاخِرٌ part. act. That which is or becomes small, vile, or of no account.

دَخَلْ aor. o. To enter (with acc. also with من, or with في); to go in unto (with acc. of place and على of pers.); to join one's-self in company with (with بِ), as at 5 v. 66; دَخْلُوا إِلَيْكُفْرٍ "They entered into—your society—with infidelity;" with بِ it also signifies to have connexion with, in which sense it occurs at 4 v. 27. دَخَلْ Vice, corruption of either mind or body; دَخْلًا Falsely, fraudulently. دَاخِلٌ part. act. One who enters in.—**أَنْدَخَلْ** IV. To introduce, cause to enter, lead into (with acc. of pers. and في, or with double acc.). مَدْخَلٌ part. pass. *Introduced*, also Time or place of entering in; D. S. Gr. T. 1, p. 305; أَنْدَخْلَنِي 17 v. 82, "Cause me to enter (the grave) with a favourable entrance," see مُخْرَجٌ.—**مَدْخَلٌ** noun of place VIII. f. A place of retreat, see مَدْخَلٌ *suprad.*

دَخَانْ aor. a. and o. *To smoke.* دَخَانْ Smoke.

دَرْ aor. i. and o. *To give much milk (a camel), to shine.* دَرِيٌ Shining. مَدْرَارٌ An abundant rain.

دَرَأْ aor. a. To drive off, put off, avert (with عن).—إِذْدَارٌ VI. for نَدَارًا D. S. Gr. T. 1, p. 220, To strive one with another (with في).

دَرَجَةٌ aor. o. *To walk, go.* دَرَجَةٌ A step; in the Korân it frequently means a step in rank, honour, or authority; a degree of honour or happiness; دَرَجَاتٍ and دَرَجَةٌ By degrees (of honour); 9 v. 20, "Of higher degree," *Literally*, "Superior as to degree."—**إِسْتَدَرَجَ** X. *To move gradually; consign to a gradual punishment.*

دَرَسَ aor. o. *To be obliterated; to study, read with attention (with acc. also with فِي).* دراسةً فِي Enoch, so called Attentive study. إِذْرِيسُ من his great learning; this word is found in the Korân of the 2nd declension, D. S. Gr. T. 1, p. 404; Freitag in his Dictionary spells it with the tanween.

دَرَكٌ n.a. *The act of following up; 20 v. 80, "Thou art in no fear of being overtaken (by the Egyptians);"* also means the lowest bottom, sc. "Dregs" (of Hell).—**أَدْرَكَ** IV. To overtake, reach, attain unto, comprehend. مُدَرَّكٌ part. pass. Overtaken.—**تَدَارَكَ** and **إِذْارَكَ** VI. D. S. Gr. T. 1, p. 220, To overtake, follow one another (with فِي); to reach, comprehend; The passage at 27 v. 68 بَلْ أَذَارَكَ عِلْمَهُمْ فِي آخِرَةٍ is read in various ways and admits of several interpretations; it may either be rendered "But their knowledge has comprehended (somewhat) of the life to come," or "Still less have they comprehended, etc., see بَلْ.

دِرَاهِمٌ Plur. (2nd declension) from the Pers. درم Money; a silver coin, the value of which has varied considerably at different times and in different places; the weight of the legal dirhem is fixed at 503 barleycorns.

دَرَى aor. i. *To know;* وَلَنْ أَدْرِي 21 vv. 109 and 111, "And I do not know;" for this negative use of إن see D. S. Gr. T. 1, p. 520; the verb is used with acc., also with ل whether.—**أَدْرَى** IV. To make to know, teach (with acc. of pers. and بِ).

دَسَ aor. o. *To hide (with acc. and فِي).*

دَسَرٌ plur. of دَسْ Oakum or Palm-tree fibres with which ships are caulked; according to others, Nails.

دَسَى aor. a. *To get no increase.—دَسَى* II. To corrupt.

دَعَ aor. o. *To push, drive away with violence (with acc. and إِلَى).* دَعْ n.a. A thrusting.

دَعَا aor. o. *To call out, call, call upon; to call for, invoke (with acc. of pers., بِ of thing, and فِي of place); to pray to, invite (with acc. and إِلَى also with إِلَى, or with acc. and لِ); to attribute (with acc. and لِ of pers.);* دَعَانِي 2 v. 182, "He prays to me," D. S. Gr. T. 1, p. 459; أَدْعُوا "I invite," 1 pers. sing. aor. for أَدْعُو, the final Alif being an ألف or Alif of precaution, D. S. Gr. T. 1, p. 109; دَعَوا, and when followed by Wesla, or Alif of union, 3 pers. plur. pret. D. S. Gr. T. 1, pp. 69 and 112. دَعَوْيَ n.a. A cry, prayer; with an affixed pronoun it is written دَعَاهُ D. S. Gr. T. 1, p. 118. دَعَاهُمْ A prayer, supplication, invoking, asking for, calling upon or for. دَعَوةً A supplication, prayer, invocation, summons; دَعْرَةً 30 v. 24, "By a summons." دَعْيَةً plur. of دَعْيَةً An adopted or spurious Son. دَاعِي for دَاعِي part. act. One who prays, invites, summons, etc. a Preacher; دَاعِيَةً 2 v. 182 is a poetic license for دَاعِي.

D. S. Gr. T. 2, p. 497.—**إِذْدَعَى** VIII. D. S. Gr. T. 1, p. 222, To claim, desire (with acc. or بِ). دَفَنَ for دَفَنَ دَفَنَيْ D. S. Gr. T. 1, p. 97, aor. a. *To be hot.*

دَفَنٌ Warmth, warm clothing made of camel's hair; The food, milk and raiment derived from camels are all classed under the head of دَفَنٌ.

دَفَعَ aor. a. *To push, pay over to (with acc. of*

thing and إِلَى); to repel, drive away, avert (with acc. and بِ). دَفْعَةٌ n.a. The act of prohibiting, prevention; لَوْلَا دَفْعَةً أَلَّهُ أَلَّتَسَ 2 v. 252, "Unless God (had set) men to hinder one another;" The noun of action is here used instead of the verb, and governs the subject in the gen. and the object in the accus. case; D. S. Gr. T. 2, p. 166. III. دَافِعٌ part. act. One who averts.— دَافَعَ (with عَنْ) To defend.

دَفَقَ aor. o. and i. To pour forth (water). دَافِقٌ part. act. That which pours forth or is poured forth.

دَكَّ aor. o. To pound into dust. دَكَّ Powder, a level bank of sand; دَكَّا Into powder. دَكَّةٌ Level sand. دَكَّاجٌ (2nd declension) D. S. Gr. T. 1, p. 402, A flat mound of earth or dust. دَكَرَ VIII. f. of دَكَّ for إِذْكَرَ— دَكَرَ see دَكَرَ T. 1, p. 222. دُمَّكَرَ part. act. see دَكَرَ.

دَلَّ aor. o. To show, point out, guide (with acc. of pers. and عَلَى of thing). دَلِيلٌ A proof, a means of showing (with عَلَى), as جَعَلْنَا آلَشَمَسَ عَلَيْهِ دَلِيلًا 25 v. 47, "We made the sun to be a means of showing it—the shadow."

دَلَّكَ To rub, to incline downwards from the meridian (the sun). دُلُوكٌ n.a. The declining of the sun from the meridian.

دَلَّ aor. o. To let down a bucket into a well. دُلُوكٌ comm. gend. A bucket.— دَلْلٌ II. To occasion a fall (with acc. of pers. and بِ).— دَلَّيٌ IV. To let down, offer as a bribe (with بِ of thing offered and إِلَى of pers.).— تَدَلَّيٌ V. To approach closely.

دَمٌ for دَمَوْ ۖ v. infra.

دَمَّ quadrilateral verb, To plaster over, oblite-

rate, destroy (with عَلَى of pers. and بِ); Original root دَمَ To plaster.

دَمَرَ aor. o. To destroy.— دَمَرَ II. same as دَمَرَ (with acc. also with عَلَى). تَدَمِيرٌ n.a. Destruction; فَدَمَرْنَا هَا تَدَمِيرًا 17 v. 17, "Then we destroyed it with an utter destruction."

دَمَعَ aor. a. To shed tears. دَمَعٌ n.a. A tear; used with a plural signification, Tears.

دَمَعَ aor. a. and o. To wound the brain; hence, to destroy.

دَمٌ for دَمَوْ ۖ Plur. دِمَاءٌ Blood; the hamza here takes the place of final و, the word therefore retains the tanween; D. S. Gr. T. 1, pp. 113 and 402; لَا تَسْفِكُونَ دِمَاءَكُمْ 2 v. 78, "Ye shall not shed your blood," meaning "the blood of one another."

دِينَارٌ from the Persian دِينَار, or more probably from the Greek δηνάριον, A gold coin, a ducat.

دَانِيٌ aor. o. To be near or low, to draw near. دَانِيٌ for دَانِيٌ, Fem. دَانِيٌّ part. act. That which is near at hand or low, like fruit hanging low and near at hand, as at 69 v. 22. أَدَنِيٌ for أَدَنِيٌ, Fem. دَانِيٌ for دَانِيٌ D. S. Gr. T. 1, pp. 110, 111, and 403, comp. and superl. form, Viler, worse, less, easier; as it were, more ready to hand, nearer, nearest; أَدَنِيٌّ "The present life," as being nearer or perhaps viler; فِي أَدَنِيٍّ ۚ آذْرَضٌ 30 v. 2, "In the nearest parts of the earth;" where is not decided, but it seems probable that the Victory spoken of in the text took place either in Syria or the Holy Land, possibly at Jerusalem; at 33 v. 59 أَدَنِيٌ may be rendered "More convenient or suitable;" at 58 v. 8, "fewer;" and at 73 v. 20, "very near," or "somewhat less;" at 7 v. 168 it is used with an ellipse of the word

يَأْخُذُونَ عَرَضَ هَذَا أَلَدْنَى thus "They take the goods of this baser thing (viz. the world)." دُنْيَا as a feminine substantive, The world, this world, this world's gear.— أَدَنْيَى IV. To bring near; at 33 v. 59 it means to fetch in order to put on (with علىَ of pers.)
دَهَرَ To happen. چِينِ مِنْ آلَدَهَرِ Time; دَهَرٌ 76 v. 1, "A space of time."

دَهَقَ To cut in pieces, fill a cup. دَهَاقٌ Full—a cup,—a bumper.

دَهَمَ aor. a. To come suddenly upon.— إِنْهَامٌ XI. To be of a blackish tint. مُدَهَّمٌ part. act. That which is of a dark green colour inclining to black, as gardens from being much watered.

دَهَنَ aor. o. To anoint, dissimulate. دَهَانٌ Red leather, also plur. of دَهْنٌ Butter, anointing oil; at 55 v. 37 it may be taken in either sense; if in the latter, it means that the heavens shall melt away and become like oil.— أَدَهَنَ IV. To use dissimulation, in modern phrase, to be a humbug. مُدَهَّنٌ part. act. One who glosses over or holds in low estimation (with بِ), as أَنْتَ مُدَهَّنُ الْحِدْيَثِ 56 v. 80, "Will ye therefore gloss over this new revelation?" i.e. the Korân.

دَهَى aor. i. To happen to, injuriously affect any one. (أَدَنَى) (أَدَهَى) for أَدَنَى (see أَدَنَى) compar. form, More grievous.

دَارُودٌ or if written with the hamza دَارُودٌ for دَارُودٌ (2nd declension) David, D. S. Gr. T. 1, pp. 104 and 404.

دَارَ aor. o. To go round. دَارٌ fem. gender; Plur. دَيَارٌ A house, dwelling, mansion, abode; أَدَارٌ A name of Paradise; also of Medina, as at 59 v. 9. دَيَارٌ Any. دَارِفَةٌ Plur. دَيَارٌ (2nd declension) A change of fortune, turn of luck,

especially of bad luck.— أَدَارَ IV. To transact (business).

دَالٌ aor. o. To change—as the times,—to undergo vicissitudes. نُوْلَةٌ A change of time or fortune; 59 v. 7, "In one circuit." دَأْوَلٌ III. To cause to interchange good and bad fortune (with acc. of thing and بَيْنَ of persons).

دَامَ aor. a. and o. To endure, continue, remain (with في); to persevere (with علىَ). دَائِمٌ part. act. That which endures perpetually, One who perseveres.

دَانَ aor. o. To be inferior. مِنْ دُونِ دُونَ is properly a noun, signifying inferiority; as a preposition it is employed in a variety of senscs, Besides, except, beneath, to the exclusion of, in preference to, contrary to, different to, in opposition to, without; at 16 v. 37 we find it used with two different meanings in the same verse, as مَا عَبَدَنَا مِنْ دُونِهِ وَمِنْ شَيْءٍ "We had not served anything besides him," and وَلَا حَرَمَنَا مِنْ دُونِهِ وَمِنْ شَيْءٍ "Nor had we declared anything unlawful without him," i.e. without his permission; Lastly, it is used to express anything interposed between two objects, thus لَمْ تَجْعَلْ لَهُمْ مِنْ دُونِهَا بِسْرًا 18 v. 89, "We have given them nothing to act as a covering against it (the sun); The people referred to in this passage having neither house nor clothing, but living in holes in the ground like the Earthmen of South Africa; So again at 19 v. 17, فَتَنَحَّدَتْ مِنْ دُونِهِمْ حِجَابًا "And she took a veil to cover herself from them;" see D. S. Gr. T. 1, p. 496.

دَانَ aor. i. To be indebted, to judge, profess the true faith (with acc.). دَيْنٌ A debt, that which one owes. دِينٌ Custom, institution, religion, the true faith, obedience, judgment; يَوْمُ الْدِينِ

The day of judgment; يُوْقِيْمُ اللَّهُ دِيْنَهُمْ الْحَقّ 24 v. 25, "God will pay them their just due."

One who receives payment of a debt.— مَدِينٌ دِيْنَارٌ for دِيْنَارٌ, v. *suprd.*

VI. To become debtors one to another (with بـ).

ذ

Plur. ذَلِكَ demonstrative pronoun, called also demonstrative article; This, that, He; to this pronoun the particle ذـ or هـ is frequently prefixed, and it is then written هـذا or commonly هـذا, Fem. هـذه, Plur. هـؤلـاء q.v. ذـ is frequently used with an ellipse of, or instead of أـلـذـى, and must then be translated "that which," or "he who," as مـا ذـا تـأـمـرـون 7 v. 107, "What then do ye order?" Literally, "What is that which ye order?" According to the system of the Arab grammarians these demonstratives are all indeclinable nouns, and totally independent of each other; D. S. Gr. T. 1, p. 441.—N.B. ذـ is likewise the acc. of ذـو q.v.

ذـاب aor. a. To collect. ذـبـ A wolf.

ذـات fem. of ذـو q.v.

ذـارـيـات fem. plur. part. act. of ذـرـا q.v.

ذـام aor. a. To despise. مـذـوم for مـذـوم part. pass. Despised; D. S. Gr. T. 1, p. 104.

ذـابـ aor. o. To prohibit, wander to and fro. ذـبـ generic noun, A fly.

ذـبح aor. a. To split, cut the throat, slay, sacrifice (with acc. and عـلـى). ذـبـح That which is sacrificed, a victim.— ذـبـح II. To slay in large numbers.

ذـبذـب quadrilateral verb, To be moved to and fro, as anything suspended in the air. مـذـبـب

part. pass. Moved about, wavering to and fro (with بـ); Original root ذـبـ q.v.

VIII. aor. a. To select.— إـذـخـر aor. a. To store up for future use (with acc. and بـ).

ذـرـيـتـ imperat. of وـذـرـ q.v.

ذـرـ aor. o. To scatter, strew. ذـرـة noun of unity, One single ant. ذـرـيـة Progeny, offspring, children, race; The following passage is rather obscure, فـمـا آمـن لـمـوس إـلـا ذـرـيـة مـن قـوـمـه v. 83, "And none believed on Moses, save (certain) children of his people;" Some have imagined that Pharaoh's people are those referred to.

ذـرـ aor. a. To create, produce, multiply; as يـذـرـوـكـم فـيـهـ 42 v. 9, "He multiplies you by this means;" it is also used with the acc. and لـ.

ذـرـعـ To measure with a cubit. ذـرـعـ A stretching forth of the hand, strength, power; ضـاق بـهـم ذـرـاعـا 11 v. 79, "He was weak in power concerning them," i.e. He had no power to protect them; ذـرـعـهـا سـبـعـون ذـرـاعـا 69 v. 32, "The extension—length—of which is seventy cubits." ذـرـاعـ comm. gend. A cubit, length of the arm from the elbow to the extremity of the middle finger. ذـرـاعـيـهـ 18 v. 17, oblique dual, "His two fore-legs;" properly, down to the knees.

ذـرـوـ aor. o. and i. To snatch away, scatter. ذـرـوـ n.a. ذـارـوـ for ذـارـ The act of scattering abroad.

D. S. Gr. T. 1, p. 109, part. act.; Fem. Plur. 51 v. 1, "By the winds which scatter (the dust) in every direction;" or, by another interpretation, "By the women who scatter abroad (their offspring)." **ذعن** To obey.—**مُذعن** part. act. IV. f. One who is submissive (with إلی).

دقن plur. of **أَذقان** A chin; at 17 vv. 108 and 109 it may be rendered "Faces."

ذکر aor. o. To strike a man on the private parts, to remember (with acc. and ان); to commemorate, make mention of, bear in mind (with acc. and في or غلى). **ذکر** A remembrance, record, commemoration, memoir, memorial, making mention, an exposition (of religion), admonition; The Koran is frequently called "ذکر العالمين" An admonition, or exposition of religion for all creatures;" 16 v. 45, The Jews and Christians, as "Keepers of the oracles of God;" also means fame, good report, as ذرت ذرك 94 v. 4, "And have we not exalted thy fame?" **ذاك** Plur. ذكران and ذكور ذكر part. act. One who remembers (God). **ذكري** (2nd declension) D. S. Gr. T. 1, p. 402, A remeinder, admonition; 38 v. 46, "By their calling to mind the life to come;" 79 v. 43, "What record of (or means of knowing) it do you possess?" Note. **فِيمَا** is here put for "In what?" see مَا تذكره. A warning, admonition, that which brings to one's recollection. **ذكورة** مذكور part. pass. Remembered.—**ذك** II. To remind, warn (with acc. and ب); to admonish. **ذكير** n.a. A

reminding, warning. **مذك** part. act. One who warns or admonishes.—**إذك** or **تذك** V. D. S. Gr. T. 1, p. 220, To be admonished, to be reminded; 35 v. 34, "And did we not give you (a sufficient) length of days, that whoso would be admonished might be admonished therein?"—**ذك** VIII. D. S. Gr. T. 1, p. 222, To remember, remind one's-self. **ذك** part. act. One who remembers or reminds himself, hence, who is reminded or admonished.

ذكا aor. o. To burn furiously.—**ذكي** II. To cause to burn, to slay.

ذلل aor. i. To be abject, humbled. 17 جناح الذل Humility, abasement; At 17 v. 111 the words ولهم يكُن له ولئِ من الذل bear one or two interpretations; they may mean "Neither has he any friend, on account of the vileness (of all created things); or they may be translated, "Neither has he any to protect him from ignominy," (as requiring no one). **ذلة** Abasement, ignominy, vileness. **ذليل** Well-trained, tractable (a beast of burthen); commodious or easy, (the earth, or the paths of the earth); Plur. **ذليل** plur. of **ذلة**. **ذليل** Humble, submissive, mean, low-spirited, weak-hearted. **اذل** comp. form (2nd declension), Viler, most vile.—**ذلل** II. To humble, render submissive (with acc. and ل); to bring low. **ذليل** n.a. A bringing low.—**اذل** IV. To abase.

ذك Fem. **أذتك**; Plur. **ذلك** That, those; all of which are considered by Arab grammarians as indeclinable nouns, entirely distinct one

from the other ; they take as affixes the personal pronouns of the second person, as تَنْلَمُا, ذَلِكُمْ, ذَلِكُمَا, ذَلِكُمْ according to the number and gender of the persons addressed ; they are also found with the usual prefixes, as كَذَلِكَ Thus, in that way ; لِذَلِكَ For that reason, etc. See D. S. Gr. T. 1, p. 440.

ذَمَّ aor. o. *To revile.* نِمَّة A treaty, good faith. مَذْمُومٌ part. pass. Abused, disgraced.

ذَنْبٌ aor. o. and i. *To follow closely.* Plur. ذَنْبٍ A crime, fault, sin. ذَنْبٌ A portion, lot.

ذَهَبَ aor. a. To go (with إِلَى) ; go away, depart (with عَنْ) ; take away, or go away with (with بِ) ; D. S. Gr. T. 2, p. 121. ذَهَبَ comm. gend. Gold. ذَاهِبٌ part. act. One who goes. ذَهَابٌ n.a. The act of taking away.—**إِذْهَابٌ** IV. To take away, remove (with acc. and عَنْ), also to take, receive, as at 46 v. 19, where there is an ellipse of the words يُكَالُ لَهُمْ.

ذَهَلَ aor. a. To forget (with عَنْ).

ذَوَانٌ Fem. Gen. ذِي, Acc. Dual ذَاتٌ, oblique ذَوَيْنِ, and in constr. with a complement ذَوَيْنِينِ, and in constr. with a complement ذَوَانَابِ, and ذَوَانَى, and ذَوَانَاتِ, and ذَوَانَاتِينِ; Plur. ذَوَانِيَّ ذَوَانِيَّينِ, and in constr. ذَوَانِيَّ and ذَوَانِيَّينِ; ذَوَانِيَّ and ذَوَانِيَّينِ, and in constr. ذَوَانِيَّ and ذَوَانِيَّينِ; ذَوَانِيَّ and ذَوَانِيَّينِ, and in constr. ذَوَانِيَّ and ذَوَانِيَّينِ.

Fem. Plur. ذَوَانَاتٌ ; These words are never used but in connexion with a complement, it is therefore only in their abbreviated forms as ذَوَانَا, ذَوَانِيَّ, etc. that they are to be found in the Korân ; their proper rendering depends very frequently upon the sense of the words in connexion with which they occur ; their

most usual acceptation is Possessed of, Lord of, endowed with, or having ; The following are a few of the instances where they may be paraphrased with advantage ; Ex. دُوْ عَسْرَةً 2 v. 280, "Under a difficulty;" فَدُوْ آثِقَامٍ 3 v. 3, "Mighty to avenge;" دُوْعَاءً غَرِيفِيًّا 41 v. 51, "Then is he given to much prayer;" دُوِيًّا الْفَرَبِيًّا 2 v. 172, "Relatives;" بِوَادِي غَيْرِ ذِي زَيْعٍ 14 v. 40, "In an unfruitful valley;" ذَاتَ الْمَيْمَنِ وَذَاتَ الشَّمَالِ 18 v. 17, "To the right and left;" عَلَى ذَاتِ 21 v. 87, The prophet Jonah, see نُونٌ. In addition to the meanings assigned to دُوْ has special significations, it may sometimes be rendered The essence of, the very identical, the thing itself ; ذَاتَ الْأَصْدُورِ 3 v. 148, "The very inmost thoughts of your breasts." For the rules of syntax which affect دُوْ see D. S. Gr. T. 2, p. 145. Note. Instead of ذَوَونَ it is usual to employ the irregular Plural أَذْوَانٌ, written أَوْلَا q.v.

ذَادَ aor. o. *To drive away ;* تَذَوَّدَانِ 2 pers. fem. dual, 28 v. 23, "They drove away (their flocks)."

ذَاقَ aor. o. *To taste, experience (with acc. and بِ).* فِي دَآتٍ part. act. One who tastes.— أَذْاقَ IV. To cause to taste (with double acc.).

ذَانَكَ Those two ; dual of ذَاتٌ generally دَانَعٌ aor. i. To become known.—^{ذَانَعٌ} IV. To divulge written ذَانَكَ q.v.

ذُورٌ see ذَيْ.

رَبَّا رَبِيبَةَ see رَبِيبَةَ.
 رَأْسٌ aor. a. To be the head of. Plur. رُؤُسٌ 2 v. 279,
 A head, capital sum, as رُؤُسٌ أَمْوَالَكُمْ “The capital of your money ;”
 نُكْسُوا عَلَىٰ رُؤُسِهِمْ 21 v. 66, “They fell back into idolatry,”
 Literally, “They were turned upside down upon their heads.”

رَأْسَيَاتُ plur. of رَأْسَيَةَ, rt. رَسَأَ q.v.

رَأْفٌ aor. a. and o. To be compassionate. رَأْفَةَ Compassion. رَوْفٌ Compassionate, merciful.

رَأْيٌ aor. a. To see, look (with إِلَى), behold, perceive, think (with أَنْ); to know (with or without أَنْ); with an affix رَأْيٌ is for رَأْيٌ, which again is for رَأْيَةَ D. S. Gr. T. 1, pp. 118 and 98; in the aorist and imperat. the ةِ is generally omitted, thus وَسِيرَى اللَّهُ عَمَلَكُمْ 9 v. 95, “And God will see your works ;” أَرَايْتَكَ 17 v. 64, and أَرَايْتُكُمْ 6 v. 40; the personal pronoun كَ in these instances is purely a pleonasm, and adds nothing to the meaning ; “What thinkest thou ?” “What think ye ?”

D. S. Gr. T. 1, p. 544, and T. 2, p. 479 ; At 18 v. 37 is for تَرَنِي D. S. Gr. T. 1, p. 459. بَادِيَ آرَأِيٌ Judgment, opinion ; 11 v. 29, “Upon first thoughts ;” رَأَى آلَعَينِ 3 v. 11, “Judging by sight.” رِئَى That which pleases the eye. رَوْبَى for رَوْبَا (2nd declension) D. S.

Gr. T. 1, pp. 111 and 402, A vision of the night. رِئَاءٌ Hypocrisy, ostentation ; رِئَاءٌ 2 v. 266, “To be seen of men.”—

رَأْيٌ III. To deceive by hypocritically assuming a false appearance ; يُرَاهُونَ for يُرَأَونَ 3 pers. plur. aor. D. S. Gr. T. 1, p. 112, § 230.— أَرَى IV. for أَرَى To cause to see, show, make to appear (with double acc.); مَا أَرَيْكُمْ إِلَّا مَا أَرَى 40 v. 30, “I only point out to you what I think (to be right).”— VI. To see one another, come in sight of one another ; This word is written رَأَى at 26 v. 61, the only place in the Korân where it occurs, but this seems to be a license, having for its object to avoid the concurrence of two quiescent letters ; the following word آلَجَمَعَانِ commencing with a Wesla.

رَبٌّ aor. o. To be a lord and master. Plur. رِبَّيُونَ My Lord ; رَبِّيَ for رَبِّيَ A Lord ; رَبِّيَاتُ plur. of رَبِّيَ Myriads. رَبِّيَانِيَّ (2nd declension) plur. of رَبِّيَةَ A daughter-in-law. رَبِّيَانِيَّ A Rabbi, a Doctor or one learned in Divine Law. رَبِّيَّا Frequently, often, D. S. Gr. T. 1, p. 500.

رَبِيعٌ To be profitable (a trade or traffic). رَبِيعٌ To expect.— V. To wait, wait for, expect, watch for something to befall any one (with acc. of thing and بِ of pers.). رَبِيعٌ n.a. The act of waiting, a period of waiting. مُرَبِّيَ part. act. One who waits.

رَبِطٌ aor. i. and o. To tie, confirm, strengthen (with لِرَبِطَ عَلَىٰ قُلُوبِكُمْ 8 v. 11, “That he might strengthen your hearts.”) III. To

be firm and constant. رِبَطٌ A body of horse, consisting of five or more.

رَبْعٌ To be watered every fourth day (a camel); aor. a. i. and o. To be the fourth. رُبْعٌ The fourth part. رِبَاعٌ Four by four; By fours (2nd

declension), see أَرْبَعَةٌ fem. and أَرْبَاعَةٌ masc. Four, see أَرْبَاعُونَ Forty. رَابِعٌ A fourth.

رَبَّا aor. o. To increase, grow, swell, mount up; at 30 v. 38 لَيْرِبُوا and يَلْيِرِبُوا are for يَلْيِرِبُوا and لَيْرِبُوا, the ۱ being an آلفٌ لِوْقَائِيَّةٌ or Alif of precaution, D. S. Gr. T. 1, p. 109. رَابٌ for رَابُوا Fem. رَابَةٌ part. act. That which mounts up; زَيْدًا 13 v. 18, "The scum floating on the surface (of the water); it also means severe, as أَرَسَ comp. forin, More numerous. رِبُوا or more correctly رِبَا Usury, the three cases being alike, D. S. Gr. T. 1, p. 106; with the Article it is sometimes spelt لَرِبُوا, the ۱ at the end being an Alif of precaution, v. suprad. رِبْوَةٌ or رِبْوَةٌ A hill, an elevated part of the Earth.—رَبِّى II. To nourish, nurse, educate (with acc. and فِي 17 رَبَّيَانِي); فِي v. 25, "They two nourished me.—أَرَبَّى IV. To cause to increase, grant an increase to.

رَتَّبَ aor. a. To feed in abundant pastures, pass time pleasantly, enjoy one's-self.

رَتَّقَ aor. o. To mend anything by joining the broken parts. رَتَّقٌ n.a. Anything close, solid, impervious; The word occurs at 21 v. 31, where it is said that the Heavens and the Earth were originally رَتَّقٌ, i.e. united together in one solid mass.

رَتَّلَ To be well and fairly arranged.—رَتَّلٌ II. To

repeat (the Korân) with a slow and distinct enunciation. تَرْتِيلٌ n.a. The act of repeating the Korân in a slow and distinct manner.

رَجَّ aor. o. To move, shake. رَجْنَ a.n.a. A shaking, shock.

رَجَزَ To compose a particular kind of verse called رَجَزٌ and رَجَزٌ Impurity, a plague, punishment, any abomination, especially Idolatry.

رَجَسٌ aor. o. To bellow loudly. رَجَسٌ An abomination, punishment, indignation, doubt.

رَجَعَ aor. i. To return, turn back, turn off—blame—upon any one (with إِلَى), as إِلَى لَعْنَتِهِمْ إِلَيْهِ بَرَجَعُونَ 21 v. 59, "Perhaps they might turn it off upon him;" or, according to another version, "That they might return unto God;" to come back, فَرَجَعُوا إِلَى أَنْسَابِهِمْ 21 v. 65, "Then they came to themselves—returned to their senses;" to bring back, give back (with acc. and إِلَى); to turn again, as فَارْجَعِ الْبَصَرَ 67 v. 3, "Turn again thine eyes (unto Heaven);"

أَرْجَعُونَ 23 v. 101, "Restore me (to life again)," A rare instance in the Korân of the plural for the singular, used out of respect; D. S. Gr. T. 2, p. 237, note.

رَجَعَ ns.a. A return. رَاجِعٌ part. act. One who returns, etc. رَاجِعٌ noun of time and place, A return.—رَاجِعٌ VI. To return to one another.

رَجَفَ aor. o. To be in violent motion, to shake violently, tremble. رَجَفَةٌ An Earthquake, a mighty blast. رَاجِفَةٌ Name of the first blast of the trumpet which is to precede the general Resurrection.—مُرَجِّفٌ part. act. IV. f. One who makes a commotion.

رَجَلَ aor. o. To hurt one in the foot. رَجَلٌ n.a. collective noun, Foot, Foot-soldiers. رَجَلٌ

وَذَيْتَنِينَ بِهِتَابٍ أَرْجُلٌ A foot; Plur. أَرْجُلٌ A foot; يَقْرِنُهُ بَيْنَ أَيْدِيهِنَ وَأَرْجُلِهِنَ 60 v. 12, "And do not bring a calumny which they have invented between their hands and their feet;" The words are interpreted to mean, "Shall not lay their illegitimate offspring to their husbands." رَجَالٌ Plur. رَجَالٌ A man, as opposed to a woman; 72 بِرَجَالٍ مِنْ آلِهِنَ 72 v. 6, "With certain of the Jinn."

رَجْمٌ aor. o. To stone. رَجْمٌ A doubt, conjecture; 18 v. 21, "Doubtfully guessing at that which is secret;" Plur. رُجُومٌ Things which are thrown. رَجِيمٌ Stoned, pelted or driven away with stones; an Epithet of Satan. مَرْجُومٌ part. pass. Stoned.

رَجَا aor. o. To hope (with acc. or with أَنْ); to hope for (with acc. and مِنْ or لِ); sometimes also to fear, but in this sense it is always found with a negative, thus 25 كَانُوا لَا يَرْجُونَ نُشُورًا v. 42, "They did not dread the Resurrection." أَرْجَادٌ plur. of رَجَاجٌ The sides. مَرْجُونٌ part. pass. Hoped for.—أَرْجَى IV. To put off, postpone; at 7 v. 108 أَرْجَةٌ is for أَرْجَهٌ "Put him off;"

D. S. Gr. T. 1, p. 460. مَرْجِي plur. of مَرْجُونٌ for مَرْجَونٌ لِأَمْرِ اللَّهِ 9 v. 107, "Held in suspense (awaiting) the decree of God;" D. S. Gr. T. 1, p. 354.

رَحْبٌ To be ample, spacious; 9 v. 25, "For all it was so spacious." مَرْحَبًا a form of salutation equivalent to Welcome! as مَرْحَبًا يُكُمْ "You are welcome."

رَحِيقٌ Pure Wine; no verbal root.

رَحْلٌ aor. a. To place saddle-bags on a camel. رَحْلٌ n.a. A saddle-bag; Plur. رَحَالٌ

إِلَيْهِمْ رَحْلَةً لِلشَّتَاءِ A journey, travelling; 106 v. 2, "For their joining together (in fitting out) the Caravan in winter and summer."

رَحْمٌ aor. a. To be merciful, have mercy upon (with acc. of pers.); In the passive تُرْحَمُونَ "Ye shall be treated with mercy," or "shall receive mercy." رَحْمَةً sometimes spelt رَحْمَتٌ, D. S. Gr. T. 1, p. 276, note, Mercy, kindness.

أَرْحَامٌ compar. form, Most merciful. comm. gender, plur. of رَحْمٌ A womb, relationship, as أَوْلَوْا الْأَرْحَامِ Blood relations.

رَاحِمٌ Kindness, affection. رَاحِمٌ part. act. One who shows mercy. رَحْمَانٌ or رَحْمَانٌ D. S. Gr. T. 1, p. 404 (with the article usually spelt أَلْرَحْمَنُ), and رَحِيمٌ Merciful and compassionate;

The two words are constantly found together, as if to add intensity one to the other, but the former conveys the more comprehensive meaning. رُحْمَاءُ (2nd declension) plur. of رَحِيمٌ مَرْحَمَةً Mercy, kindness.

رَخْيٌ aor. a. To be soft and flabby. رَخَاءُ A gentle wind.

رَدٌّ aor. o. To drive back, avert (with acc. and عَنْ, also with عَلَى); to restore, give back, bring back, refer, give again (with acc. and إِلَى, لِ, or فَرَدُوا أَيْدِيهِمْ فِي أَفْوَاهِهِمْ; عَلَى 14 v. 10, "Then they put their hands up to their mouths," either biting their own fingers in anger; or it may be, to close the mouths of the prophets; At 16 v. 72, and 22 v. 5 it means to keep back (with إِلَى); at 41 v. 47 (also with إِلَى) to reserve; and at 5 v. 107, To take (an oath). رَدٌّ n.a. 21 v. 41, The act of averting, bringing back, etc. رَادٌّ part. act.

وَمَا أَكَلُذِينَ One who averts, restores, etc.; 16 v. 73, "Nor do those who have been made superior (to others) give back their wealth, etc." Here بِرَادِى is for بِرَادِينَ, the participle—or noun of agency—being antecedent to a complement in the genitive; D. S. Gr. T. 2, p. 183; بِ being an expletive after the negative مَا, see بِ.

مَرْدٌ A place by which or to which we return; besides being a noun of time and place as above, مَرْدٌ is also a noun of action, D. S. Gr. T. 1, p. 291, and then means the act of averting, restoring, etc. مَرْكُودٌ part. pass. Restored, averted, as مَرْكُودٍ غَيْرٌ 11 v. 78, "Inevitable."

تَرَدَّدٌ V. To be agitated, moved to and fro.—تَرَدَّدٌ VIII. To be rendered, to return, turn again (with عَلَى), as تَأْتِرَدَّا عَلَى آتَارِهِمَا 18 v. 63, "And they retraced their steps;" or with إِلَى, as لَا يَرْتَدَّ إِلَيْهِمْ طَرْقُمٌ 14 v. 44, "Their sight shall not return to them," being fixed with horror; at 27 v. 40 the same expression may be translated "In the twinkling of an eye," or "Before thou canst fix thine eye upon any object, and remove it;" with عن it means to apostatize.

رَدَّ To prop a wall. رَدِّ A helper.

رَدَفٌ To come behind (with لِ). رَادِفٌ part. act. That which follows.—مَرْدَفٌ part. act. IV. f. same as رَادِفٌ; at 8 v. 9 it may either mean following one another, or causing (the believers) to follow one another.

رَدَمٌ aor. i. To shut (a gate). رَدِمٌ n.a. A strong wall.

رَدَى aor. i. To trample the earth with his feet (a horse). رَدِىٰ aor. a. To perish.—أَرْدَى IV. To

bring to destruction.—تَرَدَى V. To fall headlong. مَتَرَدِيَّةٌ fem. part. act. That which falls headlong, or is slain by a fall.

أَرْدَلُونَ أَرْدَلٌ aor. o. To be base. Plur. أَرْدَلٌ and إِلَى أَرْدَلٌ comp. form, Vilest, most abject; 16 v. 72, "To the worst part of life," i.e. To a decrepit old age; the *Madidi infantia nasi*.

رَزَقٌ aor. o. To supply with the necessities of life, provide for, bestow upon (with double acc.); to sustain; 12 v. 37, "No food shall come to you with which ye shall be supplied;" For this use of the verb in the passive voice with a complement see D. S. Gr. T. 2, p. 124. رَزْقٌ A provision, maintenance, bounty, fortune, income, anything granted to another from which he derives benefit. رَازِقٌ part. act. One who provides for, or supplies with necessaries. أَلْرَازِقُ The Great Provider, one of the names of God, as Providence.

رَشَّ aor. o. To dig a well. أَرْرَشٌ Er-Rass; supposed to be the name of a well near Midian, or according to others near Antioch.

رَسَخَ To be firm. رَاسِخٌ part. act. One who is firmly established; 4 v. 160, "Those who are well grounded in learning."

رَسَلٌ aor. o. To send a messenger. رَسُولٌ An apostle, a messenger; Plur. رُسْلٌ; at 33 v. 66 we find أَرْسَلُوا for the sake of the rhyme, by a license called إِشْبَاعٌ saturation; D. S. Gr. T. 2, p. 497; At 26 v. 15 the word رَسُولٌ is used with a plural signification thus إِنَّا رَسُولٌ etc. as though it were "Verily we are a deputation;" several reasons are assigned for this; Freitag says, quoting the Kāmoos, that

رَسَا aor. o. *To be or stand firm.* رَوَاسِي (2nd declension) plur. of رَاسِي fem. of رَاسٌ for رَاسِيّة for رَاسِيّه; D. S. Gr. T. 1, pp. 330 and 366, part. act. Things which are firmly and immovably fixed—mountains.—أُرسَى IV. To fix firmly. مَرْسَى noun of time and place, That which is fixed with regard to time or place, as أَيَّامَ مَرْسَاهَا 7 v. 186, “When is its fixed time?”; a Port, harbour, or roadstead, as مَجَراًهَا وَمَرْسَاهَا 11 v. 43, “Both whilst it is moving, and whilst it is at anchor, or at rest.”

رَشَدٌ aor. o. To walk in the right way, to be well directed. **رَشَادٌ**, **رَشَادٌ**, and **رَشْدٌ** nouns of action, A going in the right way, true direction, correct rule of action. **رَشِيدٌ** part. act. One who is well directed, or who walks in the right way. **رَشِيدٌ**, A person of discernment, a guide to the right way.—**مُرْشِدٌ** part. act. IV. f. One who directs aright, a guide.

رَصَّ aor. o. *To cement or join together.* مُرْصُوصٌ part. pass. *Firmly and compactly united.*

دَاهِنَةٌ, aor. o. To observe, lie in wait. دَاهِنٌ, n.a. A

lying in wait; also as a collective noun, An ambush, band of watchers. مَرْصَدٌ A place of ambush. مُرْصَدٌ A place of observation, or of ambush.—إِرْصَادٌ n.a. IV. f. A means of preparation or fitting out.

رَضَعَ aor. a. and i. To suck the mother's milk.
رَضَاةٌ n.a. The act of sucking milk: أَخْوَاتُكُمْ "Your foster sisters."
رَضَاةٌ 4 v. 27, "Your foster sisters."
رَضَاعَةٌ (2nd declension) plur. of مَرْضَاعٍ A breast.
أَرْضَعَ IV. To suckle (with acc. of child and
 لِ of father); to give suck to. مُرْضِعَةٌ fem.
 part. act. One who gives suck.—**إِسْتَرْضَاعَ** X.
 To seek a nurse for (a child).

رَضِيَ aor. a. To be content, pleased (with عَنْ, with بِ, or with acc.); to choose (with بِ, also with acc. of thing and لِ of pers.).
 رَحْسَى Agreeable, acceptable. رَاضِيُّ part. act., Fem. رَاضِيَةٌ One who is content, well pleased; also pleasant, agreeable.
 رِضْوَانٌ Grace, acceptance, favour, that which is pleasing. مَرْضِيُّ part. pass. Accepted, well pleased or contented. مَرْضَاتٌ n.a. for مَرْضَاتٌ D. S. Gr.
 T. 1, p. 276, *note*; The act of pleasing.—
 أَرْضَى IV. To content, please (with acc. of pers. and بِ).
 تَرَاضَى VI. To be pleased with one another, to be mutually agreed (with بَيْنَ or بِ).
 تَرَاضِيُّ n.a. for تَرَاضِيُّ D. S. Gr.
 إِرتَضَى VIII. Mutual consent.—
 T. 1, p. 111, Mutual consent.
 To be pleased with, pleasing to (with لِ).

رَطْبٌ To be fresh and ripe (dates). **رَطْبٌ** n.a.
 That which is green. **رَطْبٌ** collective noun,
 Fresh ripe dates.

رَعْبٌ aor. a. To frighten, fear. **رَعْبٌ** n.a. Fear, terror.

Ἄρες, aor. a. and o. *To thunder.* **Ἄρης**, Thunder.

رَعَى aor. a. on account of the guttural ح, D. S. Gr. T. 1, p. 250, To pasture, feed (cattle), to observe aright, as at 57 v. 27. رِعَايَةً n.a. A right observance. رَاعِي plur. of رَاعٍ for رِعَاءً. part. act. One who feeds flocks, a shepherd. Pasture.—**رَاعِي** III. To observe, respect, look at (with acc. or with ل); 2 v. 98, "Look at us;" a word to which Mohammad had a great objection, it having been derisively employed by some Jews, in whose language it had an uncomplimentary meaning.

رَغَبَ aor. a. To desire (with أَنْ); also to be unwilling (with أَنْ), or to dislike (with عَنْ); The passage at 4 v. 126 may be rendered either way; يَرْغَبُوا بِأَنفُسِهِمْ عَنْ تَنَسُّهُ 9 v. 121, "They should prefer themselves before him;" With إِلَى it means to supplicate. Love. part. act. One who supplicates earnestly (with إِلَى); also one who is averse from (with عَنْ).

رَغْدًا To abound in good things. Abundantly. aor. a. To dislike, abhor.—**مُرَاغِمٌ** noun of place III. form, A place of refuge.

رَفَثَ aor. o. and i. To break in pieces. Dust, anything broken small.

رَفْتَ aor. o. To be obscene. Carnal intercourse.

رَفَدَ aor. i. To give. A gift. مَرْفُودٌ part. pass. Given.

رَفَرَفَ To spread the wings. A pillow. aor. a. To raise up, exalt, lift up (with acc. and إِلَى). part. act. Exalting, one who raises up. High. مَرْفُوعٌ part. pass. Raised on high, exalted.

رَفْقٌ To help. A companion, friend. درْجَةً An elbow, utility, comfort; درْجَةً Comfortably;

مُرْتَقْنُ—**مَرَافِقٌ** (2nd declension) Elbows.—A couch, noun of place derived from the VIII. f. which means *To recline on the elbow.*

رَقَّ To be thin. رَقٌ A volume or scroll, generally of parchment.

رَقَبَ aor. o. To observe, respect, regard (with acc. and فِي). رَقِيبٌ A watcher, an observer. سَخْرِيرٌ رَقَبَةٌ Plur. رَقَابٌ A neck, a slave; 4 v. 94, "The freeing of a neck (from the yoke of slavery)."—**تَرَقَبَ** V. To look about one.—**إِرْتَقَبَ** VIII. To observe, watch. مُرْتَقِبٌ part. act. One who watches.

رَقَدَ aor. o. To sleep. رَقْدٌ A bed. To write, mark with diacritical points. **الرَّقِيمُ** Er-Rakeem, a word, the meaning of which is in dispute; according to one interpretation it was the name of a leaden plate, on which were inscribed the names of the seven sleepers. مَرْقُومٌ part. pass. Written.

رَقَقَ aor. a. To mount a ladder (with فِي); to enchant. رَاقِي for رَاقِي n.a. An ascent. رَقْقٌ part. act. An enchanter; 75 v. 27, "And it is said, who is the magician (to drive away his agony)?" تَرَاقِي acc. plur. of تَرْفُوَةٌ A breast-bone; see this word under ت, see also إِرْتَقَى.—ثَنِي, مَثَانِي VIII. To ascend (with فِي).

رَكَبَ aor. a. To ride (with acc.); to be carried, go on board a ship (with ذِي). رَكَبٌ A company of 10 or more mounted on camels, a small caravan. رَكَبَانٌ plur. of part. act. One who rides, mounted. رَكَابٌ collective noun, Camels. رَكَبٌ Use of a camel in riding.—**مُتَرَكِبٌ** II. To put together.—**رَكَبَ** part. act. VI. f. Lying in heaps.

رَكَدْ To be still. رَوَاكِدْ (2nd declension) fem. plur. of رَاكِدْ part. act. That which is still.

رَكَزْ aor. o. and i. To fix a spear in the ground.
رِكْزْ A low sound, a whisper.

رَكَسْ To invert.—أَرْكَسْ IV. To overturn, upset.

رَكَسْ aor. o. To move the feet, stamp on the ground; to fly (with عنَّ); Before the words بِرْجِلَكَ at 38 v. 41 we must understand قَيْلَ لَهُ, and between the first and last parts of the verse, we have to imagine the springing up of a fountain, or two, according to the fancy of the Commentators.

رَكَعْ aor. a. To have the back bent, to bow down in prayer. Plur. رَاكِعُونَ and رَكَعْ part. act. One who bows down.

رَكَمْ aor. o. To gather together in a heap. رَكَامْ A heap; In heaps. مَرْكُومْ part. pass. Gathered in a heap.

رَكَنْ aor. a. To incline one's-self (with إِلَى). رُكْنْ a stay, support, prop; hence, Princes or chiefs of the people.

رَمْ aor. o. and i. To repair; also aor. i. To be rotten. رَمْ Rotten; adjective of common gender.

رَمَانْ generic noun, Pomegranates.

رَمَحْ aor. a. To pierce with a lance. رِمَاحْ plur. of رَمَحْ A lance.

رَمَدْ aor. o. and i. To invade an enemy's country. رَمَادْ Ashes.

رَمَزْ aor. o. and i. To nod, wink. رِمَزْ n.a. A sign, such as a wink or nod.

رَمَضَنْ aor. i. To bake a sheep in its skin. رَمَضَانْ (2nd declension) Ramadān, the ninth month of the Arabian year, said to be so named, because it originally fell in the height of summer.

رَمَى aor. i. To throw, cast, throw out (with acc. or

with بِ of thing); to cast aspersions upon any one (with acc. of pers.), as at 24 vv. 4, 6, and 23; At 8 v. 17 allusion is made to a miracle which was wrought at Bedr in favour of Mohammad, who, by throwing a handful of gravel into the faces of the Koreish, brought about a victory in his favour.

رَهَبْ aor. a. To fear (with acc. or with لِ of pers.). رَهَبَةٌ فِي رَهَبْ, رَهَبْ and رَهَبَةٌ n.s.a. Fear; 59 v. 13, "On account of the fear inspired in their breasts by God." رُهَبَانْ plur. of رَاهِبْ A monk. رَهَبَانِيَّةٌ Monasticism.—أَرْهَبْ IV. To frighten, cause terror (with acc. of pers. and بِ of thing).—إِسْتَرْهَبْ X. To terrify.

رَهَطْ To take large mouthfuls. رَهَطْ n.a. A family; 27 v. 49, "Nine men of a family;" D. S. Gr. T. 2, p. 316; This word is not generally used when more than 10 men are spoken of, but in any case they must be the sons of one man.

رَهَقْ aor. a. To follow closely, cover; aor. i. To oppress, cause to suffer; to be given to evil practices towards (with double acc.). رَهَقْ n.a. Folly, oppression.—أَرْهَقْ IV. To impose a difficult task on any one, afflict with troubles and difficulties (with double acc.).

رَهَنْ To give in pledge. رَهِينْ Given in pledge. رَهَنْ plur. of رَهَانْ A pledge.

رَهَا aor. o. To go softly. رَهُوْ n.a. A ditch or furrow. رَسَا see رَوَاسِيَّ

رَاحْ aor. o. To do anything in the evening or at sunset. رَحْ n.a. Rest, mercy. رُوحْ comm. gend. A spirit, soul; 16 v. 104, "The Spirit of Holiness," or "the Holy Spirit," viz. The Angel Gabriel, who alone is intended

by this name; At 16 v. 2 it may be translated the Inspiration or Revelation, viz. the Korân. رَجَحُ fem., Plur. رَجَاحُ A wind, smell, prosperity, power. رَوَاحُ The evening, as 34 v. 11, "(It blew) for a month in the evening." Note. At the commencement of this verse we must understand the word رَجَانٌ سَعْيَ q.v. Victuals, things necessary to support life.— رَاجِحٌ IV. To drive home (flocks) in the evening.

رَادٌ aor. o. To seek. رَوَيْدًا Gently; رَوَيْدًا is said to be equivalent to أَمْبَلٌ Grant a respite; D. S. Gr. T. 1, p. 546; at 86 v. 17 the words are found in conjunction أَمْبَلُمْ رَوَيْدًا "Grant them a gentle respite," or "respite them for a while."— رَاوَدٌ III. To long after, desire to have intercourse with (with acc. and عَنْ); thus رَاوَدَتْنِي 12 v. 26, "She desired to lie with me;" At 12 v. 61 it means simply to solicit. رَأَدٌ IV. To be willing, wish, desire, intend, mean (with acc. and بِ, also with أَنْ); يُرِيدُنْ 36 v. 22 for يُرِيدُنِي aor. conditional and نِي.

رَافِصٌ aor. o. To exercise, or break in a colt. رَوْضَةٌ A rich and well-watered meadow.

رَاعٌ aor. o. To frighten. رَعْ n.a. Fear, timidity.

رَاغٌ aor. o. To turn furtively from one thing to another (with إِلَى); to turn upon (with عَلَى).

رَامٌ aor. o. To seek. الْرُّومُ collective noun, The Greeks, as being subject to the Roman Empire.

Note. The events mentioned at the beginning of the 30th chapter relate to the wars between the Greeks and Persians under Heraclius and Chosroes.

رَابٌ aor. i. To make uncertain. رَيْبٌ n.a. A doubt, calamity, as 52 v. 30, "Adverse fortune," literally, "the calamity of the time." رِيَبَةٌ Suspicion, uncertainty.— رَيْبٌ part. act. IV. f. Disquieting, he or that which inspires doubt or suspicion; also one who is guilty of a crime.— إِرْتَابٌ VIII. To be in doubt. مُرْتَابٌ part. act. One who is in doubt, a sceptic.

رَاسٌ aor. i. To fit feathers to an arrow. رِيشٌ generic noun, Feathers; fine clothing.

رَاعٌ aor. i. To grow. رَيْعٌ A high hill.

رَانٌ aor. i. To take possession—of the heart—(with عَلَى).

ز

زَيْدٌ aor. o. To give anyone cream to eat. زَيْدٌ Froth, scum.

زَرَّ aor. o. To pelt with stones. زَبُورٌ A book, The Book of Psalms; Plur. زَبُورٌ Books, writings, Scriptures; زَبُورٌ and زَبُورٌ are also Plurals of زَبُورٌ A lump or large piece of iron, a divided portion, sect; زَبُورٌ occurs with the first of these meanings at 18 v. 95, and زَبُورٌ with the last, at 23 v. 55.

زَبَنٌ aor. i. To sell dates on the tree by guess.

زَبَانِيَّةٌ plur. of زَبَانٌ, or wanting the singular, Rebels (against God), Prætorian Guards; at 96 v. 18 it appears to refer to the Angels who keep guard over Hell.

زَجٌ aor. o. To pierce with the ferule of a spear; زَجٌ noun of unity, A thing made of glass, as a glass vessel.

زَجَرٌ aor. o. To prohibit, drive away. زَجَرٌ n.a. The act of driving or prohibiting. الْأَرْجَارَاتُ fem. plur. part. act. Those who drive; فَالْأَرْجَارَاتُ زَجَرًا

37 v. 2, "And the Angels who drive forward the clouds, or drive away evil spirits, or keep men from sin." اَزْدَجَرَةُ A single cry.—VIII. for اَزْجَرَ To drive away with cries, reject. مُرْدَجَرَ part. pass. Forbidden.

زَجَا aor. o. To be easy.—اَزْجَى IV. To propel, drive forward (with acc. and لِ or فِي). مُرْجَاهَةُ fem. of مُرْجَحَى Few, small.

مُرْخَنْ To remove far from a place (with عَنْ). وَمَا هُوَ بِمُرْخَنِهِ part. act. One who removes, as رَجَحَ 2 v. 90, "But he shall not free himself from the punishment." Derived from رَجَحَ which has the same meaning.

زَحَفَ aor. a. To proceed towards. رَحْفَ n.a. An army marching in a hostile manner.

زَخْفَ Anything highly embellished, as with gilding, decoration by gilding, gold, embellishment, either real, as the flowers of the earth, 10 v. 25; or figurative, as a flowery discourse, 6 v. 112; verbal rt. رَخَفَ To gild.

رَرَبَ aor. o. To construct a pen or fold for sheep. زَرَبَ (2nd declension) plur. of زَرِيبَةٌ A rich carpet.

زَرَعَ aor. a. To sow seed, give increase to, as اَنْتُمْ تَرْعُونَهُ اَمْ تَحْنَ اَنْزَارُونَ 56 v. 64, "Do ye give it its increase, or are We the givers of it?" زَرَعُ Plur. زَرَوْعُ Seed, corn, land sown with corn. زَرَاعَ plur. of زَارَعَ part. act. A sower.

زَرَقَ aor. o. and i. To drop dung (a bird); to have blue eyes. اَزْرَقَ plur. of اَزْرَقَ One who has blue eyes; an enemy, such as the Greeks, whose eyes were frequently of that colour.

رَرَى aor. i. To abuse.—اَزْرَى VIII. for د. S. Gr. T. 1, p. 222, To despise.

زَعَمَ aor. o. To speak, assert, generally used in

doubtful matters; to suppose, think, imagine, fancy, to be of opinion (with acc. or with أَنْ). سَعَمَ n.a. Fancy, imagination. عَيمَ A surety, one who vouches for or guarantees another.

رَفَ aor. o. To carry home the bride in procession; aor. i. To hasten, go with hurried steps.

زَفَرَ aor. i. To send forth a deep breath. رَفِيرَ A deep sob; properly, the first part of the braying of an ass, as شَهِيقَ is the second; at 11 v. 108 these words may be rendered "Sobbing and sighing;" at 25 v. 13 the term رَفِيرًا is applied to the roaring of flames.

زَقَ To swallow speedily. اَلْرُؤُومُ A tree growing in the midst of Hell, for a description see ch. 37 v. 60; The tree after which this infernal production was named bears a kind of intensely bitter almond.

زَكَّيَّا Zacharias.

زَكَىٰ or more properly زَكَّىٰ aor. o. To grow, to be pure, or purified. زَكُوتَةٌ pronounced, and sometimes written زَكَّةٌ or زَكُوتَةٌ like صَلَوةٌ or صَلَاتَةٌ, D. S. Gr. T. 1, p. 36, Purity, a portion of one's substance given in order to purify the rest, i.e. Alms; خَيْرًا وَمِنْهُ زَكُوتَةٌ 18 v. 80, "One more righteous than he," literally, "Better as to purity." اَزْكَىٰ Pious, righteous. اَزْكَىٰ comp. form, Purer, more righteous; اَزْكَىٰ 18 v. 18, "The purest and best food."—زَكَىٰ II. To purify, justify (with acc. of pers. and بِ of thing).—اَزْكَىٰ and تَرْكَىٰ V. To endeavour to be pure and holy, to give part of one's substance in alms, as at 92 v. 18.

زَلَ aor. i. To slip.—اَزْلَلَ IV. To cause to slip or fall (with acc. and عَنْ). إِسْتَرَلَ—X. same as اَزْلَلَ, but with acc. of pers. and بِ.

زلزل To shake, shake to and fro. زِلْزَال n.a. The act of shaking; إِذَا زَلَّتْ اَرْض زِلْزَالْهَا 99 v. 1, "When the earth is shaken by an earthquake;" literally, "by its shaking." زِلْزَلَة A shock—of an earthquake.

زَلْف To draw near. زَلْفَة Nearness, proximity, a near approach; زَلْفَة Near at hand; Plur. زَلْفٌ; The phrase زَلْفًا مِنَ الظَّلَلِ at 11 v. 116 signifies those hours of the night which commence at the close of day, and those of the day which commence at the close of night; There are other ways of spelling this word, such as لَفَّا, لَفَّا, and لَفَقِي, the last being a noun in the singular, having the same signification as لَفَّا, and of the second declension, D. S. Gr. T. 1, p. 402.—**أَزْلَف** IV. To bring near, cause to approach (with acc. and لِ).

زَلْكَن aor. o. To slip. زَلْكَن A place in which the feet are liable to slip.—**أَزْلَقَن** IV. To cause to slip or fall (with acc. of pers. and بِ).

زَلَم To wander about. زَلَمُونَ Plur. أَزْلَام Headless arrows used by the ancient Arabs for purposes of divination, a superstition forbidden by the Korân; for a curious illustration of this custom see Ezekiel ch. xxi. v. 21.

زَمَرَ aor. i. To play upon a wind instrument. زَمَرْ مُنْ زَمَرَة plur. of زَمَرَة A crowd of men; زَمَرَة In crowds.

زَمَلَ aor. i. and o. To limp.—**تَزَمَّلَ** part. act. of زَمَلَ for إِزَمَلَ V. f. D. S. Gr. T. 1, p. 220, To wrap one's-self in a garment. The epithet أَلْزَمَل is applied to Mohammad in the 73rd ch. because at the moment it was communicated to him he was wrapped in a mantle either asleep or at prayers; so say the commentators.

زمهر To flash with anger (an eye). زَمْهَرْ Excessive cold, by some interpreted to mean the Moon; original root زَمَهَ To be violent.

زنجبيل Ginger, with which the water of Salsabeel, a fountain in Paradise, is to be flavoured.

زنم no verbal root, An excrescence behind the hoofs of goats. زَنَمْ Spurious, illegitimate.

زنى aor. i. To be guilty of fornication. زَنَى n.a. Fornication. أَزْنَى and with the article زَانِى and أَزْنَانِى part. act. One who is guilty of fornication.

زَهَد aor. a. To abstain; aor. i. To have in low estimation. زَاهِد part. act. One who esteems lightly, or holds in low estimation (with فِي of thing).

زَهَرَ aor. a. To be resplendent. زَهَرَة A flower, splendour.

زَهَقَ aor. a. To be full of marrow (a bone); to vanish, disappear, perish. زَاهِقٌ part. act. That which vanishes away. زَهُوقٌ Vain, perishable.

راج aor. o. To stir up strife. زَوَاجٌ Plur. A companion, mate, spouse, husband or wife, an individual when consorting with another; that in which individuals are united, as a kind, species, class, or sex, also a pair, a couple; Examples, 31 v. 9, فَابْتَشَتَا فِيهَا مِنْ كُلِّ زَوْجٍ كَرِيمٍ "And we have caused (vegetables) to spring up in it of every generous species;" فِيهِمَا مِنْ كُلِّ زَوْجَيْنِ آتَنَسْ 55 v. 52, "In each (garden) there shall be two kinds of every fruit," or it may be "Two pairs of every kind;" thus at 11 v. 42 the words مِنْ كُلِّ زَوْجَيْنِ آتَنَسْ may either be rendered two, or two pair, of every kind, so also at 13 v. 3, 6 v. 144 and elsewhere; for the use of إِنْسَنَسْ with the dual see D. S. Gr.

T. 2, p. 315, where he translates زوجين آندين "Two individuals," a reading which is supported by the passages at 51 v. 49, where زوجين must of necessity have the meaning of two individuals paired together, and at 15 v. 88, where آزواجا means simply "individuals," or "certain of them;" وآخر من شكيله آزواج 38 v. 58, "And other (matters) of a similar kind shall be in conjunction with it;" In this passage there appears to be an ellipse, آخر for آخر in virtue of its comparative form being put in the singular, D. S. Gr. T. 2, p. 304; it is also written آخر, see 3 v. 5.—زوج II. To give in marriage (with double acc.) ; to wed to (with acc. and بـ) ; to join together ; وإنما آلتقوس زوجت 81 v. 7, "And when the souls shall be joined (to their bodies); " At 42 v. 49 it incans to make of two kinds, to make or give conjointly.

زاد aor. o. To take provisions. زاد Provision for a journey.—زود V. To provide one's-self for a journey.

زار aor. o. To visit. زور False, a falsehood.—تراءور VI. To decline (with عن) ; تراور 18 v. 16 is for تراور 3 pers. fem. sing. aor.

زال aor. o. To cease, cease to be in a place, fail, perish, as 35 v. 39, "Lest they fail;" إن كان مكرهم لتزاول منه آليجاي 14 v. 47, "Even though their craftiness were such that the mountains should be moved by it;" literally, "should cease to remain in their places, or incline downwards (like the Sun)." زوال n.a. A declining, declination as of the sun from the meridian, in which sense it is figuratively employed at 14 v. 46.

زات aor. i. To dress food with oil. زيت Oil.

زنون زيتون collective noun, The olive, olives. زيتون noun of unity, An olive, an olive-tree.

زاد aor. i. To be increased, to increase, cause to increase, give an increase to (with acc. of pers. and في or with double acc.) ; to exceed in number; أو يزيدون 37 v. 147, "Or there were more in number;" to make an addition to (with على). زيد Zeid, Mohammad's freedman and adopted son, whose wife Zeinab Mohammad married after her divorce from Zeid; see ch. 33. زيادة An increase, addition. مزيده An accession, increase, addition.—زاده aor. i. VIII. D. S. Gr. T. 1, p. 222, To increase, suffer an increase, or be increased by (with acc.) ; as زادوا تسعا 18 v. 24, "And they suffered an increase of nine (years)."

زان aor. i. To be inclined downwards, to become dim (the sight), turn aside, deviate (with عن). زيان n.a. Perversity.—زان IV. To cause to deviate, render perverse.

زال aor. i. and a. To cease (with في). زيل V. To make a separation (with بين). زيلان V. To be separated one from the other.

زان aor. i. To adorn. زينة An ornament, as apparel at 7 v. 29, or trinkets, etc., pomp ; sometimes used collectively for ornaments, as at 20 v. 90 and elsewhere; At 20 v. 61 يوم الزيمة means the day of the solemn feast, when the temples and other buildings were decked out in olden times.—زين II. To adorn, prepare (with acc. and بـ or في) ; to deck a thing out (with specious arguments, or otherwise), to make it appear pleasing (with acc. and لـ) ; لازين لهم 15 v. 39, "Verily I will make (their disobedience) appear pleasing to them on the Earth." زين V. D. S. Gr. T. 1, p. 220, To be adorned.

سَ an adverb prefixed to the aorist tense of verbs, and giving them a future signification; it is considered as an abbreviation of سَوْفَ q.v.; thus ۱۱ سَارِي إِلَى جَبَلٍ ۴۵, "I will betake myself to a mountain," see أُولَى; it is likewise used in conjunction with other prefixes, as فَسِيقَفِيكُمْ اللَّهُ ۲ v. ۱۳۱, "And God will suffice thee (as a protection against) them," see كَفَى.

سَأَلٌ aor. a. To ask, interrogate, ask for, demand (with acc. of pers. and أَنْ, also with double acc. or with acc. of pers. and بْ or عَنْ بْ or عَنْ بْ; to pray to (with acc.), as at ۵۵ v. ۲۹; Imperat. مَسْأَلٌ and سَأَلٌ Note. Verbs whose second radical is hamzated are frequently declined after the manner of concave verbs. سُؤْلٌ A request, petition. سُوْلٌ n.a. The act of demanding. سَأِيلٌ part. act. One who asks, demands, etc., a beggar, as at ۹۳ v. ۱۰. مَسْوُلٌ part. pass. That which is demanded or inquired into; at ۱۷ vv. ۳۶ and ۳۸ it refers to those things which shall be inquired into at the day of judgment.—**تَسَاءَلَ** VI. To ask or make inquiries of one another (with عَنْ), as الَّذِي تَسَاءَلُونَ ۴ v. ۱, "About whom ye have discussions one with another, or in whose name ye beseech one another;" تَسَاءَلُونَ which may also be spelt تَسَاءَلُونَ is here put for تَسَاءَلُونَ D. S. Gr. T. 1, p. 220.

سَيْمٌ aor. a. To disdain, dislike, scorn (with أَنْ, or with مِنْ of thing).

سَبَّ aor. o. To cut, revile. أَسْبَابٌ Plur. A rope, cord, lien or that by which one thing is connected with another, as a path, way, means

وَاتَّسَاهُ مِنْ كُلِّ سَعْيٍ وَسَبَّا ۱۸ v. ۸۳, "And we gave him a means to accomplish every end, so he followed his way;" ۳۸ v. ۹, "Let them then ascend into the tracts (of Heaven)." سَبَّا سَبَّا Sab'a, v. سَبَّا

سَبَّتْ aor. o. and i. To rest, celebrate the Sabbath. سَبَّتْ The Sabbath; at ۷ v. ۱۶۳ and elsewhere reference is made to the story of certain Jews who resided at Elath on the Red Sea in the time of David, and who were turned into apes for catching fish on the Sabbath day. سَبَّاثٌ Rest.

سَبَحْ aor. a. To swim, roll onwards, perform a daily course (with فِي). سَبَحْ n.a. The act of swimming, occupation in worldly affairs. سَبَحْ part. act. One who swims or moves with a swimming motion, applied to Angels at ۷۹ v. ۳, or, according to another of several interpretations, to ships. سُبْحَانَ اللَّهِ Praise; سُبْحَانَ and سُبْحَانَةَ are adverbial expressions in which there is an ellipse of the verb سَبَحْ, as "The praise of God," or "by praising him," for "I celebrate the Praise of God," etc., hence it is that the word سُبْحَانَ appears in the accus., see D. S. Gr. T. 1, p. 502, and T. 2, p. 82;

سُبْحَانَ اللَّهِ عَمَّا يَصِفُونَ ۳۷ v. ۱۵۹; In this and similar passages there would appear to be also an ellipse of the verb تَعَالَى; At ۲۸ v. ۶۸ this deficiency is supplied, and the passage then reads thus, "I celebrate the Praise of God, and may He be far exalted above that which they impute to Him."—**سَبَحْ** II. To sing praises (with لِ of pers.), celebrate praises (with بِ), laud and magnify (with acc.). سَبِّيْحٌ n.a.

The act of praise. مُسْبِحٌ part. act. One who celebrates praises.

سبط aor. a. *To be lank (hair).* أَسْبَاطُ Plur. A tribe (of the children of Israel).

سبع aor. a. and i. *To make a number up to seven.* سَبْعَ fem., سَبْعٌ masc. Seven, see سبع. سَبْعُونَ عَشْرُ سَبْعَةٌ سَبْعٌ masc. Seven, see سبع. سبعون. سَبْعَةٌ سَبْعٌ Seventy. سَبْعَ سَبْعَ A wild-beast.

سبع aor. o. *To be long and trailing on the ground (a garment).* سَابِعَةٌ A coat of mail. أَسْبَعَ IV.

To cause to abound (with acc. and على of pers.).

ستّ aor. i. and o. To be in advance of (with acc.); precede (with لِ); to go before (with acc. and إِلَى or بِ); pass before, go forth previously, as a sentence of condemnation (with على of pers. and من), with which meaning it appears at 11 v. 42; or a promise of eternal happiness (with لِ of pers. and من), as at 21 v. 101; to happen previously, pass by, surpass, get the better of (with acc.); With بِ it may sometimes be rendered to do previously, as

ما سَبَقْتُمْ بِهَا مِنْ أَخْدُ وَمِنْ أَعْلَمِيْنَ 7 v. 78, "No created being has committed this (crime) before you;" to prevent, in the old sense of to be beforehand with (with acc. of pers. and بِ); thus at 21 v. 27 "وَيَسِيقُونَهُ بِالْقَوْلِ" They do not prevent him in their speech." سبق n.a. The act of preceding. سابق part. act. One who

precedes or outstrips in a race; At 56 v. 10 we find the word أَسْبَاطُ repeated, probably to give force and dignity to the expression, which may there be rendered "The leaders on earth and in Heaven," viz. those who having been the first to embrace the Faith, shall be the first in Paradise. مُسْبِقٌ part. pass. One who is surpassed or beaten in a race;

Sale translates this word "prevented," a meaning it may well bear in the two instances in which it occurs.—III. To strive to excel or reach before another (with إِلَى). إِسْتَبَقَ VIII. To strive one with another in a race, or to reach a goal (with acc.).

سبل Rain, no verbal root. سَبِيلٌ Plur. (com. gend.) A way, road; a cause or reason, as at 9 vv. 92 and 94, where it means "a cause of reproach;" إِنَّ أَسْبِيلَ اللَّهِ A traveller; سَبِيلَ اللَّهِ The path of duty to God; it frequently means an expedition or war made by believers to propagate the Mohammadan faith; a necessity, as لَيْسَ عَلَيْنَا فِي أَذْمِنَنَ سَبِيلٌ 3 v. 69, "There is no necessity incumbent upon us (to pay or observe justice) towards the Heathen."

سبى aor. i. *To take captive.* سَبَأً Sabā', called in Scripture "Sheba," a city of Yemen destroyed by the inundation of El 'Arem; it took its name from Sabā', the great grandson of Kahtān or Joctan.

سبت for سدّ sem. سَدَّ masc. سَدَّهُ see سبع. سِتَّ سِتَّينَ Sixty. سِتُّونَ

سترّ aor. o. *To cover.* سَتَّرٌ A veil, covering. مَسْتَرُورٌ part. pass. Spread over as a veil.—إِسْتَرَّ VIII. To hide one's-self.

سبد aor. o. *To be humble,* submit one's-self, bow down in adoration with the forehead touching the ground, to worship (with لِ). سجدة Adoration. ساجدٌ Plur. and ساجدٌ part. act. One who bows down. مَسَاجِدٌ Plur. مَسَاجِدٌ (2nd declension) A place of adoration, mosque; وَمِنْ أَلْمَسْجِدَاتِ الْمَرَامِ إِلَى أَلْمَسْجِدَاتِ الْأَقْصَى 17 v. 1, "From the sacred temple at Mecca to the further mosque at Jerusalem," or as Beidawee explains it, to the Holy House there; for at that time there was no mosque behind it.

سَجَرٌ aor. o. To utter a cry, as a camel to her foal; to pour forth, fill with water, to burn (with فِي). مَسْجُورٌ part. pass. وَالْبَحْرُ أَمْسَجُورٌ 52 v. 6, "By the ocean poured forth over the earth." سَجَرٌ II. To swell and become turgid (the ocean).

سَجَلٌ To pour forth. سِجْلٌ which is spelt in various ways, has also sundry significations; by some it is supposed to mean the Angel who inscribes men's actions in a book, rolling it up at their death; or it may be the name of a certain scribe of Mohammad, or a written scroll; for the construction of the words كَطْفَى الْسِجْلِ لِكُتُبٍ 21 v. 104, see D. S. Gr. T. 2, p. 164; see also his Chrestomathie Arabe, T. 3, p. 231. سِجْلٌ Baked clay of which the stones were formed which were said to have been rained down from Heaven upon Sodom, and also upon the "Companions of the Elephant" mentioned in chap. 105.

سَجَنٌ aor. o. To imprison. مَسْجُونٌ part. pass. Imprisoned. سِجْنٌ A prison. سِجْنٌ The register in which the actions of the wicked are recorded, or the place where it is kept.

سَجَنٌ aor. o. (also written سَجِي) To be quiet, tranquil or dark (the night).

سَحَبٌ aor. a. To drag along the ground (with فِي). سَعَابٌ A cloud, clouds, sometimes used as a collective noun.

سَحَّتٌ To destroy utterly, eradicate. سَحَّتٌ Unlawful, forbidden by law.—**اسْحَّتٌ** IV. same as primitive form (with acc. of pers. and بِ).

سَحَرٌ aor. a. To gild, enchant, bewitch (with acc. and بِ). سَحَرٌ Sorcery, enchantment. Plur. سَاحِرٌ The early dawn. Plur. سَاحِرٌ part. act. A magician, sorcerer.

A great magician. مَسْحُورٌ part. pass. One bewitched, deluded by sorcery.—**سَهْرٌ** part. pass. II. f. Bewitched.

سَحْقٌ To beat small, and سَحْقٌ To be far off. n.a. The zet of being far off; مَسْهَقًا 67 v. 11, "Far then be (pardon) from them;" an ellipsis for فَأَسْخَفْتُمْ اللَّهُ سَهْقًا "God has removed them far away in respect of pardon." سَعِيقٌ Far distant. سَحْقٌ Isaac (2nd declension) D. S. Gr. T. 1, p. 404.

سَاحِلٌ To strip off the bark. سَاحِلٌ Shore of a river or sea.

سَاحِرٌ aor. a. To ridicule (with مِنْ of pers.). سَاحِرٌ part. act. One who turns to ridicule. سَخْرِيٌّ A jeer, ridicule; at 43 v. 31 it means One who is compelled to serve without payment.—**سَحَرٌ** II. To subject (with acc. and لِ); to compel any one to work without payment; at 69 v. 7 it is used with the acc. and عَلَى of pers. and may there be rendered "He caused it to assail them." سَاحِرٌ part. pass. Subjected, compelled to serve or work.—**إِسْتَسْحِرٌ** X. To turn anything to ridicule.

سَخْطٌ aor. a. To be angry (with عَلَى). سَخْطٌ Wrath.—**إِسْتَسْخَطٌ** IV. To incense.

سَدٌ aor. o. To obstruct, stop up. سَدٌ n.a. or سَدٌ A mountain, an obstacle, rampart, bar; أَسْدَدِين 18 v. 92 oblique dual, "The two mountains," supposed to be situated in Armenia, or on the borders of Turkistan. سَدِيدٌ Well-directed, convenient or opportune.

سَدَرٌ To let down the hair. سَدَرٌ generic noun, The Lote-tree. سَدَرَة noun of unity, A single Lote-tree; سَدَرَةً أَمْتَهَنَى 53 vv. 14 and 16, The Lote-tree, beyond which no creature can pass;

allusion is made to it in Moore's Lalla Rookh.

"Farewell, ye vanishing flowers, th^t shone,
In my fairy wreath, so bright and brief;
Oh! what are the brightest that e'er have blown,
To the Lote tree springing by Allah's throne,
Whose flowers have a soul in every leaf."

سَدَسٌ aor. o. *To take a sixth part.* سُدْسٌ A sixth part. سادِسٌ The sixth.

سَدَا aor. o. *To stretch out the hand towards any one.* سَدَى Neglected, uncared for.

سَرَّ aor. o. *To cut the navel string, to make glad, rejoice.* سِرَّ n.a. Joy. سِرَّ A secret; Secretly, in private. سِرَّ plur. of سِرِّ A couch, throne. سِرَّ Joy, joyful state. (2nd declension) plur. of سِرِّ A secret. مَسِرَّ part. pass. Rejoiced.—أَسْرَ IV. To conceal, and also to reveal or manifest (with acc.); At 10 v. 55 and 34 v. 32 it seems doubtful which of these meanings is intended to be conveyed; to entrust a secret (with إِلَيْ), hold a secret conversation (with acc. or with لِ of pers.). إِسْرَارٌ n.a. A secret.

سَرَبٌ aor. o. *To enjoy free pasture (a camel).* سَرَبٌ A pipe for the conveyance of water; سَرَبٌ 18 v. 60 may be translated "as it were in a tunnel;" the fish there mentioned being supposed to have swum in that manner under the sea. سَرَابٌ A mirage, deceitful appearance, as of water in the desert. سَرَابٌ part. act. One who goes forth freely and carelessly.

سَرَبَلٌ To put on the garment called سَرَبَلٌ. سَرَبَلٌ (2nd declension) plur. of سَرَبَلٌ A garment, either generally, or a coat of mail; at 16 v. 83 it is used in both senses.

سَرَجٌ aor. o. *To saddle; and سَرَجٌ To shine.* سَرَجٌ

A lamp, or rather a candle, the receptacle being called قَنْدِيلٌ.

سَرَحٌ aor. a. *To let (a flock) go free to pasture at liberty; to lead out to pasture in the morning.*

سَرَاحٌ Dismissal.—سَرَحٌ II. To dismiss freely, divorce (with acc. of pers. and بِ). تَسْرِحٌ n.a.

Dismissal, divorce.

سَرَدٌ aor. o. *To perforate.* سَرَدٌ n.a. Work made of rings woven together, as chain armour.

سَرَقٌ *To cover with an awning.* سُرَادِقٌ 18 v. 28, Smoke which surrounds and covers after the manner of a tent.

سَرَعٌ *To be quick.* سِرَاعٌ Plur. سَرَعِينَ Swift, prompt, hastening; سَرَعِينَ آتِعَسَابٍ Swift at taking account; سَرَعًا Suddenly, hastily.

(2nd declension, comp. form) D. S. Gr. T. 1, p. 403, Very swift, swiftest.—سَارَعٌ III. To hasten emulously, or in company with others (with لِ or فِي of pers. or thing, also with إِلَيْ).

سَرَفٌ aor. o. *To eat away (the leaves of a tree).*—أَسْرَفٌ IV. To be prodigal, extravagant, to exceed bounds, transgress (with عَلَى or فِي). إِسْرَافٌ n.a. The act of exceeding bounds, extravagance, transgression. مُسْرَفٌ part. act. One who is guilty of excess, extravagant, a transgressor.

سَرَقٌ aor. i. *To steal.* سَارِقٌ part. act. One who steals.—إِسْتَرَقٌ VIII. To take away by stealth, as أَسْتَرَقَ آلَسْمَعَ 15 v. 18, "He listened by stealth," as the Genii to the conversation of the angels.

سَرَمَدٌ Perpetual; سَرَمَدًا Perpetually, a word apparently of mixed Persian and Arab origin.

وَاللَّيلِ إِنَّا يَسِيرٌ 89 v. 3, "By the night when it passeth away;" يَسِيرٌ is here written by poetic licence

for يَسِّرِی on account of the pause—وقف—at the end of the verse; D. S. Gr. T. 2, p. 496.

سَرِّی A rivulet.—أَسْرَی IV. To travel by night; with ب it becomes transitive, To cause to travel, thus at 20 v. 79 "(say-ing) Take my servants for a journey by night," see آن.

سَطَّح aor. a. To spread out.

سَطَر aor. o. To write. أَسَاطِير Fables, idle tales; This word, a plural of the 2nd declension, seems to be derived from the Greek *ιστοπλα*, but the sing. is doubtful. مَسْطَرَر part. pass. Written. مُصَيْطَر also spelt مُصَيْطَر One who presides over, a manager of affairs.—مُسَطَّر part. pass. VIII. f. Written.

سَطَا aor. o. To attack with violence (with ب of pers.).

وَسَعَه سَعَه see وَسَعَه.

سَعَد aor. a. To be fortunate (a day); and سَعَد To be happy (a man). سَعِید Happy, blessed.

سَعَر aor. a. To light a fire. سَعِير feun. A burning fire, Hell. سُعَر Madness.—سَعَر II. To cause to burn fiercely.

سَعَی aor. a. on account of the guttural ع, To go hastily (with إلی); to run, be diligent, purpose, to endeavour labour or strive after (with acc. also with ل or لی); (فی) also من جَادَكَ يَسْعَى; وَامَّا مَنْ جَادَكَ يَسْعَى; 80 v. 8, "But as for him who comes to thee striving after (good)." سَعْی n.a. The act of going quickly or hastily, an endeavour; فَلَمَّا 37 v. 100, "And when he had attained such an age that he could assist him in his work;" سَعَی لَهَا سَعِیداً 17 v. 20, "And diligently strives after it;" Literally, "And endeavours after it with its endeavour;" the

noun of action being added to the verb to give energy to the expression—لِتَأْكِيد.

سَعَب aor. o. To suffer from hunger and want.

سَعَبَة Famine.

سَعَح aor. a. To pour forth. مَسْفُوح part. pass. Poured forth.—مسافِح part. act. III. f. One who commits fornication.

سَفَر aor. i. To sweep (a house), go on a journey. سَفَر Plur. أَسْفَار A journey; سَفَر is also the plur. of سَفَر A large Book or Tome. سَفَرَة plur. of سَافِر A scribe.—أَسْفَر IV. To shine, brighten (the dawn). مَسْفَر part. act. Shining.

سَعَع aor. a. To strike with the wings (a bird when fighting), to drag along (with ب), as at 96 v. 15, 15 نَسْفَعَا بِالنَّاصِيَةَ "Verily we will drag him by the forelock;" where instead of the ن of the second energetic form of norist, the tanween of the fatha ل is used, see D. S. Gr. T. 1, p. 156.

سَفَك aor. i. To shed (blood).

سَفَل aor. o. To be low. سَافَل part. act. One who is low, vile, abject; عَالِيَهَا سَافِلَهَا 11 v. 84, "Up-side down." سَفَلی comp. form, Very low, lower, lowest.

سَفَن aor. i. To scrape off the skin. سَفِينَة A bark, ship; at 29 v. 14 The Ark.

سَفَه To make a fool of (any one), render foolish, as مَنْ سَفَه نَفْسَه 2 v. 124, "He who has made a fool of himself." سَفَه n.a. Folly; سَفَهًا Foolishly. سَفَهَات Plur. سَفَهَات (2nd declension) A fool, foolish, silly, ignorant; سَفِهَنَا 72 v. 4, "The foolish individual amongst us," viz. Iblees, or a rebellious spirit. سَفَاهَة Folly.

سَقَر Tb injure by heat (the sun). سَقَر fem. Hell-fire (2nd declension), supposed to be of foreign origin, D. S. Gr. T. 1, p. 405.

كَسَّعَ aor. o. To fall (with فِي أَنْدِيَمْ); فِي 7 v. 148, an instance of a كَنَائِيَةٌ or vague expression substituted for another, and meaning "They grievously repented." سَاقَتْ part. act. Falling.—III. To let fall (with acc. and عَلَى).—
أَسَقَتْ IV. To cause to fall (with acc. and عَلَى).

سَقَفَ aor. o. To roof over. سُقْفٌ Plur. A roof.

سَقَمَ aor. a. To be ill. سَقِيمٌ Sick, ill.

سَقَى aor. i. To water, give drink to (with double acc.); In the Pass. to be given (water, etc.) to drink, see D. S. Gr. T. 2, p. 123; When meaning simply to be watered, as at 13 v. 4, the Passive verb governs its complement by means of the preposition بِ, as يُسَقِّي بِمَا وَاحِدٌ, or the verb may here be taken in an impersonal sense "Rigatum est," with an ellipse of عَلَيْهَا; by some however it is written سَقَى; so again at 14 v. 19, and similar passages, وَيُسَقِّي مِنْ مَا صَدِيدٌ "And he shall be given to drink of a putrid liquid," where we may understand an ellipse of the word شَيْئاً. شَيْئاً n.a. The act of giving drink to, also a drinking cup. سُقِيَا for سُقِيَّ (2nd declension), final ي when preceded by ي being changed into short alif, D. S. Gr. T. 1, p. 111, A watering; At 91 v. 13 where this word occurs there is a considerable ellipse, أَسْقِيَاهَا "شَالَ لَهُمْ رَسُولُ اللَّهِ نَاقَةَ الْأَلْوَهِ وَسَقِيَاهَا" And the apostle of God said unto them (let alone— ذرها God's she-camel and (do not hinder) her drinking."—
أَسَقَى IV. To give drink to, to water (with double acc.).—
سَسَقَى X. To ask any one for drink (with acc. of pers.)"

سَكَبَ To pour forth. مَسْكُوبٌ part. pass. Poured forth, flowing.

سَكَتَ aor. o. To be silent, appeased—anger—(with عن of person).

سَكَرَ aor. i. To fill a vessel; and سَكَرٌ aor. a. To be drunk. سَكَرٌ Intoxicating drink, especially Date-wine. سَكَرٌ properly, Drunkenness, stupefaction; سَكَرٌ الْمَوْتِ 50 v. 18, "The agonies of death." سَكَرٌ مُكَارٍ plur. of مَكَارٌ Drunken.—
سَكَرَتْ II. To make drunken; سَكَرَتْ أَبْصَارُنَا 15 v. 15, "Our eyes are intoxicated," i.e. bewildered.

سَكَنَ aor. o. To be quiet, rest, dwell (with فِي); dwell with (with إِلَى); inhabit (with acc.).

سَكَنٌ Any means of rest or quiet, a habitation. سَاكِنٌ part. act. That which remains quiet; at 25 v. 47 speaking of the Shadow at daybreak it means "fixed," either by the Sun's neglecting to rise, or rising always in the same place. سَكِينَةٌ comm. gend. A knife. Tranquillity, security; a word variously interpreted, but probably referring to the Hebrew *Schechinah* שְׁכִינָה The Divine presence which appeared on the Mercy seat of the Ark. مَسَاكِنٌ (2nd declension) plur. of مَسْكَنٌ A habitation. مَسْكَنَةٌ Poverty, misery. مَسْكُونٌ part. pass. Inhabited. مَسَاكِنٌ Plur. (2nd declension) Poor.—
أَسْكَنَ IV. To make to dwell, cause to abide (with double acc. also with بِ or فِي of place); to quiet.

سَلَلَ aor. o. To bring out. سَلَلَةٌ An extract.—
تَسَلَّلَ V. To withdraw one's-self privately.

سَلَلَ see سَلَلَ

سَلَبَ aor. o. To snatch away from (with acc. of pers. and thing).

سَلَحَ aor. a. To void excrement. أَسْلَحَةٌ plur. of بَلْحٌ comm. gend. Arms, weapons.

سَخَّنَ aor. o. *To slay, pluck off, withdraw (with acc. and من).* VII. *To pass away, pass by (with من).*

سَلَسِيلٌ *Salsabeel, name of a fountain in Paradise.*

سَسَلَ *To join channise one thing to another.*

سَلَسِيلٌ Plur. سَلِيلٌ (2nd declension) *A chain.*

سَلَطَةٌ aor. a. *To be hard.* سُلطَانٌ comm. gend. *Power, authority, demonstration, argument, convincing proof;* سُلطَانِيَّةٌ 69 v. 29 for سُلطانٍ "My power;" the final ة is called هَاءُ الْوَقْبَ, for which see D. S. Gr. T. 1, p. 459.—سَلَطَةٌ II. *To give power or authority, to make victorious (with acc. and على).*

سَفَقَ aor. o. *To harrow, to pass or be past, to go or happen previously;* فَلَهُ مَا سَفَقَ 2 v. 276, "Then shall that which is past be (forgiven) to him," or no account shall be required of him. سَفَقَ n.a. *A precedent.*—اسْفَقَ IV. *properly, to pay for goods beforehand, but in the Korân it must be understood of the actions done in this life, which are, as it were, sent before us.*

سَكَنَ aor. i. *To throw on the back, throw down backwards, to abuse (with acc. and بِ).*

وَسَكَنَ aor. o. *To cause to go or walk, as فِيهَا سَكَنَةٌ 20 v. 55, "And has made you to walk in it by paths;" to cause to enter (with acc. of pers. or thing, and في of place, or with double acc.); سَكَنَاتُهُ 26 v. 200, "We have caused it to enter;" both here and at 15 v. 12 the word كُفُرٌ "unbelief" must be understood; سَكَنَ also means simply to walk (with acc. of place), thus لَتَسْكُنُوا مِنْهَا سُبْلًا فِي جَاجَا 71 v. 19, "That ye may walk in its spacious paths."*

سَلَمٌ aor. a. *To be safe and sound.* سَلَمٌ *Peace.*

سَلِيمٌ comm. gend. *Obedience to the doctrines of El Islâm.* سَلَمٌ A treaty of peace or submission, a captive. سَالِمٌ part. act. One who is safe. سَلَامٌ Peace, safety, a greeting of peace, security; آللَّامُ One of the names of God; Paradise, the abode of peace; at 21 v. 69 it may be interpreted "a means of security;" the fire into which Abraham had been thrown by Nimrod not only having left the former uninjured, but also destroyed his enemies. سَلَمٌ comm. gend. A ladder. سَلِيمٌ Perfect, sincere. سَلِيمَانٌ (2nd declension) Solomon.—سَلَمٌ II. *To preserve, give salvation, deliver, hand over (with acc. and لِ or إِلَى of pers.); to submit to a judgment, salute (with على) فَسَلِمُوا عَلَى أَنفُسِكُمْ; (على) 24 v. 61, "Salute the people of the House" (as being of your own people), literally, "Salute yourselves."* سَلِيمٌ n.a. *A salutation, submission, resignation.* سَلَمَةٌ fem. part. pass. *Handed over, sound.*—اسْلَمَ IV. *To submit, commit (with acc. and إِلَى); to resign one's self (with لِ); to profess El Islâm.* إِسْلَامٌ n.a. *The act of resignation to God; آللَّامُ El Islâm, the only true Religion which according to Mohammad was professed by all the Prophets from Adam downwards; from the words of the Korân 49 v. 14 it would appear to be rather the profession of faith than the faith itself; the latter, which is from the heart, is called كُفُرٌ; upon this point however there are differences of opinion among the Moslems.* سَلِيمٌ part. act. *One who resigns himself to God, a Moslem, one who professes the faith of El Islâm.*—سَلِيمٌ part. act. X. f. *One who submits to judgment.*

سَلُوَى aor. o. *To be careless about a thing.* سَلُوَى for سَلُوَى (2nd declension) generic noun, Quails.
سَمَّ aor. o. *To poison, penetrate.* سَمَّ n.a. A hole; سَمَّ اَنْجِيَاط The eye of a needle; this name is given in the East to the small doorway for foot passengers at the side of a large gateway; see S. Matthew chap. xix. v. 24. سَمُومٌ fem. generic noun, *The Simoom*; a pestilential scorching wind, which it is said shall penetrate into the bodies of the damned; it was from the fire of this wind that the Jinn or dæmons were created, see 15 v. 27.

سَمَدَ aor. part. *To stand in astonishment, to idle.* سَادَ part. act. One who passes his time in vanities.

سَمَرَ aor. o. *To pass the night in conversation.* سَامِرٌ part. act. One who converses by night. سَامِرٌ or سَامِرٌ The Samaritan, a name given to an individual who is said to have made the Golden Calf for the Children of Israel.

سَمِعَ aor. a. *To hear (with acc.); hear of (with بِ); to hearken, listen, hearken to (with لِ);* فَاسْمَعُونِي for فَاصْمَعُونِ 36 v. 24, "Then hear me;" D. S. Gr. T. 1, p. 459. سَمَعٌ n.a. The act of hearing, hearing. سَمَاعٌ One who is in the habit of hearkening, D. S. Gr. T. 1, p. 322.—**أَسْمَعَ** IV. To make to hear (with double acc.); at 19 v. 39 أَسْمَعَ يِهِمْ is by some understood as a verb of admiration, "How sharp shall be their hearing," viz. that of the Infidels; D. S. Gr. T. 2, p. 585; according to another interpretation أَسْمَعَ is here the imperative of the iv. f. "Do thou cause them to hear;" the same remark applies to 18 v. 25, where however the expression, if understood in the imperative, must be taken as ironical, "Do thou cause

(God) to hear." مُسْمِعٌ part. act. One who makes to hear. مُسْمَعٌ part. pass. One who is made to hear; وَأَسْمَعَ غَيْرَ مُسْمَعٍ 4 v. 48, "And hear without being made to (hear or) understand;" out of numerous explanations of this passage none seem quite satisfactory; possibly the words being used by Jews to annoy Mohammad conveyed a *double entendre*.—**إِسْمَاعَ** or تَسْمَعَ V. To listen to (with إِلَى), D. S. Gr. T. 1, p. 220.—**إِسْتَمَعَ** VIII. To hear, listen, hearken to (with لِ or إِلَى); to over hear. مُسْتَمِعٌ part. act. One who hears or listens.

سَمَكٌ To raise on high. سَمَكٌ A roof, or the highest part of the interior of a building.

سَمَانٌ aor. a. *To be fat.* سَمَانٌ Plur. Fat.—**سَمَانٌ** IV. To fatten.

سَمَاءٌ aor. o. *To be lofty.* سَمَاءٌ comm. gend., Plur. سَمَاءَتُ Heaven, of which the Korán says there are seven, *vide* 2 v. 27. سَمَاءٌ Plur. A name; when following another word إِسْمٌ is always written with the اللَّهُ thus وَصَلَةً أَسْمَاءٌ; In the formula بِسْمِ اللَّهِ, when commencing a sentence, and not following a verb, the تِ is omitted on account of its frequent use, in all other instances it is retained; thus when at 11 v. 43 we find بِسِمِ in the middle of a sentence, we know that there is an ellipse of the word قَاتِلِينَ; see De Sacy's Anthologie Grammaticale Arabe, p. 112. سَمَيٌ A namesake.—**سَمَىٰ** II. To name, call by name. سَمَيَةٌ n.a. The act of naming, an appellation.

سَمَتٌ for مُسْتَمِعٌ D. S. Gr. T. 1, p. 111, part. pass. Named, fixed, determined.

سَنٌ aor. o. *To form.* سَنٌ fem. A tooth. شَنٌ sometimes spelt سُنٌ D. S. Gr. T. 1, p. 276, note;

Plur. سُنَنْ A law, ordinance, line of conduct, mode of life, punishment. سُنْنَة part. pass. Formed, made into shape.

Plur. سَابِلْ (2nd declension) An ear of corn. سَبِيلْ noun of unity, One ear of corn ; this word is by some derived from سَبِيلْ.

Drowsiness, rt. وَسَنَة q.v.

aor. o. To lean upon.—مسَنَدْ part. pass. II. f.

Propped up.

سَنْدَسْ a word of Persian origin, meaning Fine silk.

وَسَمَّ see سَنْسِيَّة.

تَسْنَة To be full of years.—تَسْنَة V. To be musty, mouldy through age.

سَنَا aor. o. To water the ground with a Persian wheel, to shine. سَنَا for سَنَوْ D. S. Gr. T. 1, p. 106, Splendour. سَنَوْ or سَنْوَنْ Plur. سَنْوَنْ or سَنْوَنْ Oblique سَنْنَة A year, a barren year, barrenness, dearth ; for the use of the masculine form of plur. with certain feminine nouns see D. S. Gr. T. 1, p. 358 ; this word is by some derived from سَنَة ; in either case the last radical is dropped, and the ة taken in its place, see D. S. Gr. T. 1, pp. 358 and 317.*

سَهْرَ aor. a. To be watchful. سَاهِرَة The face of the Earth, or according to another interpretation, the place of the last Judgment ; it is also one of the names of Hell.

سَهْلَ To be smooth, level. سَهْلُ plur. of سَهْلَ A plain.

سَهْمٌ aor. a. To be lean.—سَاهِمَ III. To cast lots.

سَهْمَهَا aor. o. To forget, neglect. سَاهِيَّ for D. S. Gr. T. 1, p. 330, part. act. Neglecting, negligent (with عَنْ).

* At page 358 in the second edition, § 838, there is a misprint in the second line of the paragraph, where ة should be read for ئ.

سَارْ aor. o. To do evil, be evil wretched or grievous ; very frequently used with the acc. as سَيِّلَةً تَسْلَى " It is an evil way," Literally, " It is evil as to its way ;" to grieve, afflict (with acc.), as لَيْسُوا وَجُوهُكُمْ 17 v. 7, "To vex you," literally, " your faces ;" The language is here more than usually obscure ; according to the commentators the sense of the passage is somewhat as follows, " And when there came the punishment with which ye were threatened for your latter offence (we sent against you certain foes) to vex you," etc. There are numerous readings and interpretations of the above, from all which it appears that while Mohammanad himself was not very strong on ancient history, his commentators have only "made that darker which was dark enough before ;" Pass. مَسَيْلَةً or سَوْدَةً for سَوْدَةً To be made sad, to be vexed for (with بِ). سَوْدَةً n.a. and سَوْدَةً Evil. سَيِّلَةً Bad, wicked, evil, used both as substantive and adjective. سَيِّلَةً Evil, a sin, evil action. سَرْدَةً Plur. سَوَّاتْ Shame, secret parts. أَسْوَادْ comp. form, Worse, worst.—أَسْلَامَ IV. To do evil. مَسَيْلَةً part. act. An evil doer.

سَاحَةً A courtyard open to the sky, no verbal root.

سَادَةً aor. o. To be Lord ; and سَوْدَةً To be black.

سَيِّدَةً Plur. سَادَةً A Lord, a person of distinction.

أَسْوَدْ Plur. سَوْدَةً Black ; Words expressive of colour although in the comparative form are generally used with a positive meaning, D. S. Gr. T. 1, p. 324.—إِسْوَدَةً IX. To become black. مَسَوْدَةً part. act. Become black.

سَارَ aor. o. To mount a wall. سَوْرَةً A wall.

سَوْرَةً Plur. سَوْرَةً A degree of rank, a sign, a chapter of the Korân. سَوَارَ A bracelet ; Plur. أَسْوَرَةً and

أَسَارِ (2nd declension).—تَسْرُورٌ V. To climb over a wall (with acc.); 38 v. 20, “They climbed over the wall of the private apartment.”

سَاطٌ aor. o. *To mingle.* سَوْطٌ n.a. A mixture, a scourge; at 89 v. 12 the words سَوْطٌ عَذَابٌ may be rendered “A mixture of various punishments resembling a scourge.”

سَاعَ aor. o. *To let (camels) run free.* سَاعَةً An hour, time; آلسَّاعَةُ The hour of Resurrection, the last Day; سَاعَةً *adverbially,* By a single hour. سَوَاعُ Soowâ, name of an idol said to have been worshipped by the Antediluvians, and again after the Flood by certain tribes of Arabs.

سَاغٌ aor. o. *To pass easily and pleasantly down the throat.* سَائِعٌ part. act. That which passes pleasantly down the throat, agreeable to drink.—**أَسَاغٌ** IV. *To cause to pass easily down the throat.*

سَافٌ aor. o. *To try by smelling.* سَوْفَ a particle prefixed to the Indicative and Energetic Moods of the Aorist tense in order to give them a future signification, occasionally joined to other prefixes as فَلَسَوْفَ, and sometimes contracted into سَ q.v.

سَاقٌ aor. o. *To drive; Pass.* سِقَ (with acc. and إِلَى). سَاقٌ fem., Plur. سُوقٌ A leg, stalk. أَسْوَاقٌ plur. of سُوقٌ comm. gend. A market-place. سَاقِيْنَ وَشَهِيدٌ سَاقِيْنَ part. act. A driver; 50 v. 20, “A driver and a witness,” Two Angels who shall attend every man at the last day. سَاقٌ n.a. The act of driving.

سَالٌ for سَالٌ aor. a. D. S. Gr. T. 1, p. 236, *To ask.* —**سَوْلٌ** II. *To contrive, suggest, prepare (with acc. and ل of pers.).*

سَامٌ aor. o. *To go to pasture; afflict, impose a hard*

task or punishment upon (with double acc.).

بِسِمَا A sign, mark (2nd declension) D. S. Gr.

T. 1, p. 402. *Note.* Some suppose this word to be derived from وَسَمَ مُسَوْمٌ part. act.

II. f. One who makes a mark of distinction, a person of mark or distinction; at 3 v. 121 the word is sometimes read مُسَوْمِينَ part. pass. “(Angels) distinguished by their appearance;” at 3 v. 12 it means “marked with a سِيمَةٌ or brand.”—**أَسَامٌ** IV. *To turn out to graze (with فِي).*

سَوَى aor. a. *To intend.* سَوَى Equal, middle. مَكَانًا 20 v. 60, “In an equal place, or in a place in the midst,” i.e. half way between you and us. *Note.* In Fluegel’s Korân, edition of 1834, there is a misprint in this place, مَكَانًا. سَوَادٌ Equal, the same, even, equality, correctness, rectitude, the middle, the midst; 41 v. 9, سَوَادٌ لِلْسَّارِلِينَ The right way; سَوَادٌ آلسَّبِيلِ v. 9, “Correctly (fixing the time) for those who inquire about it.” سَوَيْ Even, right, sound in mind and body; 19 v. 11, “Being in sound health,” i.e. although not being dumb.

—**سَوَى** II. *To proportion, fashion, perfect, make level or equal (with بِ);* قَسْوَاهَا 91 v. 14, “And (God) sent an equal destruction upon them all;” the word دَمَدَمَةٌ is here understood.—**سَاوَى** III. *To make level (with بِ).* إِسْتَوَى VIII. *To be equal, to ascend, intend, set one’s-self to do a thing (with إِلَى); to sit firm and square upon (with عَلَى); to attain maturity as at 28 v. 13; At 53 v. 6 تَسْتَوَى is by some rendered “And he (the Angel Gabriel) stood erect in his proper form,” in which he had appeared to none of the Prophets before Mohammad.*

سَابَ aor. i. *To flow.* سَائِبَةٌ Sāiba, name of a she-camel concerning which the Pagan Arabs held certain superstitions, among others the right of free pasture.

سَاحَ aor. i. *To flow over the ground (mater); to run backwards and forwards (with فِي).* سَائِحٌ One who wanders about in the cause of religion, and especially one who fasts, hence, devout.

سَارَ aor. i. *To go, travel, journey (with فِي).* سَيْرٌ n.a. The act of going, a journey. سَيْرَةٌ State, condition. سَيَّارَةٌ A company of travellers.—
II. To make to go, cause to pass away.

سَالَ aor. i. *To flow.* سَيْلٌ n.a. A brook, torrent. سَيْلٌ آنَعَمٌ 34 v. 15, The inundation of El 'Arem, see أَسَالٌ—عَرَمٌ IV. To cause to flow (with acc. and ل of pers.).

سَيْنَاءُ or سَيْنَاءً (2nd declension) Mount Sinai.

سَيْنَىُونُ A synonym of Sinai (2nd declension, on account of its feminine gender and foreign origin); طُورُ سَيْنَاءُ, طُورُ سَيْنَاءً, and طُورُ سَيْنَىُونُ are all different names of the mountain which stands in the territory of Sinai; some have supposed these words to be derived from سَنَا Splendour, or سَانَ An eminence; for the termination see إِلَيْسَ بَنْ.

ش

شَامَ aor. a. *To be unlucky, sinister.* مَشَامَةٌ The left hand; 56 v. 9, "The companions of the left hand," i.e. The damned; either because the Books containing their actions in life will be given into their left hands, or because they will be companions in misfortune.—
مشائيمُ

شَانَ aor. a. *To know, care for.* شَانٌ A matter, business, thing.

شَانِكَتْ see شَانَ.

شَبَّةٌ A likeness. The verb is not used in the primitive form.—
II. To liken; Pass. شَبَّةٌ To be made like; شَبَّةٌ 4 v. 156, "A likeness or similitude (of Christ) was made for them;" it being believed by the Mohammedans that Judas or some other person was substituted for our Blessed Lord, and crucified in his stead.—
VI. To have a mutual resemblance to each other, used with على of pers., thus at 2 v. 65, "Verily

the cows appear to us to have a resemblance one to another;" to be figurative or allegorical. مُشَتَّابةٌ part. act. Mutually resembling one another; 39 v. 24, "A Book conformable to itself in (or as to its) repeated portions," or "twofold qualities," viz. those mentioned at 3 v. 5, where مُشَتَّابَاتٌ may be rendered open to conjecture, metaphorical or ambiguous, see مُحَكَّمَاتٌ, rt. حَكَمٌ.—
مشتاباتٌ part. act. VIII. f. That which is similar.

شَتَّاُ aor. i. *To separate.* شَتَّاُ n.a. Plur. شَتَّا Separate; 99 v. 6, "Divided into classes." شَتَّى indeclinable, sing. and plur. Separate, divided; in an adverbial form, Separately; It is said by Beidawee to be a plur. of شَتَّى.

شَتَّاُ aor. o. *To winter.* شَتَّا Winter.

شَجَرَ *To avert, to be a matter of controversy (with generic noun, A plant having a*

جَعَلَ لَكُمْ مِنْ شَجَرًا ۝ ۳۶ v. 80, "He giveth you fire out of the green tree;" Fire is obtained by rubbing together the wood of the شَجَرَةٌ مَرْخَةٌ and عَفَارٌ, even when green. شَجَرَةٌ noun of unity, A tree, a plant.

شَحْ aor. o. and i. *To be avaricious.* شَحْ Avarice. plur. of شَحَّةٌ شَحِيقٌ Avaricious, covetous.

شَحْ aor. a. *To give any one fat to eat.* شَحُومٌ plur. of شَحْ Fat.

شَحْ aor. a. *To fill.* مَشْخُونٌ part. pass. Filled, loaded (a ship).

شَحْ aor. a. *To be raised up, to be fixed (the eyes) in horror.* شَاحِصٌ part. act. That which is fixed in horror, as the sight of the eyes.

شَدَّ aor. o. *To run, establish, bind firmly, strengthen (with acc. and بِ);* شَدَّ عَلَى قُلُوبِهِمْ 10 v. 88, "Harden their hearts." Plur. شَدِيدٌ and أَشَدُ (2nd declension) Vehement, strong, violent, severe, grievous. Note. Adjectives of the forms فَعِيلٌ and فَعَالٌ are used indifferently for both masc. and fem., thus at 12 v. 48 before the words سَبَعَ شَدَادٍ we must understand the fem. plur. سُنُونٌ; so also at 72 v. 12, where سَوَادٌ is the word to be supplied. أَشَدُ for أَشَدَّ comp. form, more or most strong, etc., as أَشَدُ نَسْوَةً 2 v. 69, *lit.* "More strong in hardness," for أَقْسَى Harder, D. S. Gr. T. 1, p. 325. أَشَدُ The age of full strength, viz. from 18 to 30.—شَدَّ VIII. *To act with violence against (with بِ).*

شَرٌّ aor. o. and i. *To do evil.* شَرَارٌ Plur. Evil, bad, wicked. شَرٌّ collective noun, Sparks of fire.

شَرَبٌ aor. a. *To drink (with acc. or with بِ).*

شَرِبٌ n.a. A portion of water, time of drinking.

شَارِبٌ n.a. A drinking. شَارِبٌ part. act. One who drinks.

شَرَابٌ Drink, a beverage, potion.

مَشَرَبٌ A drinking place; it is also a noun of action, meaning simply the act of drinking, or drink; Plur. مشَارِبٌ (2nd declension).—

شَرَبَ IV. *To give to drink, make to drink;* قُلُوبِهِمْ آلِعَجَلٍ وَأَسْرِيوا فِي 2 v. 87, "And they were made to drink the calf into their hearts;" for the construction see D. S. Gr. T. 2, pp. 124 and 453.

شَرَحٌ aor. a. *To open, enlarge, expand (with acc. and لِ or بِ).*

شَرَنَ aor. o. *To become a fugitive.* شَرَنَ II. *To disperse (with بِ).*

شَرِقَةٌ A small band of men; possibly derived from شَرَنَ for شَرَنَ.

شَرَطٌ aor. o. and i. *To impose a condition.* أَشْرَطَ plur. of شَرَطٌ A sign.

شَرَعٌ aor. a. *To lay down a law, appoint a religion for any one (with acc. and لِ of pers.).* شَرَعَ plur. of شَارِعٌ part. act. Holding up (their heads), or appearing manifestly; both of which meanings belong to the verb; for the story alluded to at 7 v. 163 see سَبَتَ شِرْعَةً and شَرِيعَةً.

شَرِيعَةٌ A law or institution prescribed by God, the right way or mode of action; ثم جَعَنَاكَ ۝ ۴۵ v. 17, "Then we put you in the right way concerning the matter (of faith)."

شَرَقٌ aor. o. *To split, riss (as the sun).* شَرَقٌ Of or pertaining to the East, Eastern.

مَشْرِقٌ The place of sunrise, the East. آلَمَشْرِقَيْنِ آلَمَشْرِقَيْنِ oblique dual, Literally, The two Easts, or the

two places where the sun rises in winter and summer ; at 43 v. 37 the words بَعْدَ الْمَسْرِقَيْنَ are by some interpreted to mean the distance from East to West ; Plur. مَشَارِقُ (2nd declension) The Eastern parts, the different points of sunrise.— أَشْرَقَ IV. To shine, rise (the sun). أَشْرَاقٌ n.a. The sunrise. مُشَرِّقٌ part. act. One on whom the sun has risen, or who does anything at sunrise.

شَرِيكٌ aor. a. *To be a companion or sharer.* شِرِيكٌ A share, participation ; at 31 v. 12 it means polytheism or idolatry ; يَكْفُرُونَ بِشِرِيكِكُمْ 35 v. 15, "They will disclaim your having associated them with God." شَرِيكٌ An associate, partner, sharer ; Plur. شُرَكَاءُ (2nd declension) شُرَكَاءُ اللَّهِ All those to whom the idolaters rendered a share of Divine honours, such as Angels, Genii, Devils, idols, etc., it is to these that allusion is made at 6 v. 137 and elsewhere. Note. Nouns of the second declension when followed by the affixed pronouns take the three inflexions ; thus شُرِيكُوهُمْ, شُرِيكُوهمْ, and شُرِيكُوهُمْ.

شَارَكَ III. To share with (with acc. of pers. and بـ). أَشْرَقَ IV. To make a sharer or associate (with acc. of pers. and بـ or فـ) ; to give companions—to God—(with acc. of pers. and بـ) ; to be a polytheist or idolater ; فـ 14 v. 27, "Ye associated me," D. S. Gr. T. 1, p. 459.

مُشَرِّكٌ part. act. One who gives associates to God, an idolater.— مُشَرِّكٌ part. act. VIII. f. One who partakes or shares (with فـ).

شَرَى aor. i. *To buy, sell, barter (with acc. of thing sold or bartered and بـ of thing taken in exchange).* إِشْتَرَى VIII. To buy, barter, take

in exchange (with acc. and بـ) ; it is also found at 2 v. 84 with the sense of to sell or give in exchange (with acc. and بـ) ; at 2 v. 15 and elsewhere the word أَشْتَرَوا is written with a Damma instead of Jezm over the , on account of the Wesla which follows it ; D. S. Gr. T. 1, p. 69.

شَطَطٌ aor. o. and i. *To be far off.* شَطَطٌ An extravagant lie.— أَشَطَطَ IV. To act unjustly.

شَطَاطٌ aor. a. *To walk on the bank of a river.* شَطَاطٌ The stalk of a plant. شَاطِئٌ Bank of a river or valley.

شَطَرٌ aor. o. *To part in two.* شَطَرٌ n.a. A side. شَطَرٌ In the direction of.

شَيْطَانٌ aor. o. *To be obstinate, perverse.* شَيْطَانٌ Plur. شَيَاطِينٌ (2nd declension) Satan, a Devil. شَعْبٌ To collect. شَعْبٌ plur. of شَعْبٌ n.a. A large tribe, a nation. شَعْبٌ plur. of شَعْبٌ A forked branch. شَعِيبٌ شَعِيبٌ Sho'aib, name of a prophet sent to the Midianites.

شَعَرٌ aor. o. To know, perceive, understand, *to make verses.* شَعَرٌ n.a. Poetry, the art of Poetry.

شَعَارٌ Plur. أَشْعَارٌ Hair. شَعَارٌ (2nd declension) part. act. A Poet. شَعْرِيٌّ Sirius, the Dog-star, which was worshipped by the Arabs in Pagan times. شَعَائِرٌ (2nd declension) plur. of شَعَارٌ A sign, rite, ceremony performed by the pilgrims at Mecca, one of which was the offering of victims ; hence some understand the words يُعَظَّمُ شَعَائِرَ اللَّهِ 22. v. 33, "Holds in honour the offerings made to God," viz. by choosing for slaughter victims of great value. شَعْرَى A place appointed for sacred rites ; أَلْمَشْعَرُ الْحَرَامُ A mountain called Kuzah in the neighbourhood of Mecca.— أَشَعَرَ IV. To make any one understand (with

acc. of pers. and أَنْ); to make known to (with بِ of pers. or thing made known, and acc. of pers. to whom the discovery is made).

شَعْلٌ To light a fire.—**VIII.** *To be lighted, to become shining.*

شَعْفٌ aor. a. To affect in the heart's core, inspire with violent love.

شَعْلٌ aor. a. To employ, occupy. شَعْلُ plur. of شَعْلٌ n.a. Work, occupation, employment.

شَفَعٌ aor. a. *To make even that which was odd, to intercede, be an intercessor (with عَنْ of pers. to whom, and لِ of pers. for whom intercession is made).* شَفَعٌ n.a. A pair, double; وَالشَّفَعَيْنِ 89 v. 2, "By the double and the single;" numerous interpretations are given; according to one of the most plausible it may mean, All created things,—which are said to have been made in pairs,—and The Creator, who is One and Single. شَافِعٌ part. act. One who intercedes. شَفَاعَيْنِ Plur. شَفَاعَةٌ (2nd declension) An intercessor. شَفَاعَةٌ Intercession.

شَفَقٌ To fear, pity. شَفَقَ Redness of the sky after sunset.—**IV.** To be afraid (with مِنْ or with أَنْ of verb). مُشَفِقٌ part. act. One who is afraid or in terror.

شَفَقَةٌ aor. a. *To strike any one on the lip.* شَفَقَةٌ for شَفَقَةٌ (see سَنَةٌ, rt. سَنَى), A lip; Dual شَفَقَاتٍ and Oblique شَفَقَتَيْنِ The two lips.

شَفَقٌ aor. o. *To be near setting (the sun); and* شَفَقٌ aor. i. To heal, cure. شَفَقٌ A brink. شِفَاقٌ Medicine, remedy, means of cure.

شَقٌّ aor. o. *To split, cleave, place under a difficulty, or impose a hard condition (with عَلَى).* شَقٌّ n.a. The act of splitting, a fissure, difficulty, labour, trouble. شَقٌّ Difficulty, trouble.

أَشْ شَفَقٌ A distance, a tract, a long way. More troublesome, more difficult to be borne.—

شَاقٌ III. To contend with, oppose, resist, separate one's-self from (with acc.); أَلْذِينَ 16 v. 29, "Concerning whom ye used to contend (with the believers)."

شَقَاقٌ n.a. The act of separating one's-self, schism, heresy, dissent, contention; 11 v. 91, "Your contending with me."—إِشْقَنْ or

شَقَقٌ V. D. S. Gr. T. 1, p. 220, To be split open, cleft asunder (with بِ); at 25 v. 27 شَقَقٌ is for تَسْقَقٌ, D. S. Gr. T. 1, p. 221, and the meaning of the passage is that the Heavens shall be cloven asunder by the clouds on which the Angels shall descend.—إِشْقَنْ VII. To be cloven asunder; 54 v. 1, "And the moon hath been (or shall be) cloven asunder;" the former meaning having reference to a miracle said to have been wrought by Mohammad, and the latter to one of the signs of the last day. إِشْقَاقٌ n.a. The act of cleaving asunder.

شَقَا aor. o. *To make miserable;* and شَقِيَ aor. a. To be miserable, wretched, unhappy. شَقِيٌّ Miserable; at 19 vv. 4 and 49 it may be rendered "disappointed." أَشْقَى comp. form, Most wretched; 91 v. 12, "The greatest wretch among them," whose name was نَدَارٌ, see 54 v. 29. شِقْوَةٌ Misery, wretchedness.

شَكٌّ To doubt. شَكٌّ A doubt.

شَكَرٌ aor. o. To give thanks, to be grateful (with لِ); فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ 27 v. 40, "He is only grateful to the benefit of his own soul;" to thank, show or feel gratitude for (with acc.); أَشْكَرَ

شکر 27 v. 19, "That I may show my gratitude for thy favour." Plur. شکور n.a. The giving thanks, gratitude, thanks. شاکر part. act. One who gives thanks or is grateful; God is said to be grateful in the sense of giving rewards to men for their obedience. شکور Thankful; a distinction is made between this word and شاکر; the former is said to denote a person who is thankful for little or for nothing, the latter grateful for large favours; in the Korân we find both epithets applied to God. مشکور part. pass. Gratefully accepted, acceptable.

شکس To be cross-grained and ill-tempered (a man). مُشَاشِكْس part. act. VI. f. Quarrelling, or at variance with each other.

شکل aor. o. To shackle, fasten by a tether. شکل A similitude, likeness. شاکلہ Likeness, mode; علی شاکلہ 17 v. 86, "According to his own way."

شکا aor. o. To utter a complaint (with acc. and الی); at 12 v. 86 we find an *alif of precaution* added to the word أشکو, see D. S. Gr. T. 1, p. 109. مِشکاۃ A niche in a wall.—اشتکی VIII. To make a complaint (with الی).

شمت aor. a. To rejoice at the misfortunes of others. اشمت IV. To cause to rejoice over another's misfortunes (with acc. and ب of pers.).

شمع To be lofty and long. شامخ part. act. That which is lofty.

شمة To be seized with horror.—اشماز IV. f. of شماز a quadrilateral verb not found in the 1st form, To creep or contract with horror.

شمس aor. i. and o. To be bright with sunshine. شمس fem. The Sun.

شمل aor. o. To comprehend, contain. شمائیل Plur.

شمائیل (2nd declension) The left hand; for an explanation of ۵۶ v. 40 see شام VIII. اشتمل—شام اشتمل—شام اشتملت علیه آرحام الانثیین ۶ v. 144, "Or that which the wombs of the two females have conceived."

شنا aor. a. To hate. شنا for شنان n.a. Hatred. شانی for شانی, D. S. Gr. T. 1, p. 97, part. act. One who hates.

شہب aor. a. To burn, scorch. شہب Plur. شہب A flaming fire.

شہد aor. a. To be present at, in, or with (with acc.); to bear witness that (with ان or بیان), against (with علی), or of (with ب); to bear testimony to a fact (with این); as شہد إِنَّكَ تَرْسُولُ اللَّهِ 63 v. 1, "We bear testimony to the fact that thou art indeed the apostle of God; to bear witness by an oath (with acc. and ب), as این تَشَهِّدُ أَرْبَعَ شَهَادَاتٍ بِاللَّهِ 24 v. 8, "That she make four asseverations by God;" It is also found with the simple acc., as لا يَشْهِدُونَ آللُّورَ 25 v. 72, "They bear no false witness," and again at 22 v. 29 لِيَشْهِدُوا مَنَافِعَ لَهُمْ "That they may witness the benefits accruing to them." شاهد Plur. شہاد and اشہاد part. act. One who is present, or who bears witness, a witness; at 11 v. 20 the word is generally supposed to mean the Korân; وَشَاهِدٍ وَشَهْوِیٍ 85 v. 3, "By a witness and a thing witnessed;" a vague and indefinite expression, of which a great number of explanations have been suggested by the commentators; according to one it means the Creator and Creation, or vice versa; several others are given in Sale's Korân; وَبَنِينَ شَهُودًا 74 v. 13, "And sons remaining in his presence (at Mecca)." شہید

Plur. شَهَادَةً (2nd declension) A witness ; سَائِقٌ وَشَهِيدٌ 50 v. 20, *vide* سَائِقٌ وَشَهِيدٌ ; One who bears witness to the truth by suffering martyrdom, a martyr, as at 4 v. 71 and 39 v. 69. شَهَادَةً n.a. of شَهَدَ To testify, the act of bearing witness, evidence, a taking of evidence, testimony ; أَرْبَعَ شَهَادَاتٍ بِاللَّهِ 24 v. 6, "Evidence given by swearing four times by God ;" عَالَمُ الْقَيْبَ 9 v. 95, "He who knoweth that which ye keep secret, and that which ye make known." مَشَهِدَ Time or place of being present, or of giving or hearing evidence ; the word occurs at 19 v. 38, and is susceptible of any of the above meanings. مَشْهُودٌ part. pass. That which is witnessed ; يَوْمٌ مَشْهُودٌ 11 v. 105, "A day on which evidence shall be given," or it may be "a day which shall be witnessed by all," or "of which testimony has been given ;" إِنْ فُرَآنَ الْفَجْرِ كَانَ مَشْهُودًا 17 v. 80, "Verily the prayer (or reading) at daybreak is borne witness to" (by the guardian angels).—أَشْهَدَ IV. To take as witness, call to witness (with acc. and على) ; to call upon any one to be present at or to witness (with acc. of pers. and thing) ; to cause evidence to be taken of or against (wit') (على).—إِسْتَشَهَدَ X. To call as witness (with acc. and على).

شَهِيرٌ aor. a. To publish abroad. شَهِيرٌ Plur. شَهْرٌ and شَهْرٌ A month ; originally A moon, either new, or according to others, a full moon ; أَكْحَجُ أَشْهَرٌ 2 v. 193, "The (time for the) pilgrimage is (the) known months," viz. Shawāl, Dhu'l Ka'da, and part of Dhu'l Hajja ; The word وقتة must here be understood ; Lit. "The pilgrimage (its time) is," etc., أَكْحَجُ being what the gram-

marians call مُبَتدَأ مَرْفُوعٌ بِالْأَيْدَى, put in the nominative case as being an inchoative ; see D. S. Gr. T. 2, p. 594.

شَهَقَ aor. a. and i. To draw in the breath in sighing. شَهِيقٌ properly, The drawing in of the breath of an ass in braying. A sigh, see زَفِيرٌ ; at 67 v. 7 it is applied to the roaring of Hell-fire.

شَهَمَ aor. o. To desire, long for. شَهْوَةً n.a. Plur. شَهَوَاتٍ Lust, desire.—إِشْتَهَى VIII. same as شَهَمَ.

شَابٌ aor. o. To mingle. شَوْبٌ n.a. A mixture ; لَشَوْبَانِ وَنَ حَمِيمٍ 37 v. 65, "A mixture of boiling water and other delicacies," with which evildoers are to be allowed to wash down the fruit of the infernal tree Ez-Zakkoom.

شَارَ aor. o. To gather honey from the comb. شُورَى (2nd declension) A consultation ; وَأَمْرُهُمْ شُورَى 42 v. 36, "And their business is (a matter of) consultation among them." III. To consult.—أَشَارَ—IV. To make signs (with إِلَى of pers.).—تَشَارُّ—n.a. VI. f. Consultation with one another.

شَوَّافٌ Flame without smoke ; no verbal root.

شَاكٌ aor. o. To prick. شَوْكَةً A single thorn, weapons, arms.

شَوَّى aor. يَشَوِى a doubly imperfect verb, To roast, scald. شَوَّافٌ plur. of شَوَّافٌ The scalp.

شَاءَ for شَيْئٌ or شَيْئِي, aor. يَشَاءَ To will, be willing, wish (with acc. or إِنْ of verb). شَيْئٌ n.a. Plur. أَشْيَاءٌ (2nd declension, see D. S. Gr. T. 1, p. 364, note) A thing, matter, affair ; شَيْئًا adverbially, In any way, at all.

شَابٌ aor. i. To be hoary (the head). شَيْبٌ and شَيْبَةٌ ns.a. Hoariness. شَيْبٌ plur. of شَيْبٌ Hoary, grey-headed ; this word may be re-

garded as a contracted form of شَيْبٌ or شَيْبَهُ like شَيْبٌ for بِيَضٍ, or سَيْلٌ for بِيَضٍ D. S. Gr. T. 1, p. 360.

وَشَىٰ شَيْةٌ see شَيْةٌ.

شَانٌ aor. i. To be old. شَيْخٌ Plur. An old man.

شَادٌ aor. i. To plaster a wall. مَشْيِدٌ part. pass. properly, Plastered with gypsum; according

to El Bejdawee it may also be rendered lofty.—مشيد part. pass. II. f. Built up on high.

شَاعٌ aor. i. To be published abroad; with فِي of pers. it is used in a bad sense, as أَنْ تَشَيْعَ الْفَاجِحَةَ 24 v. 18, "That filthy rumours should be spread abroad about the true believers." شَيْعَةٌ Plur. شَيْعَةٌ and أَشْيَاعٌ A sect, party; أَشْيَاعُهُمْ Those of a like persuasion, or of their party.

ص

ص The name and initial letter of the 38th chapter, see آتٌ.

صَبٌ aor. o. To pour (with acc. and عَلَى) ; at 44 v. 48 it is used with فَوْقٍ, "Pour over," and at 22 v. 20 with مِنْ فَوْقٍ صَبٌ n.a. The act of pouring.

صَبَا aor. a. To rise (a star). صَابِئُونَ The Sabians, who thought themselves followers of the religion of Noah, and worshipped the heavenly bodies.

صَبَحٌ aor. a. To give one a morning draught. صَبَحٌ وَضَبَاحٌ The morning. إِصْبَاحٌ Plur. مَصَابِحٌ (2nd declension) A lamp.—صَبَحٌ II. To come to or come upon in the morning.—أَصْبَحَ IV. To be, become, happen, or do anything in the morning; This word is one of the كَانَ or sisters of كَانَ, which govern their attributes in the acc., D. S. Gr. T. 2, p. 60; أَصْبَحَ may frequently be rendered simply "he was, or became," and sometimes "he began," as فَاصْبَحَ يُقْلِبُ 18 v. 40, "And he began to turn down." مَصَبَحٌ part. act. One

who does anything in, or enters upon, the morning.

صَبَرٌ aor. i. To bind, to be patient or constant, to endure patiently or be constant towards (with acc. or with عَلَى). صَابِرٌ n.a. Patience. صَابِرٌ part. act. One who is patient or constant, persevering. صَابَرٌ Very patient, constant.—صَابَرٌ III. To excel in patience.—صَابَرٌ IV. To suffer misfortune; نَمَّا أَصْبَرُهُمْ عَلَى الْنَّارِ 2 v. 170, "How great will be their sufferings in the Fire." For the construction of verbs of admiration see D. S. Gr. T. 2, p. 218.—صَابَرٌ VIII. D. S. Gr. T. 1, p. 222, To be patient or constant (with لِ or عَلَى).

صَبَعٌ aor. a. To point the finger at any one. أَصَابَعٌ (2nd declension) comm. gend. plur. of أَصَبَعٌ A finger.

صَبَغٌ aor. a. o. and i. To dye. صَبَغٌ سَبَقَةٌ Sauce. سَبَقَةٌ Baptism; صَبَغَهُ اللَّهُ 2 v. 132, an elliptical expression meaning "God has baptized us with his baptism," or "his religion;" the visible signs of which appear in the believer, as water

is seen on the person of one baptized ; the word صَبْعَةٌ is said to be put in the acc. as being the corroborative, لِمُؤْكِدٍ of آمَنَّا v. 130, and the substitute or equivalent, إِلَيْهِمْ آتَى بَدْلٍ of D. S. Gr. T. 2, p. 526, see also p. 85 of the same volume.

صَبَا aor. o. To be puerile, to feel a youthful propensity towards (with إِلَى). صَبِيٌّ A male child, a boy.

صَحَابَ To slay an animal; and صَحِبَ aor. a. To be a companion to any one. صَاحِبُ Plur. صَحَابَ, Plur. of Plur. أَصْحَابَ D. S. Gr. T. 1, p. 378, A companion, associate ; it frequently means Lord of, or the possessor of any quality or thing ; one in intimate relation with anything, as صَاحِبُ الْحُوتِ Jonah ; as it were, "He of the fish or the man of the fish ;" أَصْحَابُ الْكَلَارِ "The men, or companions of the fire,—the Damned;" أَصْحَابُ الْمَشَامِيَّةِ and أَصْحَابُ الْمَيْمَانَةِ 56 vv. 8 and 9, "The companions of the Right and Left hands," viz. The Righteous and the Wicked, so called because they shall receive the Books containing a register of their actions, the former in their right hands, and the latter in their left ; يَا صَاحِبِي أَسْتَجِنْ 12 v. 39 oblique dual, D. S. Gr. T. 1, p. 415, "O my two fellow prisoners!" : as in the case of دُوْ, the proper rendering of this word may best be gathered from the context, thus at 51 v. 59, where أَصْحَابِيْمْ refers to "Those who resembled them in former days." صَاحِبَةٌ A consort, wife.—صَاحَبَ III. To bear company with (with acc.).—أَصْحَابَ IV. To preserve, hinder, keep from (with مِنْ).

صَحْفَ To dig with an instrument called مِشَحَّةٌ.

صَحَافَ plur. of صَحَفَةٌ A dish. صَحَفَ plur. of صَحِيفَةٌ A leaf or page of a book, a book; صَحْفَانِ مُنْشَرَةٌ 74 v. 52, "Open Books" from Heaven, in which should be written each man's name, with an order to follow Mohammad.

صَخْنَةٌ aor. o. To strike anything solid. صَاخَةٌ A deafening noise.

صَخْرَةٌ generic noun, Rocks. صَخْرَةٌ noun of unity, A rock ; no verbal root.

صَدَّ aor. o. To turn away the face (with عَنْ) ; turn away, divert, hinder (with acc. and عَنْ); aor. o. and i. To cry aloud (with مِنْ of object), as at 43 v. 57; the words in the text refer to a passage at 21 v. 98, where judgment is denounced against all objects of idolatrous worship ; but the Meccans contending that Jesus must be included with the rest, the blunder was corrected by the 101st verse. صَدَّ n.a. The act of hindering, diverting, or turning away from. صَدْوَرَ n.a. The act of turning away the face. صَدِيدَ Boiling (water), the serum in a wound, purulent matter, see شُوبَ.

صَدَرَ aor. o. and i. To return from watering, to proceed, go forward. صَدَرَ n.a. Plur. صَدَرُ comm. gend. The bosom, breast.—أَصْدَرَ IV. To bring back, as حَتَّى يُصْدِرَ آرْعَادَ 28 v. 23, "Till the shepherds have brought away (their flocks)."

صَدَعَ aor. a. To split, expound, profess openly (with بِ). صَدَعَ A fissure.—صَدَعَ II. Pass. صَدَعَ To oppress with, or suffer from headache.—إِصْدَعَ for تَصَدَعَ V. D. S. Gr. T. 1, p. 220, To be split up or divided in two. مِصَدَعَ part. act. That which is cloven or splits itself in two.

صَدَفَ aor. i. To turn aside (with عَنْ). The steep side of a mountain.

صَدَقَ aor. o. To be truthful, true or sincere, to speak

the truth, to establish or confirm the truth of what another has said, to verify (with double acc.), as صَدَقَ اللَّهُ رَسُولَهُ أَلْوَيَا 48 v. 27, "God hath confirmed for his Apostle the truth of the vision;" to keep faith (with acc.); observe a promise faithfully (with double acc.). صَدْقَةٌ Truth, veracity, sincerity, soundness, excellence in a variety of different objects; thus مُسْوِاً صَدْقَةٍ 10 v. 93, "A salubrious and agreeable dwelling;" 17 مُدْخَلٌ صَدْقَةٌ v. 82, "With a favourable entrance (into the grave);;" لِسَانًا صَدْقَةٌ عَلَيْأَنَا 19 v. 51, Literally, "A lofty tongue of veracity;" meaning that they should receive the highest praise; a similar phrase occurs at 26 v. 84. صَادِقٌ part. act. One who, or That which is true, sincere, one who speaks the truth. صَدَقَةٌ Whatever is given and sanctified to God's service, as alms or tithes, etc. صَدَقَةٌ A dowry given by the husband to his wife. صَدِيقٌ comm. gend. A sincere friend. أَصْدَقَ (2nd declension) comp. form, More true. صَدِيقٌ Very truthful, a man of veracity.— صَدَقَةٌ II. To be very sincere and truthful, to verify, to prove the truth of, as مُدْقَأَ عَلَيْهِمْ إِبْلِيسَ طَنَةً 34 v. 19, "Iblees proved the truth of his opinion of them;" to give credit to, or believe in the truth of (with بِ). تَصْدِيقٌ n.a. A verification. مُصَدِّقٌ part. act. One who verifies, confirms, or bears witness to the truth.— تَصَدَّقَ or إِصْدَقَ V. D. S. Gr. T. I., p. 220, To give alms (with على of pers.); فَمَنْ تَصَدَّقَ بِهِ 5 v. 49, "And whosoever remits it (the penalty, or the retaliation) as alms;" the word is also found with this signification at 2 v. 230 and 4 v. 94. مُحَدِّقٌ and مُعَدِّقٌ part. act. One who gives alms.

صَدَقَ aor. o. To clap the hands.— تَصْدِيَةٌ n.a. II. f. A clapping of hands.— تَصَدَّى V. To receive with honour; at 80 v. 6 this word is put for تَصَدَّى D. S. Gr. T. I., p. 221.

صَرَّ aor. o. To tie up a purse; aor. i. To cry aloud. صَرَّةٌ Excessive cold that scorches plants. A loud cry.— أَصْرٌ IV. To be obstinate, persist obstinately (with على).

صَرَّ To make manifest. صَرْحَةٌ n.a. A palace, a high tower, or other lofty structure.

صَرَّ To cry aloud. صَرِيخٌ One who brings help.— وَمَا أَنْتُمْ صَرِيخٌ ; صَرِيخٌ part. act. IV. f. same as صَرِيخٌ 14 v. 27, "Neither can ye help me," for مُصَرِّخِيَّ يَمْصَرِخُ يَمْصَرِخُ VIII. for إِصْرَخَ D. S. Gr. T. I., p. 222, To cry aloud. إِسْتَصْرَخَ X. To implore assistance of any one (with acc. of pers.).

صَرَّ quadriliteral verb, derived from صَرَّ q.v. To make a chattering noise (as a green woodpecker).

صَرَّ صَرَّ A loud roaring and furious wind, or according to another interpretation, a blast of cold wind.

صَرَاطٌ comm. gend. A way, and especially an open way; the name of a bridge over Hell; no verbal root.

صَرِيخٌ aor. n. To prostrate. صَرَاعَةٌ plur. of صَرِيخٌ Lying prostrate.

صَرَّ aor. i. To turn, turn away, divert, avert (with acc. and على); to turn towards (with acc. and إِلَى); صَرَفَكُمْ عَنْهُمْ 3 v. 146, "He put you to flight before them." صَرَفٌ n.a. The act of averting. مَصْرِفٌ A place to turn to, a refuge.

صَرَفٌ part. pass. Averted.— صَرَفٌ II. To explain, give an explanation of (with وَنْ); at

25 v. 52 the words صَرْفَتَهُ بَيْنَهُمْ may either refer to the water, and must then be rendered "We cause it to flow amongst them (by different channels)," or it may be translated "We have explained the matter to them (in the Korân)." تَصْرِيفٌ n.a. Change (of wind).

VII. To turn aside.

صرم aor. i. To cut off—dates (from a tree). صَارِمٌ part. act. One who cuts or gathers fruit. صَرِيمٌ A garden whose fruit has all been gathered; also a dark night, as though it were burnt up and black; both meanings have been assigned at 68 v. 20.

سَطَرٌ see صَطْرٌ.

صَعْدَة aor. a. To mount (a ladder); ascend (with إِلَى). صَعْدَة A severe torment. صَعِيدٌ Earth, sand, or dust. صَعْوَدٌ A calamity, torment, name of a mountain of fire in Hell; سَارِهَقَة 74 v. 17, "I will afflict him with torment," or "I will compel him to climb a peak of fire;" the words may be taken in either sense.—أَصْعَدَ IV. To mount up.—إِصْعَدَهُ V. D. S. Gr. T. 1, p. 220, To climb up (with فِي).

صَعْرٌ To have the face distorted.—صَعْرٌ II. To make a wry face at (with acc. and لِ of pers.).

صَعْقَة aor. a. To strike with lightning; and صَعْقَة To swoon, expire. صَعْقَة One in a swoon. صَاعِقَة Plur. صَوْاعِقٌ (2nd declension) A stunning noise as of a thunderbolt, a punishment from Heaven, a thunderbolt.—أَصْعَقَ IV. To cause to swoon.

صَغْرٌ aor. o. To be younger than another; and صَغْرٌ To be small. صَاغِرٌ part. act. One who is small, vile, contemptible. صَغِيرٌ Small. أَصْغَرٌ (2nd declension) comp. form, Smaller. صَغَارٌ Vileness, contempt.

صَفَّ aor. o. and i. To incline, swerve; and صَفَّي aor. a. To incline towards (with إِلَى).

صَفَّ aor. o. To set, arrange in a row or rank, to extend the wings in flying. صَفٌ A row, rank;

وَاصْفَاتٌ صَفًا In order, in line of battle; وَاصْفَاتٌ صَفًا 37 v. 1, "By (the Angels) standing in rank."

صَافٌ part. act. Extending its wings. صَافٌ for صَافٌ (2nd declension) plur. of صَافٌ صَافِيَةٌ A camel standing with its fore-feet in line, or with three feet on the ground and one fore-foot tied up. مَصْفُوفٌ part. pass. Arranged in order.

صَفَّهٌ aor. a. To turn one's-self away from, repel; to pardon, forgive (with عَنْ); at 64 v. 14 this word is found in combination with لَهُ and عَنْ, the meaning of all three is nearly identical, but a slight distinction may be made by consulting the primary signification of each word; a somewhat similar passage occurs in the 51st Psalm, "Turn thy face from my sins, and put out all my misdeeds." صَفَّحٌ n.a. Pardon, the act of repelling a suitor; with the latter meaning it is found at 43 v. 4.

صَفَدٌ aor. i. To bind. أَصْفَادٌ Fetters, plur. of صَفَدٌ A present, and hence an obligation.

صَفَرٌ aor. i. To whistle. صَفَرٌ (2nd declension) fem. of أَصْفَرٌ Yellow; Plur. صَفَرٌ comm. gend.—صَفَرٌ part. IX. f. That which is or becomes yellow.

صَفَّاحٌ quadrilateral, To pass alone over a level plain. صَفَّاحٌ A level plain.

صَفَنٌ aor. i. To stand on three feet—as a horse—with the toe of one of the hind feet just touching the ground. أَصْفَانَاتٌ sem. plur. part. act. Horses standing as above; at 38 v. 30

the word أَعْتَلُ is to be understood, D. S. Gr. T. 2, pp. 283 and 287.

صَفَا aor. o. *To be clear.* أَصْفَا Name of a mountain near Mecca. صَوْانٌ A hard stone.—مُصْفَى part. pass. II. f. Clarified.—أَصْفَى IV. To choose in preference to, or grant to another a preference in the choice of anything (with acc. of pers. and بِ of thing).—إِصْفَى VIII. for إِصْنَى D. S. Gr. T. 1, p. 222, To choose, select; to choose in preference to (with acc. and عَلَى); at 37 v. 153 we find أَصْنَى for مُصْنَى "Hath he chosen?" D. S. Gr. T. 1, p. 71. مُصْنَى part. pass. Chosen.

صَكْ To strike violently.

صَلَبْ aor. i. To crucify. صَلْبُ The back-bone or loins; Plur. صَلَبْ—أَصْلَابْ II. To cause to be crucified.

صَحْ aor. a. *To be right, good, honest, upright.* صَحْ Peace, reconciliation; صَلْحًا Peaceably.—صالح part. act. One who or that which is good, sound, free from blemish, perfect, upright, righteous, a man of integrity; also a proper name, Saleh, a prophet said to have been sent to the tribe of Thamood; Good works.—أَصْحَحْ IV. To make whole and sound, amend, reconcile; to make a reconciliation or peace (with بَيْنْ); to dispose aright (with acc. and لِ of pers.); to render fit, as at 21 v. 90, وَاصْنَحْنَا لَهُ زَوْجَهُ "And we rendered his wife fit (for child-bearing); instances occur, as at 27 v. 49, where the meaning seems to approach very closely to that of the primitive form, to be upright, or act with integrity; at 46 v. 14 it means to show kindness (with لِ of pers. and فِي of thing). صَحْ n.a. Uprightness,

righteousness, reconciliation, amendment, reformation. مُصلِحُ part. act. One who is upright, righteous, a person of integrity, a reformer; at 28 v. 18 it may be translated "Peacemaker."

صَدَّ aor. i. *To be hard.* صَدَ Hard.

صَلَالْ To sound. صَلَال Dry clay. Derived from صَلْ aor. i. *To sound.*

صَدَّ aor. o. *To hurt in the small of the back;* and صَلَوةً aor. a. *To have the centre of the back bent in, as a mare before foaling.* صَلَوةً pronounced, and sometimes written صَلَادَةً D. S. Gr. T. 1, p. 36; Plur. صَلَوَاتْ A prayer; صَلَواتْ 2 v. 152, "Mercies from their Lord;" at 22 v. 41 it means "Synagogues."—صَلَى II. To pray, properly, by bending the knees and whole body in adoration, or generally, to offer prayer to God (with لِ); with عَلَى it means to pray for, also to bless, as in the formula صَلَى اللَّهُ عَلَيْهِ وَسَلَّمَ "God bless and keep him." مُصَلٍ for مُصَلِّ part. act. One who prays. مُصَلٌ A place of prayer.

صَلَى aor. i. *To roast;* and صَلَى aor. a. *To undergo roasting in the fire (with acc. of fire);* Instead of يَصْكِي another reading of several passages is يَصْلِي etc. in the Pass. or يَصْلِي in the ii. f. and they must then be translated "He shall be burnt" or "roasted." صَالِي part. act. One who suffers the pain of being roasted; صَالِي آنَارِ for صَالِونَ as antecedent to the complement آنَارِ 38 v. 39, *Literally*, "Sufferers of the roasting of the fire," or "entering Hell-fire to be roasted therein." صَلَى n.a. Roasting.—صَلَى II. To cause to be burnt, submit to the action of fire (with acc. of pers. and of the fire), thus

صَلَوْةٌ 69 v. 31, "Then cause him to be burnt in Hell." **نَمَّ أَجْجَيْمَ** n.a. A burning.—

أَصْلَى IV. To thrust into the fire to be burnt (with double acc.).—**إِصْتَنَى** for **إِصْطَلَى** VIII. D. S. Gr. T. 1, p. 222, To be warmed at the fire.

صَمْ To cork a bottle; aor. a. To become deaf. **صُمْ** Deaf, plur. of **أَصْمَمْ** (2nd declension).—**أَصْمَمْ** IV. To make deaf.

صَمَتْ aor. o. To be silent. **صَامِتْ** part. act. One who holds his peace.

صَمَدَ aor. o. To wish to approach any one. **صَمَدْ** A Lord, one to whom reference is made in matters of importance; as an adjective it means sublime, everlasting.

صَمَعَ aor. a. To beat with a cudgel. **صَوَاعِعَ** (2nd declension) plur. of **صَوَاعِعَ** A monastery.

صَنَعَ aor. a. To make, do; chiefly used in things where art is employed; to nourish or bring up. **وَلَصَنَعَ عَلَى عَيْنِي**; 20 v. 40, "And that thou mightest be brought up under my eye;" a similar meaning also pertains to the IV. f. **صَنَعَ** n.a. An act, that which is done; For the elliptical expression **أَلَّهُ صَنَعَ** at 27 v. 90 see **وَصِيَّةٌ**; see also a similar ellipse at 4 v. 121. **سَنَعَةٌ** An art. **صَفَانِعَ** (2nd declension) plur. of **صَفَنِعٌ** A cistern, also a palace, citadel or other fine building.—**إِصْنَعَ** for **إِصْنَعَ** VIII. D. S. Gr. T. 1, p. 222, To appoint as agent (with acc. and ل).

صَمْنَمَ To be foul (a smell). **أَصْنَامَ** plur. of **صَنْمَ** An idol.

صَنْوَانٌ or **صَنْوَنٌ** A palm or other tree springing from the same root as others; Plur. **صَنْوَانٌ**; no verbal root.

صَهْرٌ aor. a. To injure by its heat (the sun), to dissolve. **صَهْرٌ** Relationship by marriage.

صَابَ aor. o. To pour forth, hit the mark.

That which is right. **صَبِيبٌ** A rain-cloud.—

صَابَ IV. To overtake, happen to, befall, fall upon (with acc.); To will, as at 38 v. 35; to happen, 57 v. 22; To affect injuriously, as at 3 v. 113, **أَصَابَتْ حَرَقَ**, "It strikes (or injures) the corn;" To meet with, as at 3 v. 159, **نَدَّ أَصْبَتْ مَثَلِيهَا**, "Ye had already met with two pieces of good fortune equivalent to it," viz. at Bedr, where the forces under Mohammad had not only slain seventy of the Koreish, but had also taken an equal number prisoners; of this they are reminded when murmuring at the loss they sustained at Ohod; To send down, pour down upon, afflict or punish (with acc. and ب), as 7 v. 98, **أَصْبَنَاهُمْ بِدُنُوبِهِمْ**, "We could punish them for their sins;" **صَبِيبٌ** 12 v. 56, "We pour down our mercy upon whom we please."

صَبِيبٌ part. act. That which happens. **مُصَبِّبَةٌ** An accident, misfortune, calamity.

صَاتَ aor. o. and a. To emit a sound. **صَوتٌ** n.a. A sound, voice; Plur. **أَصْوَاتٌ**.

صَارَ aor. o. To incline or turn—a thing—toward (with إِلَى); To divide, dissect. **صُورٌ** A trumpet

صَرَّةٌ Plur. **صُورٌ** A form.—**صَرَّةٌ** II. To form, fashion (with acc. and في). **مُصَرِّرٌ** part. act. One who forms. **الْمُصَرِّرُ** The Fashioner, a name of God.

صَاعَ aor. o. To measure with a **صَاعٌ** containing about four pints. **صَوَاعِعَ** A drinking cup.

صَافَ aor. o. To bear wool. **صُوفٌ** plur. of **صُوفٌ** Wool, a fleece.

صَامَ aor. o. To fast; **فَلَيَصُمَّهُ** 2 v. 181, "Let him fast (during) it," for **فِيهِ**, D. S. Gr. T. 2, p.

339. **صَوْمٌ** and **صَيَامٌ** ns.a. A fast, the act of fasting. **صَائِمٌ** part. act. One who fasts.

صَاحِبٌ aor. i. *To shout.* صَاحَةٌ n.a. A shout, a blast, a terrible and mighty noise, also a punishment from Heaven.

صَادٌ aor. i. and a. *To hunt.* صَيْدٌ Game, the produce of the chase, including fish.—إِصْنَادٌ for إِصْنَادٌ VIII. D. S. Gr. T. 1, p. 222, To hunt.

صَارَ aor. i. *To become;* to go, tend towards (with إِلَى). مُصْرِئٌ n.a. The act of going, a journey, departure; also as a noun of time and place,

the place to which any one goes, or at which one arrives; at 25 v. 16 it may be rendered "a retreat."

صَاصٌ aor. i. *To produce imperfect dates (a palm-tree).* صَيَّاصٌ plur. of صَيَّاصٌ or صَيَّاصَةٌ A castle, or defensive work.

صَافٌ aor. i. *To pass the summer.* صَيْنَتٌ n.a. The summer.

ض

ضَائِفٌ Plur. ضَائِفٌ Sheep; no verbal root.

ضَبَحَ aor. a. *To breathe hard in running.* ضَبَحٌ n.a. The act of panting.

ضَاجِعٌ aor. a. *To lie on the side.* مَضَاجِعٌ (2nd declension) plur. of مَضَاجِعٌ A sleeping place, resting place; at 3 v. 148 it alludes to the sleep of death.

ضَحِيكَ aor. a. *To laugh, laugh at, ridicule (with وَنْ).* ضَاحِكٌ part. act. Laughing, one who laughs.

ضَحْيَا aor. o. *To appear conspicuously;* and ضَحْيَى aor. a. *To suffer from the heat of the sun.* ضَحْيَا or ضَحْيَى comm. gend. said by some to be the plur. of ضَحْيَةٌ Those hours of the morning which follow shortly after sunrise; at 91 v. 1 and 79 v. 29 it means the full brightness of the sun.

ضَدٌّ aor. o. *To gain a law-suit.* ضَدٌّ Contrary, an adversary.

ضَرَّ aor. o. *To hurt, harm, injure.* ضَرٌّ n.a. Harm, hurt, injury, affliction. ضَرٌّ Harin, affliction, evil, adversity, famine, as at 12 v. 88. ضَرٌّ Hurt, inconvenience. ضَارٌّ part. act. One who

hurts. ضَرَّاءٌ fem. (2nd declension) D. S. Gr. T. 1, p. 402, Adversity, loss, tribulation.—ضَارٌّ III. To hurt, annoy; to put to inconvenience on account of (with acc. of pers. and بِ). Note. In Surd verbs of this form there is no difference between the act. and pass. in the Aorist tense. ضَرَارًا n.a. Injury; By violence. ضَارَّ part. act. Injuring.—إِضْطَرَّ VIII. D. S. Gr. T. 1, p. 222, To compel; to drive forcibly (with acc. and إِلَى); Pass. أَضْطَرَّ To be driven by necessity (with فِي or إِلَى); part. act. or pass. One compelled by necessity; أَلْضَطَرَّ 27 v. 63, "Him who is compelled by his necessities" (to ask relief of God).

ضَرَبَ aor. i. *To beat, strike (with acc. and بِ);* This is the primary meaning, but the verb admits of a great variety of interpretations, thus ضَرَبَ 14 v. 29, "God propounds as an example," or "puts forth a parable" (with مَا، ضَرَبَ لِرَحْمَنِ مَثَلًا); thus also at 43 v. 16 مَثَلًا، "That which they pass off upon the Merciful as being his similitude," viz. female children; in allusion to the angels, who were consid-

ered to be the daughters of God; ضَرِبُوا فِي الْأَرْضِ 3 v. 150, "They travelled in the earth;" here we may suppose an ellipse of بِأَرْجُلِهِمْ or some similar word; so likewise in the expression إِذَا ضَرَبْتُمْ فِي سَيْلِ اللَّهِ 4 v. 96, "When ye are on the march in the cause of God's religion;" مَا ضَرَبُوهُ لَكُمْ إِلَّا جَدَلٌ 43 v. 58, "They have only set this question before thee for the sake of disputation;" وَلَيَسْرِينَ بَخْمُرِهِنَّ عَلَى جَهْوِيهِنَّ 24 v. 31, "And let them draw their veils over their bosoms;" أَفَنَصَرِبُ عَنْكُمْ آذِنَكُمْ 43 v. 4, "Shall we then turn away from you our admonition;" فَضَرِبَ بَيْنَهُمْ سُورٌ 57 v. 13, "And a separation shall be made between them by a wall;" وَضَرِبَتْ عَلَيْهِمْ آذِنَلَهُ 2 v. 58, "And vileness was stamped upon them." ضَرَبٌ n.a. The act of striking, a blow, a going from place to place; at 47 v. 4 there is an ellipse of a verb, see D. S. Gr. T. 2, p. 460.

ضر aor. a. To be humble. ضَرِبَتْ A plant growing in Hell, said to be more bitter than aloes, more fetid than a putrid corpse, and more burning than fire.—**ضرع** and تَضَرَعُ D. S. Gr. T. 1, p. 222. V. To humble one's-self, submit one's-self humbly to God. تَضَرَعُ n.a. Humility.

ضَعَفٌ and **ضَعَفَ** aor. o. To be weak. ضَعَفٌ and ضَعَفَ aor. i. To err (with بِ). ضَعَفَ and ضَعَفُ ns.a. Weakness, infirmity. ضَعَفٌ Plur. ضَعَافٌ Like, an equal portion, a portion equal to another, or as much again, double; إِذَا لَادَقْنَاكَ ضَعَفَ الْحَيَاةَ وَضَعَفَ الْمَمَاتِ 17. v. 77, "Then we should verily have caused thee to taste an equal share (of the punishment) of this life, and an equal share (of the punishment) of death," i.e. a double punishment, the word عَذَابٌ being in both cases understood;

D. S. Gr. T. 2, p. 279; Dual ضَعَافٌ Oblique ضَعَافٌ Two equal portions, twofold. ضَعَافٌ plur. of ضَعُوفٌ comm. gend. Weak. ضَعِيفٌ Plur. ضَعَافَاتٌ (2nd declension) Weak, infirm. ضَعَافٌ (2nd declension) comp. form, Weaker.—**ضَاعَفٌ** III. To double, give double (with acc. and لِ). ضَاعَفٌ part. pass. Doubled.—**ضَاعَفٌ** part. act. IV. f. One who makes double.—**إِسْتَضَعَفَ** X. To think, repute, or esteem weak, and hence to ill-treat a person as if he were weak, to take advantage of his weakness, thus at 7 v. 149. ضَاعَفَ part. pass. One who is found or held to be weak.

ضَعَتْ aor. a. To repeat in a confused and jumbled manner. ضَعَتْ A handful of green and dry grass or other herbs; Plur. أَضْعَافٌ Things confusedly mixed together; 12 أَضْعَافُ الْحَلَمِ v. 44, "Confused dreams."

ضَعَنْ aor. a. To dislike. ضَعَنْ plur. of أَضْعَانُ Ill-feeling, hatred.

ضَعَدْعُ A frog; Plur. ضَفَاعُونُ (2nd declension); The grammatical root is ضَعَدْعُ To contain frogs (water).

ضَلَّ aor. i. To err (with بِ); to wander away, go astray from (with acc. or with عَنْ); to err against (with عَلَى); to go from the thoughts or be forgotten, as at 17 v. 69; to leave in the lurch (with فِي); to lie hidden (with فِي), as at 32 v. 9. ضَلَّ part. act. One who errs or goes astray. ضَلَّةً and ضَلَالٌ Error, mistake. ضَلَلٌ (2nd declension) comp. form, One who goes more astray; For the Rules of Syntax affecting the comparative and superlative forms see D. S. Gr. T. 2, p. 301.—**تَضَلِيلٌ** n.a. II. f. Error.—**ضَلَلٌ** IV. To cause to err, seduce, lead astray from (with double acc. or acc. and

نَأْفَلُونَا آلسَّبِيَّةً (عَنْ), as 33 v. 67, "And they have seduced us from the right path ;" The ء is here added to آلسَّبِيَّ to assist the rhyme ; D. S. Gr. T. 2, p. 497 ; أَنْلَ أَعْمَالَهُمْ 47 v. 1, "He has made their (good) works to be of none effect ;" to seduce through or by means of (with بِ). مُنْسِلٌ part. act. One who seduces.

نَمَّ aor. o. To draw close, to hug (with acc. and إِلَى); وَأَصْمَمْ يَدَكَ إِلَى جَنَاحِكَ 20 v. 23, "Draw thine hand close under thine arm."

ضَمَرٌ aor. o. To be slender. ضَامِرٌ part. act. That which is slender, or tucked up in the belly.

ضَنْ aor. a. and i. To be tenacious or grasping. ضَنِينٌ Greedy, avaricious, grudging ; وَمَا فُوْ 81 v. 24, "And he does not act grudgingly in the communication of the secrets ;" some copies have بِطَنِينٍ, "He had no suspicion of the secrets."

ضَنْكٌ To be narrow. ضَنْكٌ n.a. comm. gend. Narrow, wretched.

ضَمَسٌ To be without breasts and barren (a woman), and therefore like a man.—ضَامِي III. for فَاهَا—

(the primitive form ضَهَا is not found), To resemble, D. S. Gr. T. 1, p. 236. Note. The word يُصَاهُونَ 9 v. 30 is also spelt يُصَاهُونَ, and يُصَاهُونَ without the hamza.

ضَاءٌ aor. o. To shine. ضَيَّقَ Light. IV. To enlighten, illuminate.

ضَارٌ aor. i. To injure. ضَيْرٌ n.a. Harm, injury.

ضَازٌ aor. i. To defraud. ضَيْزَى for ضَيْرَى D. S. Gr. T. 1, p. 112 (2nd declension), An unfair apportionment.

ضَاعٌ aor. i. To perish.—أَضَاعَ IV. To suffer to perish, neglect, be unmindful of.

ضَافٌ aor. i. To become a guest. ضَيْفٌ n.a. sing. and plur. A guest, guests.—ضَيْفَ II. To entertain a guest.

ضَاقَ بِهِمْ ذَرْعًا 11 v. 79, "And he was powerless to (protect) them ;" ضَاقَتْ عَلَيْهِمْ أَرْضٌ 9 v. 119, "The earth became straitened for them." ضَيْقٌ n.a. Trouble, grief. ضَيْقٌ Strait, narrow. part. act. That which becomes narrow or straitened.—ضَيْقَ II. To reduce to straits (with على of pers.).

ط

طَائُوتٌ (2nd declension) Saul, king of Israel.

طَبَعٌ aor. a. To seal, seal up (with عَلَى).

طَبَقٌ aor. i. To cover. طَبَقٌ A state, condition.

طَبَقَنٌ plur. of طَبَقَنْ The order of the Heavens, one above another; طَبَقَنَا In order one above another.

طَبَقَنْ 3rd pers. fem. plur. of طَابَ for طَبَقَنْ q.v.

طَحَقٌ aor. a. D. S. Gr. T. 1, p. 250, To expand, spread out.

طَرَحٌ aor. a. To cast forth (with double acc.), as أَطَرَحُوهُ أَرْضًا 12 v. 9, "Cast him forth into a (distant or unknown part of the) earth."

طَرَدٌ aor. o. To drive away ; the word نَطَرَدَ is put in the subjunctive at 6 v. 52 as being what the grammarians call جَوَابٌ آنِفِي ; for this use of the subjunctive after فَ see D. S. Gr. T. 2, p. 26, where the above-named passage is quoted. طَارِدٌ part. act. One who drives away.

طرف aor. i. *To avert.* طرف n.a. An eye, a glance, sight of the eyes. أطراف Plur. The extremity, extreme part or verge, border; طرفي النهار 11 v. 116, "The two extremities of the day," morning and evening.

طرق aor. o. *To come by night.* طارق part. act. That which appears by night. طريّق comm. gend. A way, a road. طرائق (2nd declension) A path, line of conduct, behaviour; 20 v. 104, "Those most eminent for their good conduct;" سبع طرائق 23 v. 17, "Seven tracts," meaning the seven Heavens; طريقة is also used with a plur. signification for Chiefs, Princes; thus at 20 v. 66.

طرا aor. o. *To come from afar;* and طرى aor. a. *To be recent.* طرى Fresh.

طس Initial letters of the 27th chapter, pronounced تُلّ Seen, see آلم.

كسم Initial letters of the 26th and 28th chapters, see طس.

طعم 5 يَسْ جَنَاحٌ فِيمَا طَعَمُوا aor. a. To eat, taste; v. 94, "There is no sin in that they have tasted" (that which had not at that time been forbidden them). طاعم part. act. One who eats. طعام n.a. Taste, and طعام n.a. Food, the act of eating, as at 5 v. 97.—طعم IV. To feed, give food to (with double acc.); اطعمونَ وَنَجَعَ 106 v. 3, "Who hath provided them with food against hunger." طعام n.a. The act of feeding; At 2 v. 180 and 5 v. 96 طعام also appears to bear this meaning, and may then be considered as another noun of action of the

IV. f. سُتْطَعْمٌ X. To ask for food (with double acc.).

طعن aor. a. and o. *To pierce with a spear,* to

speak ill of (with فِي of pers.). طعن n.a. Evil speaking.

طغا aor. o. and طغى aor. a. To transgress, exceed all bounds (in wickedness); to wander from its orbit; applied at 53 v. 17 to the eye-sight; to overflow, as at 69 v. 11. طغيان n.a. Transgression, the being exceedingly wicked. طاغي part. act. One who is excessively impious, a transgressor. طاغية A storm of thunder and lightning of extreme severity. طاغي comp. form for طاغي (2nd declension) Most extravagant in wickedness. طغرى Excess of impiety, as كذبَتْ نَمُودْ بِطَغْوَاهَا 91 v. 11, "The tribe of Thamood accused (Sâleh) of falsehood by reason of their extreme wickedness." Note. The names of Arab tribes are feminine. طاغوت Taghout, a word which with the sing. form has sometimes a plur. signification, and then means Idols, daemons, or whatever is worshipped besides God, and particularly the two Idols worshipped by the people of Mecca; at 4 v. 63 it is used in the sing., and is there said to refer to a certain Jew named كعب بن الأشرف, either from his exceeding wickedness, or because a judgment given by him would be prompted by the Devil.—طفي IV. To cause to transgress, to make one a transgressor.

كف To be near.—تطفيف n.a. II. f. The giving short measure. مطفف part. act. One who gives short measure.

طفى aor. a. To be extinguished.—طفى IV. To extinguish (with acc. and بـ).

طفق aor. a. To begin.

طفل To be of a tender age. طفل sing. and plur., though we also find the plur. أطفال Very young children, infants.

طل *To moisten the ground (dew).* طل Dew.

طلب aor. o. *To seek;* at 7 v. 52 it means to follow up. طلب n.a. The act of searching for. طالب part. act. A petitioner. مطلوب part. pass. Petitioned.

طَلَحَ aor. a. *To be weary.* طَلَحُ n.a. A Plantain or Banana tree, according to some the Acacia or Egyptian thorn.

طَلَعَ aor. a. and o. *To ascend, rise—the sun,—(with عَلَى).* طَلَعُ The spathe or sheath in which the flowers of the date-palm are enclosed, also the fruit when it first appears, or simply fruit, as at 37 v. 63. طَلَعُ n.a. The rising. مَطْلَعُ n.a. The time of rising (of the dawn). مَطْلَعُ n.a. Place of the sun's rising.—أَطْلَعَ IV. To make manifest to any one, cause one to understand (with acc. of pers. and عَلَى of thing).—إِطْلَعَ for إِطْلَعَ VIII. D. S. Gr. T. 1, p. 222, To mount up (with إِلَى); to penetrate (with acc.) as at 19 v. 81, where we have أَطْلَعَ “Has he penetrated?” for آتَلَعَ, the آ of union being omitted after the interrogative. D. S. Gr. T. 1, p. 71; At 37 v. 52 is a passage which is read and interpreted in various ways, see D. S. Gr. T. 2, p. 185, but adopting the reading given by Flügel مَطْلَعُ, the meaning will be “Will ye look down (upon the inhabitants of Hell)?—and he shall look down,” (pret. for fut.); in this sense the verb governs its complement with على; so likewise when it means to mount above, come upon, or meet with. مَطْلَعُ part. act. One who looks down upon.

طلقَ aor. o. *To be divorced.* طلاق n.a. Divorce.—طلق II. To divorce. مَطْلُقَه fem. part. pass. A woman who is divorced.—إِنْطَلَقَ VII. To depart, go one's way, to be free or loose, as at 26 v. 12.

طمَّ aor. o. and i. *To be much.* طامة A calamity; أَطْمَامَةُ الْكُبْرَى 79 v. 34, “The very great calamity,” viz. The last Judgment.

طمَّتَ aor. o. and i. To deflower a virgin.

طَمَسَ aor. o. and i. To obliterate, put out (the eyes), as at 54 v. 37; At 4 v. 50 it means to deface the features; to destroy utterly (with عَكِي).

طَمَعَ aor. a. To desire (with أَنْ). طَمَعُ n.a. Desire, a hoping or longing for; at 13 v. 13 طَمَعاً means “causing you to be full of hope (for rain).”

طَمَانٌ Quiet; whence comes طَمَان (quadrilateral) *To rest.*—إِطْمَانٌ IV. To be quiet, rest securely in, or satisfied with (with بِ); فَإِذَا أَطْمَانَتُمْ 4 v. 104, “And when ye are secure (from danger);” 2 pers. plur. pret. D. S. Gr. T. 1, p. 231. مَطْمَسُ part. act. One who rests securely, or enjoys peace and quiet.

طَمَّ Initial letters and name of the 20th chapter, pronounced تَهْ هَاهُ, see آتَمَ.

طَهَرَ To remove; aor. o. *To be pure,* free from her courses (a woman). طَهُورٌ n.a. Pure. طَهُورٌ (2nd declension) comp. form, More pure, see D. S. Gr. T. 2, p. 304.—طَهَرَ II. To purify, cleanse. تَطْهِيرٌ n.a. Purification. مَطْهِرٌ part. act. One who frees from impurity.

مَطْهِرٌ part. pass. Purified, freed from impurity, clean, pure.—إِطْهَرَ or إِطْهَرَ V. D. S. Gr. T. 1, p. 220, To purify one's-self, keep one's-self pure; فَاصْطَهِرُوا 5 v. 9, imperat. “Then purify yourselves” (by washing the entire body). مَسْتَطَهِرٌ or مَطْهِرٌ part. act. Those who purify themselves, or are clean, pure.

طَانَ aor. o. *To be firm and immoveable.* طورُ A mountain.

طارَ aor. o. *To approach.* طورُ A mountain; طورُ طار

مُطْرَفْ سِنِينَ or سِنَاءَ مُطْرَفْ Mount Sinai; it is also called طَوْرَ أَطْوَارَ plur. of طَوْرَ A condition or state; ۷۱ v. ۱۳, "He created you after a variety of states or stages of existence;" beginning with the formation of Adam.

aor. o. and a. *To be obedient*; to hearken to (intercession), as at 40 v. 19. طَوْعٌ Obedient; طَاعَةٌ With willing obedience. طَاعَةٌ Obedience. طَانِعٌ part. act. One who is obedient, obedient. طَانِعٌ II. To permit, consent to (with acc. and لِ of pers.).—أَطْاعَ IV. To obey. مُطَاعٌ part. pass. Obeyed.—تَطَوَّعٌ V. To give one's-self obediently or willingly to perform (a good work). مُطَوعٌ part. act. D. S. Gr. T. 1, p. 327, One who gives himself willingly to perform (a good or charitable action).—إِسْتَطَاعَ and إِسْتَطَاعَ X.,—though some have considered the latter to be a variation of the IV. f., D. S. Gr. T. 1, p. 224,—To be able, have power, be capable of (with acc. or acc. and عَلَى, as عَلَى, as عَلَى), as مَا لَمْ تَسْتَطِعْ عَلَيْهِ عَلَى 18 v. 81, "That which thou wast not able to bear patiently;" It is also used with أَنْ or with acc. and لِ; instances of both occur at 18 v. 96; or with acc. and إِلَى as at 3 v. 91; At several places in the 18th chapter it is found with مَعَ of pers. and acc. of thing; thus in the 66th verse لَئِنْ تَسْتَطِعَ مَعِي عَسِيرًا "Thou wilt not be able to have patience with me;" In translating such sentences as the above it is frequently necessary to supply a verb according to the context, thus فَلَا يُسْتَطِعُونَ سِيَلًا 17 v. 51, "But they were not able (to find) a ground of reproach (against thee)." A note explanatory of some of the above modes of construction will be found in De Sacy's Grammar, T. 2, p. 170.

طَافَ aor. o. To go round about, encompass (with عَلَى); to go about, circulate (with بَيْنَ). طَافَ part. act. One who goes round about or encompasses; at 68 v. 19 it means a common destruction surrounding all; see also طَافَ for طَافَةٌ طَافَةٌ A part, some, a party, a people, a company or band of men from 2 to 1000, according to different authorities. طُوفَانٌ The Deluge, a common destruction or calamity which embraces all. طَوَافٌ One who goes about (to serve another).—إِطْوَافٌ V. D. S. Gr. T. 1, p. 220, To go round about (with بِ).

طَاقَ aor. o. *To be able*. طَاقَةٌ Power, strength.—سَيْطَوْقُونَ مَا يَجْلُبُوا بِهِ صَوْقٌ II. To twist a collar; 3 v. 176, "They shall have that which they have covetously withheld twisted as a collar about their necks," lit. "they shall be bound with it for a collar."—أَطْلَاقٌ IV. To be able (to do a thing, with acc.).

طَالَ aor. o. To be long, to last long, or be prolonged (with عَلَى of pers.). طَرْفٌ Plenty of wealth, a sufficiency of means, Power, as at 40 v. 3. طَوْلٌ n.a. Height. طَوْلٌ Long.—تَطَالَ VI. To be prolonged (with عَلَى of pers.).

طَوَى aor. i. To roll up. طَىٰ n.a. The act of rolling up. طَوَى Toowa, name of a valley near Mount Sinai. مَطْوَى part. pass. Rolled up.

طَابَ aor. i. To be good, pleasing (with لِ); كَانَ طَيْلَنَ لَكُمْ عَنْ شَيْءٍ مِنْهُ نَفِيسًا 4 v. 3, "And if they kindly give you up any portion of it of their own free will," lit. "if they are good to you concerning any portion," etc. طَوَى (2nd declension) Good fortune, happiness. طَيْبٌ Good, agreeable, sweet and clean, happy, favourable.

طار aor. i. To fly. طَيْرٌ generic noun, Birds. Note.

Verbs having for subject a noun of this description may be put in the fem. D. S. Gr. T. 2, p. 233; According to some there are two words of this form, one in the sing. meaning a bird, as at 3 v. 43, and the other an irregular plur. of طَائِرٌ, meaning Birds. طَائِرٌ part. act. A flying thing, an omen, and especially an evil

one.—إِطْيَرٌ or شَطَّيرٌ V. D. S. Gr. T. 1, p. 220, To augur evil, draw an evil augury from (with بِ) part. act. X. f. That which spreads itself far and wide.

طاَفٌ aor. i. To appear (a spectre). طَافٌ part. act. A spectral appearance of the Devil, an instigation of the Devil; see طَافٌ for طَافٌ طَانٌ aor. i. To plaster with clay. طَيْنٌ Clay.

ط

طَلَعَ To migrate. طَلَعْنَ n.a. Migration.

ظَافَ aor. i. To claw with the nails. ظُفْرٌ A nail or claw; ظُفْرٌ 6 v. 147 is translated by Sale "having an undivided hoof," but it may be doubted whether the words will bear this interpretation; a better translation would seem to be "having claws or nails," as wild beasts or camels.—أَظْفَرٌ IV. To give the victory to (with acc. of pers. and على).

ظَلَّ aor. a.; 2nd pers. sing. pret. ظَلَّتْ or ظَلَّتْ for ظَلَّتْ D. S. Gr. T. 1, p. 228, To continue all day, become (with aor. of verb following).

ظَلَّ Shade. ظَلَّةٌ Plur. ظَلَّ A covering, roof.

ظَلَّ sing. and plur. Shadows, shady groves.

ظَلِيلٌ Shady.—ظَلَّ II. To overshadow—with clouds—(with acc. of thing and على of pers.).

ظَلَمٌ aor. i. To wrong, injure; to be unjust, oppressive, or tyrannical towards any one (with acc. also with بِ, or with acc. of pers. and بِ); to be guilty of injustice, to act wickedly; to be wanting in, or fail, as

وَلَمْ تَظْلِمْ 18 v. 31, "Nor did they fail in any of it."

ظَلَمٌ Injustice, tyranny, obscurity. ظَلَمَاتٌ Plur. ظَلَمَاتٌ Darkness. ظَلَمَوْمٌ Unjust.

ظَلَامٌ Very unjust. ظَالِمٌ part. act. One who treats unjustly (with لِ). أَظْلَمٌ (2nd declension) comp. form, More unjust. مَظْلُومٌ part. pass. Unjustly treated.—أَظْلَمٌ IV. To injure; to be dark (with على). مَظْلِمٌ part. act. One who is in the dark.

ظَمَانٌ aor. a. To thirst. ظَمَانٌ n.a. Thirst. ظَمَانٌ (2nd declension) D. S. Gr. T. 1, p. 403, Very thirsty.

ظَنٌّ aor. o. To think, be of opinion, imagine (with acc. or بِ, or with لِ); for the construction ظَنُوا مَا لَهُمْ وَمِنْ مَحِيصٍ 41 v. 48, "They shall perceive that there is no way of escape for them," see D. S. Gr. T. 2, p. 297. ظَنٌّ Plur. ظَنُونٌ Opinion. ظَانٌ part. act. One who forms an opinion.

ظَاهِرٌ aor. a. and i. To appear, be manifest (with في); to help, mount, ascend (with acc. or على); to get the better of, know, distinguish (with على).

ظَاهِرٌ Plur. ظَاهِرٌ The back. part. act. One who is manifest, that which is apparent, outward (speech), as at 13 v. 33; clear, conspicuous, victorious; قَوْى ظَاهِرَةٌ 34 v. 17, "Conspicuous cities," or "cities connected

one with another by a track called ظَهِيرٌ; ظَاهِرَةً Outwardly. ظَاهِرٌ A helper. ظَاهِرَةً Mid-day heat. ظَاهِرًا Thrown behind the back, with neglect.— ظَاهِرٌ III. To assist (with acc. and عَلَى); to divorce a wife, with the words أَنْتَ عَلَى كَظَاهِرِ أَمْرِي. IV. To

make one acquainted with (with acc. of pers. and عَلَى of thing); to cause to appear (with فِي), as at 40 v. 27; to enter on the period of noon, as at 30 v. 17; to render superior (with acc. and عَلَى). ظَاهِرٌ VI. To assist one another against (with عَلَى and بِ).

ع

عَبَّارٌ aor. a. To mix scents; to be solicitous about (with بِ).

عَبِيتُ aor. a. To amuse one's-self. عَبَّتْ n.a. Sport, jest.

عَبَدَ aor. o. To adore, worship. عَبِيدُ Plur. عَبِيدُ A servant; and Plur. عَبَادُ Servants, especially of God. عَابِدٌ part. act. A worshipper. عَابَادَةً Service, worship.— عَبَدٌ II. To enslave.

عَبَرَ aor. o. To pass over; to interpret (with لِ). عَبَرَةً An instructive warning. عَابِرِينَ for حَارِرٍ oblique plur. of عَابِرٍ part. act. One who passes over.— عَبَرَ VIII. To take warning.

عَبَسَ aor. i. To be austere, to frown. عَبُوسٌ Austere, dismal.

عَبَقَرَ To glitter like the mirage. عَبْقَرٌ sing. and plur. A kind of rich carpet.

عَتَبَ aor. o. and i. To be angry.— عَتَبٌ part. pass. IV. f. Received into favour.— إِسْتَعْتَبَ X. To beg for favour, receive into favour, invite any one to make himself acceptable.

عَدَّ To be prepared. عَتَيْدُ Ready.— أَعْتَدَ IV. To prepare (with acc. of pers. and لِ).

عَتَقَ aor. o. To be old. عَتِيقٌ Ancient.

عَتَلَ aor. i. and o. To drag violently (with acc. and إِلَى). عَتَلٌ Violent, cruel.

عَنَّا aor. o. To be proud, insolent, to offer an insolent opposition, to exceed all bounds—in impiety— (with عَنْ). عَنْ n.a. Insolence, pride. عَاتِيَّةً part. act. Exceeding, violent. عَتَقٌ A decrepit old man, an obstinate rebel.

عَثَرَ aor. o. To stumble; to perceive (with عَلَى).— عَثَرٌ IV. To make one acquainted with a thing, or cause one to understand (with عَلَى of pers.).

عَنَا aor. a. i. and o. To do evil (with فِي). عَجَبٌ aor. a. To wonder (with مِنْ, or with أَنْ of following verb). عَجَابٌ, عَجَبٌ, and عَجِيبٌ Wonderful.— أَعْجَبٌ IV. To delight, please.

عَجَزَ aor. i. To be weak. عَجُوزٌ An old woman Roots of palm-trees.— مَعَاجِزٌ part. act. III. f. One who baffles, or makes of none effect.— أَعْجَزَ IV. To weaken, to be unable, to frustrate, find one to be weak; إِنَّهُمْ لَا يَعْجِزُونَ v. 61, "Verily they shall not find (God) to be weak," or "frustrate (his decree); for the ellipse of the complement see D. S. Gr. T. 2,

pp. 121 and 454; it is also found with the acc. and فِي مَعْجِزَيْنَ for مَعْجِزَيْ فِي. عَجَزٌ oblique plur. of عَجَزٌ part. act. One who weakens or frustrates.

عَجَفٌ aor. i. and o. *To emaciate.* عِجَافُ plur. of عِجَفَ fem. of أَعْجَفُ (2nd declension) L. an; at 12 v. 43 the word agrees with بَرَاثٌ understood.

عَجَلٌ aor. a. *To hasten, accelerate (with acc., or with بِ).* إِلَى; to be basty or act hastily (with عَنِي); to hurry over (with بِ), as لَتَعْجَلَ يَهُ 75 v. 16, "That thou mayest hurry over it," viz. the receiving of the Korân from the Angel Gabriel. عَجَلٌ Precipitation. عَاجِلٌ A calf. عَاجِلٌ part. act. That which hastens away, transitory. عَجَلٌ Hasty.—**عَجَلٌ** II. *To cause to hasten, give beforehand (with acc. and لِ).* أَعْجَلٌ—**عَجَلٌ** IV. *To cause to hasten (with acc. of pers. and عَنِ).*—**عَجَلٌ** V. *To be in a hurry.*—**عَجَلٌ** X. *To seek or desire to hasten (with لِ of pers. and بِ of thing), as لَا تَسْتَعْجِلْ لَهُمْ 46 v. 34,* "Neither desire to hasten (their punishment) for them;" the first complement بِالْعَدَابِ being understood; D. S. Gr. T. 2, p. 454; to urge one to make haste in doing anything (with acc. of pers. and بِ of thing). إِسْتَعْجَلَانِ n.a. The desire of hastening; إِسْتَعْجَلَاهُمْ 10 v. 12, "According to their desire of hastening;" D. S. Gr. T. 1, p. 503.

عَجَمٌ aor. o. *To try by biting.* أَعْجَمُ (2nd declension) A barbarian, a foreigner, one who speaks Arabic imperfectly. أَعْجَمٌ Barbarous, foreign.

عَدَّ aor. o. *To number, reckon, reckon up (with acc. and لِ of pers.).* عَدٌ n.a. A number, computation, determined number. عَدٌ A number. عَدَّة A number, prescribed term. عَدَّة A provision. عَادٌ part. act. One who keeps an account. مَعْدُودٌ part. pass. Determined, computed.—**عَدَّ** II. *To prepare, or lay up any-*

thing against the future.—**أَعْدَّ** IV. *To prepare, arrange (with acc. and لِ);* أَعْدُوا 8 v. 62, "Prepare ye!" for أَعْدُدوا imperat. see D. S. Gr. T. 1, p. 230.—**إِعْتَدَّ** VIII. *To reckon or fulfil a term.*

عَدَّسٌ aor. i. *To minister.* عَدَّس generic noun, Lentils.

عَدَلٌ aor. i. *To deal justly (with بِ or بَيْنِ); to establish justice (with بَيْنِ), as at 42 v. 14; to swerve from justice, as at 4 v. 134; to hold as equal (with acc. and بِ), as at 6 v. 1, where the first complement "other Deities" is understood; to pay as an equivalent, as at 6 v. 69; to dispose aright, as at 82 v. 7.* عَدْلٌ n.a. Justice, recompense, ransom, equivalent, compensation; عَدْلُ ذَلِكَ 5 v. 96, "Instead thereof."

عَدَنٌ aor. i. and o. *To abide constantly.* عَدَنٌ n.a. A perpetual abode, Eden, Paradise.

عَدَّا aor. o. *To pass by; to transgress (with فِي); to turn aside (with acc. and عَنِ).* عَدَّوْنَ n.a. Malice, wickedness. عَادُونَ for عَادِونَ part. act. A transgressor. عَادَوْنَ Swift mares. عَدَادٌ Enmity. عَدَوَةٌ The side of a valley. عَدَوَانٌ Injustice, hostility. عَدَوْنَ Plur. An enemy; The sing. عَدَوْنَ is sometimes put for the plur., thus at 18 v. 48 "وَهُمْ لَكُمْ عَدَوْنَ" "And they are your enemies."—**عَادَى** III. *To be at enmity with.*—**تَعَدَّى** V. *To transgress.*—**إِعْتَدَى** VIII. *To be wicked, to transgress (with acc. or فِي or with عَلَى of pers.).* مُعْتَدِّ part. act. Wicked, a transgressor.

عَذَبٌ aor. i. *To hinder.* عَذَبٌ n.a. Fresh, sweet. عَذَبٌ Punishment, torment.—**عَذَبٌ** II. *To punish (with acc. of pers. and بِ of instrument, as also of crime, or with فِي); it is*

sometimes found with the double acc. thus
 أَعْذِبْهُ عَذَابًا لَا أَعْذِبْهُ أَحَدًا 5 v. 115, "I will
 punish him with a punishment, with which I
 will punish no one (else); " to afflict, as at 20
 v. 49. مَعْذِبٌ part. act. One who punishes.
 مَعْذَبٌ part. pass. Doomed to punishment.

عَذَرٌ aor. i. To excuse. مَعْذِرَةٌ n.a. An excuse.
 An excuse. مَعَافِيرٌ (2nd declension) plur. of
 مَعْذَارٌ Excuses.—مَعْذِرٌ part. act. II. f. Uttering
 excuses. إِعْتَذَرٌ VIII. To excuse one's-self
 (with إِلَيْ of pers.).

عَرٌّ aor. i. To be scabby. مَعْرَةٌ A crime.—مَعْتَرٌ part.
 act. VIII. f. One who does not beg, though
 poor.

عَرَبٌ aor. i. To eat; and عَرَبٌ To be pure Arabic
 and free from faults (a speech). عَرَبٌ Beloved wives,
 plur. of عَرِبٌ Arabic, an Arabian. أَعْرَابٌ plur. no sing. The Arabs
 of the desert.

عَرَجٌ aor. o. To mount, ascend (with إِلَى or فِي).
 مَعَارِجٌ (2nd declension) Lame from birth. عَرَجٌ (2nd declension) plur. of مَعْرَجٌ A ladder, place
 of ascending, stairs.

عَرَجَنٌ To stamp cloth with the figure of date-stalks.
 عُرْجُونٌ A dry date-stalk.

عَرَشٌ aor. i. and o. To construct, build houses.
 عَرَشٌ n.a. A throne; Plur. عُرُوشٌ Foundations,
 props, supports. مَعْرُوشٌ part. pass. Supported
 on trellis-work.

عَرَضٌ aor. i. To happen, come against; to propose,
 set before (with acc. and لِ or عَلَى). عَرَضٌ n.a.
 Breadth, extent; عَرْضاً In an extended manner.
 عَرَضٌ Temporal goods or advantage, this
 world's gear. عَرْضَةٌ 2 v. 224, Object, butt, or
 impediment, according to different renderings.

عَارِضٌ Much, many. A cloud traversing
 the sky.—عَرَضٌ II. To make an offer (with بِ).—
 أَعْرَضٌ IV. To turn aside, decline to do a
 thing, leave it undone (with عَنْ). إِعْرَاضٌ n.a.
 A turning away, aversion. مَعْرَضٌ part. act.
 One who turns away from, averse.

عَرَفٌ aor. i. To know, discern (with acc. and بِ or
 عَلِمٌ عَرَفٌ فِي); The difference between عَرَفٌ and عَلِمٌ
 is that the former refers to distinct and specific
 knowledge, while the latter is more general;
 hence the opposite to أَنْكَرَ is أَنْكَرَ عَرَفٌ To deny, and to
 جَهَلٌ عَرَفٌ Known, just,
 a benefit; عَرْفًا 77 v. 1, "In a continual series,"
 or according to another reading, "Conferring
 benefits;" Plur. with the article الْأَعْرَافُ The walls which divide Paradise from Hell.
 عَرَفَاتٌ Name of a mountain near Mecca, said
 to be so named because of the recognition
 which there took place between Adam and
 Eve, after a separation of 200 years. مَعْرُوفٌ
 part. pass. Known, recognized, honourable,
 good, befitting, a kindness; the opposite to
 عَرَفٌ II. To acquaint, make known
 (with acc. of thing and لِ of pers.).—عَارَفٌ VI.
 To know one another (with بَيْنِ). إِعْرَافٌ VIII.
 To confess, acknowledge (with بِ).

عَرِمٌ aor. o. To strip meat from off a bone. عَرِمٌ
 plur. no sing. Mounds or dams for banking in
 a body of water; آنَّرَمٌ Name of an inundation
 which destroyed the city of Sabt'.

عَرَى aor. o. To come upon. عَرْوَةٌ A handle.—عَتَرَى
 VIII. To come down upon, afflict (with acc.
 of pers. and بِ).

عَرَى aor. i. To come upon; and عَرِى aor. a. To be
 naked. عَرَى A bare place.

عزٌّ aor. i. *To be rare, precious; to get the better of (with acc. of pers. and في). عزٌّ* n.a. Power, glory. **عزَّة** Power, honour, pride. **عزِيزٌ** Plur. **أعزَّة** Mighty, excellent, troublesome; grievous, as at 9 v. 129 (with عَلَى). **أعزَّ** (2nd declension) More excellent, mightier, worthier, most powerful; Fem. **عزَّى** (2nd declension); **آمَرْعَزِي** El 'Uzza, name of an idol of the Pagan Arabs.

عزَّزَ II. To give additional power, to corroborate (with بِ). **أعزَّ** IV. To render powerful. **عزَّبَ** aor. o. and i. To be away from, be hidden (with عنْ).

عزَّزَ aor. i. *To reprobate.* **عزِيزٌ** Ezra. II. To assist, honour.

عزلَ aor. i. To remove from a place or office, set aside. **مَعْزُلٌ** A place separate from the rest. **مَعْزُولٌ** part. pass. Removed.—**إِعْتَزلَ** VIII. To separate one's-self from, remove one's-self from (with acc. of pers.).

عزمٌ aor. i. To determine, resolve, purpose; to be determined on or decreed, as at 47 v. 23. **عزمٌ** n.a. Fixed determination; **الْأَمْوَرٌ** "God's fixed resolve concerning human affairs."

عزَا aor. o. *To bring one back.* **عزَّينَ** oblique plur. of **عزَّة** A crowd, company, D. S. Gr. T. 1, p. 358.

عسرٌ aor. i. and o. *To demand with harshness the repayment of a loan, to be difficult.* **عسْرٌ** n.a. Difficulty. **عَسِيرٌ** Difficult, unlucky, grievous. **عَسْرَةٌ** Difficulty, distress; 2 v. 280, "One who finds a difficulty in paying a debt." **عَسِيرٌ** Difficult, dire, grievous. (2nd declension) Wretchedness.—**تعَسَّرَ** VI. To be difficult; to be in a difficulty; 65 v. 6, "If ye find yourselves in a difficulty;"

the particle إن gives the preterite a future signification; D. S. Gr. T. 1, p. 181.

عَسَّعَ To come on by night (as a wolf); quadriliteral verb derived from **عَسَّ** *To go round by night to keep watch.*

حَسْقٌ preceded by حِمْ Initial letters at the commencement of the 42nd chapter, see آتٌ.

عَسَلٌ aor. i. and o. *To mix food with honey.* **عَسَلٌ** comm. gend. Honey.

عَسَى It may be, perhaps (with أَنْ), a verb of proximity used only in the preterite; D. S. Gr. T. 2, p. 213; هَلْ عَسَيْتَ 2 v. 247, "Will it come to pass that ye?" "Would it have happened that ye?" 47 v. 24.

عَشْرٌ aor. o. *To take away a tenth part;* aor. i. *To make ten by adding one to nine.* **عَشْرٌ** n.a. and **عَشْرَةٌ** masc.; **عَشْرَةٌ** fem.; **عَشَرٌ** masc., Ten, a decade. Note. From three to ten inclusive the termination ة, which is generally the sign of the feminine, marks the masculine; These numerals usually agree in gender with the noun of which they express the number, but instances occur where this does not appear to be the case; thus at 6 v. 161 من جاء بالحسنة فله عشرة أمتال لها

"Whoever shall bring a good action shall have ten (good actions) equivalents of that which he has wrought;" Here, although the noun **أَمْتَالٌ** is masc. **عَشَرٌ** is fem. because it really refers to حَسَنَاتٍ understood; D. S. Gr. T. 2, p. 329; so also at 2 v. 234, where **لِيَائِي** agrees in gender with **عَشَرًا** understood. **عَشَرًا** plur. of **عَشَرَةٌ** Twenty. **عَشَرَةُ** (2nd declension) Camels ten months gone with young. **عَشِيرٌ** A companion. **عَشِيرَةٌ** Kindred on the father's side. **عَشَرٌ** A company. **عَشَارٌ** The tenth part.—**عَاشَرٌ** III. To live with, associate with (with acc. of pers. and بِ).

عَشَّا aor. o. *To be purblind ; to withdraw from (with عن).* عَشَّاءُ Commencement of darkness, evening. عَشِيَّةُ Evening. An evening.

عَصَبَ aor. i. *To surround.* عَصْبَةُ A body of men from ten to forty. عَصِيبَ Grievous, heavy.

عَصَرَ aor. i. *To press (grapes).* عَصَرٌ n.a. Age, time, afternoon.—إِعْصَارٌ n.a. IV. f. A whirlwind.

عَصَرَاتٍ part. act. fem. plur. (Clouds) emitting or pressing out rain.

عَصَفَ aor. i. *To blow violently.* عَصَفٌ n.a. Leaves and stalks of corn, of which the grain has been eaten by cattle ; عَصَفًا In violent gusts.

عَاصِفَ part. act. Stormy, a tempestuous wind.

عَاصِفَةً A violent wind.

عَصَمَ aor. i. *To make a profit ; to preserve, save harmless (with acc. and مِن).* عَصَمٌ plur. of عَصَمَ Defence, guardianship; عَاصِمٌ part. act. Defender.—إِعْصَمٌ VIII. To take hold on, cleave firmly to (with بِ).—إِسْتَعْصَمٌ X. To preserve one's-self from sin.

عَصَى aor. o. *To strike one with a stick.* عَصَا fem. for عَصَوْ وَ عَصَوا A staff, rod. Note. وَ at the end of a word, when preceded immediately by fatha, does not take a vowel, but becomes quiescent, and is changed into ل in words of three letters, and into ي in words of four ; where there is a tanween it is given to the preceding fatha, D. S. Gr. T. 1, p. 105 ; عَصَى plur. of عَصَا.

عَصَى aor. i. *To rebel, disobey (with acc. and ل or acc. and فِي).* عَصَيَانٌ Rebellious. Rebellion. معَصِيَّةٌ Disobedience.

عَصَنَ aor. a. *To bite (with على 25 v. 29, or acc. and على 3 v. 115).*

عَصَدَ aor. o. *To strike any one on the arm.* عَصَدٌ An arm, a helper.

عَفَّلَ aor. a. o. and i. *To hinder a woman from marrying (with أَن).*

عَضَّا aor. o. *To divide limb from limb.* عَضِينَ oblique plur. of عَضَّةٌ A separate part. Note. Nouns from a defective root occasionally lose their last radical letter, which is then replaced by ة ; thus عَضَّوْ becomes عَضَّةٌ ; on passing into the plur. they regain the masc. form, thus عَضُّونَ is the plural of عَضَّةٌ ; D. S. Gr. T. 1, pp. 317 and 359.

عَطَّافَ aor. i. *To incline towards, be well disposed towards.* عَطَّافٌ A side.

عَطَّلَ To be bare of ornaments (a woman).—عَطَّلٌ II. To deprive of ornament, leave without care.

عَطَّلَ part. pass. Neglected.

عَطَّلَ aor. o. *To take anything in the hand.* عَطَّلٌ A gift.—أَعْطَى IV. To give (with double acc.) ; to be docile, as at 92 v. 5.—VI. To undertake, or take (a sword) in the hand, 54 v. 29.

عَظَمَ To give a dog a bone ; and عَظَمٌ To be great.

عَظَمٌ n.a. A bone ; Plur. عَظَامٌ Great, heavy. أَعْظَمٌ (2nd declension) Greater, superior, highest in rank.—عَظَمٌ II. To make great, honour.—أَعْظَمٌ IV. To increase (with acc. and ل of pers.).

عَفَّ aor. i. *To abstain from that which is unlawful or improper.* تَعَفَّنَ f. Modesty.—إِسْتَعْفَتْ X. same as عَفَّ.

عَفَّرَ aor. i. *To roll (one) in the dust.* عَفَّرٌ A demon, an 'Efreet.

عَفَّا aor. o. *To obliterate all traces (as the wind) ; to pardon (with عن or ل) ; to abound, as at 7 v. 93 ; to pass over, pass by (with عن), as at 5 v. 18 ; to remit, as at 2 v. 238. Note. يَعْفُوا is found in some copies for 3rd pers.*

sing. aor. ; this ١ is called **أَلْفٌ الْوَقَائِيَّةُ** or alif of precaution, D. S. Gr. T. 1, p. 109. **عَفْوٌ** n.a. Overplus, superfluity, 2 v. 217; pardon. عَافِينَ oblique plur. of عَافٍ for عَافُوا part. act. For-giving. **عَفْرٌ** Very forgiving.

عَقَبٌ To strike on the heel; aor. o. To succeed.

عَقْبٌ Success; 18 v. 42, Lit. "The best as to success." **عَقِبٌ** comm. gend. A heel, posterity; Plur. **عَقَابٌ** Heels; عَقِيَّةٌ His two heels. **عِقَابٌ** Punishment; for عَقَابِيٍّ 13 v. 32, etc. "My punishment."

عَقْبَةٌ A place hard of ascent. عَقْبَى (2nd declension) End, success, reward, as عَقْبَى آدَارٌ The reward of Paradise. عَاقِبَةٌ End, issue, (fortunate) result; عَاقِبَةُ آدَارٍ same as عَقْبَةٌ II. To retrace one's steps.

عَقَبٌ part. act. One who puts off or reverses; عَقَبَاتٌ Angels (of the night and day) who succeed each other.—**عَاقِبٌ** III. To punish (with بـ); to succeed in turn, as at 60 v. 11;

Pass. **عُوقَبٌ** To be punished or injured, as at 16 v. 127.—**أَعْقَبٌ** IV. To cause to succeed or follow (with acc. and في).

عَقدٌ To tie in a knot, strike a bargain, make a compact, enter into an obligation. **تَنَّدٌ** Plur. عَقْدٌ A compact. **عُقْدَةٌ** Plur. **عَقْدٌ** A knot, tie, obligation; 113 v. 4, "The women who blow on knots," witches.

عَقَرٌ aor. i. To wound, hamstring. **عَاقِرٌ** Barren (woman)..

عَقْلٌ aor. i. To keep back (a camel, by tying up the foreleg); aor. i. and o. To understand, to be ingenious, prudent, sagacious; **لَهُمْ فُؤُوبٌ** 22 v. 45, "They have hearts to understand with."

عَقَمٌ aor. o. To be barren (a woman). **عَقِيمٌ** Barren, childless (man or woman); grievous (day), as at 22 v. 54; destroying, blasting (wind), as at 51 v. 41.

عَكَفٌ aor. i. and o. To keep back, detain (with عن); to give one's-self up to (with على). عَاكِفٌ part. act. One who remains constantly in any place, an inhabitant, as at 22 v. 25; assiduously devoting one's-self to, as at 20 v. 97. **مَعْكُوفٌ** part. pass. Detained.

عَلَقَ aor. o. To cut off the top leaves of a tree, adhere to, hang from. **عَلْقٌ** Clotted blood. عَلْقَةٌ A lump of clotted blood.—**مَعْلَقَةٌ** part. pass. II. f. One in suspense.

عَلَمٌ aor. i. and o. To mark, sign; and **عَلَمٌ** aor. s. To know (with acc. and في, also with أَنْ); to distinguish (with acc. and من); to be learned or knowing; For the difference between **عَلَمٌ** and **عَرَفٌ** see **عَرَفٌ**. **عَلَمٌ** n.a. Science, knowledge, learning, art; 43 v. 61, "A sign or means of knowing the last hour." **عَلَمٌ** A sign; Plur. **أَعْلَمٌ** Long mountains. **عَالِمٌ** part. act. One who knows, or is wise.

عَلَامَةٌ A sign, mark. **حَالَمِينَ** oblique plur. of **عَالَمٌ** A world; The worlds spoken of in the Korân are taken to mean the three species of rational creatures, viz. men, genii, and angels.

عَلِيمٌ Learned, knowing, wise; Plur. **عَلَمَاءٌ** (2nd declension). **عَالِمٌ** Very learned, wise or knowing. **أَعْلَمٌ** (2nd declension) comp. form, More or most wise or knowing (with بـ). **مَعْلُومٌ** part. pass. Known, predetermined.—**عَلَمٌ** II. To teach (with بـ, or with double acc., or with acc. and من or بـ). **مَعْلَمٌ** part. pass. Taught, instructed.—**أَعْلَمٌ** IV. To make known.—**تَعْلَمٌ** V. To learn (with acc. or with من).

عَلَى aor. i. and o. *To be manifest.* عَلَيْهِ In public, openly.—**أَعْلَمَ** IV. To make manifest, publish (with أَنْ or with acc. and لِ).

عَلَى aor. a. and o. To be high, lofty, exalted, elated, proud (with في or على); to be upon, to be over, as مَا عَلَوْا 17 v. 7, "That over which they had gained the upper hand;" وَتَعْلَمُ عَلَوْا كَسِيرًا 17 v. 4, "And ye will verily be elated with great insolence;" تَعْلَمُ is here put for تَعْلَمُونَ, the radical, being suppressed because of the quiescent ن contained in the teshdeed; it being contrary to the rule to have two quiescent letters together after the same vowel; D. S. Gr. T. 1, pp. 94 and 252. **عَلَوْ** n.a. Exaltation, insolence, pride; 17 v. 45; عَلَوْا is said by Beidawee to stand in this place for تَعَالِيًّا; the literal meaning will therefore be "May he be exalted far above that which they utter by a great exaltation." **عَالِيَّينَ** oblique plur. of عَالِيٰ for عَالِيٰ part. act. That which is high or haughty; Fem. **عَالِيَّةٌ** Lofty, see D. S. Gr. T. 1, p. 330; 11 v. 84, "Upside down;" 76 عَلَيْهِمْ ثِيَابٌ سُنْدُسٌ v. 21, "Having garments of silk as a covering;" The accus. of the part. or verbal adjective is here put for the verb, and the words have the same meaning as if they had been يَعْلَوْهُمْ ثِيَابٌ etc. "There were upon them garments," etc.; for the grammatical construction see D. S. Gr. T. 2, pp. 270 and 271; there are various readings of this passage.—**تَعَالَى** VI. *properly,* "He was exalted" (with على); also "He came" (with إلى or with aor. conditional); In an optative sense this word is frequently put after the name of God, and it

then signifies "Be He exalted," or with عنْ تَعَالَى عَمَّا يُشَرِّكُونَ 16 v. 3, "Be He exalted far above that which they associate (with him)," see تَبَارَكَتْ نَعَالِيَنْ "Come then!" fem. plur. imperat. **آمَتَعَالِيٰ** 13 v. 10 for **آمَتَعَالِيٰ** on account of the pause, D. S. Gr. T. 2, p. 496, part. act. The exalted, the High.—**إِسْتَعَلَى** X. *To mount,* get the upper hand.

عَلَى aor. i. *To mount up.* على preposition, Above, upon, over, in addition to, before, towards, against, opposite, alongside, to, according to, of, for, on account of, in, from, by; **عَلَيْهِ** He owes, it behoves him; **عَلَى أَنْ** In order that, on condition that, seeing that, although; **عَلَى** مَكَانِتُكُمْ 6 v. 135, "According to your power;" **عَلَى أَذْبَارِهَا** 4 v. 50, "As—or like—the hinder parts thereof;" 22 v. 11, "After a way," or "upon the verge—as it were—(of religion); The various meanings of على seem all to be more or less connected with the primary idea of something upon or over another. **أَعْلَى** (2nd declension) comp. form, Higher, highest, more or most exalted; Fem. **عَلَيَّا** (2nd declension) for عَلَيَّ in accordance with the rule that final ي when preceded by ي is changed into short ا; D. S. Gr. T. 1, p. 111; Plur. masc. **أَعْلَمُونَ** for **أَعْلَمَ** according to the rule of permutation, D. S. Gr. T. 1, p. 354; Fem. Plur. **عَلَى** for **عَلَى** and with the article **آمَلْكَى**. **عَلَى** High, sublime, eminent; name of Mohammad's son-in-law. **عَلَيْهِنَّ** properly, High places, a name of the upper part of the Heavens, where the register of men's good actions is preserved, or according to some, the register itself; Learned Moslims

differ greatly about this word and its meaning ; it is found in Hebrew.

عَمَّ aor. o. *To be common.* **أَعْمَامٌ** Plur. An uncle on the father's side. **أَعْنَاءُ** An aunt on the father's side.

عَمَدٌ aor. i. *To afflict.* **أَعْمَدٌ** plur. of **عَمَادٌ** comm. gend. A column, a lofty structure, a tent pole.—**عَمَدًا** V. To propose. **مُتَعَمِّدًا** On purpose.

عَمَرٌ aor. o. To cultivate, make habitable, perform the sacred visitation—to Mecca—(with acc.). **عَمَرَكَ** Life; a form of oath, "Verily by thy life." *Note.* When not used in this manner the word is written and pronounced **عَمَرٌ**. **عَمَرٌ** Life, age, and especially long life, old age.

عَمَارَةٌ The sacred visitation to Mecca. **عَمَرَةٌ** n.a. Religious cult, culture. **عَمَرَانٌ** (2nd declension) ; Two persons are called by this name in the Korân, viz. the father of the Virgin Mary, and the father of Moses and Aaron.

عَمَورٌ part. pass. Visited, etc.—**عَمَرٌ** II. To cause to live, grant a long life to. **مُعَمَّرٌ** part. pass. One whose life is prolonged.—**إِعْتَمَرٌ** VIII. To visit, pass one's time in visiting.—**إِسْتَعْمَرٌ** X. To settle any one as an inhabitant (with acc. and **فِي**).

عَمَقٌ aor. o. *To be deep.* **عَمِيقٌ** Deep, distant, far off.

عَمَلٌ aor. a. *To be active (a camel) ; to do, make, act, work, operate ;* 17 **كُلٌّ يَعْمَلُ عَلَى شَاكِتِهِ** v. 86, see also 6 v. 135 ; at 34 v. 12 before **إِعْمَلُوا** we must understand the words **شَاكِتُهُ** "It was said to them," viz. the house of David ; so also at the 10th verse the word **أَوْرَنَاهُ** "We commanded him," is to be understood before **أَعْمَلَ**, see **أَنْ**. **عَامِلٌ** part. act. One who does, etc., an operator, worker, toiler.

عَمَلٌ Plur. **أَعْمَالٌ** Work, act, deed, labour, toil, action.

عَمَّ aor. a. To wander distractedly to and fro (with **فِي**) ; to be struck with amazement.

عَمَى aor. i. *To flow* ; and **عَمِيَ** aor. a. To be blind, dark, obscure ; 28 v. 66, **فَعَمِيَتْ عَلَيْهِمْ أَلَانِيَّةً** "And the account shall be (was) obscure unto them." **عَمَى** n.a. Blindness (of heart). **عَمَى** Plur. **عَمَّونَ** Acc. **عَمِينَ** Blind, D. S. Gr. T. 1, p. 354. **أَعْمَى** (2nd declension) ; Plur. **عَمَّى** and **عَمِيَانَ** Blind, dark.—**عَمَى** II. To blind, hide, conceal from (with **عَلَى** of pers.), as **فَعَمِيَتْ عَلَيْكُمْ** 11 v. 30, "And it is hidden from you."—**أَعْمَى** IV. To make blind.

عَنْ Off, from, from off, away from, out of, in spite of, concerning ; The primary signification of **عَنْ** conveys the idea of removal from off or away from a thing, and from this the other significations may be derived, see D. S. Gr. T. 1, p. 483 ; 2 **لَا تَجْزِي نَفْسٌ عَنْ نَفْسِ شَيْئًا** ; 45, "One soul shall not at all make satisfaction for another," i.e. so that the punishment should be transferred from one to another ; **أَللَّهُ غَنِيٌّ** 3 v. 92, *Lit.* "God is rich away from his creatures," i.e. rich enough to dispense with them.

عَنْبَاتٌ generic noun, Plur. **أَعْنَابٌ** A grape, grapes, a vine ; no verbal root.

عَنْتَ aor. a. *To be corrupt, fall into misfortune, perish, to commit a crime ;* 3 v. 114, "They desire your ruin ;" **مَا** with the verb following is here considered as equivalent to the noun of action **عَنْتَكُمْ**, and is hence called **مَاءِ مَحْدَرَيَّةٍ** D. S. Gr. T. 1, p. 541 ; 49 v. 7, "Ye would certainly be guilty of a crime."

أَعْنَتْ n.a. Sin.—أَعْنَتْ IV. To destroy; لَأَعْنَتُكُمْ 2 v. 219, "He will surely distress or destroy you;" The preterite being put for the aorist to give greater energy to the expression, D. S. Gr. T. 1, p. 158.

عَنْدْ aor. o. To go out of the right way. عَنْدْ At, with, near, about, in ; This particle is properly a noun in the accusative case, meaning a side, part or quarter ; after the preposition مِنْ it is written عَنْدِ, as مِنْ عَنْدِ اللَّهِ "From God;" also when followed by يِ, as عَنْدِي (It is) in my power ; (there is) with me, or I have, Lat. *michi est*; 12 v. 60, "There will be no measuring (of corn) for you on my part ;" D. S. Gr. T. 1, p. 496. عَنْدِي Con-tumacious, stubborn, refractory.

عَنْتْ To hide the head and neck in its form (a hare). عَنْتْ comm. gend. Plur. أَعْنَاقْ A neck.

عَنْكُبُوتْ comm. gend. A spider; verbal root doubtful.

عَنَا aor. o. To distress, to be humble (with لِ); 20 v. 110, "And their faces shall be humbled."

عَهْدْ aor. a. To enjoin, command, stipulate, covenant (with إِلَى of pers. and أَنْ, or with عِنْدَ of pers.). عَهْدْ A covenant, promise ; also time, as at 20 v. 89.—عَاهَدْ III. To make a covenant with (with acc. of pers. and عَلَى of matter).

عَهْنَ aor. o. To wither. عَهْنَ Particoloured wool.

عَاجْ aor. o. To stand still, recede ; and عَوْجْ To be bent, distorted. عَوْجْ Crookedness, curvature, distortion, obliquity ; لَا عَوْجَ لَهُ 20 v. 107, "There is no obliquity in him," or "no receding." Note. لَا when used to deny the existence of a thing generally governs the accus. without tanween ; D. S. Gr. T. 2, p. 63.

عَانَ aor. o. To return, turn (with لِ or فِي), frequently used with an ellipse of the complement ; لَمَّا قَاتَلُوا 58 v. 4, "Then they would revert to or repair what they have said ;" this passage admits of a variety of explanations. عَانْ 'Ad, an ancient and powerful tribe of Arabs of prodigious stature, descended from 'Ad, the great-grandson of Shem. عَانْدْ part. act. One who returns. مَعَانْ A place whither one returns, a name of Mecca.—أَعَانَ IV. To cause to return, restore (with acc. of pers. and فِي, or with double acc.).

عَانَ aor. o. To be next the bone (flesh); to take or seek refuge, especially with God (with بِ of pers. and مِنْ); also used with أَنْ meaning lest, as at 2 v. 63, and again at 44 v. 19. مَعَانْ A refuge; 12 v. 23, "God forbid!" Lit. "(I seek) refuge with God," for أَعَانَ—أَعَانُ بِاللَّهِ مَعَانًا IV. To recommend to the protection—of God—(with acc. of pers. and بِ إِسْتَعَانَ—). بِ X. To take refuge (with بِ of pers. and مِنْ); قَاسِيَّةْ imperat. 7 v. 199, "Then fly for protection."

عَارَ aor. a. and o. To be or to make one-eyed. عَورَةْ Pudendum, nakedness, a place lying naked and exposed to the enemy, as at 33 v. 13 ; ثَلَاثُ عَوْرَاتٍ لَكُمْ 24 v. 57, Lit. "There are three (times) of nakedness for you."

عَاقَ aor. o. To keep back.—أَلْمَعْرَقَينَ oblique plur. part. act. II. f. Those who hinder.

عَالَ aor. o. To swerve, turn aside (from the right way).

عَامَ aor. o. To swim. عَامَ 31 v. 13 oblique dual, Two years.

عَانَ aor. o. To be middle-aged (a woman). عَوْانَ

Middle-aged.— أَعْلَانَ IV. To assist (with acc. and عَلَى or عَلَيْهِ) 18 v. 94, "Then assist me."— تَعَاوَنَ VI. To help one another (with إِسْتَعَانَ).— عَكْلَى X. To ask assistance (with acc. of pers. or with بِ). مُسْتَعَانٌ part. pass. One whose aid is to be implored.	aor. i. <i>To visit.</i> عَيْدٌ A feast, festival.
	aor. i. <i>To go backwards and forwards.</i> عَارِضٌ عَيْرٌ fem. A caravan.
	(2nd declension) Jesus, Our Saviour. عَيْسَى
	aor. i. <i>To pass one's life, live.</i> عَيْشَةٌ n.a. Life. مَعَاشٌ Whatever is necessary to support life. مَعَايِشٌ Plur. (2nd declension) Existence, manner of living, victuals, necessities of life.
aor. i. <i>To hesitate; and عَيْسَى</i> aor. a. To be hindered so as to be unable to complete a thing (with بِ); كَمْ يَعْيَى 46 v. 32 aor. cond. "He was not unable to complete;" أَفَعَيْنَا 50 v. 14, "Were we then unable to finish?" The verb being at the same time surd, concave, and defective, presents several apparent anomalies; these may, however, all be explained by the rules which affect such verbs.	aor. i. <i>To twist the body about in a conceited manner when walking, to be poor.</i> عَائِلٌ part. act. Poor. عَيْلَةٌ Poverty.
aor. i. <i>To be faulty; to render faulty or un-serviceable.</i> عَابَ	aor. i. <i>To flow.</i> عَيْنٌ fem. Plur. A fountain, spring of water; Plur. أَعْيَنٌ An eye. عَيْنٌ for عَيْنٌ D. S. Gr. T. 1, p. 112, § 227, fem. plur. of أَعْيَنٌ (2nd declension) Having large eyes. مَعَيْنٌ Clear-flowing, a fountain.

غ

غَرَى see غَارِبٌ	To-morrow. غَدَّا An early meal, dinner.
غَبَرَةٌ aor. o. <i>To delay.</i> غَبَرَةٌ Dust. غَابِرٌ part. act.	غَدَّوْهُ The morning, early morning. غَدَّةٌ same as غَدَّوْهُ.
One who stays behind, lags behind.	
aor. i. <i>To deceive.</i> تَغَابَنٌ n.a. VI. f. Mutual غَرَبَةٌ deceit.	aor. o. To deceive with vain hopes (with acc. and فِي); when used with acc. and بِ it means to seduce from, as at 82 v. 6, and 57 v. 13. غَرَّرَ A deceiver, the Devil. غَرُورٌ A vain hope; غَرُورًا Deceitfully.
aor. o. <i>To be covered with foam and dead leaves, etc. (a river).</i> غَنَّاءٌ Scum and refuse, light straw, stubble.	aor. o. <i>To go away, set, as the sun (with فِي).</i> غَرَبٌ A raven. غَرَبٌ Fem. غَرَبَةٌ Sunset. غَرَبَةٌ (2nd declension) plur. of غَرَبَةٌ A kind of black grapes.
aor. i. and o. <i>To remain behind.</i> غَادَرٌ III. To leave out.	غَرَبَةٌ The West, setting of the sun; Plur. غَرَبٌ The West, setting of the sun; Plur. مَغَارِبٌ (2nd declension) The western parts of
aor. a. <i>To be full of water (a spring).</i> غَدَقٌ Copious, abundant.	
aor. o. To come or go early in the morning (with عَلَى or مَنْ). غَدَوْهُ for غَدَّهُ The morrow;	

the earth; Dual مَعْرِيَانِ 55 v. 17, The two points in the Heavens, where the sun sets in summer and winter.

غُرْفَ aor. i. and o. To draw water for drinking. غُرْفَة A draught of water taken up in the hand; the seventh Heaven, 25 v. 75. غُرْفٌ and plurals of غُرْفَة Lofty apartments.— VIII. To drink out of the hand (with acc. and بِ).

غُرْقَ To be submerged. غُرْقَنِ n.a. A draught. غَرْقاً At a single draught; and hence, suddenly, violently. غُرْقَ The act of drowning.— IV. To drown (with acc. and فِي or بِ). غُرْقَنِ part. pass. Drowned.

غَرَّ aor. a. To be in debt. غَارِمٌ part. act. One in debt. غَرَامٌ A continuous torment. مَغَرِمٌ A debt that must be paid, a forced loan, 9 v. 99. مُغَرِّمٌ part. pass. IV. f. One who is involved in debt, or laid under an obligation.

غَرَّاً aor. o. To glue.— أَغْرَى IV. To excite, incite against (with acc. and بِ); to cause enmity (with بَيْنَ).

غَرَّل aor. i. To spin. غَرَّلٌ n.a. A spinning, that which is spun.

غَرَّاً aor. o. To will, seek, make an hostile excursion against. غَازٍ for غَرِيْ for غَرِيْ plur. of غَازٍ A combatant.

غَسَقَ aor. i. To be very dark (the night). غَسْقَنِ n.a. The commencement of night. غَاسِقٌ The moon, also the commencement of darkness. عَسَاقٌ Corruption which flows from the bodies of the damned.

غَسَلَ aor. i. To wash. غَسَلِينَ Same as غَسَقَ q.v. VIII. To wash one's-self. إِغْتَسَلَ A place for washing.

غَشِّيَ aor. a. To cover over, come upon, as at 29 v. 55, “Yَوْمٌ يَعْشَاهُمْ الْعَذَابُ” “On a certain day their punishment shall come upon them;” يَعْشَاهُمْ is here put for يَعْشِيهِمْ D. S. Gr. T. 1, p. 118; pass. Lit. “It is covered over upon him,” a phrase meaning “he faints,” 33 v. 19. غَاشِيَةٌ The day of judgment. غَواشِنَ plur. of غَاشِيَةٌ A covering. غِشاوَةٌ A covering, veil. غَشَّيَ part. pass. One in a swoon.— II. To cover, to cause to cover (with double acc.).— أَغْشَى IV. To cover, cause to cover or be covered (with double acc.).— تَغْشَى V. To have carnal connexion with.— إِسْتَغْشَى X. To cover one's-self with—a garment—(with acc. of garment).

غَصَّ aor. a. To be annoyed by something sticking in the throat. غَصَّةٌ Something which sticks in the throat, so as to cause pain.

غَصَبَ aor. i. To carry off violently. غَصِبًا By force.

غَصَنَ aor. o. To cast down—the eyes, to lower—the voice (with مِنْ).

غَضَبَ aor. a. To be angry (with عَلَى of pers. against whom). غَصَبٌ n.a. Anger, indignation. غَصَبَانُ adj. (2nd declension) Angry. مَغَصَبَ part. pass. Incensed.— مُغَصَبٌ part. act. III. f. Being angry.

غَطَشَ aor. i. To be dark.— أَغْطَشَ IV. To make dark.

غَطَّا aor. o. To be dark. غَطَّا A veil, covering.

غَفَرَ aor. i. To cover, pardon (with لِ of pers. and acc. of thing); to forgive (with أَنْ).

غَافِرٌ part. act. One who forgives. غَفُورٌ and غَفَرَ Very forgiving. غُفَرَانَكَ رَبَّنَا Pardon; 2 v. 285, “(We implore) thy pardon, O our Lord;” There is here an ellipse of نَظَلْبُ or

some similar word ; see D. S. Gr. T. 2, p. 82. مغفرة Pardon.—**X.** To ask pardon for (with ل) ; to ask pardon of (with acc. of pers. and ل). **إستغفار** n.a. The act of asking for-giveness. **مستغفِر** part. act. One who asks forgiveness.

غَلَّ aor. o. To neglect, be negligent (with عن). **غَافِل** part. act. One who is negligent or care-less. Negligence, carelessness.—**أغْلَلَ** IV. To cause to be negligent (with acc. and عن). **غَلَّ** aor. o. To insert, defraud, bind—as the hand to the neck. **غُلَّ** Hidden enmity, grudge. **غَلَّ** Plur. **مَغْلُولٌ** A collar, yoke. Bound, tied up ; **وَلَا تَجْعَلْ يَدَكَ مَعْلُولَةً إِلَى عَنْتِكَ** 17 v. 31, "Nor let thy hand be tied up to thy neck," i.e. Be not niggardly.

غَلَبَ aor. i. To prevail (with على) ; overcome, conquer. **غَلْبَتْ** n.a. Victory, conquest ; من 30 v. 2, "After their conquest, or defeat;" the word is here used in a passive sense. **غَالِبٌ** part. act. One who overcomes, victorious, all powerful. **أَغْلَبُ** plur. of **غَلَبٌ** Thick-necked, lofty. **حَدَّأَتْ غَبَّابًا** 80 v. 30, "Gardens (planted) thick (with trees)." **مَغْلُوبٌ** part. pass. Overcome.

غَلَظَ aor. i. and **غَنَقَ** aor. o. To be thick, rough, severe (with على of pers.). **غَلِيلٌ** Plur. **غَلَاظٌ** Rough, severe, strong, firm ; **غَلِيلًا** القلب Hard-hearted. **إِسْتَعْلَطَ** X. To be thick, strong.

غَنَفَ To put a bottle into its case ; and **غَلَقَ** To be uncircumcised. **غَلَقَ** Plur. Uncircum-cised.

غَنَقَ aor. i. To shut (a door). **غَلَقَ** II. Same as **غَنَقَ**. **غَلَامٌ** aor. a. To be lustful. Plur. **غَلَامَانِ** A boy, a youth, frequently used in the Koran for a son.

غَلَى aor. o. To be dear, excessive; to exceed what is just and proper (with في).

غَلَى aor. i. To boil. **غَلَى** n.a. The act of boiling.

غَمَّ aor. o. To cover. **غَمَّ** n.a. Anguish, affliction. In the dark. **غَمَامٌ** plur. of **غَمَامَةٌ** Clouds covering the heavens.

غَمَرَاتٌ aor. a. **غَمَرَةٌ** Plur. A flood of water, a confused mass of anything; sometimes used metaphorically, as **غَمَرَاتُ الْمَوْتِ** The pangs of death.

غَمَزَ aor. i. **غَمَزَ** VI. To wink at one another.

غَمَضَ aor. o. To be low and level (the ground).—**أَغْمَضَ** IV. To connive at the payment of less than the full value (with في).

غَنِمَ To get as booty, acquire, gain without trouble. **غَنَمٌ** n.a. Sheep. **مَغَانِمٌ** (2nd declension) plur. of **غَنْمٌ** Plunder, spoils.

غَنِيَّ aor. a. To be rich ; to dwell (with في). Plur. **أَغْنِيَّا** (2nd declension) Rich, self-sufficient, able to do without others (with عن).—**أَغْنَى** IV. To enrich (with acc. and من) ; to avail or be profitable to, satisfy, suffice for, fill the place of another for or against ; used with عن of pers. for whom, and من of pers. against whom, as at 12 v. 67 ; or with عن of pers. and acc. as at 19 v. 43, see عن ; another construction is found at 53 v. 29,

لَا يُغْنِي مَنْ أَلْهَبَ "It profiteth nothing against the truth;" It is also em-ployed with the acc. alone, as at 80 v. 37. **مُغْنِ** part. act. One who suffices or stands in the place of another.—**إِسْتَغْنَى** X. To become rich, desire riches, to be able to do without, to be self-sufficient.

إِسْتَغَاثَةٌ aor. o. To assist, relieve (with بـ).—**غَاثَةٌ**

X. To implore assistance (with acc. and على).

غَارٌ aor. o. To come into a hollow place. A

cavern. **غَرَّ** n.a. (Water) running away under

ground. **مَغَارَةٌ** A cave.—**مُغَيَّرَاتٌ** fem. plur.

part. act. IV. f. Horses making an hostile excursion.

غَوَامِصٌ aor. o. To dive (with لـ at 21 v. 82). غاص

A diver.

غَاطٌ aor. o. To plunge into. **غَاطَةٌ** A hollow place,

a privy, easing one's-self.

غَالٌ aor. o. To seize. **غُولٌ** Incubriation.

غَوَى aor. i. To wander, go astray. **غَيْرٌ** n.a. Error,

destruction. **غَوَى** One who is in the wrong.

غَاوِينَ part. act. Plur. **غَاوُونَ**, **غَاوُونَ** Oblique Plur.

One who goes astray; expressions denoting Devils, or those who listen to them.—**أَغْوَى** IV.

To lead astray.

غَيْبٌ aor. i. To be absent. **غَيْبَةٌ** n.a. Plur. غاب

A secret, mystery, whatever is absent or hidden.

غَيَابَةٌ for **غَيَابَةٌ**, D. S. Gr. T. 1, p. 276, note,

The bottom (of a well, etc.). **غَائِبٌ** part. act.

He or that which is absent or hidden.—**إِغْتَابٌ**

VIII. To traduce the absent, as 49 v. 12, "Neither traduce one another;" aor. conditional.

غَاثَةٌ aor. i. To water by means of rain. **غَيْثٌ** Rain.

غَارٌ aor. i. To provide for. **غَيْرٌ** A difference, an other;

This word, which sometimes does duty as an adverb, is then indeclinable, as **غَيْرُ** Not, besides, unless; when used as a preposition, and meaning Without or Except, it becomes declinable, see بـ. Note. Much controversy exists as to the grammatical construction of this and similar words, D. S. Gr. T. 2, p. 153, note.—**غَيْرٌ** II. To alter, change. **مُغَيَّرٌ** part.

act. One who changes.—**مُغَيَّرَةٌ** see for **غَارٌ** مُغَيَّرَةٌ.—**تَغَيِّرٌ** V. To be changed.

غَاصٌ aor. i. To diminish, abate, be wanting, as

13 v. 9, "What the wombs want (of their due time)." **غَاطٌ** aor. i. To incense, irritate (with acc. and بـ). **غَيْطٌ** n.a. Anger, fury. **غَاطَةٌ** part. act. One who is angry.—**غَيْطٌ** n.a. V. f. A raging furiously.

ف

فـ A prefixed conjunction having less conjunctive power than ، and hence principally employed in connecting sentences; the following is from Johnson's Pers. Arab. and English Dictionary; فـ is a prefixed particle of inference and sequence, signifying And, then, for, therefore, so that, in order that, in that case, in consequence, afterwards, at least, lest, for fear that, truly; all or most of these significations may be found in the Korân, but this particle

occurs so frequently in almost every page that the choice must be left to the reader's judgment, see D. S. Gr. T. 1, p. 549 *et seq.*, also T. 2, p. 396; It is constantly to be found prefixed to other particles, as **فَأَنْتَ**, **فَأَنْتَمْ**, **فَأَنْتُمْ** etc. etc.

فَانْتَهُ An opening or commencement, rt. **فَنَجَحَ** q.v. "Then protect him;" imperat. iv. f. of **فَاجِرَهُ** **فَاجَرَ** q.v.

فَاد aor. a. *To hurt any one in the heart.* فُوادُ Plur. أَفْدَدَةُ The heart.
فَارِهِينَ see فَرِيَّةُ.
فَارُونِي “Then show me;” imperat. iv. f. of رَأَى q.v. with فَ prefixed.
فَاتَّا for فَتَّى or فَتَّى aor. o. and i. *To split (the head) with a sword.* فَتَّةُ A band or party of men, army.
فَاتَّا for فَاتَّى see فَيَا.
فَاوَجَسَ see فَوَاجَسَ.
فَاتَّا aor. a. *To break, cease, desist, as تَالِلَهُ تَكْثُرُ* 12 v. 85, “By God! thou wilt (not) cease to remember Joseph;” for this ellipse of the negative see D. S. Gr. T. 2, p. 473; تَقْتُرُ is here put for تَقْتَلُ, D. S. Gr. T. 1, p. 97.
فَاتَّخَ aor. a. To open (with acc. or with acc. of thing and عَلَى of pers.); to explain or reveal (with بِ of thing and عَلَى of pers.); To grant—a mercy or a victory—(with acc. and لِ of pers.), as at 48 v. 1; to adjudicate in a cause (with حَتَّى إِنَّا فَاتَّحْتَ يَاجُوْجَ وَمَاجُوْجَ; بَيْنَ 21 v. 96, “Until Gog and Magog shall have had a way opened for them,” alluding to the rampart mentioned at 18 v. 93, which being broken down, an irruption of those barbarous tribes is to take place shortly before the last day; the verb is here put in the feminine as having for subject the collective nouns يَاجُوْجَ and مَاجُوْجَ, D. S. Gr. T. 2, p. 233. فَتَّخُ Victory, a decision or judgment, the taking of a town, and especially of Mecca, which is sometimes called آللَّخُ par excellence, as for example in the 48th chapter, which takes its name from that victory; N.B. The victory foretold at the close of the 27th verse is believed to be the

taking of Khaibar. فَتَّخُ part. act. One who opens, one who gives judgment; آللَّهُ أَفَاتَّحُ Name of the opening chapter of the Korân. آللَّهُ أَفَتَّاحُ The Judge, an epithet of God. مَفَاتِحُ (2nd declension) plur. of مَفَاتِحُ وَمَفَاتِحُ A key.—فَتَّخُ II. To open (with لِ of pers.). مَفَاتِحُ part. pass. Opened.—إِسْتَفَاتَخَ X. To ask assistance—of God,—against (with عَلَى); to ask for a judgment or decision—in a suit,—as at 8 v. 19. فَتَّرَ aor. o. and i. *To be quiet; to feel weak or faint, to desist.* فَتَّرَةُ A cessation, or interval of time between two prophets.—فَتَّرَ II. To weaken, diminish—a punishment—(with عَنْ). فَتَّقَ To split, cleave asunder.
فَتَّلَ aor. i. *To twist (a rope).* فَتَّيلُ A small skin in the cleft of a date-stone, hence a thing of no value.
فَتَّنَ aor. i. To try, or prove—as gold in the fire—(with acc. and بِ or فِي); to afflict, persecute (by burning), which seems to be the meaning at 85 v. 10; to lead into temptation; to make an attempt upon, as at 4 v. 102; to seduce (with عَلَى آشَارِيْقَتَنُونَ; عَنْ 51 v. 13, “They shall be proved, punished, or burnt in the fire.” فَتَّنَ n.a. A trial. فَاتَّنَ part. act. One who leads into temptation. فَتَّنَةُ A temptation, trial, punishment, misfortune, discord, sedition or civil war, as at 8 v. 40; At 2 v. 187 it may be rendered “seduction from the truth,” so also at 3 v. 5; فَتَّنَةُ آللَّاسِ 29 v. 9, “A trial or calamity proceeding from men;” At 8 v. 25 it is explained as meaning any crime common to the people at large; it has been translated “sedition,” but the commentators are at a loss to fix the exact meaning; لا نَعْلَمُ فَتَّنَةً 10 v.

85 and 60 v. 5, "Do not make us (the subject of) punishment;" Beidawee says موضع فتنه ; a similar ellipse occurs at 17 v. 62, also at 37 v. 61 and at 74 v. 31, where it means "a cause of contention;" At 33 v. 14 it may be rendered "desertion," and at 6 v. 23 it is said to mean "an excuse or answer," and only to be called فتنه because that excuse is a lie forged by the Idolators. مفترون part. pass. Distracted, demented.

فَتَّا aor. o. To be superior to another in generosity. فَتَّى A young man, man-servant; Dual فَتَّان ; Plur. فَتَّانَة of few, and فَتَّانَنَ of many. Plur. فَتَّانَاتَة. فَتَّانَاتَنَ Young women, maid-servants.—
IV. To advise, give an opinion or instruction in a matter of law or judgment (with acc. of pers. and فِي إِسْتَفْتَى).—
X. To consult, ask opinion or advice, chiefly in legal matters (with acc. of pers. and فِي, also with ؎ interrogative); لَا تَسْتَفْتُ فِيهِمْ وَمِنْهُمْ أَحَدًا 18 v. 22, "Neither ask the opinion of any of them (the Jews or Christians) concerning them;" some of their views on the important matter in question are given in the preceding verse.

فَجَّ aor. o. To straddle. فَجَّ n.a. Plur. بَجَاجَ A broad way, especially between two mountains.

فَجَرَ aor. o. To cause water to pour forth (with acc. and مِنْ); to go aside from the right way, to act wickedly. فَجَرَ n.a. The dawn, day-break. فَجَارَ part. act. Wicked; Plur. فَجَارَةَ and فَجَارَنَ.

فَجَرَ n.a. Wickedness.—
II. To cause to flow (with acc. and فِي, or with double acc.); وَإِذَا الْبَحَارُ فَجَرَتْ 82 v. 3, "And when the seas shall be made to flow (together)," so as to form but one sea. فَجَرَ n.a. The act of

causing (water) to flow.—
فَجَرَ V. To flow (with مِنْ); VII. To flow (with منْ); at 2 v. 57 the verb is put in the fem., being (as we should say) governed by the nominative آنَّتَا عَشْرَةَ عَيْنًا, "Twelve fountains," and the word عَيْنٌ being of the fem. gender; for the construction of the numerals see D. S. Gr. T. 1, p. 420, and T. 2, p. 318.

فَجَّا aor. o. To open (a door). فَجَّوْ A clear open space, as between the sides of a cave.

فَحَشَشَ (2nd declension) To be shameful or infamous. فَحَشَشَ Filthy, shameful, or dishonourable conduct, especially stinginess in the payment of tithes or other religious dues. فَاحِشَةَ Filthiness, uncleanness, a filthy report, a crime, fornication or adultery; Plur. فَوَاحِشُ (2nd declension) Abominable crimes.

فَحَرَ aor. a. To boast. فَحَرُورَ Vain-glorious, a boaster. فَحَارَ Earthenware.—
n.a. VI. f. Mutual boasting.

فَدَآءُ aor. i. To ransom (with acc. and بِ). فَدَى n.a. A ransom. فَدِيَةً A ransom, that which is paid as ransom or to redeem a fault.—
فَادَى III. To ransom, redeem.—
VIII. To ransom or redeem one's-self with (with بِ), or from (with مِنْ); thus at 5 v. 40, لِيَقْتَدِوا بِهِ مِنْ, "To redeem themselves with it from the punishment," etc.

وَدَى see فَدِيَةً

وَدَرَ see فَدَرَوْ

فَرَ aor. i. To flee, flee to (with إِلَى); fly from (with مِنْ). فَرَارَ n.a. Flight, the act of fleeing away. فَرَقَ A place of refuge.

فَرَاتَ aor. o. To be nicked. فَرَاثَ Sweet (water).

فَرَثَ aor. i. and o. *To let out the contents—of a basket.* فَرَثٌ Fæces.

فَرَجَ aor. i. To split, cleave asunder. فَرْجٌ Plur.

فُرُوجٌ An interstice, break, flaw, private parts; 21 v. 91, "And she who preserved her chastity," viz. The Virgin Mary.

فَرَحَ aor. a. To be glad, rejoice (with بِ). فَرْحٌ Joyful; at 28 v. 76 it means one who exults (in riches).

فَرَدَ aor. o. *To be separated, alone.* فَرْدٌ Plur. فَرَادِي (2nd declension) Alone, without companions, or as at 21 v. 89, without offspring.

فَرَدَسَ *To spread on the ground.* فَرَدَسٌ comm. gend. Paradise; the original meaning of the word is a park or garden planted with fruit-trees; it is from the Plur. فَرَادِيْسُ that we have the Greek word *Παράδεισος*.

فَرَشَ aor. o. *To spread as a carpet on the ground.* فَرَشٌ n.a. Animals fit for slaughter. فَرَاشٌ generic noun, Moths. فَرَشٌ n.a. Plur. A carpet used as a bed, a mattress, and metaphorically a wife; thus at 56 v. 33, وَفَرِشَ مَرْفُوعَةً "And damsels raised on lofty couches."

فَرَضَ aor. i. *To notch, ratify, appoint, fix (a time); to ordain, command an observance of, or obedience to (with acc. of thing and عَلَى of pers.); to sanction; to assign (with ل of pers.); To be aged (a cow), whence comes فَارِضٌ An old cow. فَرِيْضَةٌ An ordinance (especially of God), a settled portion, dower or jointure; فَرِيْضَةٌ see وَصِيَّةٌ. مَفْرُوضٌ part. pass. Appointed, determinate.*

فَرَطَ aor. o. *To precede, to be extravagantly reproachful or insolent (with عَلَى). فُرْطٌ In advance of; 18 v. 27, "And his affair is in*

advance of (the truth)," i.e. "He casts the truth behind his back;" the word in its most ordinary acceptation is applied to a horse who outstrips his competitors; it likewise means insolent or extravagant, an iniquity, that which goes beyond all bounds.—**فَرْطَةٌ** II. To be negligent, omit, act negligently (with بِ). مُفْرَطٌ part. pass. IV. f. Made to hasten.

فَرَعَ aor. a. *To mount up.* فَرْعَعٌ A branch or top of a tree.

فَرَعُونٌ (2nd declension) Pharaoh. فَادَا فَرَعَتْ 94 v. 7, "And when thou hast finished (thy preaching); to bring a matter to an end, settle an account with any one (with ل of pers.). فَارِغٌ part. act. Empty, void.—أَفْرَغَ IV. To pour out (with acc. and عَلَى).

فَرَقَ aor. o. *To split, divide, make a distinction (with بَيْنَ); to send down from Heaven (as the Korân); thus at 44 v. 3, where it may also be rendered "is distinctly decreed;" as on the night there alluded to are settled all the affairs of this world for the ensuing year; فَرَقَ aor. a. To be afraid. فَرَقٌ n.a. The act of distinguishing or separating; 77 v. 4, "And by the Angels who separate (truth from falsehood) by a discrimination;" there are also other interpretations of the passage.*

فَرَقَةٌ A separate part, heap, hillock. فَرَقَةٌ A band of men. فَرِيقٌ A part, portion, some, a party or band of men. فَرْقَانٌ A distinction; The Law of Moses and the Korân are so called as distinguishing between truth and falsehood, see 2nd Epistle to Timothy ch. ii. v. 15; 8 v. 42, "On the day of distinction (of the true believers from the infidels)," viz.

The Battle of Bedr; so also at 8 v. 29, where it is interpreted by some to mean a victory over the unbelievers.—**فَرَقَ**—II. To make a division or distinction (with **بَيْنَ**); to make a schism in (with acc.). **تَفْرِيقٌ** n.a. Division, dissension.—III. To quit, part from (with acc.). **فِرَاقٌ** n.a. The act of quitting, a separation; at 18 v. 77 **فِرَاقٌ** is antecedent to **بَيْنِي**; it must be borne in mind that **بَيْنِ** although generally rendered "between" is in reality a substantive meaning interval, or, as in this passage, a connexion; at 75 v. 28 **فِرَاقٌ** means a departure from this life.—V. To be divided among themselves (with **فِي**); **فَتَرَقَ** 6 v. 154, "For fear lest ye be scattered away from" (with **عَنْ**), D. S. Gr. T. 2, p. 245; to be separated one from another. **مُتَرَقِّ** part. act. Divers, different.

>To be brisk. **فَارِهٌ** part. act. One who is clever, insolent or petulant.

فَرَى aor. i. To cut. **فَرِيٌّ** New, strange, wonderful.—**إِفْتَرَى** VIII. To feign, forge, invent a lie (with acc. and **بَيْنَ** of pers.); **بَهْتَارٍ يَقْتَرِيْنَهُ بَيْنَ أَيْدِيْنَ**; **عَلَى** 60 v. 12, *Literally*, "A calumny which they have forged between their hands and their feet;" this passage has by some been interpreted as referring to the illegitimate children which the women attempted to father upon their husbands. **مُفْتَرٌ** for **مُفْتَرٌ** part. act. A forger. **مُفْتَرٌ** for **مُفْتَرٌ** part. pass. Feigned, pretended, forged.

فَرَزَ aor. i. To flow as blood from a wound.—**إِسْتَفَرَّ** X. To remove, expel (with acc. and **بَيْنَ**); to deceive, lead to destruction (with acc. of pers. and **بَيْنَ**).

فَرَغَ aor. a. To be terrified, smitten with fear (with **بَيْنَ**). **فَرَغَ** n.a. Terror.—II. when used with **عَنْ** means To free from fear, as **عَنْ قُلُوبِهِمْ** 34 v. 22, "(Until) their hearts shall have been freed from fear."

فَسَخَ aor. a. To be spacious, to make room for a person (with **لِ** of pers.).—**تَفَسَّخَ** V. To make room (with **فِي** of place). **فَسَخَّنَا** see **سَخَّنَا**.

فَسَادَ aor. o. To be corrupt. **فَسَادٌ** n.a. The acting corruptly, corruption, violence; **بَعْرِيرَنَفِيسٌ أَوْ** 5 v. 35, "Without (that soul having slain another) soul or (committed) violence."—**أَفْسَدَ** IV. To act corruptly, do violence (with **فِي**); to corrupt, despoil (with acc.). **مُفْسِدٌ** part. act. One who acts corruptly or commits violence, a spoiler.

فَسَرَ aor. i. and o. To discover.—**تَفَسِّيرٌ** n.a. II. f. An explanation or interpretation.

فَسَقَ aor. i. and o. To emerge from its husk (a date); to withdraw from the right way, disobey the commandment of God (with **عَنْ**); to be impious, act wickedly. **فَسُوقَ** and **نِسْقٌ** ns.a. **فَاسِقٌ** Transgression, impiety, wickedness. **فَاسِقٌ** part. act. A transgressor, one who is wicked.

فَشَلَ aor. a. To be weak, faint-hearted.

فَصَحَّ aor. o. To show itself (the dawn); and **فَصَحَّ** To be eloquent, speak with fluency and correctness. **أَفْصَحَ** (2nd declension) comp. form, More eloquent.

فَصَرَّهُنَّ "Then draw them (towards thee)," imperat. of **صَارَ** for **صَوَرَ** q.v.

فَصَلَ aor. i. To dissect, depart; to make a distinction or division, or judge between (with **بَيْنَ** of pers. and **فِي** of thing). **فَصَلٌ** n.a. A distinc-

tion, separation, a means of distinguishing good from evil, as at 86 v. 13; فَصْلٌ لِّلْحَطَابِ 38 v. 19, see حَطَابٌ part. act. One who judges between truth and falsehood.

فَصَالٌ Weaning. فَصِيلَةٌ A family, relations.— فَصَلٌ II. To explain distinctly (with acc. and of pers.). تَفْصِيلٌ n.a. A clear explanation, exposition. مُفَصَّلٌ part. pass. Clearly explained, distinct.

نَصَمٌ aor. i. *To break*.— إِنْفَصَامٌ n.a. VII. f. The act of being broken; لَمَّا 2 v. 257, "It has no flaw or break in it."

إِنْفَصَقٌ aor. o. *To break asunder*. فَضَّةٌ Silver.— فَصَقٌ VII. To be broken up, dispersed, separated (with مِنْ).

فَصَحٌ aor. a. To expose to shame; 15 v. 68, "And do not expose me to disgrace (by ill-treating my guests)."

فَصَلٌ aor. o. *To remain over and above*. Excellence, merit, favour, a free gift, bounty, grace, munificence, indulgence.— فَصَلٌ II. To prefer, favour, cause to excel, grant favours to one person in preference to another (with acc. and على, and with بِ of thing). تَفْصِيلٌ n.a. Excellence, preference.— فَصَلٌ V. To make one's-self superior (with على).

فَصَا aor. o. *To be roomy*.— أَفْصِي IV. To go in unto, as a husband to a wife (with إلى).

فَطَرَ aor. o. and i. *To split, create*. فَاعِلٌ part. act. A Creator. فِطْرَةٌ D. S. Gr. T. 1, p. 276, note, A creation; the word is found at 30 v. 29, and may there be taken to mean Religion, or a religious frame of mind inspired by God; it is put in the acc. after أَعْنَى (I mean) understood; D. S. Gr. T. 2, p. 94.

فَطُورٌ A rent, flaw, or fissure.— تَفَطَّرٌ V. To be rent asunder.— إِنْفَطَرٌ VII. To be cloven asunder. مُسْفَطَرٌ n.a. The being cloven asunder. مُسْفَطَرٌ part. act. Cloven or rent asunder.

فَطَّ To force water out of an animal's stomach. فَطَنٌ Harsh, severe.

فَعَلٌ aor. a. To do, make, act, perform, accomplish. فَعْلٌ An action, a doing. فَعْلَةٌ A deed. فَعَالٌ part. act. One who does, etc. فَعَالٌ adjective of intensity, D. S. Gr. T. 1, p. 322, Doing or effecting much; used substantively it means a great or able worker. مُفَعَّلٌ part. pass. Done, made, effected, performed, fulfilled; at 8 vv. 43 and 46 the past part. is put in prophetic language for the future; أَنْ يَفْعُلَ is put in prophetic language for the future; a similar instance occurs at 73 v. 18.

فَقَدٌ aor. i. *To seek for that which is lost*, to lose.— فَقَدَ V. *To make an inquisition into*; at 27 v. 20 it may be rendered "He reviewed."

فَقَرَ aor. o. and i. *To dig, break the vertebræ*; and فَقَرٌ To be poor. فَقَرٌ n.a. Poverty. فَقَرٌ calamity, properly that which breaks the vertebræ. فَقِيرٌ Plur. فَقَرَاءُ (2nd declension) Poor, needy; when used with لِ as at 28 v. 24 it may be rendered "In want of . . . whatever thou mayest send down unto me;" a similar use of the word when employed with إِلَى may be observed at 35 v. 16.

فَقَعٌ aor. a. and o. *To be of a pure yellow colour*. فَاقِعٌ part. act. comm. gend. Very yellow or red; according to some this word is applied to any pure colour.

فَقَنَ “Then deliver us,” see فَقَنَةٌ. فَقَةٌ aor. a. *To be superior in wisdom*; and فَقَةٌ aor. a. To be wise, understand, to be skilled or have

understanding in matters pertaining to Law and Divinity.—**تَفَقَّهَ** V. To be assiduous in instructing one's-self (with فِي).

نَكَّ aor. o. *To break.* نَكْ n.a. The act of freeing (captives).—مُنْفَكٌ part. VII. f. *Dislocated,* one who vacillates (in his faith), as at 98 v. 1.

نَكَرَ II. *To meditate;* at 74 v. 18 it means to meditate blasphemies against the Korân.—**تَفَكَّرَ** V. *To consider, meditate (with فِي).*

نَكِيَّةَ *To be very merry.* نَكِيَّة A jester, one who makes game of others. نَاكَة part. act. One who is very joyful, rejoices greatly (with بِ or فِي). نَاكَةُ Plur. فَوَاكِهُ (2nd declension) *Fruit.*—**نَكَّةَ** V. *To wonder.*

فُلْ *A certain person.* فُلْنَى Such an one, a certain person.

فَلَحَ IV. *To split.* فَلَحْ—مُفْلَحٌ part. act. One who is prosperous or happy.

فَلَقَّ aor. i. *To split, cause to come forth.* فَلَقْ A fissure, Day-break, breaking forth (of the dawn); it is held by some to mean Creation in general, and especially of those things which are produced from others, as Fountains, plants, children, etc. فَالِقَّ part. act. One who causes to put forth or break forth.—إِنْفَلَقَ VII. *To be split open, divided.*

فَلَكَّ *To be round (a breast).* فَلَكْ comm. gend. and number, Ships, a ship, shipping, The Ark.

فَلَكَّ The orbit of a celestial body.

فَلَيْعَمَ see زَعَمَ.

فَلَيْصَمَّةَ see صَامَ for صَوْمَ.

فَلِيمَ see مَا for مَا.

فَنَانَ *To drive camels.* فَنَانُ plur. of فَنْ A branch,

or of فَنْ A species; if the latter meaning be adopted we must understand the words وَنَانَ لِلشَّجَارِ "Of trees," at 55 v. 48, where it occurs.

فَيَدَ II. *To make a dotard of, regard as a dotard.*

فَنَى aor. i. *To vanish.* فَانِي for فَانَى part. act. Perishable, liable to decay.

فَهِمَ II. *To cause to understand (with double acc.).*

فَاتَّ aor. o. *To pass away from, slip (an opportunity); escape (with acc.).* فَتْ n.a. Escape.—فَقاوْتَ n.a. VI. f. A disparity, or want of proportion.

فَاجَ aor. o. *To diffuse a fragrant odour.* فَوْجٌ A troop or company; Plur. فَوَاجُ.

فَارَّ aor. o. *To boil, boil up or boil over;* 11 v. 42, "The oven boiled over;" this oven is said to have originally belonged to Eve, and poured forth boiling water as a sign of the Deluge, the waters of which, according to Jewish fable, were boiling hot; see also 23 v. 27. قَوْرَنْ n.a. Haste; 3 v. 121, "Immediately on their arrival, or before they had rested," see D. S. Gr. T. 1, p. 526.

فَازَ aor. o. *To get possession of, gain, receive salvation, obtain one's desires.* فَوزٌ n.a. Victory, felicity, safety, salvation. فَائِزٌ part. act. One who enjoys felicity or receives salvation. مَفَازٌ A place of safety or felicity. مَفَازَةً An escape, place of refuge.

فَوَضَّ Not used in the primitive form, To submit a thing to the judgment of another (with acc. and إِلَى of pers.).

فَاقَ aor. o. *To be superior in rank or excellence.* فَوْقٌ n.a. is properly a noun expressive of superiority, which when used as an adverb is

indeclinable; in the Korân it always appears as a preposition meaning over or above, and is then used in the accus. فَوْقُكُمْ as فَوْقَكُمْ "Over you," or in the genitive after a preposition, as مِنْ فَوْقِ الْأَرْضِ 14 v. 31, "From above (or from the surface of) the earth;" D. S. Gr. T. 1, pp. 494 and 510; see also بَعْدَ فَوْقَهُ A delay, properly the space of time between two milkings, or of the opening and closing of the hand in milking.—**أَفَاقٌ** IV. To come to one's-self, recover (after a swoon or illness).

فُومٌ generic noun, Garlic; no verbal root.

فَادٌ aor. o. *To pronounce a word.* فَمْ or فَمْ or with a complement فُوْ, Gen. فِي, Acc. فَا ; Plur. أَفْوَاتٌ A mouth; The word مَمْ is formed from the regular noun فُوْ by cutting off the two last radical letters, and substituting مْ; see D. S. Gr. T. 1, pp. 378 and 417; it is found in the Korân only in the acc. sing. and in the plural.

فِي a preposition meaning In, into, among, in com-

pany with, as أَمِيمٌ قَدْ خَلَتْ 7 v. 36, "Enter ye in company with the nations which have already passed away;" It may sometimes be rendered On, of, to, with, 51 v. 29; for, 2 v. 173; by, against, concerning, according to, or in comparison with; an instance of the last meaning occurs at 13 v. 26; D. S. Gr. T. 1, p. 487.

فَارٌ aor. i. *To return, go back (with إِلَى); to go from a vow,* as at 2 v. 226.—**أَنْجَدٌ** IV. *To bring under the power or authority of any one (with acc. and عَلَى of pers.).—تَفَيَّأٌ* V. *To turn itself about (as a shadow cast by the sun).*

فَاضٌ aor. i. *To be copious; to overflow (with مِنْ).*—**أَفَاضٌ** IV. *To pour water over any one (with acc. and عَلَى); to rush impetuously (with مِنْ), as the pilgrims down Mount 'Arafat; to be diffuse; to dilate or amplify in speaking (with فِي); to be immersed in any business (with فِي).*

فَالٌ aor. i. *To be weak-minded.* فَيْلٌ An elephant.

ق

قَ Name and initial letter of the 50th chapter, see **آلَّامِ**.

قَبْحٌ *To abhor; and قَبْحٌ To be ugly, loathsome.*

مَقْبُوحٌ part. pass. Abhorred or rendered loathsome; at 28 v. 42 it may be taken in either sense.

قَبْرٌ aor. o. and i. *To bury.* قَبْرٌ n.a. Plur. قَبُورٌ A grave. مَقَابِرٌ (2nd declension) plur. of A cemetery. أَقْبَرٌ IV. To cause to be buried.

قَبْسٌ aor. i. *To get a light from another.* قَبْسٌ Lighted fuel.—إِنْقَبَسٌ VIII. To take a light from another (with مِنْ).

قَبْصٌ aor. i. *To contract, take, seize, draw in (its wings in flying), as a bird; thus at 67 v. 19, where we may understand the word أَجْنَاحَهُنَّ.* قَبْضَةً n.a. A contraction. قَبْضٌ A handful. مَقْبُوضٌ part. pass. Taken.

قَبْلٌ aor. a: *To accept (with acc. and مِنْ or عَنْ or لِ); to admit (with acc. and لِ of pers.)* قَابِلٌ part. act. One who accepts. قبل properly, a noun meaning *the forepart;* but in the Korân used either as an adverb, and without a complement, in which case it is indeclinable, as مِنْ قَبْلٍ Before, formerly, or as a preposition

in the acc. as قَبْلَ هَذَا Before this; when preceded by the preposition مِنْ it is put in the genitive, as مِنْ قَبْلِ أَنْ Before that; it corresponds in its construction with بَعْدٌ q.v.; see also D. S. Gr. T. 2, p. 152. قَبْلُ The fore-part; قَبْلًا 6 v. 111, "Before their eyes," or "In hosts," with which meaning قَبْلُ may be regarded as the plur. of قَبِيلٌ q.v. قَبْلُ Power, a side or part; قَبْلَ Towards, in the direction of, as قَبْلَ الْمَشْرِقِ 2 v. 172, "Towards the East;" لَا قَبْلَ لَهُمْ يَهَا 27 v. 37, "Against whom they will have no power;" مِنْ قَبْلِهِ 57 v. 13, "Alongside it." قِبْلَةُ properly, *Anything opposite*; a Kibla, or the point in the direction of which, prayer must be made to be efficacious; see Daniel chap. vi. v. 10; Thus the Kibla of the Mohammedans is the Ka'ba at Mecca; at 10 v. 87 the word has been interpreted "A place of worship;" The Jews in the days of Moses are supposed by the Commentators to have prayed towards the Ka'ba, it having been rebuilt by Abraham and Ishmael in place of the original house destroyed by the Flood. قَبْلُ A favourable reception. قَبِيلٌ A surety, bail, sponsor; at 7 v. 26 it means a host (the ministers of Satan). قَبَائِلُ (2nd declension) plur. of قَبِيلَةٌ An Arab tribe.—أَقْبَلَ IV. To come, draw near, approach (with فِي in the sense of with), thus at 12 v. 82 and 51 v. 29; to turn towards (with عَلَى of pers.); to rush upon (with إِلَى).—أَتَقْبَلَ V. To accept (with acc. and مِنْ or عَنْ of pers.); This verb is sometimes used with an ellipse of the immediate complement, or as we should call it, the accusative; thus at 3 v. 31 فَتَقْبَلَ وَسَخَى "Then accept from me (that which I have

vowed)"—(مَا نَذَرْتُهُ); a similar passage is found at 2 v. 121, D. S. Gr. T. 2, p. 454.—مُتَقَابِلٌ part. act. VI. f. Opposite to, or facing one another.—مُسْتَقِيلٌ part. act. X. f. Proceeding towards (with acc.).

قتَّرَ aor. o. and i. To be niggardly. قَتَّرَ and قَتَّرَ Black dust, blackness. قَتَّرَ Niggardly.—مُقْتَرَ part. act. IV. f. To be in reduced circumstances.

قتَّلَ aor. o. To kill, slay; 2 v. 51, "Then slay yourselves;" either figuratively, by mortifying your corrupt desires, or "one another;" the latter interpretation is in accordance with the account given in Exodus chap. xxxii. v. 27; In the Passive قُتْلَ is sometimes used as an imprecation, thus at 74 vv. 19 and 20, "May he be accursed;" the preterite being used for the optative; D. S. Gr. T. 1, p. 169; similar instances occur at 51 v. 10, 80 v. 16, and 85 v. 4. قُتْلَ n.a. The act of putting to death, slaughter. قَتَّلَى (2nd declension) for قَتَّلُ D. S. Gr. T. 1, pp. 110 and 402, plur. of قَتِيلٌ One who is slain.—تَقْتَلَ II. To slay, or cause to be slain. تَقْتَلَ III. To fight against (with acc. of pers.); 9 فَاتَّهُمْ اللَّهُ 9 v. 30, "May God curse them," see قُتْلَ; At 3 v. 140 there seems to be an ellipse after قَاتَلَ of the objective or immediate complement, إِسْلَانَا or some similar word being understood, D. S. Gr. T. 2, p. 454. قَاتَلَ n.a. The act of fighting, war.—إِقْتَلَ VIII. To contend among themselves.

فَشَّافَ generic noun, Cucumbers; no verbal root.

فَحَمَ aor. o. To rush headlong.—إِقْتَحَمَ VIII. To undertake an enterprise in a headlong or impetuous

manner. مُفَجِّعٌ part. act. One who rushes or leaps headlong, found at 38 v. 59, where it means "Rushing headlong (into Hell)."

كَدْ A particle frequently prefixed to the preterite to give it a past signification; where among several verbs in the preterite one has the particle كَدْ prefixed, such verb is to be taken in the Pluperfect tense; so also among several Pluperfects the one which follows كَدْ will have a signification anterior to the others; in all the above cases it may generally be rendered already, and may frequently be understood to imply that the matter in question, although past, is of recent date, or that it was not unexpected; thus, وَكَدْ فَصَلَ لَكُمْ مَا حَرَمَ عَلَيْكُمْ 6 v. 119, "For he hath even now explained to you what he hath forbidden you;" another use of كَدْ is to add energy to an affirmation, and it may then be rendered truly, of a certainty, or verily; thus, كَذَ يَعْلَمُ مَا أَنْتُ عَلَيْهِ 24 v. 64, "He knows of a surety what ye are about;" so also at 91 v. 9, كَذَ أَفْلَحَ مَنْ زَكَّاهَا, "Verily he who hath purified it is happy;" Lastly, كَدْ may sometimes be rendered frequently, as at 2 v. 139, كَذَ نَرَى تَقْلِبَ وَجْهَكَ, "We have frequently observed the turning of thy face;" It is found in combination with other particles as كَذَ, وَكَدْ, فَكَدْ etc. D. S. Gr. T. 1, p. 533.

كَدْ aor. o. To rend. قَدَّ plur. of قَدَّةٌ A party of men at variance among themselves; كُنَّا طَرَائِقًا 72 v. 11, "We are (followers of) different ways."

كَدْ aor. a. To strike fire. قَدَّ n.a. The act of striking fire.

كَدْ aor. o. and i. To be able, to be able to do, have power over, prevail against (with على); to

measure to an exact nicety (with acc. of thing and على of pers.), as at 89 v. 16; so also in the Pass. at 65 v. 7; to estimate the value of (with double acc.), thus مَا قَدَرُوا اللَّهُ بِحَقِّ قَدْرِهِ 6 v. 91, "They have not made a just estimate of God;" to be sparing (with لِ); to determine, with which meaning it is found in the Pass. at 54 v. 12. كَذْ n.a. That which is determined or predestined of God, measure, value, power; ليْلَةُ الْقَدْرِ 97 v. 1, The night of El Kadr, on which the Korân was sent down from Heaven; it may be rendered either "the night of Power," or "the night of the pre-determined decree," from a Mohammedan fable, that on this night are issued the Divine decrees on all the affairs of the ensuing year; it is generally supposed to fall on the night preceding the 24th of Ramadân. كَذْ n.a. The Divine decree, that which is predestined, a definite quantity, a determined measure; على الْمُوسَعِ قَدْرٌ 2 v. 237, "Upon him who is in easy circumstances (shall be set) an amount according to his ability;" it is also read كَدْرَةٌ. قَدْرٌ plur. of قَدْرٌ comm. gend. A cauldron. قَادِرٌ part. act. One who is able or has power over, one who determines beforehand. قَدِيرٌ Able, potent. مَقْدُورٌ part. pass. Determined. مَقْدَارٌ A definite quantity, or determined measure, a space.—قدْرٌ II. To make possible, dispose, prepare, to plan, devise, decree, determine, define; at 74 vv. 18, 19, and 20, it means to lay plans or plots against the Korân; at 34 v. 17 it may be translated "We have facilitated;" قَدْرُهَا تَقْوِيرًا 76 v. 16, "They shall determine the measure thereof (according to their desire)." تَقْدِيرٌ n.a. The act of

measuring or determining, a Divine decree.—
مُقْتَدِرٌ part. act. VIII. f. Powerful, able to prevail (with عَلَى).

رُوحٌ قَدْسٌ To be pure. Purity, sanctity. رُوحٌ آللَّهُسْ The Holy Spirit, by which name the Mohammedans designate the Angel Gabriel. رُوحٌ آللَّهُسْ The Holy One, an epithet of God.—
مُنَدَّسٌ II. To sanctify, bless (with لِ). مُنَدَّسٌ II. To sanctify, bless (with لِ). part. pass. Sacred, holy.

قَدَمٌ aor. o. To precede; and قَدِيمٌ aor. a. To betake one's-self, come to (with إِلَى). قَدَمٌ Merit; when of the fem. gend. it means A foot; Plur. أَقْدَامٌ قَدِيمٌ Old, ancient. Forefathers.—
قَدَمٌ II. To bring upon (with acc. and لِ of pers.); to do a thing before, prepare beforehand, send before (with لِ and with or without acc.), as good works, which a man is said to send before to bear witness for him at the last day; see 1st Epistle of S. Paul to Timothy chap. v. v. 24; to put forward (a threat), threaten beforehand, as وَكَذَقْدَمْتُ إِلَيْكُمْ بِالْأَعْيُدْ 50 v. 27, "Since we have already threatened you beforehand;" at 49 v. 1 there is an ellipse of the accus., the words لَا شَتَّدُمُوا may probably mean "Do not put yourselves forward," or "do not obtrude your opinions;" there are other readings, but this seems best to accord with the context, which contains several hints on good breeding and etiquette.—
تَقْدِيمٌ V. To go before; at 74 v. 40 it means to go forward in the right way.—
إِسْتَقْدِيمٌ X. To desire to advance, wish to anticipate. مُسْتَقْدِيمٌ part. act. One who goes forward, or desires to advance.

قَدَّا aor. o. To be agreeable in taste and smell (food).
إِقْتَدَى— VIII. To imitate, copy (with بِ).
آفَنَدَ imperat. for آفَنَدَ with the addition of ة

مُنَقْتَدِيدٌ هَادِئٌ لِوَقْفٍ D. S. Gr. T. 1, p. 252. called for مُنَقْتَدِيدٌ part. act. One who imitates (with عَلَى).

بِ تَذَفَّ aor. i. To pelt, cast (with acc. and or فِي); يَقْذُفُ بِالْحَقِّ 34 v. 47, "He casts his truth (over his servants);;" at 20 v. 90 we must understand the words فِي آلنَّارِ ; to asperse, pelt with abuse (with acc. and بِ).

قَرَّ aor. i. and a. To stand fast; remain quiet (with فِي), as at 33 v. 33, where قَرَنَ is for قَرَنَ 2nd pers. fem. plur. of the imperative, D. S. Gr. T. 1, p. 229. Note. This word is frequently spelt قَرَنَ, and is then to be derived in the usual way from the assimilated verb قَرَرَ q.v.; to be cool, applied to the eyes, thus at 20 v. 41 كَيْ تَقْرَعَ عَيْنَهَا literally, "So that her eye might be cool," i.e. "That she might rejoice;" so also at 19 v. 26 وَقَرَى عَيْنَا "And cool (or refresh) thyself," literally, "Be cool as to thine eye." قَرَازٌ n.a. Stability, a fixed or secure place, repository, place of abode. قَرَّةٌ Coolness; قُرْةٌ عَيْنٌ "Delight,—literally, coolness—of the eye." قَارُورٌ (2nd declension) plur. of قَارِيرٌ A glass bottle; at 27 v. 44 it must be translated "Slabs of glass;" 76 v. 16, "Glass bottles resembling silver," or it may be "Silver bottles resembling glass."—
أُقْرَرٌ IV. To confirm, to cause to rest or remain (with إِسْتَقْرَرٌ).
X. To remain firm (with acc. of place). مُسْتَقْرَرٌ part. act. That which remains firmly fixed or confirmed, abiding, lasting.
مُسْتَقْرَرٌ part. pass. Firmly fixed or established; as a noun of place it means a fixed abode; and at 6 v. 66 "a fixed time;" at 6 v. 98 there is an ellipse, to complete the sense we must read

فَلَكُمْ مُسْتَقْرٌ ; the words may refer either to the loins of the Father, or a mansion upon earth.

قرأ aor. a. and o. To read, rehearse to (with acc. and عَلَى of pers.). قِرْوَةُ Period of a woman's monthly courses. قُرْآنُ The Korân, properly pronounced Korân.— أَقْرَأْ IV. To cause to read or rehearse.

قرَبَ To make a night journey; and قَرِبَ aor. a. To approach, draw near to; قَلَّ تَقْرِبُوهَا 2 v. 183, "And do not go near (to transgress) them." قَرْبَةُ Proximity; at 9 v. 100 it may be rendered "A means of drawing nigh." قَرْبَةُ Plur. قَرِيبَاتُ Pious works which draw men nigh unto God. قَرِيبُ comm. gend. Nigh, near, near at hand, either in place or time; وَنَّ قَرِيبٍ Shortly after; قَرِيبًا as an adverb, Lately. قَرِيبٌ for قَرِيبٍ (2nd declension) D. S. Gr. T. 1, pp. 110 and 402, Affinity, relationship; دُوَّاً قَرِيبَ A relation. قُرْبَانُ n.a. A sacrifice, or gift offered to God; see S. Mark chap. vii. v. 11; a familiar acquaintance, the *Entourage* of a prince; at 46 v. 27 it may perhaps be best translated "as a means of access to God;" the false Deities there mentioned being supposed to be on familiar terms with God, and therefore likely to act as intercessors with him. **أَقْرَبَ** (2nd declension) comp. form, Closer, closest, nearer, nearest, more probable; at 16 v. 79 it means "In a shorter time," or "quicker." **آلًا قَرِيبَونَ** Kinsfolk, kindred, those most nearly related. **مَقْرَبَةُ** Relationship.— **قرَبَ** II. To set before (with acc. and إِلَى); to cause to draw nigh (with acc. and عِنْدَ or إِلَى); to offer (a sacrifice); **مَقْرَبٌ** part. pass. One who is made or permitted to approach, honoured.— **إِقْرَبَ**— VIII. To draw near.

قرح aor. a. To wound. قَرْجَنُ n.a. A wound.

قرد aor. i. To collect. قَرْدَةُ plur. of قَرْدُ An ape.

قرش aor. i. and o. To cut off. قُرْيَشُ Name of a noble Arab tribe descended from Ishmael, of which Mohammad's grandfather was Prince.

قرص aor. i. To cut; to turn away from (with acc. of pers. or thing). قَرْصَنُ n.a. A loan, especially one which is payable at the option of the borrower, and hence called قَرْصَ حَسَنٌ; according to some, however, the meaning of this expression is "a loan at good interest."— أَقْرَصَ IV. To lend (with double acc.).

قرطاس quadriliteral, To hit the mark. قَرْطَاسُ Plur. قَرَاطِيسُ (2nd declension) Paper.

قرع aor. o. To get the better of another in drawing lots, to strike. قَارِعَةُ Adversity, that which strikes; a name of the Day of Judgment.

قرف aor. i. To peel.— إِقْرَفَ VIII. To acquire, gain. مُقْرَفُ part. act. One who gains.

قرن for إِقْرَنَ fem. plur. imperat. of قَرَنُ q.v.

قرن aor. i. To join one thing to another. قَرْنُ n.a. A horn, a generation; Dual قَرْنَانِ, oblique قَرْنَيْنِ He of the two horns, Alexander the Great, see دُوْ; Plur. قَرْنَنُ Plur. قَارُونُ (2nd declension) An intimate companion. قَارُونَ Korah, a proper name of foreign origin, and therefore of the 2nd declension, D. S. Gr. T. 1, p. 404.— مُقْرَنُ part. pass. II. f. Bound together.— مُقْرَنُ part. act. IV. f. One who is able to do a thing (with ل of thing).— مُنْقَرِنُ part. act. VIII. f. One who is associated with another, or follows in procession.

قرى aor. i. To entertain a guest. قَرِيَةُ A city, town, village; Dual قَارِيَتَانِ The two cities Mecca and Et-Tâ-if; Plur. قَرَى

قس *To think evil.* قسيس A Christian Priest.

قسرا *To compel any one to do a thing against his will.* قسورة Powerful, a lion.

قسّط aor. i. *To sverve from justice;* also aor. i. and o. *To be just.* قسط n.a. Justice, equity; at 21 v. 48 we have an instance of the noun of action used as an adjective, and remaining in the singular, although qualifying a noun in the plural; D. S. Gr. T. 2, p. 280. قاسط part. act. One who acts unjustly or unrighteously. قسط (2nd declension) comp. form, More just.—**قسّط** IV. To be just (with فِي or إِلَى). مُقسِط part. act. One who observes justice.

قسطلاش A balance; this word is said to be of Greek origin.

قسّم aor. i. *To divide into parts;* to portion out (with acc. and بَيْنَ). قسم An oath. قسمة A partition, a dividing, an apportionment. مَقْسُومٌ part. pass. *Divided,* distinct.—**قسّم** part. act. II. f. One who apports.—**قسّم** III. To swear unto (with acc. of pers.).—**قسّم** IV. To swear (with acc. of oath and بِ, or with a verb preceded by لِ); at 7 v. 47 and elsewhere the substance of the oath immediately follows the verb, without the intervention of any particle, thus يَقْسِمُ الْمُجْرِمُونَ مَا لَبِثُوا 30 v. 54, "The wicked will swear (that) they have not tarried;" at 75 v. 1 the words لِأَقْسِمُ are generally rendered "Verily I swear," لِ being held to be intensive; so also at 56 v. 74 and other passages; according to some however the words may mean "I will not swear;" the matter being too palpable to require the confirmation of an oath, see لِ.—**قسّم** VI. To swear one to another (with بِ).

—**قسّيس** part. act. VIII. f. One who divides.—

—**قسّيس** X. To draw lots or divine by means of headless arrows.

قسّا aor. o. To be hard. قسوة n.a. Hardness. قابو for قابو D. S. Gr. T. 1, p. 330, part. act. Hard; for the construction of the phrase للناسية فُلُوبِيم 39 v. 23 see D. S. Gr. T. 2, pp. 197 and 278; at the commencement of this verse there is a remarkable hiatus; Beidawee contents himself by saying خَبَرَ مَنْ مَحْذُوفٌ "The predicate of منْ is suppressed," but the sense may be gathered from the concluding portion; it may be supplied somewhat as follows: "Shall he then whose breast God hath opened, etc. (be like unto one whose heart is hardened?); Woe then unto those who are hard of heart;" D. S. Gr. T. 2, p. 475.

قسّر A cucumber. إفشار IV. f. quadrilateral, To become rough or creep with terror—the skin—(with منْ).

قسّص aor. o. *To cut, lop,* to follow, declare; to narrate or relate, to make mention of (with acc. and على of pers.). قصص n.a. A narrative, story, history, the act of following; 18 v. 63, "Following their footsteps." تقصاص Retaliation.

قسّد aor. i. *To intend,* to be moderate, steer a middle course. قصد The right way, the middle path, "Le juste milieu." قاصد part. act. Easy or moderate (journey).—**قسّد** part. act. VIII. f. One who keeps to the right path, a man of good intentions; also one who halts between two opinions.

قسّر To be short; aor. o. To diminish, cut short, as prayers (with وَنْ). قصر n.a. Plur. قصور A palace, castle. قاعر part. act. One who keeps

in restraint. مَقْصُرٌ part. pass. Confined, kept at home (a woman).—مُقْصِرٌ part. act. II. f. One who cuts short (his hair).—أَفْصَرٌ IV. To desist.

قصَّ aor. i. *To dash in pieces (a ship).* قَاصِفٌ A heavy gale of wind.

قصَّ aor. i. To break in pieces, demolish utterly.

قصَّا aor. o. *To be distant.* قُصْيٌ Distant. أَقْصَى for أَقْصُو D. S. Gr. T. 1, p. 105, Fem. قُصْوَى (2nd declension) comp. form, More remote, further; 17 v. 1, "The further mosque," the Holy House at Jerusalem, on the site of which now stands the mosque of El Akṣa.

قصَّ aor. o. *To bore.*—إِنْتَصَرٌ VII. To threaten to fall down.

قصَّبَ aor. i. *To cut off.* قَصْبٌ n.a. Trefoil or clover.

قصَّى aor. i. To decree, create, accomplish, bring to an end, complete; to fulfil (as a term or vow); to determine (with acc. and مِنْ of pers.); to pass a sentence (with acc. and عَلَى of pers.); 28 v. 14, "He slew him," or "made an end of him;" to command (with أَنْ); to make known or reveal (with acc. and إِلَى of pers.); to judge (with بِ); to judge between (with فِي بَيْنَ of persons and بِ or فِي). قَاغِنٌ part. act. One who decrees, determines, judges, etc.; 69 v. 27, "Oh! would to God that it (death) had made an end of me." مَقْصِنٌ part. pass. Decreed, D. S. Gr. T. 1, p. 330.

قطَّ aor. o. *To cut.* قَطٌّ A judge's sentence.

قطَّارٌ aor. o. *To drop.* قَطْرٌ Molten brass. قَطَّارٌ plur. of قَطْرٌ A side, a tract of earth or heaven. قَطْرَانٌ Liquid pitch.

قطع aor. a. To cut asunder, cut down (a tree), cut off; to pass or traverse as at 9 v. 122; تَعْطَلُونَ 29 v. 28, "Ye infest the highway," or "commit highway robbery;" at 22 v. 15 it is understood by some to mean "Let him hang himself," or "let him hang himself, and then cut (the rope); " the passage is rather obscure, but the idea seems to be, Let him resort to any means however extravagant. قَطْلٌ A part; according to some the first watch of the night. قَطْلَعٌ A part of the night, the darkness of the night towards morning; also plur. of قَطْلَعَةٍ A part or portion. قَاطِلٌ part. act. One who decides, as at 27 v. 32. قَطْلُونَ part. pass. Cut off.—قطع II. To cut off, cut in pieces, divide, disperse separately; وَتَسْتَلِعُوا أَرْحَامَكُمْ 47 v. 24, "And would ye sever the ties of relationship?" to cut out (clothes), as at 22 v. 20.—قطع V. To be cut up into pieces, divided asunder; تَقْطَعَ 6 v. 94, "A schism has been made between you," or "ye have been cut off from one another;" For the impersonal use of verbs see D. S. Gr. T. 2, p. 245.

قطَّافَ aor. i. *To gather the vintage.* قَطْلُوفٌ plur. of قَطْفٌ A bunch of grapes.

قطْمَرٌ The thin skin which envelops a date-stone. قَدَّ aor. o. *To sit,* sit upon, sit still, remain quiet at home; it is sometimes used in a manner similar to those verbs which are styled by grammarians أَخْوَاتُ كَانَ and may then be rendered to become; instances occur at 17 vv. 23 and 31; D. S. Gr. T. 1, p. 121, note; to beset (with بِ), as at 7 v. 84; to set snares for (with لِ); thus at 7 v. 15, لَا تَعْدُنَ لَهُمْ صَرَاطَكَ "Verily I will set snares—or lie."

ambush—for them (in) thy straight way ; " the word صِرَاطُكَ is here put in the accus. as being a طرف or adverbial expression embodying the idea of place ; it stands for فِي or عَلَى صِرَاطُكَ n.a. The act of sitting still, see قَاعِدٌ comm. gend. and number, Sitting. Plur. قَاعِدٌ part. act. One who sits still or remains at home ; Fem. Plur. قَوَاعِدٌ (2nd declension) Foundations, women who are past child-bearing. مَقَاعِدٌ n.a. Plur. مَقَاعِدٌ (2nd declension) The act of sitting still or remaining at home, a seat or place of sitting down, a station, encampment, as at 3 v. 117.

تَعْرَفَ aor. a. To descend.—مُنْتَهَرٌ part. act. VII. f. That which is torn up by the roots.

فَنَلَ aor. i. and o. To return from a journey. أَفْتَالٌ plur. of فَنْلٌ A lock.

فَنَا aor. o. To follow.—قَفَّى II. To cause to follow or succeed (with بِ of pers. and عَلَى).

فَلَّ aor. i. To be few, to be little. قَلِيلٌ Few, little, small. أَفْلٌ (2nd declension) comp. form, Fewer, poorer.—فَلَّ II. To make few, cause to appear few, as at 8 v. 46.—أَفْلٌ IV. To bear, carry.

تَلَبَّ aor. i. To turn, return (with إِلَى). قَلَبٌ n.a. Plur. قُلُوبٌ A heart.—قَلَبٌ II. To cause to turn, turn upside down, upset; يَقْلِبُ 18 v. 40, " He turned his hands upside down," or with the backs to his belly, a sign of grief; to turn about; يَقْلِبُ 24 v. 44, " God maketh the night and the day to take turns, or succeed each other in turns."—

تَقَلَّبَ V. To be turned about, changed. تَقَلَّبٌ n.a. The act of turning about, a vicissitude of fortune, whether good or bad ; at 16 v. 48 it

means employment in business, and at 26 v. 219 it may either be translated behaviour or going to and fro, or it may refer to the various postures assumed by the Moslems when at prayers. مُتَقَلَّبٌ Time or place where any one is busily employed, as in journeying to and fro, etc.—إِنْتَلَبَ VII. To be turned about, troubled, to turn one's-self or return back (with or without إِلَى); to be overthrown or turned back, as at 3 v. 122 ; to be turned from the true faith, in which sense it may be taken at 2 v. 138, as well as in other places, where the words أَيْ مُتَقَلَّبٌ يَنْقَلِبُ عَلَى عَقِبَيْهِ occur ; 26 v. 228, " What turn their affairs shall take," meaning " what shall be their future state;" Literally, " By what kind of a return they shall return (to God)." مُتَقَلَّبٌ part. act. One who returns. مُتَقَلَّبٌ part. pass. That which is exchanged ; at 26 v. 228 it must be considered as a noun of time and place, D. S. Gr. T. 1, p. 305.

فَلَدَ aor. i. To collect (water, etc.). قَلَانِيْ (2nd declension) plur. of قَلَادَةٌ An ornament of the neck, wreath or garland. مَقَالِيدٌ (2nd declension) plur. of قَلَادَةٌ A key.

تَلَعَّ aor. a. To remove, extract.—أَتَلَعَّ IV. To desist. قَلَمٌ aor. i. To pare (the nails, etc.). Plur. قَلَمَمٌ

A pen ; a headless arrow used in casting lots. قَلَى aor. i. To fry ; to hate. قَالٌ part. act. One who abhors (with لِ).

تَمَحَّ To raise the head and refuse to drink (a camel).—مُتَمَحَّ part. pass. IV. f. One whose head is forced up so that he cannot see.

تَمَرَ aor. o. and i. To game with dice ; and تَمَرَ aor. a. To be white. قَمَرٌ n.a. The moon (especially from the 3rd to the 26th day).

<p>قَمِص aor. i. and o. <i>To canter or bound.</i> A shirt; Fr. <i>Chemise.</i></p>	<p>قَوْسِيَّن aor. o. <i>To compare by measurement.</i> oblique dual of قَوْس comm. gend. A bow.</p>
<p>قَمَطْر quadrilateral, <i>To tie up the neck of a leather bottle.</i> قَمَطْرِير Calamitous (day).</p>	<p>قَاعَةٌ aor. o. <i>To cover (a female).</i> Plur. قَاعَةٌ A level plain.</p>
<p>قَمَعَ aor. a. <i>To goad (an elephant) on the head.</i> مَقَامَعُ (2nd declension) plur. of مَقَامَة A mace.</p>	<p>قَالَ aor. o. To say, speak (with لِ); instances not unfrequently occur where this word is altogether omitted; for example at 39 v. 4, where قالوا is understood before the words مَا نَعْبُدُهُمْ; and again at the commencement of the 15th verse of the 25th chapter, where we must understand يُقَالُ لَهُمْ; this ellipse is generally indicated by the conjunction أَنْ, D. S. Gr. T. 1, p. 568, and T. 2, p. 468; see also أَنْ. قَوْلٌ n.a. A saying, speech, that which is pronounced, a sentence, a word; Plur. أَقْوَالٌ, Plur. of Plur. أَقْوَابِيلُ (2nd declension). قَيْلٌ A word, saying, pronouncing, speech, discourse, conversation; at 43 v. 88 if we read وَقَيْلَهُ “And the saying (of the prophet),” it must be considered as the complement to the antecedent عِلْمٌ in the 85th verse. قَائِلٌ part. act. A speaker, see also قَالَ for قَالَ for قَالَ V. To fabricate falsely, counterfeit (with acc. and عَلَى of pers.).</p>
<p>قَطَرَ quadrilateral, <i>To leave the country and inhabit a town.</i> قَنَاطِيرُ Plur. (2nd declension) A talent, 1200 ounces of gold. مَقَنَطَرٌ part. pass. Counted by talents; the expression وَالْقَنَاطِيرُ آمَّا لِمَقَنَطَرَةً</p> <p>3 v. 12 is equivalent to “Heaps of talents.”</p>	<p>“هُنَّا 14 v. 42, “On the day when their account shall stand good, or when the reckoning shall come;” to stand before (with لِ); لِيَقُومُ آمَّا لِغَسَابُ 57 v. 25, “That men should be righteous in their dealings,” used also with لِ of pers., as at 4 v. 126. قَوْمٌ n.a. A people.</p>
<p>قَنَعَ aor. a. <i>To beg; and</i> قَنِيَّ aor. a. <i>To be content.</i> قَانِعٌ part. act. One who asks humbly, also one who is content.—مَقْنِعٌ part. act. IV. f. One who lifts up the head.</p>	<p>قَانِلٌ part. act. A speaker, see also قَالَ for قَالَ for قَالَ V. To fabricate falsely, counterfeit (with acc. and عَلَى of pers.).</p>
<p>قَنَا aor. o. <i>To get, acquire.</i> قِنَوَانٌ plur. of A cluster of dates.</p>	<p>قَامَ aor. o. To stand, stand fast or firm, stand still, stand up—to prayer (with إِلَى and فِي or عَلَى and فِي) or of place); to come (with مِنْ of place); يَوْمٌ يَقْوُمُ آمَّا لِغَسَابُ 14 v. 42, “On the day when their account shall stand good, or when the reckoning shall come;” to stand before (with لِ); لِيَقُومُ آمَّا لِلنَّاسِ بِالْقِسْطِ 57 v. 25, “That men should be righteous in their dealings,” used also with لِ of pers., as at 4 v. 126. قَوْمٌ n.a. A people.</p>
<p>قَنَى aor. i. <i>To acquire.</i>—أَقْنَى IV. To cause to acquire, to make contented.</p>	<p>قَيْمٌ Right, true; at 98 v. 4 we may understand the word آمِلَةٌ Religion, before قَائِمٌ part. act. Standing, firm, upright,</p>
<p>قَهَّرَ aor. a. <i>To overcome, oppress.</i> الْقَهَّارُ The Omnipotent, the Victorious God. قَاهِرٌ part. act. One who subdues (used with فَوقَ); الْقَاهِرُ The Conqueror, a name of God.</p>	<p>قَامَ aor. o. To stand, stand fast or firm, stand still, stand up—to prayer (with إِلَى and فِي or عَلَى and فِي) or of place); to come (with مِنْ of place); يَوْمٌ يَقْوُمُ آمَّا لِغَسَابُ 14 v. 42, “On the day when their account shall stand good, or when the reckoning shall come;” to stand before (with لِ); لِيَقُومُ آمَّا لِلنَّاسِ بِالْقِسْطِ 57 v. 25, “That men should be righteous in their dealings,” used also with لِ of pers., as at 4 v. 126. قَوْمٌ n.a. A people.</p>
<p>قَوْمَى plur. imperat. of قَوْمَى q.v.</p>	<p>قَيْمٌ Right, true; at 98 v. 4 we may understand the word آمِلَةٌ Religion, before قَائِمٌ part. act. Standing, firm, upright,</p>
<p>قَابَ aor. o. <i>To dig.</i> قَابٌ A space, distance.</p>	<p>قَوْمٌ n.a. A people.</p>
<p>قَوْتَ aor. o. <i>To nourish.</i> أَقْوَاتُ plur. of قَاتَ Nourishment.—مُقْيِثٌ part. act. IV. f. Watchful, a guardian.</p>	<p>قَيْمٌ Right, true; at 98 v. 4 we may understand the word آمِلَةٌ Religion, before قَائِمٌ part. act. Standing, firm, upright,</p>

certain to come, as at 18 v. 34. قوام Right, equity. قيام plur. of قويم Standing upright, erect; قيام is also a noun of action, at 4 v. 4 it may be rendered a means of support, and at 5 v. 98 an asylum. قوام One who has a high standing, superior to, firm, upright, as 4 v. 134, "Observe strict integrity when bearing witness before God." آله يوم The Self-subsisting (God). القيامة The Resurrection. أقوم (2nd declension) comp. form, More or most right; at 17 v. 9 there is an ellipse, the sentence if completed would stand thus يهدى لطريقه التي هي أقوم ألطريق; for the syntax of adjectives of this form see D. S. Gr. T. 2, p. 301 *et seq.*; أقوم قيام Lit. "More correct in pronunciation," or "more suitable for distinct pronunciation." مقام Time or place of standing, stationary abode; state or dignity, in which sense it may be applied at 55 v. 46, and elsewhere; it may also mean God's tribunal; 5 v. 106, "In their place."—تقويم n.a. II. f. Symmetry.—أقام IV. To cause to stand upright; to observe or continue in (with acc.), as أقام الصورة 2 v. 172, "He is constant at prayer;" To set straight, institute or appoint (with acc. and ل); 18 v. 105, "And we will allow them (their works) no weight on the day of resurrection." 65 وآتيموا للشهادة لـ v. 2, "And offer straightforward evidence be-

fore God." إقامة for إقام D. S. Gr. T. 1, p. 294, n.a. The act of being constant (in prayer); 16 v. 82, "On the day of your halting, or pitching your tents." مقام and مقامة Time or place of abode, station; دار المقامات 35 v. 32, "The mansion of eternal abode." مقيم part. act. One who observes religious rites, constant, lasting, permanent; 15 v. 76, "And verily they serve to confirm men in the right way;" the construction of the passage is rather involved, but the meaning seems pretty clear; المقيمين الصورة "Those who are constant in prayer;" for the construction see D. S. Gr. T. 2, p. 183.—
X. To act uprightly (with إلى of pers.); walk uprightly in the paths of religion (with على). مستقيم part. act. Right, righteous, upright, well constituted.

قوى To excel in strength; and قوى aor. a. To be strong. قوية Plur. قوى Power, strength, vigour, resolution, firmness, force, determination to observe a law. قوى Strong, powerful.—مقيمة for مقيم part. act. IV. f. One who inhabits a desert.

فَصَقَ aor. i. To break the shell (a chicken).—II. To prepare or destine for any one (with acc. and ل of pers.).

قَالَ aor. i. To take a siesta at noon. قائل part. act. One who sleeps at mid-day. مقيمة Place of repose at noon.

nouns, and to other particles, and meaning as, like ; it is considered as a preposition, and governs nouns in the genitive ; when prefixed to the noun مثل the latter is redundant ; Example, 2 v. 263, " Like the resemblance of a grain," D. S. Gr. T. 1, p. 473. كش fem. A cup ; no verbal root.

كابن How many (with مِن) ; this word is regarded by grammarians as an indeclinable noun ; D. S. Gr. T. 1, p. 454.

كتب aor. o. To invert, throw face downwards (with مَكْبُثٌ part. act. IV. f. Grovelling (with على of face).

كبت aor. i. To throw prostrate, expose to ignominy.

كبد aor. i. and o. To injure any one in the liver.

كبد Trouble, misery.

كبير aor. o. To be older than another ; كبير aor. a. To be aged ; and كبير aor. o. To be great ; to be a weighty or grievous matter (with على or عند of pers.) ; 40 v. 37, " It is grievously odious ;" the subject of the verb is here said to be مثل ذلك آلِجَدَالِي meaning كذلك ;

كيرت 18 v. 4, " How odious a word ;"

كيرت is here used as a verb of blame, D. S.

Gr. T. 2, p. 225, note ; خلقاً وَمَا يَكْبِرُ فِي صُدُورِكُمْ

17 v. 53, " Created matter of that kind which

in your opinions it is most hard (to raise to life) ;" To attain majority. كبير Greatness,

pride ; 24 v. 11, " He who

hath taken in hand to magnify it." كبير n.a.

of كبير Old age. كبير Plur. (2nd declension)

Great, grand, large, aged, grievous ;

" إِنَّ لَكُمْ كَبِيرًا 20 v. 74, " Verily he is your chief,

or your master ;" كبيرهم " The biggest or the

eldest of them." كبير (2nd declension) plur.

of كبيرة A grievous sin. كبير Of great magnitude. أكبر Plur. (2nd declension) comp. form, Greater, more grievous, etc., greatest ; Fem. كبير (2nd declension), Fem. Plur. كبير ; 74 v. 38, " Verily it is one of the greatest (calamities) ;" بلية آللَّاتِيَّا plur. of آللَّاتِيَّا being understood. كبيريات (2nd declension) Greatness, glory.— كبير II. To magnify (God) by saying الله أكبر. n.a. The act of magnifying God by saying أكبر. الله أكبر IV. To extol. كبير V. To act insolently (with في place). مستكبر part. act. One who is haughty and arrogant. المستكبر The Self-exalting, a name of God.— مستكبر X. To be puffed up with pride, to behave with insolence (with في place) ; at 38 v. 76 أستكبرت is for اسْتَكْبَرَت D. S. Gr. T. 1, p. 71 ; to reject with insolence (with عن). مستكبر n.a. Arrogance. مستكبر part. act. One who is proud and haughty.

كتب To throw down headlong (with في), rt. قبَّ. q.v.

كتب aor. o. To write, write down, transcribe ; to prescribe, command, ordain or decree in writing (with acc. and ل or على of pers. and also with أن) ; 5 v. 49 وَكَتَبْنَا عَلَيْهِمْ فِيهَا أَنْ " And we wrote for them therein a command that, etc. ;" to inscribe (with acc. and في) ; at 52 v. 41, and 68 v. 47 the sense requires that we understand the words "from the preserved table of God's decrees." كاتب part. act. A writer or scribe. كتاب n.a. Plur. كتب A book, writing, Scripture, written revelation, decree, letter ; at 2 v. 236 it may be translated "the prescribed period ;" كتاب مسيّن is a name given to the preserved tablet of God's decrees,

from which the Korân is said to have been copied; these words are generally found without the definite article, in order to enhance by a certain vagueness our ideas of its magnificence—"Omne ignotum pro magnifico!" **الْكِتَابُ** The Holy Scriptures, the Korân, also the book in which a record is kept of all men's actions, and an extract from which, each one shall have placed in his hand at the last day, 17 v. 14; **أَهْلُ الْكِتَابِ** The Jews and Christians. **مَكْتُوبٌ** part. pass. Written down.—**كَاتِبٌ** III. To give a slave a contract of freedom on payment of a certain sum (with acc.).—**إِكْتَسَبَ** VIII. To cause to be written.

كَتَمٌ aor. o. To conceal, hide (with double acc.); to keep back (evidence).

كَثَبٌ aor. o. and i. *To collect into one place.* **كَثِيبٌ** A heap of sand.

كَثُرٌ *To be superior to in point of numbers;* and **كَثُرَةٌ** aor. o. To be much, many, numerous. **كَثُرَةٌ** Multitude, abundance. **كَوْثُرٌ** Abundance, and especially of good things; name of a river in Paradise; this word is variously expounded. **كَثِيرٌ** Much, many, numerous. **أَكْثَرُ** (2nd declension) comp. form, More, most, more abundant, the greater number.—**كَثَرَ** II. To multiply.—**أَكْثَرَ** IV. To multiply, as **فَاقْتَصَرَ** 11 v. 34, "And thou hast multiplied disputes with us."—**تَكَاثَرَ** n.a. VI. f. The act of multiplying.—**إِسْتَكَثَرَ** X. To wish for much, make great use of (with **وَنْ** of thing).

كَدْحٌ aor. a. *To study or labour after anything.* **كَدْحٌ** n.a. The act of labouring after anything. **كَادِحٌ** part. act. One who labours after (with **إِلَى**).

كَدْرٌ aor. o. *To be muddy.*—**إِنْكَدْرَ** VII. To shoot downwards (the stars).

كَدَا aor. a. (apparently for **كَدَّا**) *To be hard;* and **كَدَى** aor. i. *To be niggardly.*—**أَكْدَى** IV. To be niggardly.

كَذَبٌ aor. i. To lie, lie to, falsely invent (with acc.); to tell lies about or against (with **عَلَى**). **كَذِبُوا** pass. "They were the victims of falsehood." **كَذِبٌ** n.a. A lie; used also as an adjective, lying, false, as **بِدَمِ كَذِبٍ** 12 v. 18, "With false blood," D. S. Gr. T. 2, p. 280. **كَاذِبٌ** part. act. Lying, a liar; at 56 v. 2 **كَاذِبَةٌ** agrees with **نَفْسٌ** understood. One given to lying, a great liar. **كَذَّابٌ** n.a. A falsehood.

غَيْرِ مَكْذُوبٍ part. pass. *Belied;* **مَكْذُوبٌ** Infallible.—**كَذَبٌ** II. To accuse of falsehood or imposture, falsely deny (with acc. or with **بِ**); frequently used without any object being expressed; thus at 6 v. 149 where we may understand **آلِرُشَلَ** as the complement of the verb, D. S. Gr. T. 2, p. 454; for **بِمَا كَذَبُونِ** 23 v. 26, "In respect of their having accused me of falsehood," D. S. Gr. T. 2, p. 497; At chapter 55 the word **نَكَذِبَانِ** "Do ye both falsely deny," which occurs so frequently, is addressed to men and genii, the two species of rational beings who are mentioned in the 13th and 14th verses. **نَكَذِيبٌ** n.a. The act of imputing falsehood. **مُكَذِّبٌ** part. act. One who falsely denies, or accuses of falsehood or imposture.

كَرٌ aor. a. *To return.* **كَرَّةٌ** A return, a turn of luck; **كَرَّيْنِ** 67 v. 4, Two other times, twice again. **كَرَبٌ** *To twist a rope, grieve.* **كَرَبٌ** n.a. Grief, distress.

كُرس *A shed or stable for goats; no verbal root.*

كُرسي *A throne.*

كَرم aor. o. *To be superior to another in generosity.*

كَرام Plur. **كَرَام** Honourable, noble, generous, kind, beneficent, gracious, munificent, agreeable, as at 56 v. 43; **كَرَاما** 25 v. 72, "Courteously." **أَكْرَم** (2nd declension) comp. form, Most beneficent, most honourable.—**كَرَم** II. To honour. **مُكَرِّم** part. pass. Honoured.—**أَكْرَم** IV.

To honour, make honourable. **إِكْرَام** n.a.

Honour. **مَكْرِم** part. act. One who honours.

مُكَرِّم part. pass. Honoured.

كَرْهَة aor. a. *To detest, dislike, be averse from (with acc.).* **كَرْهَة** and **كَرْهَة** ns.a. Repugnance, a trouble, something disagreeable; **كَرْهَا** Against one's will; **كَرْهَا** 46 v. 14, "With pain and grief." **كَارِهٌ** part. act. One who dislikes or is averse from anything. **مَكْرُوهٌ** part. pass. Abominated, hateful.—**كَرَهَة** II. To render hateful (with acc. and **إِلَى** of. pers.).—**إِكْرَاهٌ** IV. To compel one to do a thing against his will (with acc. of pers. and **عَلَى** of thing, also with acc. of pers. and **حَتَّى**). **إِكْرَاهٌ** n.a. Compulsion.

كَسَبَ aor. i. *To gain, acquire, seek after, gather (riches); in the Korân it is frequently used in reference to the provision which a man has laid up against a future life, be it good or bad; in this sense it may often be translated to do or commit;* 2 v. 225, *Lit.* "What your hearts have gained," meaning "what your hearts have assented to."

إِكْسَبَ VIII. *To seek after, seek to gain; there seems to be but little difference in the Korân between the 1st and the 8th forms; the latter like **كَسَبَ** may occasionally require to be rendered to deserve;* 33 v. **يَعْسِبُ مَا أَكْسَبُوا**

58, "Without their having been guilty of anything to deserve such treatment."

كَسَادٌ aor. o. *To fail in finding customers.* **كَسَادٌ** n.a. A want of purchasers; the act of remaining unsold.

كَسَفَ aor. i. *To cut up (cloth).* **كَسَفٌ** A segment, a piece cut off. **كَسَفَ** plur. of **كَسَفَةٌ** A piece or segment; **كَسَفَمٌ** adverbially, In pieces.

كَسَلٌ aor. a. *To be lazy.* **كَسَلَانٌ** plur. of **كَسَلٍ** Lazy, sluggish.

كَسْوَةٌ **كَسَّا** aor. o. *To clothe (with double acc.).* Clothing.

كَشَطَ To remove, take off—a cover.

كَشَفَ aor. i. *To uncover, lay bare, remove, take off (with acc. and **عَنْ** ساقٍ; **(عَنْ** يُكَشِّفُ عَنْ ساقٍ);* 68 v. 42, "On a certain day a leg shall be made bare;" a phrase expressive of very great calamity; it is left vague and indeterminate to increase the feeling of awe; the idea is taken from a woman who tucks up her garments in flight. **كَشَفٌ** n.a. The act of removing, etc. **كَاشِفٌ** part. act. One who removes, takes off, or reveals; at 58 v. 58 **كَاشِفَةٌ** agrees with **كَسَلٌ**, and **كَاشِفَاتٌ** at 39 v. 39 with **أَكْسَلُوكُمْ** understood.

كَعْمَةٌ aor. i. *To abstain from chewing the cud (a camel).* **كَاظِمٌ** part. act. One who restrains, obstructs or chokes. **كَظِيمٌ** Grieving inwardly and in silence. **مَكْظُومٌ** part. pass. Oppressed with silent sorrow.

كَعْبَةٌ aor. o. and i. *To have swelling breasts (a girl).* **كَعْبَةٌ** dual of **كَعْبٌ** The ankle-joint. **كَعْبَانٌ** A die, a building in form of a Cube, and hence the Ka'ba or square temple at Mecca. **كَوَاعِبٌ** (2nd declension) plur. of **كَعَابٌ** part. act. A damsel with swelling breasts; D. S. Gr. T. 1, p. 343, note.

كـفـ aor. o. *To hem a garment*, to withhold, restrain, keep back (with acc. and عن). كـفـ n.a. fem. A hand. كـافـة The whole; Altogether, wholly, entirely, universally; قـاتـلـوا آـلـمـشـرـكـين 9 v. 36, "War with the idolaters throughout the whole of them."

كـفـا aor. a. *To turn back* (transitive). كـفـ Like, equal.

كـفـتـ aor. i. *To gather together*. كـفـاثـ A place where things are gathered together.

كـفـرـ aor. i. *To cover*; aor. o. To deny—the Grace or the existence of God,—to be ungrateful, impious or an unbeliever, to disbelieve (with بـ). كـفـورـ and كـفـرـ ns.a. Infidelity, disbelief, ingratitude. كـفـارـ n.a. Denial. كـفـيرـ part. act. One who denies or is ungrateful for benefits received, an unbeliever, infidel; Plurals كـفـارـ كـافـرـونـ and كـفـرـ ; at 57 v. 19 آـلـكـفـارـ may be translated "Husbandmen," as those who cover over the seed; Fem. Plur. كـفـافـ (2nd declension). كـفـارـ كـفـورـ An ungrateful, disbelieving person. كـفـارة Very ungrateful or unbelieving. كـفـارـة An atonement, an expiation, or that which is given as an expiation. كـفـورـ Camphor.— كـفـرـ II. To cover over, expiate (with acc. of crime, and عن of pers.).— أـكـفـرـ IV. To make one an unbeliever.

كـفـلـ aor. o. To nourish, take care of, bring up for another (with acc. and لـ). كـفـلـ A portion, a like part; دـوـالـكـفـلـ Dhūl-kefl, a name assigned by commentators to a variety of individuals, as Elijah, Joshua, Zachariah, etc. According to some the name was given to Elijah on account of his long-continued fasting, that being one of the meanings of the verb كـفـلـ; or because he is said to have maintained

a number of his countrymen who fled to him for protection; a tradition probably founded upon the story of Obadiah in the Old Testament. كـفـيلـ A sponsor, surety, bail. II. same as أـكـفـلـ.— كـفـلـ IV. To make one answerable, as أـكـفـلـسـهـا 38 v. 22, "Make me responsible for her, or commit her into my care." كـفـى بـالـلـهـ شـهـيدـا 13 v. 43, "God is sufficient as a witness," see بـ; for the substitution of the preposition and genitive for the nominative case, see D. S. Gr. T. 2, p. 55; كـفـى is also used with a double accusative, as وـكـفـى آـلـلـهـ آـلـمـؤـمـنـينـ آـلـقـاتـالـ 33 v. 25, "And God was a sufficient (protector) to the true believers in battle;" similar instances are found at 2 v. 131 and 15 v. 95; another usage is with بـ and أنـ, thus أـوـلـمـ يـكـفـي 41 v. 53, "Is it not enough that thy Lord is, etc.;" or with acc. and أنـ, as أـلـنـ يـكـفـيـكـمـ أـنـ 3 v. 120, "Is it not enough for you that, etc." كـافـيـ for كـافـ part. act. One who is sufficient for; أـلـيـسـ آـلـلـهـ يـكـافـ عـبـدـهـ 39 v. 37, "Is not God a sufficient (protector of) his servant?" for the construction see D. S. Gr. T. 2, p. 182.

كـلـ aor. i. *To be weary*. كـلـ n.a. A heavy burthen, also a domestic servant who is maintained by his master. لـ By no means; known by grammarians as a particle of reprimand or repulsion, in the latter sense it may be rendered "Out upon him or them," and although by some it has been interpreted occasionally to mean certainly or assuredly, others have in these instances supposed an ellipse; D. S. Gr. T. 1, p. 534, note. كـلـ a noun substantive meaning totality or universality; it is always

used with a complement either expressed or understood, D. S. Gr. T. 2, p. 145, and is then to be translated All, the whole, each, every one; when the complement is understood it takes the tanween and governs alike the sing. and plur., thus ۱۳ v. 2, "Each (one) runs to an appointed goal;" again ۸ v. 56, "And they were all (of them) unrighteous." As often as, how often soever; for its employment with the Preterite see D. S. Gr. T. 1, p. 185, and with the Aorist T. 2, p. 33. كُل masc. and كُلَّا fem. Both, each of the two; these words are never used without a determinate complement, as ۱۷ v. 24, "Both of them;" and ۱۸ v. 31, "Each of the two gardens," D. S. Gr. T. 2, pp. 155 and 243. كُلَّة Kindred, a distant relative.

كُل aor. a. To keep safe.

كُلَّب aor. o. To sew a leathern thong into a bag; and aor. i. To imitate the barking of dogs. كُلَّب A dog.—مُكْلِّب One who trains dogs or other animals to hunt. N.B. The verb is not found in the ii. f.

كُلَّح aor. a. To put on a sour or austere look. كُلَّح part. act. One who grins and shows his teeth. كُلَّف aor. a. To be engrossed by an object.—كُلَّف II. To compel a person to do anything difficult, or above his strength (with double acc.); In the Korân we invariably find this verb used with ي and أ; at 4 v. 86, if we read كُلَّف ي we must understand نفس as the nominative, "No soul shall be compelled (to fight) except thine own soul," but there are other readings. مُكْلَف part. act. V.f. A troublesome meddler, or a specious pretender.

كَلَم aor. i. To wound. كَلَم A word; بِكَلَمِي ۷ v. 141, "By my speaking to thee." كَلَمَة Plur. كَلَمَةُ الْعَدَاب A word, a decree; كَلَمٌ A word, a decree; ۳۹ v. ۲۰, "The sentence of punishment;" at ۳ v. ۵۷ the words إِلَى كَلَمَةِ سَوَا may be translated "To a like or equal determination;" The Word of God, Jesus Christ, who is said by the Moslems to be so named, because he was conceived from the word of God alone without Father; at ۳۵ v. ۱۱ and elsewhere كَلَم is used in the sing. as though it were a collective noun, thus إِلَيْهِ يَصْعَدُ الْكَلَمَ أَنْطَقَ "To him ascends the good word."—كَلَم II. To speak to or with (with acc.). تَكَلَّم n.a. The act of speaking to.—تَكَلَّم V. To utter a word, speak of (with ب).

كُلَّي imperat. fem. of كُل q.v.

كَم interrogative conjunctive particle, How much, how many, followed by مِن with the genitive; How long a time, followed by the verb, or the verb and the acc. as عَدَدَ سِنِينَ ۲۳ v. ۱۱۴, "What number of years have ye remained?"

كَم affixed masc. pronoun of the 2nd pers. plur. You, your; Dual كَمَا. Note. Each of the Arab pronouns is considered an indeclinable noun; D. S. Gr. T. 1, p. 455.

كَم aor. o. To cover. أَنْجَامَ plur. of كَم The sheath or spathe in which the flowers of the Date-Palm are enveloped, a bud.

كَم aor. o. To be whale, perfect. كَامل part. act. Whole, complete.—أَكْمَل IV. To perfect (with acc. of thing and ل of pers.); to fulfil, complete.

كَمَة aor. a. To be blind from birth. أَكْمَة (2nd declension) D. S. Gr. T. 1, p. 403, Blind from birth.

كَنْ *To cover.* أَكِنَّا and أَكِنَّةُ plur. of كَنْ A covering of any kind, as a veil, shelter, etc. أَكِنَّةُ is also the plur. of كِنَانٌ Idem. مَكْوُنٌ part. pass. Covered over, hidden, close kept.—أَكِنْ IV. To hide (with acc. and فِي).

كَنَّدَ *To cut, to be ungrateful.* كَنُودٌ n.a. comm. gender, Ungrateful.

كَنَزَ aor. i. *To bury (a treasure) beneath the earth;* to treasure up (with acc. and لِ). كَنْزٌ n.a. Plur. كُنُوزٌ A treasure.

كَنَسَ aor. i. *To lie in a covert (a deer).* كَانِسٌ part. act. That which hides itself; Plur. كُنُسٌ A name applied to the stars, and especially to those planets which, from their proximity to the sun, occasionally hide themselves in his rays.

كَبَقْ A cave, cavern; no verbal root.

كَهْلَ *To be of mature age, from 30 to 50.* كَهْلٌ One of full age, from 30 to 50 years old.

كَهَنَ aor. a. and o. *To prophesy, to be a soothsayer.* كَاهِنٌ part. act. A soothsayer.

هَيْهَاءُ see هَاءُ كَهِيَّةٌ

كَيْيَعْ Initial letters of the 19th chapter, see لَمْ.

كَاعِبْ plur. of كَاعِبٌ see كَعَبَ.

كَابَ aor. o. *To drink out of a goblet.* كُوبٌ Plur. أَكْوابٌ A goblet without spout or handle, a cup.

كَادَ aor. a; كَدَتْ or كَدَتْ 2nd pers. sing. pret. for كَدَتْ; D. S. Gr. T. 1, p. 242, *To impede;* to be just on the point of, to want but little of, as يَكَادُ آثَرْقُ يَخْطَفُ أَبْصَارَهُمْ 2 v. 19, "The lightning all but took away their sight;" when used with a negative, the negation applies to the verb which follows كَادَ, thus

وَمَا يَكَادُ يَعْلَمُونَ 2 v. 66, "And they wanted but little of not doing it;" ولا يَكَادُ يُبَيِّنُ 43 v. 52,

Lit. "And he wants but little of not articulat-

ing," or "he can hardly articulate clearly;" D. S. Gr. T. 2, p. 213.

كَارَ aor. o. *To twist up a turban.* كَورَ II. To cause to intertwine, or make one thing lap over another (with acc. and عَلَى); this seems to be the literal meaning of the word at 39 v. 7; at 81 v. 1 it may be translated "It is folded up," as a garment that is laid away; a parallel passage is found in St. Paul's Epistle to the Hebrews ch. 1 v. 12, where the Apostle in translating the 102nd Psalm uses the word ἐλίξεις, "Thou shalt roll or fold them up." تَكُوِيرٌ n.a. The act of folding up.

كَوْكَبٌ *To shine brilliantly (iron).* كَوْكَبٌ Plur. كَوَاكِبُ (2nd declension) A star.

كَانَ aor. o. To be, become, happen, exist; for its influence on the formation of various tenses see D. S. Gr. T. 1, p. 160 *et seq.* كَانَ governs its attribute in the acc., Ex. كَانَ آلَّا نَاسٌ أُمَّةٌ 2 v. 209, "Mankind were one people or sect;" with the preposition لِ it signifies to have, *mihi est*, possess; كَانَ لَكُمْ آيَةٌ 3 v. 11, "Ye havē already had a miracle;" to have in one's power, as مَا كَانَ لَهُمْ أَنْ يَدْخُلُوهَا 2 v. 108, "They cannot enter them;" also to be fit and proper, as مَا كَانَ لِبَشَرٍ أَنْ 3 v. 73, "It is not fitting for a man that;" كَنْ 3rd pers. plur. fem. pret. for كَنَّا etc. aorist conditional; يَكُنْ, تَكُنْ, كَنْ, and كَنْتُ, for يَكُنْ etc. aorist conditional; وَكَيْتُونَا 12 v. 32 for energetic form of aorist, "And verily he shall be." مَكَانُكُمْ A place; مَكَانُكُمْ 10 v. 29, "(Remain in) your places;" Beidawee explains the acc. in this place by an ellipse of the verb إِلْزَمُوا "Remain in," which governs the acc.; another explanation is given by De Sacy, Gr. T. 1, p. 502. مَكَانٌ A place, pur-

pose, intention; عَلَى مَكَانِتُكُمْ 6 v. 135, "According to your ability."—**X.** To humiliate one's-self; أَسْتَكَانُوا 3 v. 140 is thought by some to be the viii. f. of سَكَنَ q.v. and with the above meaning, the لِ being due to a poetic license known as شَبَاعٌ or Saturation; D. S. Gr. T. 2, p. 497.

کوئی aor. i. To cauterize.

کی So that. کیا Lest. So that not; particles governing the subjunctive, D. S. Gr. T. 1, p. 202.

کار aor. i. To contrive a stratagem for (with لِ of pers.); to plot against (with acc. of pers. or

with 7 v. 194, "Devise a plot against me," D. S. Gr. T. 2, p. 497. For کدت 17 v. 76 and 37 v. 54 see for کون کید n.a. A plot, stratagem, fraud, trick, cunning, contrivance. مکید part. pass. Plotted against.

کاف aor. i. *To cut.* کیف How? in what way? D. S. Gr. T. 1, pp. 185 and 205, and T. 2, p. 33.

کار aor. i. To measure, measure out to any one (with acc. of pers.). کیل n.a. A measuring out, a measure or quantity; کیل بَعْرِی 12 v. 65, "A camel's load." وَکیل The vessel in which things are measured.—**کمال** VIII. To receive by measure from (with عَلَى of pers.).

ل

لـ a prefixed affirmative particle, Verily, surely, certainly; when prefixed to the article الـ the latter loses its ئـ, thus لـ for وَإِنَّ لِلَّهِ 2 v. 144, "Verily it is the truth." For the divers applications of لـ and the names it bears in consequence see D. S. Gr. T. 1, p. 504, see also لـ.

لـ a prefixed preposition which denotes both the genitive and dative cases, meaning To, for, unto, on account of, in order to, belonging to, see کان; As عَلَى expresses the condition of a debtor, so does لـ that of a creditor, thus لـ عَلَيْهِ He owes me; thus also فَلَمَّا سَلَفَ 2 v. 276, "What is past shall be credited to him," i.e. he shall be pardoned; يُغَفَّرُ، see 8. v. 39; when prefixed to the aorist conditional it gives it the force of an Imperative, as وَعَلَيْهِ فَلَمَّا تَرَكَ 12 v. 67, "And on him let those who

trust repose their confidence." Note. When immediately following لـ فـ is generally written with a jezm لـ, and with a fatha لـ when preceding any of the affixed pronouns, as لـ کـ, لـ نـ, لـ هـ, etc., the affix of the first person singular is an exception to this rule, لـ being written with a kesra; Like لـ when preceding the article الـ it causes the latter to drop its ئـ, as لـ لِرَبِّ "To the Lord;" It is frequently used as a conjunction with an ellipse of اـنـ and then means so that, in order that; D. S. Gr. T. 1, p. 477.

لـ Not, no; when followed by the aorist conditional it serves as a negative Imperative, thus لـ لَا تُواحِدُنَا 2 v. 286, "Do not punish us;" When used to deny the existence of a thing (equivalent to نـیسـ) it generally governs the accus. which then loses its tanween, as in the

words أَلَا إِلَهَ إِلَّا اللَّهُ "There is no Deity but God;" for the exceptions to this rule see D. S. Gr. T. 2, p. 63 *et seq.*; لـ is sometimes redundant or pleonastic; see 35 v. 20; so also when commencing a form of oath; Examples of this occur at 56 v. 74 and at 75 vv. 1 and 2, where the words لـ أَسْمُ must be translated "I swear;" on the other hand an ellipse of the negative is to be observed at 12 v. 85, see فـ and لـ for أَلَّا; D. S. Gr. T. 1, pp. 167 and 516, also T. 2, pp. 413, 482, 490, and 563. لـ Neither, nor. حـنـكـ see لـ حـتـكـ.

عـنـتـ see لـ عـنـتـكـ

أـلـكـ To send; this verb is not found in the primitive form. مـلـكـ spelt also مـلـكـ. Plur. مـلـكـاتـ. An angel, see also مـلـكـ.

لـلـلـلـ To glitter, shine. نـوـلـوـ generic noun, Pearls, large pearls.

لـبـ aor. o. To remain in a place. أـلـبـاـبـ plur. of بـ The heart, understanding, intellect.

لـبـتـ aor. a. To delay, tarry, sojourn (with في or with أـنـ of following verb). لـبـتـ part. act. One who tarries.—تـلـبـتـ V. To tarry, remain in a place (with بـ).

لـبـدـ aor. o. To remain in a place. لـبـ Much (wealth). لـبـدـ plur. of لـبـةـ That which is close packed like a lion's mane, and hence A dense crowd.

لـبـسـ aor. i. To cover, cloak, obscure (with acc. and بـ); to mystify (with double acc.); to render a thing obscure and confused to another (with acc. of thing and على of pers.); this appears to be the true meaning of the word at 6 v. 9, وـلـبـسـاـ عـلـيـهـمـ مـاـ يـلـبـسـونـ "And we would certainly have obscured for them that which they themselves rendered obscure or confused," viz. The

Angelic Glory, or the Heavenly Mission. لـبـسـ n.a. Confusion. لـبـسـ aor. a. To wear, put on, be clothed in. لـبـاسـ A garment, clothing; 16 v. 113, "The extreme of hunger;" a hunger which closes them in on every side like a vesture. لـبـوسـ A coat of mail.

لـبـينـ aor. i. and o. To eat much; and لـبـينـ To abound in milk. لـبـينـ n.a. Milk.

لـجـعـ aor. a. and i. To be obstinately litigious, to persist obstinately (with في). لـجـعـ A great body of water. لـجـعـ Vast and deep (sea).

لـجـعـ aor. a. To flee to. مـلـجـأـ n.a. A place of refuge.

لـعـدـ aor. a. To make a receptacle for a corpse in the side of a tomb.—أـلـعـدـ IV. To deviate from that which is lawful and right, to put to a perverted use, act profanely towards (with في); at 16 v. 105 it may be rendered "They wickedly incline towards" (with إلى). لـعـادـ n.a. Profanity.—مـلـعـدـ noun of place VIII. f. A place of refuge; D. S. Gr. T. 1, p. 305.

لـعـفـ aor. a. To cover with a cloak.—إـلـعـافـ n.a. IV. f. Importunity.

لـعـقـ aor. a. To overtake, reach, attain unto (with أـعـقـ). بـ IV. To join to or unite with another (with acc. and بـ of pers.).

لـحـمـ aor. o. To establish firmly; and aor. a. To feed with flesh. لـحـومـ n.a. Plur. لـحـومـ Flesh.

لـحـنـ aor. a. To incline towards any one. لـحـنـ n.a. A vicious pronunciation.

لـحـىـ aor. a. D. S. Gr. T. 1, p. 250, To bark a tree. لـحـىـ The beard.

لـهـ aor. o. To hold an altercation with any one. لـهـ plur. of لـهـ for أـلـهـ (2nd declension) Very contentious, fond of quarrelling.

لَدْنَ *To be soft and tender.* لَدْنَ although properly a noun, is always employed as a preposition, At, near, with; مِنْ لَدْنَ From before, from the presence of, from; D. S. Gr. T. 2, p. 154. **لَدَى** and لَدَمْ Prepositions said by De Sacy to be only different forms of لَدْنَ q.v.; their meaning is the same, but whereas لَدْنَ in the Korân is always found preceded by مِنْ, with لَدَمْ and لَدَى this is not the case.

لَذْ aor. a. To find agreeable, take pleasure in. لَذَةُ Pleasure, delight.

لَزَبْ aor. o. *To stick closely.* لَزَبْ part. act. Adhesive.

لَزِمْ aor. a. *To be assiduous, stick close to.* لَزَامْ n.a. III. f. Death, the day of Judgment, as ensuing of necessity; at 20 v. 129, and at 25 v. 77, we have instances of the noun of action used adjectively لَزَاماً for لَزَاماً, D. S. Gr. T. 2, p. 280; It may also be translated an abiding punishment.— IV. To affix firmly (with double acc.); to compel one to do a thing, as أَنْلَزْمَكُمْهَا 11 v. 30, "Do we compel you to (accept) it?"

لَسَنْ aor. o. *To seize one by the tongue.* لَسَانْ comm. gen. Plur. أَلْسِنَةٌ A tongue, language, speech; 19 v. 51, Lit. "A lofty tongue of truth," i.e. "High and truthful praise;" a similar expression is found at 26 v. 84.

لَطَفْ aor. o. *To draw near; and لَطَفْ aor. o. To be thin, fine.* لَطِيفْ Gracious, kind, sharp-sighted, acute, one who understands mysteries; أَلْطِيفْ A name of God.— تَلَطَّفْ V. To act with courtesy and gentleness; at 18 v. 18 it would seem to mean With cleverness, see لَطِيفْ.

لَظَى aor. a. *To blaze.* لَظَى fem. (2nd declension)

Hell-fire; This word appears to be of the second declension as being a proper name and of the feminine gender, otherwise the ئى being radical it would have been written لَظَى, indeed the noun of action of the verb is so written, see D. S. Gr. T. 1, p. 404; or it may be, that coming at the end of a verse at 70 v. 15 it is put by poetic license for لَظَى.— لَظَى. V. To blaze fiercely.

لَعَبْ aor. a. *To slaver, as an infant;* and لَعَبْ aor. a. To play, sport, trifle (with فِي). لَعَبْ n.a. Playing, play, sport. لَعَبْ part. act. Sporting, one who jests.

لَعْلَ Perhaps, one of those particles which are said by grammarians to resemble verbs; like أَنْ it governs the noun following in the accus.; it is frequently used with the affixed pronouns, as لَعَلَكْ لَعَلِي Perhaps I, perhaps thou, etc.

عَلَّ see لَعْلَ

لَعْنَ aor. a. *To drive away, curse.* لَعْنَ n.a. and لَعْنَةً A curse. لَاعِنْ part. act. One who curses. مَلْعُونَ part. pass. Accursed.

عِنْتَ see لَعْنَتَ

لَغَبْ aor. a. and o. *To be greatly fatigued.* لَغَبْ n.a. Weariness.

لَغَى aor. o. *To speak;* and لَغَى aor. a. *To use vain words.* لَغُو n.a. Vain discourse, a trifling word or inconsiderate language. لَغْيَةً Vain or obscene (discourse).

لَفْ aor. o. *To be thick and entangled (trees).* لَافْ Trees thickly planted and with interlacing boughs. لَفِيفْ A mingled crowd.— إِلْتَفْ VIII. To be joined—one thing to another (with بِ).

لَفَتْ aor. i. *To bend, turn aside (with acc. and بِ).* إِلْتَفَتْ VIII. To turn or look (back).

لُقَح aor. a. To burn, scorch.

لُقَطَ aor. i. To cast forth, utter.

لُقَا To diminish.—أَلْقَى IV. To find.

الْقَبْ Plur. A nickname; no verbal root in the primitive form.

لُقَجَّ To impregnate (the female Palm-tree). لُقَجَّ (2nd declension) plur. of لُقَح part. act. That which renders pregnant or fecundates; an epithet applied to the winds, as by their instrumentality the clouds are said to be rendered pregnant with rain, and the female Palm-tree is impregnated with pollen from the male. Shakspeare puts the idea in a somewhat different form.

"When we have laughed to see the sails conceive,
And grow big-bellied with the wanton wind."

Midsummer Night's Dream.

لُقَطَ To gather.—إِلْتَقَطَ VIII. To happen on, light upon, also to pick up.

لُقَفَ aor. a. To catch up hurriedly; in the Korân it may be translated to swallow up quickly.

لُقَمَ aor. o. To obstruct (a path). لُقَمَانُ (2nd declension) Lokmân, an Arab sage, to whom the origin of Æsop's fables is ascribed.—إِلْقَمَ VIII. To swallow a mouthful.

لُقِيَ aor. a. To meet, meet with, see; to suffer from, experience (with acc. and مِنْ). لِقَاءُ n.a. see iii. f. لُقِيَ for أَلْقَى part. act. One who meets with. تِلْقَاءُ n.a. A meeting; Towards; 10 v. 16, "Of my own accord."—أَلْقَى II. To cast upon, shed over (with double acc.); 27 v. 6, "Verily thou art gifted with the Korân," or "it is shed upon thee from above;" D. S. Gr. T. 2, p. 124; a somewhat similar rendering is required at 25 v. 75 and in other places; 41

v. 35, "And no one shall be granted it," viz. such a disposition; Beidâwî supplies the ellipse by the words لَاقَى.—هَذِهِ آلِسْجِيَّةَ III. To meet with. لِقَاءُ n.a. of both 1st and 3rd forms, A meeting, an occurring; the words 32 v. 23 are variously understood; they may refer to the giving of the Law to Moses, the giving the Korân to Mohammad, or to the meeting between Moses and Mohammad, fabled to have taken place on the occasion of the famous night journey to the 6th Heaven.

لُقَنْيَ for مُلَقِّنٍ part. act. One who meets; 2 v. 43, "That they are about to meet their Lord;" مُلَقِّنُوا رَبِّهِمْ is here put for مُلَقِّنُونَ as being the antecedent to رَبِّهِمْ D. S. Gr. T. 1, p. 416.—أَلْقَى IV. To throw, cast, throw down, send down, shed (with acc. and بِ إِلَى عَلَى, فِي, or with acc. and بِ إِلَى of pers.); to cast forth, utter, throw out a suggestion, as at 22 v. 51; to offer, make an offer, as 4 v. 96, "To him who offers you the salutation;" used also with إِلَى of pers. and بِ of thing, as at 60 v. 1; أَلْقَى فَالْقِيَّةَ 50 v. 36, "Or who gives ear;" فَالْقِيَّةَ 27 v. 28, "And throw it," for فَالْقِيَّةَ D. S. Gr. T. 1, p. 460; The dual أَلْقَيَا at 50 v. 23 is probably addressed to "the driver and the witness" spoken of at v. 20; وَلَقُوا بِأَيْدِيْكُمْ 2 v. 191, "Neither make your own hands accessory to your destruction;" بِأَيْدِيْكُمْ in the passage has the meaning of أَنْتَسْكُمْ، the بِ is superfluous; D. S. Gr. T. 2, p. 55. لُقِيَ for مُلَقِّنٍ part. act. One who throws or sends down.—لُقِيَ V. To meet; to receive or learn (with acc. and مِنْ); إِذْ تَقُونَهُ بِالْسِنَتِكُمْ

for تَتَلَقَّنُونَة 24 v. 14, "When ye receive it with your tongues (one from another)" by asking questions about it; there are a variety of different readings; إن يَلْقَى آمْتَقِيَانِ 50 v. 16, *Lit.* "When the two learners learn;" the meaning is said to be, When the two guardian angels note down a man's words or thoughts, I (God) am aware of them beforehand. مُتَقِيَانِ dual part. act. v. *supra*.—لَاقِي for لَاقِي n.a. VI. f. D. S. Gr. T. 1, p. 111, A meeting one with another; at 40 v. 15 "يَوْمَ الْحُكْمِ" "The day of Judgment," is for يَوْمَ الْحُكْمِ, the final ي, not being pronounced before the قف, at the end of the verse, is omitted; D. S. Gr. T. 2, p. 496.

—**VIII.** To meet, meet one another.

لَكِنْ aor. a. *To speak bad Arabic.* لَكِنْ and لَكِنْ But, still, nevertheless. لَكِنْ in the same way as إن and إن takes the affixed pronouns after it, as لَكِنْهُ لَكِنْ But I, but he, etc.; in like manner also it governs the accus. of the noun following; for the exceptions to this rule see D. S. Gr. T. 2, p. 62.

أَوْبَ أَوْبَ لِلَّادِيَنِ see أَوْبَ for أَوْبَ.

لَمْ Not, and لَمْ Not yet, when prefixed to the aorist, govern it in the conditional, and generally give it a past signification; De Sacy says they give to the aorist the same value in point of time, as the preterite would have had if the proposition had been affirmative; لَمْ Not yet seems to be frequently used indifferently for لَمْ; it is evidently composed of لَمْ and مَا, the latter being redundant; For أَلَمْ، أَفَلَمْ، أَوْلَمْ، افْلَمْ، etc. see لَمْ; for لَمْ When v. لَمْ.

لَمْ aor. o. *To assemble, collect, to be near.* لَمْ an adverb meaning When or after that, would appear to be the noun of action لَمْ in an adverbial

form, it is used when speaking of past events; according to some commentators it is occasionally found in the sense of إِنْ Except, unless, thus 86 v. 4, where if إِنْ is held to be for لَمْ and the مَا of مَا to be redundant, the sense will be "Verily every soul has of a surety a Guardian over it;" with this reading لَمْ would appear to stand for مَا or rather لَمْ مَا; according to others, as above mentioned, the construction is the same as if the words were إِنْ كُلُّ نَفْسٍ لَمَا عَلَيْهَا حَافِظٌ, the particle إِنْ having here a negative meaning, see إِنْ; in the above and in several other instances, such as 11 v. 113, 36 v. 32, and 43 v. 34, it is undecided whether لَمْ should be spelt with or without the tesh-deed, see مَا; it is frequently followed by إِنْ. لَمْ Altogether, entirely. لَمْ n.a. That which is near; hence Small faults, as being those which are near being sins, without being quite so; the word in this sense may be regarded as a generic noun.

لَمْحَ aor. a. *To give a glance with the eye.* لَمْحَ n.a. The twinkling of an eye.

لَمْزَ aor. o. and i. *To wink, defame.* لَمْزَ A slanderer. لَمَسَ aor. o. and i. *To feel with the hand, pry into the secrets of.* لَمَسَ III. *To touch, have intercourse with,* as at 4 v. 46.—**VIII.** To seek for.

لَنْ Not, by no means, governs the aorist in the subjunctive and with a future signification.

لَهَبَ aor. a. *To blaze.* لَهَبَ Flaming fire. بُرْأَهُبَ Aboo Lahab, an uncle of Mohammad.

لَبَكَ aor. a. *To hang out the tongue (a dog).*

لَبَمْ aor. a. *To gulp down food.* لَبَمْ IV. *To inspire one with (with double acc.).*

لَّا aor. o. *To play.* لَّوْنَهُ n.a. A plaything, toy, sport, amusement; لَّهُو أَحَدِيَّث 31 v. 5, "The amusing story," i.e. a *certain* amusing story, or the amusing story (with which thou art acquainted). لَّا هِيَ لَّا for لَّاهِي D. S. Gr. T. 1, p. 330, part. act. One who sports or jests; لَّاهِيَة قُلُوبُهُم 21 v. 3, "Jesting in their hearts;" for the construction see D. S. Gr. T. 2, pp. 79, 197, and 270.— لَّا لَّا IV. To occupy, amuse; to divert from (with acc. and لَّا لَّا).— عَنْ V. To be unmindful of, or careless of (with عَنْ).

لَّوْ If; for the difference between لَّوْ and إِنْ see إِنْ; when immediately followed by a noun the particle أَنْ is interposed as at 7 v. 94, D. S. Gr. T. 1, pp. 161 and 561; With لَّوْ at the head of a sentence we have sometimes an ellipse of the correlative proposition called by grammarians جَوَابُ الْشَّرِطَة, an instance occurs at 21 v. 40, where the sense may be well rendered in English by a similar ellipse, "If they did *but* know the time," etc. وَلَوْ Although. لَّوْ Unless, as لَّوْ رَهْطَكْ لَرْجَمَنَكْ 11 v. 93, "Had it not (been for) thy family surely we had stoned thee;" in this as in numerous other instances the predicate is understood, indeed this ellipse is customary in all cases where no confusion is likely to arise in consequence; sometimes also there is an ellipse of the correlative proposition, as for example at 24 v. 10, where we may understand the word لَفَضَحَكْ "Verily he would have exposed your wickedness;" another instance may be found at 48 v. 25, see وَطَلْ.

لَّوْ is also used as a particle of instigation or reprimand, being followed in the former case by a verb in the aorist, and in the

latter by the preterite; in this sense it is usually translated Will ye not? or have they not? etc. Ex. لَوْ لَا سَتَعْفُرُونَ اللَّهَ لَعْلَكُمْ تَرْحَمُونَ 27 v. 47, "Will ye not ask pardon of God, perhaps ye might be graciously accepted." This and many similar passages could be easily explained by an ellipse, still retaining for لَوْ its original meaning of unless; but the grammarians and commentators prefer the analysis above given, D. S. Gr. T. 1, p. 529.

لَاتْ aor. o. *To give a reply which was not called for.* لَاتْ It is not; grammarians are not agreed on the subject of this word, according to some it is an indeclinable verb, whilst others consider it as a kind of feminine form of the adverb ي; D. S. Gr. T. 1, p. 262.— لَلَّاتْ (2nd declension) Allat, a female Idol of the Pagan Arabs.

لَّاحْ aor. o. *To appear (a star); to cause one to change colour.* لَّاحْ Plur. لَّارَاحْ n.a. A broad table or plank. لَّاحْ verbal adjective of intensity, D. S. Gr. T. 1, p. 322, Darkening the colour (with ل of pers.).

لَوَادْ aor. o. *To seek the protection of.* لَوَادْ n.a. The act of flying for shelter.

لَوْطْ aor. o. and i. *To be fixed in the affections.* لَوْطْ Lot; proper name.

لَوْلَوْ A pearl, see لَلَّوْ.

لَوْمَةْ aor. o. To blame a person for anything (with acc. of pers. and فِي of thing). لَوْمَةْ Blame, reproof. لَانِيمْ part. act. One who finds fault. لَوْامْ adjective of intensity, D. S. Gr. T. 1, p. 322, One who is constantly blaming others, or accusing himself; the words لَنَفِسْ أَلْلَوَامَةْ at 75 v. 2 are among other interpretations referred to the soul of Adam. مَلُومْ D. S. Gr.

T. 1, p. 329, part. pass. Blamed, reprehensible. — مُلِيمٌ part. act. IV. f. Deserving of blame.—

تَلَرَمٌ VI. To blame one another.

لونُ Plur. لُونٌ Colour, external form, species; no verbal root; 16 v. 13, "Of different colours;" D. S. Gr. T. 2, pp. 79, 197, and 270.

لُوْيٰ aor. i. To twist, pervert, turn back (with acc. and بِ or عَلَى) 3 v. 72, "They pervert the Scripture with their tongues;" this word is by some spelt يَلُونَ or يَلُونَ لَى n.a. The act of twisting or perverting.— لُوْيٰ II. To turn aside.

لَدَتٌ aor. i. To hinder.— لَيْتَ or لَيْتَ is called by grammarians a particle of desire, and may be rendered I wish, would that, or would to God! it is one of those particles which, like أَنْ, require the noun following to be in the accus.; it takes the affixed pronouns as لَيْتَنِي etc.; it seems probable that this word is of Hebrew origin; D. S. Gr. T. 1, p. 536, note.

لَيْسٌ for لَيْسٌ It was not, is not; a negative verb used only in the preterite, D. S. Gr. T. 1, p. 262; لَيْسٌ is one of those verbs known as أَخْوَاتٌ كَانَ or sisters of كَانَ, which govern the attribute in the accusative; D. S. Gr. T. 2, p. 60.

لَيلٌ comm. gend. generic noun, Night, also the civil day from sunset to sunset; Plur. nom. and gen. لَيَالٍ and لَيَالِي, acc. لَيَالِي By night; D. S. Gr. T. 1, pp. 402 and 410; see also مَشَاءِنٌ, rt. نَنَى لَيَلَهُ noun of unity, A night.

لَسَّا Lest, for لَيْلَى أَنْ لَسَّا at 57 v. 29 the لَسَّا of لَسَّا is said to be redundant, لَسَّا يَعْلَمُ must therefore be translated "That they may know;" D. S. Gr. T. 2, p. 490, note.

لَنَّ aor. i. To be or become soft; to be mild towards (with لِ). لَيَّةٌ A kind of Palm-tree. لَنْ Soft, gentle.— لَأَنْ IV. To soften (with لِ); لَأَنْ for لَأَنَّا 34 v. 10, "We rendered soft."

لَمْ for لَمْ q.v.

لَمَا conjunctive pronoun, That which, which, that, what, whatsoever, as, in such a manner as, as much as, as far as; مَا دَمْتُ 5 v. 117, "As long as I remained;" مَا شَكَّلْتُ 2 v. 24, "A parable of any kind whatsoever;" مَا does not as a rule refer to reasonable beings, but instances to the contrary sometimes occur, thus قَاتَكُبُوا مَا طَابَ لَكُمْ 4 v. 3, "Then marry such (women) as may be agreeable to you;" it is used in the formula of admiration, فَمَا

أَصْبَرُوكُمْ 2 v. 170, "How great will be their sufferings;" it is one of those particles which in conditional propositions govern the verb in the conditional mood; when affixed to إِنْ, أَنْ, and such like particles, it destroys the effect which they have of putting the noun following them in the accusative; it is frequently a mere expletive, see لَمْ when placed between a preposition and its complement it is invariably so, Ex. قِبَّلَ رَحْمَةً وَمَنْ آلَلَهُ 3 v. 153, "For by the mercy of God;" When used

interrogatively after a prefixed preposition the ا is generally omitted, thus بِمَا for بِمَا عَمَّ for عَمَّ وَمَا for مَا وَمَّ etc.; For an instance of what is known as مَا مُتَضَرِّبٌ see عَيْنَتٌ; For its influence on the temporal value of verbs see D. S. Gr. T. 1, p. 180 *et seq.*, see also p. 537 *et seq.*

مَا is also a negative adverb, Not; in general it denies a circumstance either present, or if past, but little remote from the present; like يَ it governs the attribute in the accus. thus مَا هَذَا بَشَرًا 12 v. 31, "This is not a man;" for the exceptions to the above rule see D. S. Gr. T. 2, p. 413.

مَاءَ see for مَاءَ.

أَبَ see أَبَ.

مَاجُونْ (2nd declension) Magog, a tribe of barbarians from the borders of the Caspian Sea; see Rev. ch. xx. v. 8.

مَارِبُ see أَرَبَ.

مَارُوت (2nd declension) Māroot, name of a rebellious angel, who for his disobedience is said to be suspended by the heels at Babel.

مَاعُونَ see معَنَّ.

أَرَى مَأْرُى see أَرَى.

مَائَى aor. a. To extend. مَائَةٌ or مَائِيَةٌ for مَائَى A hundred.

مَحْيَى حَازَ see for حَازَ.

مَرْفَعٌ تَرَفَ see مَرْفَعٌ.

مَسْتَانَةٌ part. act. vi. f. of شَبَّهَ q.v.

مَمْتَعٌ aor. a. To be advanced (the day). مَمَّتَعٌ Household stuff, utensils, goods, chattels, provision, convenience; Plur. مَمْتَعَةٌ II. To suffer to live; to permit one to enjoy (with acc. of pers. and بِ); to bestow freely (with double

acc.).—تمَتَّعٌ V. To enjoy, delight one's-self, pass one's time agreeably (with بِ or فِي); فِي 2 v. 192, "And he who passes his time in the delights of visiting the temple of Mecca."—إِسْتَمْتَعَ X. To enjoy, derive pleasure or advantage from (with بِ).

وَكَمْ مُتَكَبَّرٌ see وَكَمْ.

مُتَجَمِّدٌ see مُتَجَمِّدٌ.

مُتَجَنِّدٌ To be strong, robust. مُتَجَنِّدٌ Strong, powerful. aor. o. To move quickly. مَتَّى interrogative particle, When?

مُتَوَسِّمٌ see مُتَوَسِّمٌ.

مَثَانِي مَثَانِي see مَثَانِي.

مَمْلَكَةٌ aor. o. To be like. مَمْلَكَةٌ Similitude, likeness, like, similar, equal, as much as, the same as; مَمْلِكَةٌ In like manner; مَمْلِكَةٌ 3 v. 11, Lit. "Two equivalents of them;" the meaning is that the Idolaters thought the number of their enemies to be twofold that of their own men; so also at v. 159, where مَمْلِكَةٌ refers to the advantage obtained by the true believers at Bedr being equal to double their loss at Ohod. مَمَّالِكُ Plur. Like, a likeness, equivalent, similitude, comparison, parable, figure of speech; an example as at 43 v. 56; مَمَّالِكُ 30 v. 26, "And His is the most exalted similitude," i.e. He is above all comparison; 2 v. 24, "Any kind of parable;" D. S. Gr. T. 1, p. 539. مَمَّالِكُ Fem.

مُمْتَنَى (2nd declension) Most distinguished, thus طَرِيقَتُمُّ الْمُمْتَنَى 20 v. 66, "Your most distinguished nobility," see طَرِيقَةٌ. مَمَّنَةٌ A punishment to be taken as an example.

مَمَّالِكُ (2nd declension) plur. of تمَّالٌ An image, statue.—تمَّالٌ V. To seem like to any one (with acc. and لِ of pers.).

- مَارِجٌ** Fire free from smoke. **مُرَاجِعٌ** Confused. **مَرْجَانٌ** Small pearls; or it may be coral.
- مَرْحَاجٌ** aor. a. To be joyful, elated. **مَرْحَاجٌ** Insolence; **مَرْحَاجٌ** In a saucy, insolent manner.
- مَرَّدٌ** aor. o. *To moisten (bread) in order to soften it; to be obstinate (with عَلَى). مَارِدٌ* part. act. One who is obstinately rebellious. **مَرِيدٌ** Obstinate in rebellion.—**مُمَرَّدٌ** part. pass. II. f. Rendered smooth.
- مَرِضٌ** To be ill. **مَرَضٌ** n.a. Illness, sickness, disease, infirmity. **مَرِضُونَ** Plur. Sick, ill. **مَرْوَذٌ** generic noun, *Flint-stones.* **أَلْمَرْوَذُ** El Marwa, name of a mountain near Mecca.
- مَرْيَةٌ** aor. i. *To press the teats in milking.* **مَرِيَةٌ** A doubt.—**مَارَى** III. To dispute with one concerning a thing (with acc. of pers. and عَلَى or فِي of thing). **مَرَأَةٌ** n.a. The act of disputing, a disputation.—**تَمَارَى** VI. To doubt concerning a thing (with بِ).—**إِمْتَرَى** VIII. To doubt of (with فِي or بِ of thing). **مُمَتَّرٌ** for **مُمَتَّرٌ** part. act. One who doubts.
- مَرِيمٌ** (2nd declension) Mary.
- مَرَّاجٌ** aor. a. *To mix.* **مَرَّاجٌ** That which is mixed with wine.
- مَرْجَاةٌ** see **رَجَأَةٌ**.
- مَرْجَحٌ** part. act. of **زَهَرَجٌ** q.v.
- مَرْجَرٌ** part. pass. viii. f. of **زَجَرٌ** q.v.
- مَرْقَقٌ** aor. i. *To tear.*—**مَرْقَقٌ** II. To scatter, disperse, tear in pieces. **مَمْرَقٌ** Time or place of scattering, etc.
- مَرْمَلٌ** see **رَمَلٌ**.
- مَرْنٌ** *To go in the same direction as another.* **مَرْنٌ** Cloud.
- مَسٌّ** aor. a. and o. *To touch, befall.* **مَسٌّ** n.a. A
- مَسَاسٌ** touch.—**مَسَاسٌ** n.a. III. f. Mutual contact; **مَسَاسٌ** 20 v. 97, "Touch me not," D. S. Gr. T. 2, p. 63.—**تَمَاسٌ** VI. To touch one another. **مَسْطَطِيرٌ** part. act. x. f. of طَارَ for طَيْرَ. **مَسْتَدِعٌ** part. pass. x. f. of وَدَعَ q.v.
- مَسَحٌ** aor. a. To wipe, pass the hand over anything in order to wipe it (with بِ of thing); *to smite with a sword.* **مَسْحٌ** n.a. The act of smiting with a sword. **الْمَسِيحُ** The Messiah, Lit. The Anointed.
- مَسْخَنَاهُمْ عَلَى** aor. a. To change, transform; **مَكَانَتْهُمْ** 36 v. 67, "Verily we could have transformed them in their places;" so that they should have remained without power of motion.
- مَسَدٌ** aor. o. *To twist (a rope) strongly.* **مَسَدٌ** Twisted fibres of the Palm-tree, coir.
- مَسَكٌ** *To take hold of.* **مَسَكٌ** comm. gend. Musk.—**مَسَكٌ** II. To hold fast (with بِ).—**أَمْسَكٌ** IV. To hold, take, catch hold of, hold fast, withhold, keep back, hold up, retain. **مَمْسَكٌ** n.a. The act of retaining, etc. **إِسْتَمْسَكٌ** part. act. One who withholds, etc.—**إِسْتَمْسَكٌ** X. To take hold on, hold fast (with بِ). **مُسْتَمْسِكٌ** part. act. One who holds fast.
- مَسَا** aor. o. *To wipe out the uterus of a camel, to come in the evening.*—**أَمْسَى** IV. To be or do anything in the evening, as **جِينَ تَمْسُونَ** 30 v. 16, "At eventide." Note. or **مَسَا** is one of those verbs known as **أَخْوَاتُ كَانَ**, D. S. Gr. T. 2, p. 60.
- سَطَرٌ مُسْبِطٌ** see سَطَرَ مُسْبِطٌ.
- مَشَّاجٌ** plur. of **مَشَّاجٌ** Mingled. **مَشَّاجٌ** see شَكَا مِشَكَا.
- فِي** or **عَلَى** aor. i. *To walk, go, proceed (with مَسَى).*

of place). مَشْيٌ n.a. The act of walking, walk.
مشائِي One who goes about with lying slanders.

مَصَرٌ aor. o. To milk with the tips of the fingers.
وَصَرٌ (1st and 2nd declension) comm. gend. A
large city, Egypt, D. S. Gr. T. 1, p. 405.

سَطَرٌ سَيِطُورٌ for مَصَيْطَرٌ see سَطَرٌ.

مَصَارٌ plur. of مَصَارَةٌ, rt. فَرٌ q.v.

مَصَاعِنٌ aor. a. and o. To chew. مُصَعَّنٌ A morsel of
flesh.

مَضَى aor. i. To pass by, pass away, go away.
مُضَى n.a. The act of going away.

مَطَرٌ aor. o. To rain upon. مَطَرٌ n.a. Rain.—
IV. To cause to rain; 7 وَأَمْطَرَنَا عَلَيْهِمْ مَطَرًا v. 82, "And we rained down upon them a shower
(of stones); see also 11 v. 84. مَمْطُرٌ part.
act. That which causes or brings rain.

طَمَانٌ see مَطَامِنٌ.

مَطَأٌ aor. o. To travel at a quick pace.—
V. To walk in a haughty, conceited manner.

طَرْعٌ see طَاعٌ مَطْوَعٌ.

مَعَ properly an indeclinable noun used as a pre-
position, With, together or in company with.
عَادَ see for مَعَانٍ.

عَدَ see مَعْتَدٍ.

عَرَّ and مَعْرَةٌ, see عَرَّ.

مَعْزٌ aor. o. To separate the goats from the sheep.
جَعْزٌ generic noun, Goats.

مَعْنَى aor. a. To travel fast and far. مَاعُونٌ House-
hold stuff, whatever is of common and neces-
sary use, also alms.

مَعْنَى comm. gend. Plur. أَعْنَاءٌ Intestines; no
verbal root.

عَيْنٌ see for عَانٌ مَعْيَنٌ.

غَورٌ see for غَارٌ مَفِيرَاتٌ.

عَنَى plur. of عَنْ مَعْنَونٌ
فَتَنَ see مَعْنَونٌ.

مَكَثٌ To hate. مَكَثٌ n.a. Hatred, anger; at 4 v.
26 it means an odious and abominable thing.

قَوْى مُقْوَى for قَوْى see مُقْوَى.

قَوْتَ قَاتَ for مَقِيتٌ.

مَكَثٌ To suck dry. مَكَثٌ (2nd declension) Mecca.
مَكِيَةٌ Fem. مَكِيَةٌ Of or belonging to Mecca,
revealed at Mecca.

مَكَثٌ aor. o. To delay, tarry, abide, remain (with
فِي). مَكَثٌ n.a. The act of tarrying, etc.;
عَلَى 17 v. 107, "Slowly and deliber-
ately." مَاكِثٌ part. act. One who tarries or
remains.

مَكَرٌ aor. o. To contrive a plot; to plot against
(with بِ); to act deceitfully. مَكَرٌ A plot, a
deceitful trick, contrivance. مَاكِرٌ part. act.
One who lays plots.

مَكَانٌ To hold high rank or authority. مَكَانٌ see
مَكَيْنٌ Firmly fixed, one whose rank is
firmly established.—
مَكَنٌ II. To establish
firmly, strengthen, give authority to any one
(with acc. or لِ of pers. and فِي of place, or
with acc. of thing and لِ of pers.); at 18
v. 94 مَكَنْتُ is for مَكَنْتُ, D. S. Gr. T. 1, p.
458, note.—
أَمْكَنٌ IV. To give power, as قَامَكَنٌ
عِنْهُمْ 8 v. 72, "And he hath given thee power
over them;" D. S. Gr. T. 2, p. 454.

مَكَأٌ aor. o. To whistle. مَكَأٌ n.a. Whistling.

مَلٌ To baste a garment, convert. مَلٌ A religion,
form of worship.—
أَمْلٌ IV. To dictate.

مَلٌ aor. a. To fill, as 7 v. 17, "Verily I will fill"
(with acc. and مِنْ). مَلٌ for مَلٌ, D. S. Gr. T. 1,
p. 62, A quantity that fills anything, as مَلٌ
أَرْضٌ 3 v. 85, "The Earth full." مَلٌ A band,

company, assembly; also chief men, princes, the nobility; أَمْلَأَ آذِنَّى 38 v. 69, "The exalted Chiefs," i.e. the Angels; for the changes which this word undergoes when followed by an affixed pronoun see D. S. Gr. T. 1, pp. 95 and 117. مَالِيٌّ for مَالِيٌّ D. S. Gr. T. 1, p. 97, part. act. One who fills.—إِمْتَدَّ VIII. to be full.

مَلَكٌ part. act. iii. f. of لَقِيَ q.v.

لَأْكَنْ see أَلْأَكَنْ for مَلَانَةٌ.

مَلْحَنْ aor. a. and i. To salt. مَلْحَنْ fem. Salt.

مَلْقَنْ To wipe out.—إِمْلَقْ n.a. IV. f. Poverty, want. مَلَكَ aor. i. To possess, have power or dominion over; to be capable of, able to obtain (with acc. of thing and لِ of pers.), as فَمَنْ يَمْلِكْ 48 v. 11, "For who hath any power to prevail for you with God?" مَلَكْ n.a. That which is in any one's power; يَمْلِكُنَا 20 v. 90, "As far as lay in our power." مَلَكْ Dominion, power, kingdom. مَلَكْ sing. and plur. An angel, angels; see also أَلْأَكَنْ for لَأْكَنْ. One who possesses, a king; Plur. مُلُوكْ مَالِكْ part. act. One who is lord over, a possessor; مَلِكَ, name of the angel who has charge over Hell. مَلْكُوت Dominion, kingdom. مَلِيكْ A monarch. مَمْلُوكْ part. pass. Possessed, owned.

مَلِيٰ aor. o. To run violently. مَلِيٰ For a considerable time.—أَمْلَى IV. To prolong one's life, grant a respite (with لِ of pers.); at 47 v. 27 the word may be rendered "he has continued to buoy them up with false hopes;" to dictate (with acc. of thing and عَلَى of pers.).

مَمْ and مَمْ for مَمَّا

مَاتَ see مَمَاتَ

مَمْتَحَنْ see مَمْتَحَنَةٌ.

مَمْتَرِينْ Oblique plur. part. act. viii. f. of مَرِيٰ q.v.

مَمْدَعْ see مَدْ.

مَمْنَونْ for مَمْنَونْ.

مَمْنَونْ an indeclinable conjunctive pronoun meaning

He she or they who, one who, some who, whosoever; also interrogatively Who? In conditional propositions it governs the aorist in the conditional mood, D. S. Gr. T. 2, p. 32; for its influence on the temporal value of verbs see D. S. Gr. T. 1, p. 185, et seq.; although generally used to designate reasonable beings, instances may occasionally be noted to the contrary, as for example at 24 v. 44, but in these cases the irrational creatures are to some extent, by a figure of speech, assimilated to reasonable beings; D. S. Gr. T. 2, p. 356. مَمْنَونْ and مَمْنَونْ for مَمْنَونْ أَمْ منْ مَمْنَونْ and مَمْنَونْ أَمْ منْ مَمْنَونْ

مَنْ a preposition signifying origin, composition, explanation, commencement, or separation; in its ordinary acceptation it is equivalent to of, from, or out of; or, when following a comparative, than; but it may occasionally be rendered on, by, by reason of, some or a portion of, of the same kind as, after the manner of, etc. It is frequently employed in negative propositions with the sense of any, as وَمَا مِنْ إِلَهٌ إِلَّا اللَّهُ 3 v. 55, "Nor is there any Deity but God," or it may be regarded as an expletive, "There is no Deity," D. S. Gr. T. 1, p. 490; وَمِنْ 28 v. 5, "At their hands," i.e. "At the hands of the Children of Israel;" وَمِنْ فَوْرِهِمْ 3 v. 121, "Of a sudden," or "on their arrival," see وَمِنْ خَلَفِهِ 5 v. 37, "On opposite sides;" وَمِنْ وَجْدُكُمْ 65 v. 6, "According to your means;" It is found

occasionally with the meaning of عنْ, thus at 9 v. 38, “أَرْفَضْتُمْ بِالْحَيَاةِ الدُّنْيَا مِنْ آخِرَةٍ” “Are ye content with this present life in preference to that which is to come?” فَلَيْسَ مِنْ أَنَّ اللَّهَ فِي شَيْءٍ 3 v. 27, “He has nothing to look to from (the friendship of) God,” D. S. Gr. T. 1, p. 492, note.

مَنْ aor. o. To fatigue; to be gracious towards (with على of pers.); to reproach (with على of pers.), as at 49 v. 17; to be liberal, as وَلَامَنْ 74 v. 6, “And be not liberal in the hope of receiving more;” at 26 v. 21 it is used transitively, to bestow—a favour—on any one (with acc. of thing and على of pers.). مَنْ n.a. The act of reproaching, and especially by reminding any one of benefits conferred; also liberality, as at 47 v. 5, وَلَامًا فَدَاءً “And either (show) liberality afterwards, or (exact) a ransom.” مَنْ Manna. مَنْ Time; رَبِيبَ الْمَنْوْنَ 52 v. 30, “Adverse fortune,” by some interpreted to mean Death. مَنْ part. pass. Diminished, broken off; جُرْ 41 v. 7, “An uninterrupted reward.”

مَنَاصَ نَاصَ for نَاصَ see تَوَاصَ.

مَنْتَهَى نَهْى see مُنْتَهَى.

مَنْسَأَةً نَسَأَةً see مُنْسَأَةً.

مَنْشَاتٌ نَشَاتٌ see مُنْشَاتٌ.

مَنْعَ منْ aor. a. To refuse; to prohibit, hinder, forbid, prevent (with acc. and أَنْ or لَمْ followed by a verb); to defend as at 21 v. 44 and at 4 v. 140 (with مُنْعَ مِنْ أَكْلِيْلٍ; وَمَنْ 12 v. 63, “The measurement (of any corn) is forbidden us.” مَانِعٌ part. act. That which defends. مَنْعَ One who holds back (his hand), niggardly. مَنْاعٌ

One who hinders or obstructs; 50 مَانِعٌ لِّلْخَيْرِ v. 24, “One who hinders men from following the right path.” مَمْنُوعٌ part. pass. Forbidden.

نَكْ see مُنْتَكِبَينَ.

نَهْجَهَ see مُنْهَاجٌ.

مَنَاتٌ aor. i. To try. مَنَاتٌ (2nd declension) Manāt, an idol worshipped by the Pagan Arabs. أَمَانَىُ أَمْنِيَّةُ Plur. مَنَىُ Sperma genitale. (2nd declension) A wish, desire; لَا يَعْلَمُونَ آلِكِتابَ إِلَّا أَمَانَىُ 2 v. 73, “They know not the Scripture, but according to their own vain imaginations or desires;” see next verse, also verse 105.—II. To create desires in any one (with acc. of pers.), thus at 4 v. 118, وَلَامِنِيَّهُمْ “And verily I will excite in them vain desires.”—IV. To emit (seed).—V. To desire, read; at 22 v. 51 a passage occurs where this word is by some rendered according to the former of these meanings, while others have followed the latter; see Sale’s Korán, vol. 2, p. 168, note; to long for, covet; at 3 v. 137 تَمَنُونَ is for D. S. Gr. T. 1, p. 221.

فَلَادِقِيسِيمَ يَمْهُدُونَ مَهْدَى aor. a. To spread open a bed; 30 v. 43, “Verily they shall spread for themselves a couch (in Paradise).” مَهْدَى n.a. A bed, cradle. مَاهِدَى part. act. One who spreads a couch. مَهَادَى A couch, a place of wide extent.—III. To make (things) smooth and agreeable. تَمَيِّذَ n.a. The act of making smooth.

مَهْلَلَ To do a thing quietly and gently. مَهْلَلَ Fused brass, the dregs of oil.—III. To grant a delay, bear with for a time.—أَمْهَلَ IV. To act quietly and gently towards.

هَلْكَ see مَهْلَكَ.

مَهْمَّا Whatsoever or whensoever, see D. S. Gr.

T. 1, p. 194.

مَهْنَ aor. a. and o. *To serve*; and مَهْنَ *To be despicable*. مُهْبِيْنَ Despicable, contemptible; it may also be derived from هَانَ for هَوْنَ q.v. هَمْنَ see هَيْمَنَ, rt. هَيْمَنَ.

مَاهِرَ plur. of مَاهِرٌ, rt. مَاهِرٌ q.v.

مَاهِرَنَ see مَاهِرَنَ.

مَاهِيْتَ plur. of مَاهِيْتَ, see مَاهِيْتَ.

مَاهِيْلَ acc. plur. of مَاهِلَ, rt. مَاهِلَ q.v.

مَاهِيْقَ see مَاهِيْقَ.

مَاتَ for مَوْتَ aor. o. *To die*; this is the usual form, but others are mentioned by lexicographers, as مَيْتَ or مَيْتَ aor. a. and مَيْتَ aor. i.; instances of the preterite with the first letter kesrata are found in most copies of the Korân, as وَمَتَ 23 v. 37, and وَمَتَنا 23 v. 84; so also we have وَمَتَ in the 19th and وَمَتَ in the 21st chapter; see D. S. Gr. T. 1, pp. 114 and 242. مَمَاتَ مَوْتَ and مَمَاتَ Death. Plur. مَمَاتَ Plurs. مَمَاتَ and مَمَاتَ Dead. مَمَاتَ Plurs. مَمَاتَ and مَمَاتَ Dead, mortal, about to die. مَمَاتَ noun of unity, One single death. مَمَاتَ A dead body, that which is dead or dies of itself.—أَمَاتَ IV. To cause to die; أَمَاتَنا أَنْتَنِينَ 40 v. 11, "Thou hast caused us to die twice," in allusion to the second death which the body is said to undergo after its examination in the sepulchre by the two angels Munkar and Nakeer.

مَافَكَ مُوْفِكَ see مَافَكَ.

مَاجَ aor. o. *To be agitated with waves (the sea); to press tumultuously like waves (with).* مَوجَ n.a. A wave, the surge; used also as a collective noun, فِي مَوْجٍ كَالْجَبَالِ 11 v. 44, "On waves like mountains."

مَارَ aor. o. *To be moved to and fro.* مَورَ n.a.

Agitation, fluctuation.

مُورِيَّاتَ see وَرَى مُورِيَّاتَ.

مُوسَى (2nd declension) Moses.

مُوْصَدَةَ see أَصَدَ.

مُوْقَوْثَ see وَقَتَ مُوْقَوْثَ.

مُوْقَنَةَ see وَقَنَ مُوْقَنَةَ.

مَالَ aor. o. *To be rich, especially in cattle.* مَالَ

Plur. أَمْوَالٌ Riches, wealth, substance, possessions, and especially flocks and herds; مَالِيَّةَ 69 v. 28, for مَالِيَّ "My wealth;" the ة is affixed because followed by a pause, and is hence named هَآءَ لَوْقَفْ D. S. Gr. T. 1, p. 459.

مَوْلَى see وَلَى مَوْلَى.

مَوْنَ مُوْنَ see أَوْنَ مُوْنَ.

مَاءَ aor. a. o. and i. *To be full of water (a well).*

مَاءَ for مَاءَ Water, liquor. Note. The hamza when followed by an affixed pronoun and moveable by Damma is changed into ة, as مَاءَكُمْ for مَاءَكُمْ D. S. Gr. T. 1, p. 118.

مَادَ مَوْدَةَ see وَادَ مَوْدَةَ.

مَالَ مَوْنَ see وَالَّ مَوْنَ.

مَيْقَنَ وَيْسَاقَ see وَيْقَنَ وَيْسَاقَ.

مَادَ aor. i. *To be moved;* 16 v. 15,

"Lest it should move with you;" for the ellipse of the negative see أَنْ مَائِنَةً. A table, properly, when set out with food.

مَارَ aor. i. *To provide food for.*

مَازَ aor. i. *To separate, discriminate, distinguish (with acc. and تَمَيِّزَ). مِنْ تَمَيِّزَ* V. *To burst, as 67 v. 8, "It will almost burst with fury" (for مَتَازَ—تَمَيِّزَ).* VIII. *To be separated; 36 v. 59, "And be ya separated" (from the righteous).*

يَسِيرٌ مَيْسِرٌ see يَسِيرٌ.

وَعَادٌ مَيْعَادٌ see وَعَادٌ.

وَقَاتٌ مِيقَاتٌ see مِيقَاتٌ.

مِيكَالٌ (2nd declension) Michael the Archangel.

مَآلٌ aor. i. To incline, turn away from, turn aside

from the right way (with n.a. in acc.); to turn against (with على). مَيْلٌ مَيلٌ n.a. The act of turning aside. مَيْلَةٌ noun of unity, A single act of turning, as مَيْلَةٌ وَاحِدَةٌ 4 v. 103, "At once," and vice.

ت

تـ Initial letter of the 68th chapter, see تـ.

تـ an indeclinable affixed pronoun meaning Our when following nouns, and Us when following verbs or prepositions; when affixed to the particles إِنْ or إِنْ and written إِنْا or إِنْا, إِنْتَا, although representing an accusative, it must be rendered We, as شَهَدَ بِإِنْتَا وَشَهَدَ بِإِنْتَا مُسْلِمُونَ 5 v. 111, "And bear thou witness that we are Moslems," or "resigned unto thee."

تـ نَادَتْ 3rd pers. sing. fem. of نَادَى نَادَى 3rd pers. sing. fem. of نَادَى q.v.

تـ aor. a. To retire, as نَأَى بِجَانِبِهِ 17 v. 85, "And he goes aside;" to go far away (with عن).

تـ aor. a. To be exalted, to announce. تـ Plur.

أَنْبَاءٌ News, an announcement, message, account or story, a prophecy, as at 6 v. 66. أَنْبَيٌ A prophet, Plurs. أَنْبَيَاءٌ and أَنْبَيَاءٌ (2nd declension). أَنْبَوْةٌ Prophecy.—تـ II. To announce, to make acquainted with, declare or relate a circumstance to another (with بـ of thing, or with acc. of pers. and بـ, or عن, also with acc. of pers. and بـ).—تـ IV. To make one acquainted with, to inform (with double acc. or with acc. and بـ).—تـ X. To seek information from (with acc. of pers. and بـ).

تـ aor. o. To germinate, to produce—as a tree—

(with بـ). نَبَاتٌ نَبَاتٌ n.a. The germinating or springing up of plants; when used collectively, Plants, that which is produced from the ground; at 3 v. 32 it is figuratively applied to the "fruit of the womb."—أَنْبَتَ IV. To produce, put forth, to cause to grow or spring up (with acc. and بـ, فـ or عن, بـ, فـ or عن).

تـ aor. i. To throw (with acc. and بـ or عن of place); to reject; نَبَذَتْها 20 v. 96, "And I threw it (into the mouth of the calf)," which thereupon became alive; The handful of dust to which this miraculous power is attributed was supposed to have been taken from the footsteps of the horse ridden by the angel Gabriel; at 8 v. 60 after فَاتَنَذَ إِلَيْهِمْ we must understand the accus. عَهْدَهُمْ "Then throw back to them their covenant;" for the ellipse of the accusative or immediate objective complement see D. S. Gr. T. 2, p. 454.—إِنْبَذَ VIII. To go aside (with عن).

تـ aor. i. To defame.—VI. To call one another names (with بـ).

تـ aor. i. and o. To gush out.—X. To elicit or discover (the truth) in matters of difficulty.

تـ aor. i. and o. To gush forth. يَنْبَغِي Plur. يَنْبَغِي (2nd declension) A fountain, spring of water.

نَقَّ aor. o. To shake.

نَثَر aor. o. and i. *To disperse.* مُنَثَّر part. pass.

Scattered.—إِنْثَر VIII. To be scattered.

جَهَد aor. o. *To overcome.* جَهَد n.a. An open highway; at 90 v. 10 it is to be understood of the two highways of good and evil.

جَحَّس aor. a. *To be dirty and impure.* جَحَّس n.a.

Filth, uncleanness.

أَلْتَجَّيل aor. i. *To throw.* أَلْتَجَّيل (common gender)

The Gospel, from the Greek εὐαγγέλιον.

جَمْ aor. o. *To appear.* جَمْ Plur. جُمُور A star, or collectively, Stars, as at 16 v. 16 and 53 v. 1; a plant growing close to the earth with little or no stalk, as grass.

جَبَا aor. o. *To escape, go free (with من).* ناج part.

act. One who escapes. نَجَّاهَ n.a. Salvation.

جَيْئَنْ aor. a. *A secret;* نَجِيَّا Privately. نَجِيَّا n.a.

(2nd declension) for جَوْنْ D. S. Gr. T. 1, pp.

105 and 402, A private conference, clandestine discourse; at 17 v. 50 it appears to be used

adverbially “وَإِذْ هُمْ نَجِيَّوْنَ” “And when they

confer in private;” but Beidawee inclines to

the opinion that this word both here and at

58 v. 8 is a plural of نَجِيَّ with the sense of

مُسْتَاجُونَ, viz. “Those who confer privately

together.”—جَيْئَنْ II. To deliver, set free (with

acc. and بِ); to raise up, as at 10

v. 92. مُنَجِّيونَ for مُنَجِّونَ Plur. مُنَجِّي for مُنَجِّي

D. S. Gr. T. 1, p. 113, part. act. One who

delivers.—نَاجَى III. To hold a discourse with

any one in private (with acc. of pers.).—

أَنْجَى IV. To deliver (with acc. and من);

70 v. 14, “Then (he wishes that this)

might deliver him;” the nominative آلِ الْأَنْجَى

“This ransom” being understood.—VI.

To hold a private discourse one with another (with بِ of matter).

جَحَّب aor. o. *To vow.* جَحَّب n.a. A vow, as جَحَّبَة 33 v. 23, “He has fulfilled his vow” by offering up his life for the Faith.

جَحَّفَ aor. i. and o. To scrape, carve, prepare by scraping (with double acc. or with acc. and من).

جَحَّر aor. a. *To injure the jugular vein, to sacrifice by cutting the jugular vein.*

جَحَّس aor. a. *To vex; and جَحَّس To be unlucky.*

جَحَّس Bad luck. Unlucky. نَجَّس Smoke without flame, also molten brass, both

of which meanings have been assigned at 55 v. 35.

جَحَّل aor. a. *To make one a present; and جَحَّل aor. a.*

To be thin. جَحَّل comm. gen. generic noun,

Bees. نَحْلَة A free gift, especially one given as dowry.

جَحْنُونْ personal pronoun of comm. gender used both in the dual and plur. We.

جَحْر aor. a. *To be worn full of holes.* جَحْر Worn, rotten (a bone).

جَحْل To sift. جَحْل comm. gen. Plur. نَجِيل generic

noun, A date-palm; or collectively, Palm-trees. نَحْلَة noun of unity, A (single) Palm-tree.

نَدَّ aor. i. *To flee, run away.* نَدَّ Plur. نَادَان Like, equal, a match, an image or idol.

نَدَم aor. a. *To be repentant, repent.* نَادِم part.

act. One who repents, a penitent. نَدَامَة n.a. Repentance.

نَدَى aor. o. *To call.* نَادَى for نَادِي A council.

A council.—III. To call to, call upon, invoke, cry aloud; to make a proclamation

(with في); to call, or invite (with إِلَى or لِ),

as وَإِذَا نَادَيْتُمْ إِلَى الصُّورَةِ ٥ v. 63, "And when ye call to prayer;" (also with وَنْ), as يُنَادِيَ ٥٠ v. 40, "The crier shall call from a near place;" said to be from Mount Moriah at Jerusalem, whence the angel Gabriel is to make a proclamation to all flesh to come to judgment; the meaning is that it shall be a proclamation to be heard by all; see also 41 v. 44, where the words يُنَادِونَ are interpreted وَنْ مَكَانٌ بَعِيدٌ (like) those who are called to from afar," i.e. They shall not hear. نَدَاءٌ for مُنَادَى n.a. A cry, act of calling. مُنَادِي for مُنَادَى part. act. One who makes a proclamation, a crier, a preacher.—**نَادَى** VI. To call one to another. نَادَى for نَادَى, D. S. Gr. T. 1, p. 111, n.a. The act of calling one to another; أَلْسَانَةٌ ٤٠ v. ٣٤ is for أَلْسَانَةٌ the ي being omitted by poetic license at the end of the verse to preserve the rhyme.

نَذَرٌ aor. o. and i. To vow, devote (with acc. and لِ). نَذَرٌ Plur. نَذَرٌ n.a. A vow. نَذَرٌ or نَذْرٌ menacing, or warning; نَذَرٌ is also plur. of نَذِيرٌ A warner or preacher.—**نَذَرٌ** ١V. To warn, admonish, preach to (with acc. of pers. and بِ, or with إِنْ); to threaten with, give warning of (with double acc.). مُنَذِّرٌ part. act. A preacher, One who warns, admonishes, or threatens. مُنَذَّرٌ part. pass. Warned.

نَزَادٌ 1st pers. plur. aor. viii. f. of زَادَ for زَيْدٌ q.v. نَزَعٌ aor. i. To pluck out, bring out, snatch away, extract, withdraw, or draw out somewhat sharply (with acc. and وَنْ); to strip off (with acc. and عَنْ). نَازَعٌ part. act. One who plucks out, as وَأَنْشَاعَاتٍ غَرْقًا ٧٩ v. ١, "By (the

angels) who tear out (the souls of the wicked) with violence." نَزَاعٌ adjective of intensity, Plucking forcibly or continuously, D. S. Gr. T. 1, p. 322.—**نَازَعَ** III. To dispute with any one (with acc.).—**نَازَعَ** VI. To dispute one with another (with فِي of matter, or with acc. and بَيْنَ); at ٥٢ v. ٢٣ it is used with acc. of thing and فِي of place, and is there to be interpreted "They shall present to one another."

نَزَعٌ aor. a. To slander, sow dissensions (with بَيْنَ); to incite to evil, as at ٧ v. ١٩٩. نَزَعٌ n.a. An evil suggestion, incitement to evil.

نَزَفٌ aor. i. To exhaust (a well); in the Pass. it means to be exhausted or inebriated from drink (with عَنْ).

نَزَلٌ aor. i. To descend (with بِ into, or وَنْ from, a place). نَزَلٌ That which is prepared for a guest, entertainment, an abode, a gift. نَزَلَةٌ noun of unity, Literally, One descent; Once, as رَأَهُ نَزَلَةً أُخْرَى ٥٣ v. ١٣, "He saw him once again." مَنَازِلٌ (2nd declension) plur. of مَسْنَلٌ A mansion, station, as of the moon at ١٠ v. ٥ and ٣٦ v. ٣٩.—**نَزَلٌ** II. To cause to descend, send down, especially from Heaven (with acc. and بِ, and وَنْ, إِلَى, عَلَى). نَزِيلٌ part. pass. A sending down (from Heaven), a divine revelation, a name given to the Koran as having been sent down from Heaven. مُنَزَّلٌ part. act. One who sends down. مُنَزَّلٌ part. pass. Sent down.—**أَنْزَلَ** IV. To cause to descend, send down, make to come down (with acc. and فِي, لِ, إِلَى, عَلَى, وَنْ). مُنَزَّلٌ part. act. One who causes to descend, a receiver of guests, one who provides hospitality. مُنَزَّلٌ part. pass. Sent down; At ٢٣ v. ٣٠ مُنَزَّلٌ may

be considered as the noun of time or place of coming down ; it is also written مَنْزِلٌ v. *suprà* ; in the former case it may be rendered " Cause my descent to be blessed ; " in the latter, " Make me to inhabit a blessed abode." — نَزَلَ V. To descend gently and gradually (with عَلَى).

نَسَأَ aor. a. *To chide (camels).* نَسِيَّ The putting off a sacred month till a later month. مِنْسَأَةً A staff.

نَسَبَ aor. o. and i. *To make mention of any one's lineage.* نَسَبُ Plur. أَنْسَابُ n.a. Consanguinity ; at 25 v. 56 the words نَسَبًا وَصَهْرًا must be taken adverbially as though the phrase were ذَانَسَبَ وَصَهْرًا "Capable of consanguinity and affinity ;" meaning perhaps male and female.

نَسَخَ aor. a. *To abolish, destroy, abrogate, nullify ; to transcribe or copy.* نَسْخَةً A copy or exemplar (of a book).— إِسْتَنْسَخَ X. *To transcribe or copy out.*

نَسَرَ aor. o. and i. *To remove, tear with the beak.* نَسَرٌ n.a. *An eagle or vulture ; Nasr, name of an idol worshipped by the Pagans both before and after the Flood.*

نَسَفَ aor. i. *To destroy from the foundations, uproot, reduce to powder and scatter abroad, to winnow as chaff.* نَسْفٌ n.a. *The act of reducing to powder and winnowing, etc.*

نَسَكَ aor. o. *To lead a religious life, to sacrifice.* نَسْكٌ n.a. Religious service, a victim for sacrifice. نَاسِكٌ part. act. One who is devoted to religious observances. نَسِيْكٌ A ceremonial. مَنَائِكٌ (2nd declension) plur. of مَنِسِكٌ Places for sacrifice, rites and ceremonies.

نَسَلَ aor. o. *To beget or bring forth (an animal) ;*

aor. i. and o. To hasten (with مِنْ). نَسَلٌ n.a. Progeny, stock ; at 2 v. 201 it would seem to be understood of the young of flocks and other domestic animals.

نَسَى aor. a. *To forget, neglect.* نَسِيَّ A forgotten thing. نَسِيَّةً and نِسَاءً Women ; The sing. of these words is wanting, but instead of it the word إِمْرَأَةٌ is employed, see مَرْأَةٌ. مَنِسِيَّ part. pass. Forgotten, neglected, D. S. Gr. T. 1, p. 108.— أَنْسَى IV. *To cause to forget (with double acc.)* ; at 2 v. 100 نَسِيْبًا may be taken to signify "We cause it to be forgotten ;" there are also other readings.

نَشَأَ aor. a. *To grow, increase, to be raised up.* نَشَأَةً The first hour or early portion of the day or night ; various interpretations are given of 73 v. 6 where this word occurs ; according to one it is the part. act. and agrees with نَفَسًا understood, "The person who rises by night (to prayer) ;" others hold it to be a form of the noun of action, and translate it "To rise by night." نَشَأَةً Production.— II. To bring up, educate (with acc. and فِي). أَنْشَأَ— فِي IV. To produce, raise, create (with acc. and فِي). إِلْشَادٌ n.a. Production, creation ; 56 v. 34, "Verily we have created them by a (novel or peculiar) creation." مُنْشِئٌ part. act. One who produces. مُنْشَأَةً Plur. مُنْشَأَاتٌ Having lofty sails, or it may be the part. pass. Raised on high (by the waves).

نَشَرَ aor. o. *To unfold, spread abroad (with acc. and لِلِّ).* نَشُورٌ n.a. A spreading abroad. A bringing to life, resurrection, resuscitation (from sleep), as at 25 v. 49. نَاشِرٌ part. act. One who spreads abroad ; the words وَالنَّاشراتِ

٧٧ v. 3 may refer either to the Angels who spread abroad God's decrees, or to the winds which spread rain over the earth ; some again have understood the passage to refer to the verses of the Korân, etc. مُنْشَرٌ part. pass. Spread open.—مُنْشَرٌ part. pass. II. f. Unfolded, expanded.—أَنْشَرٌ IV. To resuscitate (with acc. and بِ); to raise the dead. مُنْشَرٌ part. pass. Raised from the dead.—إِنْشَرٌ VIII. To be spread abroad, disperse themselves (with فِي). مُنْتَشِرٌ part. act. That which spreads itself abroad.

أَنْشَرٌ aor. o. and i. To rise up, to behave ill—a woman towards her husband, or a husband towards his wife. نُشُوزٌ n.a. Ill-conduct or perverseness on the part of a husband or wife towards one another.—أَنْشَرٌ IV. To raise.

أَنْشَطٌ aor. i. To go out from a place, draw up a bucket at one pull. نَشْطٌ n.a. The act of drawing up quickly and easily. تَأْنِيظٌ part. act. One who draws up easily; the words وَالْأَنْيَاطَاتِ which occur at 79 v. 2 are by some referred to the Angels who draw forth the souls of the blessed in a smooth and gentle manner; but as with the commencement of the 77th chapter, the explanations of the whole passage vary greatly, see تَأْنِيظٌ.

أَنْصَبٌ aor. o. To place, fix, erect, afflict; and فَانْصَبَ aor. a. To use diligence, as at 94 v. 7, فَانْصَبْتَ فَتَأْنِصَبْ “And when thou hast finished (thy relaxation) be instant (in prayer, or in thanks to God).” أَنْصَبٌ n.a. Calamity. أَنْصَبٌ n.a. Labour, fatigue. أَنْصَبٌ Plur. أَنْصَابٌ A standard, as at 70 v. 43; a stone used by the Pagan Arabs on which they made sacrifices, as at 5 v. 4; an idol, image, or statue,

as at 5 v. 92. نَصِيبٌ A part, portion. نَاصِبٌ part. act. Labouring, weary.

أَنْصَتٌ aor. i. To be silent.—أَنْصَتٌ IV. Idem.

أَنْصَحٌ aor. a. To admonish, counsel, give good advice, be sincere and faithful (with لِ of pers.). نَاصِحٌ n.a. Counsel, advice. نَاصِحٌ part. act. One who counsels or advises, one who acts as a sincere friend to (with لِ). نَصْوَحٌ True and sincere (repentance).

أَنْصَرٌ aor. o. To aid, assist, succour, protect; to deliver (with acc. and مِنْ يَنْصُرُهُ); (من 22 v. 41, “And verily God will succour those who aid him,” i.e. his religion; to grant a victory to (with acc. and عَلَى), thus at 9 v. 14, وَيَنْصُرُهُمْ عَلَيْهِمْ “And he will give you the victory over them.”) نَصْرٌ n.a. Aid, assistance, victory.

أَنْصَارٌ part. act. Plurs. نَاصِرُونَ and نَاصِرُونَ One who aids, etc., a protector. نَصِيرٌ Plur. A helper, defender, protector; the name أَنْصَارٌ “The helpers or allies,” was given as an honorary distinction to those of the inhabitants of Medina who were the first to take part with Mohammad. (2nd declension) plur. of نَصَارَى A Christian, so called from نَصَارَانْ Nazareth. مُنْصُورٌ part. pass. مُنْصُورٌ Christian. نَصَارَى

Aided, assisted.—أَنْاصَرٌ VI. To aid one another; at 37 v. 25 is for تَنَاصِرُونَ تَنَاصِرُونَ D. S. Gr. T. I, p. 221. إِنْصَرٌ VIII. To avenge one's-self, take vengeance (with مِنْ of pers.); to defend one's-self, deliver one's-self. مُنْتَصِرٌ part. act. One who is able to defend himself.—إِسْتَنْصَرٌ X. To ask assistance of any one (wit' acc. of pers.).

أَنْصَفٌ aor. o. To reach the middle, or take hr. of anything. نَصْفٌ The half.

نَاصِيَةٌ aor. o. *To seize by the forelock.* نَاصِيَةٌ Plur. نَوَاصِي (2nd declension) A forelock.

نَصْحٌ aor. a. *To be ripe, done enough in cooking.*

نَصْحٌ aor. a. *To sprinkle with water.* نَصْحٌ Pouring forth copiously and continuously.

نَصَدٌ aor. i. *To spread (carpets) one over another.*

نَصِيدٌ Piled one over another. مَنْصُودٌ part.

pass. Spread over one another, piled up in order; وَكَلْمَعَ مَنْصُودٌ 56 v. 28, "And the acacia overspread with piles of flowers."

نَصَرٌ aor. o. *To endow with brilliancy and beauty, to shine.* نَصَرٌ Brightness, resplendence. نَاصِرٌ part. act. Shining.

نَطَحٌ aor. a. *To butt at with the horns.* نَطَحَتْهُ That which is gored to death. Note. The *s* is commonly added to adjectives when changed into nouns substantive by what is called آنْقَلْ D. S. Gr. T. 2, p. 279, note.

نَطَفٌ aor. o. and i. *To drop.* نَطَفَةٌ Sperma genitale.

نَطَقٌ aor. i. *To speak articulately and clearly, to speak (with عَلَى and بِ), as عَلَى بِالْحَقِّ*

45 v. 28, "It speaks concerning you with truth;" وَمَا يَنْطَقُ عَنْ آنْهَوْيٍ 53 v. 3, "Neither doth he speak of his own will." مَنْطَقٌ n.a. Speech, language, as عَلِمْنَا مَنْطَقَ الْطَّيْرِ 27 v. 16, "We have been taught the language of birds."—أَنْطَقٌ IV. To cause to utter articulate sounds.

نَظَرٌ aor. o. *To look, behold (with إِلَى or فِي); to look on, look at (with acc.); to look for, expect (with acc. or with أَنْ), as at 2 v. 206, 38 v. 14, etc.; to see, consider (sometimes with إِلَى), also with عَلَى آذْرَاكِتْ يَنْظُرُونَ; كَيْفَ أَنِي, هَلْ 83 v. 23, "Seated upon couches they shall contemplate (objects of delight);* to wait for

(with acc.), as at 57 v. 13; to regard, as وَلَاهُمْ بَيْنَظُرُونَ 2 v. 157, "They shall not be regarded," or it may be "Neither shall they be waited for," i.e. time shall not be given them for repentance. نَاظَرٌ n.a. A look. نَاظِرٌ part. act. One who looks at, beholds, observes, or waits for, a spectator. نَظَرَةٌ A single glance. A respite.—أَنْظَرَ IV. To grant one a respite; to put off, as تَنْظُرُونِي فَلَا تَنْظُرُونِي Poeticé for 7 v. 194, "And do not put me off (by any delay)." مَنْظَرٌ part. pass. Respired.—إِنْظَرَ VIII. To expect, wait, await. مُنْتَظَرٌ part. act. One who waits or expects.

نَجَّ aor. a. and o. *To go quickly (a camel); aor. o. To be very white.* نَجْعَلٌ Plur. نَعَاجٌ An ewe sheep.

نَعَسٌ aor. a. *To be weak, somnolent.* نَعَسٌ n.a. Drowsiness, sleepiness.

نَعَقٌ aor. a. and i. *To call aloud to (with بِ); properly, To call sheep, croak as a raven.*

نَعْلٌ aor. a. *To give shoes to any one.* نَعْلٌ fem. A shoe.

نَعَمٌ aor. a. o. and i. *To enjoy the comforts and conveniences of life, to be joyful.* نَعَمٌ Yea; For the difference between نَعَمٌ and بَكَى see بَكَى. نَعَمٌ an irregular verb found in the Korân only in the masc. 3rd pers. sing., it is called by grammarians فِعْلُ الْمَدْحُورٍ or verb of praise, its meaning is To be excellent, thus يَعْمَلُ آمَوْنَي 8 v. 41, "He is an excellent master;" it may generally be rendered How excellent! as يَعْمَلُ آمَوْنَي 18 v. 30, "How excellent a reward!" It is used alike with both sing. and plur., thus قَبِعَمْ آمَاهَدُونَ 51 v. 48, Lit. "How excellent (are we) who spread it out;" قَبِعَمْ آمَاهَدُونَ 37 v. 73, "Verily how excellent—

or gracious,—were those who answered," i.e. "We returned a gracious answer." نِعَمًا for نِعَمَ مَا or نِعَمَ مَا يَعْظُمُ بِهِ 4 v. 61,
 " How excellent is the admonition which he gives you;" it is also written نِعَمٌ Plur. نِعَمَ Cattle. نَاعِمٌ part. act. Rejoicing, joyful. نِعَمَ Comfort and convenience of life. نِعَمَ Plur. أَنْعَامٌ Grace, kindness, favour, beneficence; this word is sometimes spelt نِعَمَتْ; see D. S. Gr. T. 1, p. 276, note. تَعِيمٌ Happiness, delight, pleasure. نِعَمَ (2nd declension) Grace, favour.—نَعَمٌ II. To provide good things for any one (with acc. of pers.).—أَنْعَمٌ IV. To be gracious towards (with عَلَى of pers.); to confer (benefits) upon (with عَلَى of pers.).

نَعَّصَ aor. o. and i. *To shake—the head.*—أَنْعَصَ IV. To wag the head at any one (with acc. of إِلَيْهِ رَأْسٍ and إِلَيْهِ رَأْسٍ of pers.).

نَفَثَ aor. i. and o. *To blow.* نَفَاثٌ One who blows, as أَنْفَاثَ فِي آنْعَدٍ 113 v. 4, "The women who blow on knots," a kind of incantation.

نَفَحَ aor. a. *To diffuse an odour, to blow (the wind).* نَفْحَةٌ One single breath.

نَفَخَ aor. o. *To blow with the mouth, breathe (with فِي).* نَفْخَةٌ A single blast.

نَفَدَ aor. a. To vanish, fail, to be exhausted. نَفَادٌ n.a. A failure, failing.

نَفَدَ aor. o. *To penetrate (as an arrow), to pass beyond or out of (with فِي).*

نَفَرَ aor. o. and i. *To run away through fright, to go forth to any business, as to war, at 9 v. 123 (with فِي).* نَفَرٌ People, a company of men not exceeding ten nor less than three. نُورٌ n.a. The act of running away, or being a fugitive; in the Koran it means the act of

flying from the truth. نَفَرٌ A company or number of men taking part with any one, as in war.—مُسْتَفِرٌ part. act. X. f. One who takes to flight, fugitive.

نَكَسَ To injure by casting an evil eye upon any one. نَفْسٌ fem. Plur. نَفْسٌ and نَفْسٌ A soul, a living soul or person; as in Arabic there are no reflective personal pronouns, their place is partly supplied by the words نَفْسٌ, عَيْنٌ, etc., see D. S. Gr. T. 2, p. 286, et seq.; in this sense نَفْسٌ, أَنْفَسُهمْ and the rest must be translated himself, itself, themselves, etc.; بَعْيَرْ نَفْسٌ 5 v. 35, "Without (his having slain) a soul,"—unless in case of retaliation or as a punishment for murder; نَكَسَ when used adverbially, as at 4 v. 3, means willingly, see طَابَ, rt. طَبَّ for 10 v. 16, "Of my own accord, at my own pleasure." نَفَسٌ—V. To shine (the dawn); إِذَا تَنَفَّسَ 81 v. 18,

"By the dawn when it clears away the darkness by its breath."—VI. To long for, aspire after. مُتَنَافِسٌ part. act. One who longs or aspires after.

نَفَشَ aor. o. *To pick or tease wool; to stray for food by night (with فِي).* مَنْفَوْسٌ part. pass. Teased, carded.

نَفَعَ aor. a. *To be useful to, to profit; to avail (with عِنْدَ).* نَفْعٌ n.a. Use, utility, usefulness, profit. مَنَافِعٌ (2nd declension) plur. of مَنَفَعَةٌ An advantage, that which is useful or profitable.

نَفَقَ To be saleable; aor. a. and o. *To come out of its hole (a jerboa).* نَفْقَةٌ n.a. A hole, properly, in a place from whence there is another exit; the word occurs at 6 v. 35, and the meaning of the passage is as follows, "If thou art able to seek out for thyself a hole, so that thou

mayest enter into the bowels of the earth, etc., and bring them a sign (*then do so*);” the correlative proposition known as the جَوَابُ الشَّرْطِ or answer to the condition being understood; D. S. Gr. T. 2, p. 611. نَفْقَةٌ Expenditure, that which any one expends.—III. To enter into its hole, to which there are generally ten or a dozen entrances (a jerboa), and hence, as it is said, to be a hypocrite in religion, professing to believe first one thing and then another. مُنَافِقٌ n.a. Hypocrisy. مُنَافِقٌ part. act. One who is a hypocrite in religion.—IV. To spend, expend one's substance (with acc. and فِي or مِنْ also with عَلَى of pers.); this word is frequently used in the Korân to signify to expend one's substance in alms or other good works, and in this sense the accus. is occasionally understood, as at 2 v. 2. مُنْفِقٌ part. act. One who expends his substance in almsgiving and other good works. إِنْفَاقٌ n.a. The act of spending.

نَفْلٌ To give booty. Plur. أَنْفَالٌ Booty, spoils. نَافِلَةٌ A gift, a work of supererogation, as prayers over and above what are commanded, or a gift over and above what is asked.

نَفَا aor. o. To remove, expel (with مِنْ).

نَفَبٌ aor. o. To dig through (a wall). نَفَبٌ n.a. The act of digging through. نَقِيبٌ A captain or leader.—II. To pass or wander through, to search out (with فِي).

نَفَدَ To liberate.—IV. To set free, deliver (with acc. and مِنْ), إِسْتَفَدَ X. To seek to deliver (with acc. and مِنْ).

نَفَرٌ aor. o. To strike; Pass. نَفَرٌ To be blown (a trumpet). نَفَرٌ The groove in a date-stone; نَفَرٌ In the smallest matter. نَافُورٌ A trumpet.

نَقْصٌ aor. o. To be deficient, to diminish, lessen; to cause a loss or deficiency as at 50 v. 4, مَا تَنْقَصُ أَرْضَهُمْ وَنَهْمُمْ “What part of them the earth consumes,” viz. their bodies; to fall short, fail or be wanting in anything (with double acc.), as at 9 v. 4. نَقْصٌ n.a. Loss, diminution. مَنْقُوشٌ part. pass. Diminished.

نَقْصٌ aor. o. and i. To make a crashing noise, to break or violate (a treaty), to untwist, as at 16 v. 94. نَقْصٌ n.a. The act of violating (a covenant).—IV. To wring, as a load from getting loose on the back.

نَقْعٌ aor. a. To soak, raise a sound. نَقْعٌ n.a. Dust rising and floating in the air.

نَقْمٌ To devour; aor. i. To dislike, disapprove; وَمَا نَقْمُوا إِلَّا أَنْ أَغْنَاهُمُ اللَّهُ 9 v. 75, “And their only reason for hating (the plot to destroy Mohammad) was that God had enriched them, etc.”; to reject, take vengeance on (with مِنْ of pers.).—إِنْقَمَ VIII. To take vengeance on (with مِنْ of pers.). إِنْقَامٌ n.a. Vengeance. مُنْقَمٌ part. act. One who takes vengeance, an avenger.

نَكَبٌ aor. o. To turn aside (with عَنْ). مَنَاكِبُ (2nd declension) plur. of مَنَكِبٌ A shoulder, a tract of country.

نَكَّلٌ 1st pers. plur. aor. cond. viii. f. of كَأَلَ for كَأَلَ q.v.

نَكَّت aor. o. and i. To untwist (a rope), break (a covenant), violate an oath; used both with and without an accusative. نَكَّاتٌ Plur. نَكَّاتٌ The untwisted strands of a rope.

نَكَحٌ aor. a. and i. To perforate to marry a husband or wife. نَكَاحٌ n.a. Marriage.—أَنْكَحَ IV. To give in marriage (with acc. of pers. given, as

at 24 v. 32, also of pers. to whom given, as at 2 v. 220).—**إِسْتَنْكَحَ** X. To wish to marry.

نَكَدَ aor. o. *To croak with all his might (a raven); and نَكَدَ aor. a. To be wretched and miserable (life).* نَكَدْ Niggardly.

نَكَرَ aor. a. *To be ignorant of, to ignore, disavow, to feel a repugnance towards.* نَكَرْ and نَكَرْ Iniquitous, horrible, unknown, unheard of, as at 18 v. 86. **نَكَرِيرُ** Denial, reprobation, chafage; نَكَرِيرْ 22 v. 43, "How great was the change which I made in their condition;" نَكَرِيرْ is here put Poetice for د. S. Gr. T. 2, p. 497. **أَنْكَرَ** (2nd declension) comp. form, Most disagreeable.—**نَكَرَ** II. To transform (a thing) so that it cannot be recognized (with acc. and لِ of pers.).—**أَنْكَرَ** IV. *To be ignorant of, deny.* مُنْكِرْ part. act. One who knows not, disavows, or denies. مُنْكِرْ part. pass. Unknown, disallowed, unwarrantable, unlawful, the opposite to مَعْرُوفٌ, see 3 v. 100; denial, as at 22 v. 71.

نَكَسَ aor. o. *To turn down or upside down, as نَكَسُوا عَلَى رُؤُسِهِمْ* 21 v. 66, *Lit.* "They were turned upside down upon their heads," meaning that they relapsed into idolatry. نَكَسْ part. act. One who bends down.—**نَكَسَ** II. *To cause one to bend or bow down.*

نَكَصَ aor. i. *To fall back, retreat, as نَكَصَ عَلَى عَقْبَيْهِ* 8 v. 50, *Lit.* "He retreated upon his two heels."

نَكَفَ aor. o. *To endure a shower of rain to the end, to wipe tears from off the face.*—**إِسْتَنْكَفَ** X. *To disdain (with أَنْ or عَنْ).*

نَكَلَ aor. o. and i. *To retire; and نَكَلَ To take example.* Plur. نَكَالْ A fetter. نَكَالْ An example, a punishment.—**نَكَيلْ** n.a. II. f. *The act of punishing or making an example.*

نَعْيِمْ تُم aor. o. and i. *To spread calumnies.* Calumny, slander.

نَمَارِقْ (2nd declension) plur. of نَمَرْ A cushion, prop. a pad placed upon a saddle; no verbal root.

نَمَلْ aor. o. *To malign.* نَمَلْ generic noun, Ants. نَمَلَةْ noun of unity, A single ant. أَنَامُلْ (2nd declension) plur. of نَمَلَةْ The tips of the fingers.

نَمَحْ aor. a. *To point out the way.* مَنْهَاجْ A clear and open way.

نَهَرْ aor. a. *To cause (a stream) to flow, to repulse, reproach.* أَنَهَارْ plur. of نَهَرْ A river. نَهَرْ A river. نَهَارْ A day from dawn or from sunrise till sunset as opposed to night.

نَهَى aor. a. D. S. Gr. T. 1, p. 250, *To forbid, interdict, prohibit, hinder (with acc. or with acc. and عَنْ); also نَهَوْ* aor. o. *To be intelligent;* 79 v. 40, "He restrained his soul;" إِنَّى نَهَيْتُ أَنْ أَعْبُدَ أَنْ is also used with أَنْ, as أَنْ أَعْبُدَ أَنْ 6 v. 56, "I am forbidden to worship," (see أَنْ).

نَهَى Understanding. تَاهِي for تَاهَى part. act. One who forbids.—**تَاهِي** VI. *To forbid one another (with عَنْ).*—**إِنْتَهَى** VIII. *To refrain one's-self, to abstain, desist (used occasionally with عَنْ).*

مُنْتَهَى noun of time or place, A fixed term, a terminus or limit; سِدَرَةً آلَمَتَهَى 53 v. 14, "The Lote-tree beyond which there is no passing," see مُنْتَهَى for مُنْتَهَى part. act.

One who desists; Plur. مُنْتَهِيُونَ for مُنْتَهِيُونَ D. S. Gr. T. 1, p. 113.

نَلَّ aor. o. *To rise with difficulty; to weigh down—a load (with بِ of pers.).*

نَوَاصِيَةْ plur. of نَوَاصِيَةْ rt. نَوَاصِيَةْ q.v.

نَابَ aor. o. To supply the place of another.—	أَنَابَ أَنَابَ aor. o. To clean the flesh from fat.
IV. To repent and turn to God (with إِلَى). مُنْبِت part. act. One who turns with repentance to God.	نَاقَةً A she-camel.
نَاجَ aor. o. To lament. نُوحُ proper name, Noah.	نَالَ aor. o. To bestow; and aor. a. for نَوْلَ D. S. Gr. T. I, p. 242, to grant (with acc. of pers. and بِ of thing), see نَائَلَ for نَالَ.
نَادَى 3rd pers. plur. pret. pass. of نَادَى iii. f. of نَادَا q.v.	نَامَ aor. o. To win a sleeping match. نَوْمٌ n.a. Sleep.
نَارَ aor. o. To shine. نَارٌ fem. Fire. نُورٌ Light.— مُنْيِرٌ part. act. IV. f. He or that which gives light, enlightening.	نَائِمٌ part. act. One who sleeps. مَنَامٌ Time or place of sleeping, a dream.
نَاسٌ aor. o. To be shaken to and fro (anything hanging). أَنَاسٌ for أَنَاسٌ Men, people; a collective noun regarded as the plur. of إِنْسَانٌ A man, human being, rt. نَسَّ q.v. It is said to embrace also the Genii and evil spirits, but I can recall no passage in the Korân where it is so employed.	نُونٌ The letter نُون, a fish; ذُرْ آنُونُ The Lord of the Fish, name of the Prophet Jonah.
نَاشٌ aor. o. To take, seize.— تَنَاؤشٌ n.a. VI. f. The act of taking or receiving, reception; وَانِي 34 v. 51, "And how should they receive (the faith) from a far distant place?" i.e. beyond the grave.	نَوْيٌ aor. i. To intend. نَوْيٌ Intention, a date-stone.
نَاصٌ aor. o. To retreat, remain behind, fly. مَنَاصٌ Time or place of retreat.	نَالَ aor. i. and a. D. S. Gr. T. I, p. 243, To obtain, get (with وَونْ); to attain, reach, be acceptable to (with acc. of pers.), as at 22 v. 38; it may occasionally be rendered by the Passive It is given, as بِنَائِهِمْ نَصِيبُهُمْ وَنَالَ الْكِتَابِ 7 v. 35, "Their portion (of the good things of this life) shall be given them from (that which is written in) the Book of God's decrees." نَيلٌ n.a. That which any one gets or receives; at 9 v. 121, the only place where it occurs, it must be taken in a bad sense, meaning death, imprisonment, or other injury.

; and when preceded by kesra or by ي either quiescent after kesra or jazmated after fatha, ي, an indeclinable affixed personal or possessive pronoun of 3rd pers. sing. masc.; when affixed to a verb or preposition as a personal pronoun it means him or it, and when to a noun as a possessive, his or its; This particle must not be confounded with ي, which is occasionally found at the end of words in case of pause,

and hence called هَادِئَةً لِقَنْبٍ or هَادِئَةً لِقَنْبٍ; see instances in the 69th chapter, at the 19th and some following verses.

هِ is likewise an interjection, Lo! behold!; it is occasionally prefixed to other words, as هَاهُنَا written also هَاهَنَا Here, it, its, see هِ. هِ is and other words, without

apparently adding much to their signification; D. S. Gr. T. 1, pp. 441 and 536. **ھا، م** Take ye! for **ھاکُم**, the **ک** being changed into hamza; **ھا** when thus followed by the affixed pronoun **ک** has the sense of **خُد**. Take! the word occurs at 69 v. 19; see D. S. Gr. T. 1, p. 579.

ھاتُوا Bring! produce! Some doubt exists as to the derivation of this word; according to De Sacy it stands for the Plur. Imperat. of the iii. f. of **أَتَى** To come, but it bears a meaning more in conformity with the iv. f. of that verb q.v. See also D. S. Gr. T. 1, p. 256.

ھاتَيْنِ oblique fem. dual of **هَذَا** q.v.

ھارُوت (2nd declension) **ھارُوت**, name of a rebellious angel, see **مَارُوت**.

ھا، م see **ھا**.

ھبَطَ aor. i. and o. To fall down, descend, come down (with **وَمَنْ**); to go down into (with acc.), as at 2 v. 58.

ھبَا aor. o. To be raised so as to float in the air (dust). **ھبَّاءُ** Dust floating in the air.

ھبَدَ *To sleep, watch.*—V. To watch (with **بِ**).

ھبَرَ aor. o. To separate one's-self from, break off an acquaintance with, leave off, abstain from, quit, leave alone; to rave deliriously, to talk nonsense. **ھبَرُ** n.a. The act of separating one's-self from another. **ھبَرُورُ** part. pass. Spoken in a wild and delirious manner.—**ھاجرَ** III. To migrate (with **إِلَى**, also with **فِي**); to fly one's country, emigrate, become a refugee (with **فِي**), as **أَلْذِينَ هَاجَرُوا فِي أَللَّهِ** 16 v. 43, i.e. "Those who have fled their country in pursuance of their duty to God, or for his sake," so also **مَنْ يُهَاجِرْ فِي سَبِيلِ أَللَّهِ** 4 v. 101, "He who flies his country (walking)

in the path of God's religion." **مَهَاجِرٌ** part. act. One who flies from his country, a refugee; **أَلْمَهَاجِرُونَ** Those who fled from Mecca to avoid persecution on account of their religion.

ھبَحَ aor. a. To sleep.

ھدَّ aor. o. To break, demolish. **ھدَّ** n.a. Demolition; **هَدَّا** In utter ruin.

ھدَمَ aor. i. To overturn.—**ھدَمَ** II. To demolish.

ھدَّهَ To coo (as a dove). **ھدَّهَ** A Hoopoe.

ھدَى aor. i. To lead in the right way, direct aright (with double acc. or with acc. and **لِ** or **إِلَى**); to follow a right course; **هَدَانِي** 6 v. 80, "He has directed me," for D. S. Gr. T. 1, p. 118, and T. 2, p. 497. **ھدَى** n.a. A victim for sacrifice, an offering. **ھدَى** n.a. comm. gend. A direction, that which indicates the right way. **ھدِيَّة** A gift, offering. **ھاوِ** part. act. One who directs, a director, guide. **آهَدَى**

(2nd declension) comp. form, One who is a better guide, or who follows a better direction.

لِإِهَدَى VIII. To be directed aright (with **لِ** or **إِلَى**). **ھَتَّدَوْ** part. act. having like the verb a pass. signification, Guided aright, led into the right way.

هَذَا or **هَذَانِ** Fem. Dual Fem. **ھَذِيَّة** Fem. and oblique Fem. **ھَاتَيْنِ** or **ھَتَّيْنِ** Plur. **ھَوَّاءُ** This, these; a compound word consisting of the particle **ھا** Lo! behold! and the demonstrative pronoun **هَذَا**. Note. According to the system of the Arab grammarians all the above words are considered indeclinable nouns, and totally independent of each other, see **لِإِهَدَى**.

ھَرَبَ aor. o. To fly, run away. **ھَرَبُ** n.a. Flight. **ھَرَعَ** To walk with quick and trembling gait.—

أَهْرَعَ IV. To make to go hastily (with إِلَى or على).

هَرُونٌ (2nd declension) Aaron.

هَزَّ aor. o. To move, shake (with إِلَى of pers. and بِ, as at 19 v. 25).—**إِهْتَزَّ** VIII. To stir one's-self, to be stirred or set in motion.

هَزَّا aor. a. To break; and **هَزِّي** aor. a. To mock, ridicule. **هَزِّو** n.a. A mockery, derision, ridicule, jest, laughing-stock.—**إِسْتَهَزَّا** X. To mock, scoff, ridicule, laugh any one to scorn (with بِ). **مُسْتَهَزِّي** part. act. One who scoffs.

هَرَلَّ aor. o. To be thin; and **هَرَلٌ** aor. a. To joke. **هَرَلٌ** n.a. A joke.

هَزَّمَ aor. i. To squeeze with the hand, to put to flight. **مَهْزُومٌ** part. pass. Routed, put to flight.

هَشَّ aor. o. and i. To beat down leaves from a tree, as أَهْشَ بِهَا عَلَى غَنَمِي 20 v. 19, "By means of it I beat down the leaves (as food) for my cattle."

هَشَّمَ aor. i. To break, especially anything dry or hollow. **هَشِيشٌ** Dry sticks or stubble.

هَضَمَ aor. i. To break, injure, withhold that which is due; and **هَنِسَمَ** aor. a. To be thin and graceful.

هَضَمٌ n.a. The withholding of that which is due. **هَصِيمٌ** Thin and smooth, as the spathe of the Palm when distended with flowers.

هَطَّلَعَ aor. a. To run forward with the eyes fixed in horror.—**مَهْطَلَعٌ** part. act. IV. f. One who hastens with fixed gaze or extended neck.

هَكَدَا Thus, a word compounded of the particles **هَا** Behold, **كَ** As, and **ذَا** This.

هَلْ particle of interrogation, Whether? Is there? Does he? etc.

هَلْ To appear. **أَهْلَةٌ** plur. of **هَلْلٌ** A new moon, or according to some the moon during the first

and last two or three nights; at other times the moon is called **أَهْلَلْ**.—**كَمَرْ** IV. To invoke the name of God upon an animal in slaughtering it, as 2 v. 168, *Lit.* "That on which invocation has been made to any other than God;" since the only flesh that can be lawfully used for food is that on which at the time of slaughter the words **بِاسْمِ اللَّهِ** have been pronounced.

هَلْلَعَ To be very impatient. **هَلْلَعٌ** Very impatient. **هَلْكَ** aor. a. and i. To perish, die, fall; it is sometimes found with **عَنْ**, as **لَيْلَكَ مَنْ هَلَكَ مَنْ** **عَنْ يَسْتَهِنُ** 8 v. 44, "That he who perishes may perish in spite of clear evidence;" **هَلَكَ عَنِي** سُلطانِي 69 v. 29, "My power has fallen away from me." **هَالِكَ** part. act. One who perishes. **تَهْلِكَةٌ** Perdition. **مَهْلَكَ** Time or place of destruction.—**أَهْلَكَ** IV. To destroy, waste, cause to perish (with acc. and بِ). **مَهْلَكَ** part. act. One who destroys. **مُهْلَكَ** part. pass. Destroyed.

هَلْمٌ Come! bring! an anomalous verb, D. S. Gr. T. 1, p. 546; it is found in the Korân only in the above form, as **هَلْمٌ إِلَيْنَا** 33 v. 18, "Come to us;" 6 v. 151, "Bring forward your witnesses."

هَمْ or after kesra, etc. **هَمْ**, see **هـ**, an indeclinable pronoun of 3rd pers. masc. plur.; Fem. **هُنْ** or **هُنْ** They; Dual **هُمَا** or **هُمَّا** They two; when used as an affix after a verb or preposition **هَمْ** etc. must be rendered Them, and when after a noun, Their. All the above words are properly speaking distinct and indeclinable; D. S. Gr. T. 1, p. 455.

هَمْ aor. o. To ponder anything in the mind, to meditate, think about, design, to be anxious

about (with مار also with ب); to plot against, as وَهَمْتَ كُلُّ أُمَّةٍ بِرَسُولِنَمْ 40 v. 5, "And every nation has laid plots against their prophet."— هم IV. To make anxious.

هـما or هـما, see هـم.

هـمـد aor. o. To be extinguished, lifeless. هـامـد part. act. Barren and lifeless.

هـمـز aor. i. and o. To impel, pour forth.— هـمـزـر part. act. VII. f. Pouring forth.

هـمـز aor. i. and o. To squeeze in the hand, to bite. هـمـزـر comm. genit. A back-biter. هـمـزـر A slanderer. هـمـزـات Evil suggestions of the Devil.

هـمـس To break, march all night without halting. هـمـس n.a. A shuffling sound, properly, of camels' feet.

هـمـن no primitive form, To put anything in the girdle called هـيـمان. هـيـمان (2nd declension) proper name, Haman.

هـنـن or هـنـن They, them, their; an indeclinable pronoun of the 3rd pers. fem. plur., see هـمـ.

هـنـا aor. a. o. and i. To anoint a camel with pitch, to be wholesome. هـيـنا May it be wholesome or profitable, much good may it do you; the accusative or adverbial form of هـنـي Whole-some, digestible, as 4 v. 3, Literally, "Then eat it with easy digestion and wholesomeness," a figurative expression meaning "Take it and make use of it to your profit and advantage."

هـنـاـك There, in that place, composed of هـنـا Here, with the affix لـكـ, in the same way as from the pronoun ذـا is formed the word ذـلـكـ or دـلـكـ, D. S. Gr. T. 1, p. 513.

هـنـا for هـاـهـنـا Here, composed of هـا Behold! and هـنـا Here, in this place.

هـوـ He, it, an indeclinable personal pronoun of the third pers. sing. masc.

هـانـ aor. o. To return to one's duty (with إـلـى); to become a Jew. هـود Hood, name of a prophet said to have been sent to the tribe of 'Ad; the Jews, generic noun, same as هـود q.v.

هـارـ aor. o. To fall to ruin. هـارـ Weak, infirm, tottering.— إـنـهـارـ VII. To fall in ruin, tumble to pieces (with بـ).

هـوـلـهـ These; an indeclinable pronoun used as the plural of هـدـا, and composed of هـا and لـهـ q.v.

هـانـ aor. o. To be light, vile, despicable, quiet. هـونـ n.a. Meekness, quietness, modesty. هـونـ n.a. Contempt, ignominy. هـينـ Light, easy.

أـهـونـ (2nd declension) comp. form, More or most easy.— إـهـانـ IV. To despise, render contemptible. هـمـيـنـ part. act. That which renders contemptible, ignominious, shameful. هـمـيـنـ part. pass. Despised, rendered contemptible.

هـوـيـ aor. i. To fall, to stoop as a bird to its prey, also to rise; هـوـيـ aor. a. To love, desire; وـالـلـجـمـ إـذـا هـوـيـ 53 v. 1, by some interpreted "By the stars when they set," and by others فـاصـعـلـ أـفـيـدـةـ مـنـ آلـنـاسـ "when they rise;" 14 v. 40, "Make the hearts of some men to be well inclined towards them;" to blow away as the wind (with بـ), see 22 v. 32. هـوـيـ Plur. هـوـيـ Desire, will, lust, inclination. هـوـيـهـ Void. هـاوـيـهـ The lowest pit of Hell.— أـهـويـ IV. To overthrow.— إـسـتـبـرـيـ X. To infatuate.

هـيـ She, it, an indeclinable personal pronoun of the 3rd pers. fem. sing.

هـاهـ aor. a. and i. To be prepared. هـيـهـ Form, figure.— هـيـهـ II. To dispose aright (with acc. and لـ of pers.).

هیت an anomalous verb used with the preposition ل, as ١٢ v. ٢٣, "Come!" It is spelt in a variety of ways, as هیت, هیت, هیت, etc., D. S. Gr. T. 1, p. 546.

هاج aor. i. *To be raised or excited, as dust, anger, etc., to wither.*

هآل aor. i. *To pour out.* مهیل Poured out.

هام aor. i. *To be captivated by love, to wander abroad like one distracted (with فی).* هیم plur. of هیما A female camel raging with thirst from disease.

هیمن quadriliteral verb, *To say Amen! to keep anything safe.* مهیمن part. act. That which preserves anything safe (with على), as مهیمنا ٥ v. ٥٢, "Preserving it (the Scripture) safe from change or corruption;" المهین The Guardian, a name of God.

هیبات an anomalous verb used like هیت with the preposition ل, as ٢٣ v. ٣٨, "Away with that which ye are threatened with;" it is equivalent to بعده, the Preterite being used for the Optative, D. S. Gr. T. 1, p. 545, but there are sundry ways of spelling it.

و

، an inseparable prefixed conjunction, And, also, but, whilst; when meaning together with it is said to govern the accus., thus it is that some at ٢ v. ٣٣ read آسکنْ أنتَ وزوجكَ آجئَةَ "Do thou inhabit the garden together with thy wife;" however the nominative both here and in similar passages would seem to be preferred; و is also used in forms of oaths, and then governs the genitive, as فورت ٥١ v. ٢٣, "Then by the Lord of heaven and earth." For the difference between و and ف see D. S. Gr. T. 1, p. 555.

أمر و آنبروا see آنبروا.

وأن aor. ييد To bury alive. موردة fem. part. pass. (A damsel) buried alive.

وال, aor. i. *To fly for refuge.* موئل A refuge.

وير aor. i. *To stand still; and وير To have much hair or wool.* أوبار plur. of وير Soft camel's-hair or felt.

موين aor. يوثق. موين To perish. وبق aor. وبق; and وبق aor. يوثق. To perish.

A place of destruction.—**أوبق** IV. To destroy, cause to perish.

ولل aor. ييل To pursue eagerly, pour forth rain in large drops; and ولل aor. o. To be heavy and unwholesome, as air, food, etc. وليل A heavy shower of rain. ويل Gravity, grievousness, heinousness. وليل A heavy blow, chastisement.

وند aor. يند اوتاد plur. of نج A stake; فرعون دُو اوتاد ٣٨ v. ١١, "Pharaoh lord of the stakes," either because his kingdom was firmly established, as a tent when secured by stakes and pegs, or because he was in the habit of fastening the hands and feet of his victims to pickets driven into the ground.

وتر aor. يتر To hate, defraud any one of a thing (with double acc.). وتر n.a. Single; for the meaning of the words وتر ٨٩ v. ٢, see شغع.

أَوْتَنٌ aor. يَتَنِّي To injure any one in the وَتْنٌ or aorta, the large artery which rises from the upper part of the heart.

أَوْتَنٌ aor. يَتَنِّي To confide or trust in any one. وَتَاقٌ A bond, that with which anything is tied or bound. وَتَقٌ fem. of أَوْتَنٌ comp. form, Very firm. وَسَاقٌ مَوْتَقٌ A compact, bond. وَسَاقٌ مَوْتَقٌ A covenant, treaty.—III. To enter into a compact or treaty with any one (with acc. of pers. and ب). IV. To bind, draw tight. وَتَانٌ An idol; the verbal root is not found in the primitive form.

وَجَبٌ aor. يَجِبُ To be necessary, to fall down dead, as فَادَا وَجَبَتْ جُنُوبُهَا 22 v. 37, "And when they—Lit. their sides—have fallen dead." وَجَدٌ aor. يَجِدُ To find, perceive. وَجَدٌ n.a. Competence, means, as مِنْ وَجْدَكُمْ 65 v. 6, "According to your means."

وَجَسٌ To entertain fear.—أَوْجَسٌ IV. To conceive in the mind (with acc. and مِنْ), as وَأَوْجَسٌ 11 v. 73, "And he conceived a fear of them."

وَجَفٌ aor. يَجِفُ To be agitated. وَجَفٌ part. act. أَوْجَفٌ—IV. To make a horse or camel move briskly with a bounding pace.

وَجَلٌ aor. يَوْجَلُ To fear. وَجَلٌ Afraid, smitten with fear.

وَجَةٌ aor. يَجِهُ To strike in the face. وَجَةٌ Plur. وَجْهٌ A face, countenance, favour, honour, sake, as لِوَجْهِ اللَّهِ 76 v. 9, "For the sake of God;" a beginning, as وَجَةَ الْتَّهَارِ 3 v. 65, "In the early part of the day;" intention, as أَنْ يَأْتُوا بِالشَّهَادَةِ عَلَى وَجْهِهِمْ 5 v. 107, "That they should bear testimony in accordance with its true meaning or intention;" essence, being,

substance, as كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ 28 v. 88, "Everything shall perish except himself," Lit. his essence; see D. S. Gr. T. 2, p. 404; so also at 2 v. 106, مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ إِنْ قَلَبَ عَلَى "He who submits himself to God;" وَجَهَهُ 22 v. 11, "He becomes a pervert," Lit. "He is turned upon himself;" وَجِهَهُ may also be rendered "according to his manner or way." وَجَهَهُ A tract. وَجِهَهُ Honourable, held in high repute.—وَجَهٌ II. To turn, direct (with acc. and ل). III. To proceed (with تَلْقَاهُ and name of place).

وَحْدٌ aor. يَجِدُ To be one, alone, unique. وَحْدٌ n.a. Alone; وَحْدَهُ He or him alone, by himself; This word وَحْدٌ when followed by an affixed pronoun is to be regarded as an adverbial expression and indeclinable, D. S. Gr. T. 1, p. 512, and T. 2, p. 291, note. وَاحِدٌ One, single. وَحِيدٌ Alone.—تَوْحِيدٌ n.a. II. f. The worship of one God, belief in the Unity of the Godhead.

وَحَشٌ aor. يَجِحُّ To throw away (arms, etc.) in flight. وَحَشٌ plur. of وَحْشٌ Wild beasts. وَحْيٌ aor. يَجِيَّ To indicate, reveal. وَحْيٌ n.a. A revelation, as يُبَيِّنُونَا وَوَحِينَا 11 v. 39, "Under our inspection, and according to our revelation."—أَوْحَى IV. To reveal (with acc. and ل); or also with فِي (in) and فِي (in); to make signs (with إِلَيْ of pers. and أَنْ), thus at 19 v. 12, قَاتَلَهُ إِلَيْهِمْ أَنْ سَخَّرُوا "And he made signs to them (as though he would say) praise God;" see أَنْ; to inspire, speak by inspiration or revelation (with إِلَيْ and أَنْ); to suggest (with acc. and إِلَيْ), as at 6 v. 112; also with إِلَيْ of pers. and ل with subjunctive, as at 6 v. 121.

وَدَّ aor. a. *To love, desire, wish (with acc. or with لَوْلَوْا, or أَنْ, or لَوْأَنْ).* وَدَّ n.a. Wadd, name of an Idol worshipped originally by the antediluvians, and subsequently by the Pagan Arabs. وَدَّ n.a. Love. وَدُوَّدَ Loving. وَدَّ n.a. Love, affection, friendship.—وَدَّ III. To love.

وَدَعَ aor. يَدْعُ *To place, leave, used only in the aor. and imperat.; imperat. دَعْ Leave alone, permit, take no notice of.*—وَدَعَ II. To leave.—مَسْتَوْدَعٌ noun of time and place X. f. A place of deposit, as the womb or the grave.

وَدَقَّ aor. يَدْقُ *To drop rain.* وَدَقَّ n.a. Rain.

وَدَى aor. يَدِى *To pay a fine as expiation for man-slaughter.* وَدِى for وَادِى, and with the article آَلَوَادِى Poeticè for آَلَوَادِى, see D. S. Gr. T. 2, p. 497; Plur. أَوْدِيَةً A valley, channel of a river, a river. دِيَةً A fine to be paid for man-slaughter, as فَدِيَةٌ مُسْلَمَةٌ 4 v. 94, "Then let a fine be given."

وَدَرَ aor. يَدْرُ *To fall upon, wound;* aor. يَدْرُ not used in the preterite; Imperat. نَذَرْ To leave, let, forsake, let go (with acc. and عَكَى or فِى, or with acc. and لَ followed by the aorist subjunctive); it is also used with وَ as ذَرْنِي وَمَنْ 74 v. 11, "Let me alone with him whom I have created;" 12 فَذَرْهُ 47 v. 47, "Leave it."

وَرَثَ aor. يَرِثُ *To be heir to any one (with acc. of pers. or مِنْ); to inherit.* وَرَثَةً Plur. وَارِثَاتُ part. act. One who inherits, an heir. تَرَاثٌ Inheritance.—أَوْرَثَ IV. To constitute one heir of anything, to give for an inheritance (with double acc.).

وَرَدَ aor. يَرِدُ *To be present, arrive at, properly, at*

water, to drink thereof; to go down into.

وَرَدَّ A place of descent, an approach, especially to water for the purpose of drinking, thus 19 v. 89, "And we will drive the wicked into Hell, as cattle are driven to water." وَارِدَّ part. act. One who goes down (with لَ); one who goes before a caravan to draw water, one who is present at.

وَرَدَةً fem. of وَرَدَ A rose, rosy.

وَرِيدَ The jugular vein.

مُورَدَ part. pass. Descended into, arrived at.—أَوْرَدَ IV. To lead one into (with double acc.).

وَرَقَّ aor. يَرِقَّ collective noun, Leaves. وَرَقَّ A single leaf.

وَرَقَّةً Money.

وَرَى aor. يَرِى To eat away the interior of the body (matter).

وَرَآءِيَ That which is behind.

Behind, before, beyond, beside or except is never found in the Korân without a complement either expressed or understood, see D. S. Gr. T. 2, p. 152; مَا وَرَآءِ ذَلِكَ 4 v. 28, "Whatever is beside this," or "all with this exception;"

مِنْ وَرَآئِيهِمْ 45 v. 9, may be rendered either "Before them," or "behind them."—أَوْرَى—عَنْ III. To hide (with acc. and وَارِى).

IV. To strike fire.

مُورَيَّةً fem. part. act. One who strikes fire.—VI. To be hidden, hide one's-self (with بِ or مِنْ); at 38 v. 31 the word تَوَارِقَتْ is used with an ellipse of the nominative, آَلَشَمَسْ being understood; D. S. Gr. T. 2, p. 451.

وَزَرَ aor. يَزِرُ To bear, carry (a burthen).

وَزَرْ Plur. وَزَرَّ

أَوْزَارَ n.a. A burthen, heavy weight, load; at 47 v. 5 it means "Arms, or other burthens imposed by war."

وَزَرْ An inaccessible mountain, and hence a place of refuge.

وَازِرَ part.

act. One who bears a burthen. وزیر A counsellor or minister who bears the burthen of state, commonly spelt and pronounced Vizier. وَزَعَ aor. نَزَعَ To keep back, keep (men) in their ranks while marching.— اُرْزَعَ IV. To incite, put into the mind, instigate, inspire (with acc. and اِنْ).

aor. زَرَنَ Imperat. زِنْ To weigh (with بِ); to weigh out for any one (with acc. of pers.). وَزَنَ n.a. A weighing, weight. مَوْزُونٌ part. pass. Evenly and equally balanced, that which has its weights evenly adjusted. مِيزَانٌ Plur. مَوَازِينٌ (2nd declension) A balance; at 101 v. 5 and 6 مَوَازِيْنَ may be rendered "The measure of his good works."

وَسْطٌ aor. يَبْطِأ To be in the midst, penetrate into the midst of. وَسْطٌ The middle, middle; اَمَّةٌ وَسْطًا 2 v. 107 must, according to the commentators, be rendered "A nation who have hit the golden mean or *juste milieu*." اُرْسَطٌ Fem. وَسْطَى comp. form, The middle, the more worthy, as at 68 v. 28; 5 منْ اُرْسَطَ مَا تُطْهِرُ، اُرْسَطَ مَا تُلْمِحُ II. Of the middling or ordinary kind of food which ye provide for your families."

وَسَعٌ aor. يَسْعُ To be ample, to take in, embrace, comprehend. وَسَعٌ Means, ability to perform a thing. وَاسِعٌ One who or that which is ample, extensive, one who comprehends; as an attribute of God it means the Omnipresent or Omniscient, He whose mercy is over all his works. سَعَ n.a. Plenty, opulence.— مُوْسِعٌ part. act. IV. f. One who enlarges, or makes of large extent, one who is in easy circumstances. جَمِيعٌ aor. يَسْعُنَ To gather together (in one herd).— اِسْقَنَ VIII. To be complete or in perfect order, as the moon at the full.

Close proximity; no verbal root in the primitive form.

وَسِيقَةٌ مُتَوَسِّمٌ.— عَلَى aor. يَسِمُ وَسَمٌ part. act. V. f. One who knows a thing by its outward signs, intelligent.

وَسِنٌ aor. يَوْسَنُ وَسِنٌ To be buried in sleep. سِنَّ Sleep, slumber, drowsiness.

وَسَوْسَةٌ يَوْسُوسٌ To whisper evil, make evil suggestions (with بِ, اِلَى, or بِ of pers. or with فِي). آلوسَوْسُ The Tempter, Satan.

شَيْةٌ وَشَيٌّ aor. يَبْشِي To paint cloth. An admixture of colour (in an animal); thus جَشَيَةٌ فِيهَا 2 v. 66 means "She is of a whole colour."

وَاصْبَرْ aor. يَصْبُرُ وَاصْبَرٌ part. act. Lasting; وَاصْبَرَا For ever.

وَصَدَ aor. يَصْدُ وَصَدٌ To weave. A threshold.

وَصَفَ aor. يَصْفُ وَصَفٌ وَصَفٌ n.a. Description, act of attributing or ascribing.

وَصَلَ aor. يَصْلُ To join; to come to, arrive at, reach, attain unto (with اِلَى). وَصِيلَةٌ Waseela, a she camel or ewe, concerning which the Pagan Arabs were wont to observe certain superstitions in honour of their idols; see Sale's Koran, Preliminary Discourse, p. 172.— وَصَلَ II. To cause to reach (with acc. and ل of pers.).

وَصَيْهَةٌ وَصَيْهَةٌ aor. يَصْيِي A mandate, command, testament, legacy; the accusative وَصَيْهَةٌ at 2 v. 241 and 4 v. 16 must be regarded as an elliptical expression equivalent to هذا وَصَيْهَةٌ "This is a Law;" D. S. Gr. T. 2, p. 83; وَصَيْهَةٌ 4 v. 12, "After (the payment of) any legacy which he may have bequeathed."— وَصَيْهَةٌ II. To enjoin, command (with acc. of pers. and بِ, or with acc. and

۱). تَوْصِيَةً n.a. A testamentary disposition—of property.—اُوصیٰ IV. To order, command (with acc. of pers. and بِ or فِي); to bequeath (with بِ). مُوصَى part. act. A testator.—تَوَاصِیٰ VI. To give one another a command, to enjoin or recommend to one another (with بِ).

۲). يَنْصَعُ aor. To put, place, lay down, lay aside, fix, bring forth a child; to put off, remove (with acc. and عَنْ); to appoint (with لِ); دَوْفَضَ ۱۸ v. 47, "And the Book (of the account of each man's actions) shall be put (into his hands); " at ۳۹ v. ۶۹ these words would seem rather to refer to the Book of God's decrees, which "shall be laid open" on the day of Judgment. مَوَاضِعُ (2nd declension) plur. of مَوْضَعٌ A place; at ۴ v. ۴۸ مَوَاضِعُ may be rendered "The true meanings (of words)." اُوضَعُ part. pass. Placed.—مَوْضُوعٌ IV. To drive (a camel) quickly, as لاَ وَضَعُوا خَلَّا لَكُمْ ۹ v. ۴۷, "And they would have driven about your camels,"—worrying them by constantly passing in and out among them.

۳). يَنْسُنُ aor. To plait or fold a thing with one part over another. مَوْضُونٌ part. pass. Interwoven (with gold and precious stones).

۴). يَطْرُطُ aor. To tread, trample on, as at ۴۸ v. ۲۵; on referring to this passage the reader will observe a notable instance of the ellipse of the correlative proposition or جَوَابٌ آلسُّرْطَاطُ after لَوْلَا, D. S. Gr. T. 2, p. 420; the hiatus is supplied by Beidawee as follows, لَمَّا كَفَ أَيْدِيْكُمْ عَنْهُمْ, see v. ۲۴. طَاطٌ, n.a. properly, The act of trampling on; at ۷۳ v. ۶ the words أَشَدُ طَاطًا may perhaps be translated "More capable of, or fitted for earnest devotion," or "for keeping

down all impure and unbecoming thoughts." مَوْطَطٌ A step.—واطأ III. To make to agree, or render equal—in number, etc.

۵). وَطَرْ aor. A thing necessary to be done; no verbal root. يَطْلُونَ (2nd declension) plur. of مَوْطَنٌ A battle-field.

۶). وَعَدْ aor. To predict, promise, threaten (with double acc. or with acc. of pers. and لِ) followed by energetic aorist, also with acc. of pers. and أَنْ); to make any one a promise (with acc. of pers.). وَعَدْ n.a. A promise, threat, prediction; وَعَدَ اللَّهُ حَقًا ۴ v. ۱۲۱, The ellipse is thus explained by Beidawee, وَعَدَهُ وَحْقَ ذِلِكَ حَقًا, see D. S. Gr. T. 2, p. 85.

۷). وَعِيدَ Threatening, a threat. وَعِيدَةً، وَعِيدَةً، وَعِيدَ مَيْعَانٌ A promise; time or place of the fulfilment of a prediction, promise, or threat; an appointment for a meeting. وَعِيدَةً Predicted, promised.—وَاعِدَ III. To appoint a fixed time or place for any one (with double acc.); to plight faith to any one (with acc. of pers., بِ, of thing, and أَنْ that). وَاعِدٌ part. act. One who warns. مَوْعِذَةً A warning, an admonition.

۸). وَعَظَ aor. يَعِظُ Imperat. لِكَ To warn, admonish (with acc. of pers. and بِ of thing, or with أَنْ meaning Lest or that not); to advise (with acc. of pers., بِ, of thing, and أَنْ that). وَاعِظٌ part. act. One who warns. مَوْعِذَةً A warning, an admonition.

۹). وَعَيْ aor. يَعِي To collect, retain in the memory. أَوْعِيَةً Plur. A locker, box, vessel or bag, where anything is stowed away. دَاعِيَةً fem. part. act. That which retains in the memory.

۱۰). وَعَى IV. To be miserly, to secrete or hoard—properly, in عَيْنٍ; at ۸۴ v. ۲۳ it means to "secrete in the breast."

وَفَدٌ aor. يَقُدُّ To come, as an ambassador into the presence of a king. وَفَدٌ n.a. The act of coming into the presence of Royalty.

وَفَرٌّ aor. يَفِرُّ To be plentiful. وَفَرٌّ part. pass. Full, ample.

وَفَضٌّ aor. يَيْفَضُ To run.—أَوْفَضٌ IV. To hasten (with إِلَى).

وَفَقٌّ aor. يَيْفَقُّ To find a thing to be fitting.—أَوْفَقٌ II. To cause an agreement or reconciliation between two parties (with بَيْنَ). تَوْفِيقٌ n.a. Reconciliation, success, prosperity, accomplishment of one's wishes.—وَفَاقٌّ n.a. III. f. The act of suiting, becoming; فَاتَّا 78 جَزَاءً وَفَاتَّا v. 26, for دَأْ وَفَاقِي "A fitting reward."

وَفَقَى aor. يَبْقَى for أَوْفَى comp. form, Most complete or perfect, more strict in the performance of a covenant.—أَوْفَى II. To fulfil an engagement, pay or repay (a debt) in full (with double acc.) ; to recompense fully for anything (with إِلَى of pers. and acc. of thing, or with double acc.) ; thus, وَإِنْ كَلَّ لَمَّا لَيْقَنَهُمْ رَسَكَ أَعْمَالَهُم 11 v. 113, "And indeed unto every one thy Lord will surely give the full reward of his works;" there are several ways of explaining the pleonasms with which this sentence appears to be encumbered ; according to one لَمَّا should be spelt لَسَّا meaning جَمِيعًا, see also D. S. Gr. T. 1, p. 540, note. مَوْفِى for مَوْفِى part. act. One who pays in full.—أَوْفَى IV. To fulfil or perform—a covenant—(with acc. or with بِ) ; to give full measure (with acc. and لِ of pers.). مَوْفِى for مَوْفِى part. act. One who fulfills (his covenant).—أَتَوْفِى V. To receive or take to one's-self, as God receives the soul of

one who dies ; to take the life of any one (with acc.) ; In the Passive, To be received by God, an euphemism for to die. مُتَوَفٍ for مُتَوَفِّى part. act. He who receives the soul, or takes away the life.—إِسْتَوْفَى X. To take full measure, demand full payment.

وَقَبٌّ aor. يَقْبَبُ To enter, to overspread,—as darkness,—to be eclipsed (the moon).

وَقَتٌّ To appoint a fixed time. وَقَتٌّ n.a. Time ; 7 لَوْقَتِهَا v. 186, "To define its fixed time." مَوَاقِتٌ Plur. وَيَقَاتٌ (2nd declension) A fixed or stated time or period, time or place of appointment. مَوْفُوتٌ part. pass. That of which the time is defined.

وَقَدٌ aor. يَقْدُّ To burn. وَقُودٌ Fuel.—أَوْقَدٌ IV. To set fire to, kindle (with acc. and لِ or مِنْ); also with وَمِمَّا يُقْدُونَ عَلَيْهِ فِي آلَنَارٍ... زَيْدٌ عَلَى 13 v. 18, "And from that (ore) which they ignite in the fire . . . there comes a scum like unto it," i.e. like froth. وَقَدٌ part. pass. Kindled.—إِسْتَوْقَدٌ X. To light (a fire).

وَقَدٌ aor. يَقْدُّ To strike violently, beat to death. مَوْفُوتٌ part. pass. Killed by a blow from a club.

وَقَرٌّ aor. يَقْرَرُ To weigh down, make deaf; to sit quiet (with قَرَنْ فِي) ; قَرَنْ Sit quiet ! fem. plur. imperat. ; see قَرَرْ وَقَرٌّ n.a. Deafness. وَقَرٌّ A heavy burthen. وَقَارٌ Kindness and long-suffering.—وَقَرٌّ II. To revere.

وَقَعٌ aor. يَقْعُدُ To fall, befall, fall upon (with عَلَى and مِنْ); to be incumbent upon (with عَلَى); to come to pass, to be confirmed, as at 7 v. 115; to fall down into (with لِ). وَاقِعٌ part. act. Falling upon (with بِ or لِ of pers.); that which comes to pass; أَلْوَاقِعَةٌ That which will surely come to pass, the inevitable Day of

Judgment. وَقْعَةٌ noun of unity, A coming to pass. مَوَاقِعٌ (2nd declension) plur. of مَوْقَعٌ The time or place of falling.—مُوَاقِعٌ part. act.

III. f. One who falls into (with acc.).—أَوْقَعَهُ

IV. To bring about, excite—enmity—(with بَيْنَ).

فَقَفَ aor. Imperat. To stand, make to stand, as 37 v. 24, "And make them to stand (before the Judgment seat of God); " so also with عَلَى at 6 v. 30. مَوْقُوفٌ part. pass. Made to stand (with عِنْدَ).

وَقَى aor. Imperat. قٌ To keep, preserve; to defend, keep one safe from (with double acc.). رَاقٍ part. act. One who keeps safe, a defender, protector.

تَقْرِيَةٌ Devout, see تَقْرِيَةٌ

Fear, and تَقْوَى (2nd declension) Fear of God, reverence, piety, are irregular nouns of action (D. S. Gr. T. 1, p. 293) thought by some to be derived from the viii. f., see تَقْرِيَةٌ ; the words 47 v. 19 are by some

explained, "And he shall show them what to fear or avoid;" by others, "He will give them (the reward of) their piety."—

VIII. To take heed to one's-self, to fear; also to fear God, to be devout. يَسْتَغْفِرُ is found in some copies for يَسْتَغْفِرُ at 24 v. 51, but this must be regarded as a license; some read يَسْتَغْفِرُهُ, D. S.

Gr. T. 1, p. 252; فَاسْتَغْفُرُونَ 2 v. 38 before a pause, for فَاسْتَغْفُرُونِي "Fear me!" D. S. Gr. T. 2, p. 497. مُسْتَغْفِرٌ part. act.

One who fears God, devout.

وَلَيْا To take up a burthen.—تَوْكِيدٌ V. To lean (with عَلَى).

VIII. To recline (with عَلَى). مُتَنَّكِيٌّ part. act. Reclining (with فِي and عَلَى).

مُتَنَّا A place where any one reclines, a day couch or "Triclinium," and hence a banquet.

تَوْكِيدٌ n.a. II. f. Confirmation, ratification.

وَكَرَّ aor. يَكْرَرُ To strike with the fist.

يَكْلِي aor. To commit anything into another's keeping. وَكِيلٌ One who takes care of anything for another, the guardian of one's interests, a patron, administrator, disposer of affairs, the witness to a bargain; وَكَفَى بِاللهِ 4 v. 83, "And God is all sufficient as a guardian," see بِ. II. To appoint one keeper or guardian over, or entrust one with the care of anything (with acc. of pers. and بِ of thing).—تَوْكِيلٌ V. To put trust in any one, and especially in God (with عَلَى). مُسْتَوْكِلٌ part. act. One who puts his trust in another.

وَلَكَ aor. يَلِكُتُ To diminish, defraud one of anything (with acc. of pers. and thing).

وَلِجَّةٌ aor. يَلِجِّعُ فِي وَلِجَّةٌ An intimate friend.—أَوْجٌ IV. To cause to enter (with acc. and فِي).

وَلَدٌ aor. يَلِدُ To bring forth, or beget offspring; Pass. وُلَدٌ To be born.

وَلَدُونَ Issue, offspring, a child, a son; Plur. أَوْلَادٌ Children.

وَالِدٌ part. act. One who begets, a parent, a father, and والدَةُ A mother; Dual

آلُو الِّدَانِ The parents, father and mother;

وَلَدَانِي 14 v. 42, "And to both my parents;"

D. S. Gr. T. 1, p. 459. Plur. وَلِدَانٌ A child, youth.

مُولُودٌ part. pass. One who is born, a child; مُولُودٌ لَهُ One to whom a child is born, a father.

وَكَلٌّ aor. يَلِكِي To be very near to any one, either as kindred or neighbours (with acc.).

وَالِيٌّ for وَالِيٌّ part. act. One who guards over the public safety. أَوْلَادٌ Plur. دَلِيٌّ (2nd declension)

Near, a friend, patron, benefactor, helper, protector; at 2 v. 282 وَلِيٌّ would seem to have nearly the same meaning as وَكِيلٌ q.v.; at 27 v. 50 it refers to the avenger of blood, who, as mentioned at 17 v. 35, is to be the heir or next of kin; at 19 v. 5 لَيْتَ, may be rendered "Heir apparent," or "next of kin," so also at 8 v. 73; the passage at 17 v. 111 is explained under the word دُلْ q.v. وَلَيْهَ n.a. Help, the act of taking as a friend, or appointing as heir, as مَا لَكُمْ وَمَنْ لَا يَرِثُمْ وَمَنْ شَئَ 8 v. 73, where the meaning would seem to be, "It is in no wise right for you to appoint them as your heirs." أَوْلَى for أَوْلَى (2nd declension); Dual أَوْلَيَانِ comp. form, Nearer, more or most near of kin, more worthy, more proper, nearest (with بِ and لِ), see iv. f. مَوْلَى Plur. (2nd declension) A lord, companion, protector, a patron or client; a master or servant; at 44 v. 41 it is found with both these meanings, or it may in both instances be rendered partner; one nearly related by blood, as at 4 v. 37, or a nephew, as at 19 v. 5; هيَ مَوْلَكُمْ 57 v. 14, "It is the proper place for you," or "a place nigh unto you," مَوْلَى being here considered as a noun of place, D. S. Gr. T. 1, p. 302.—
II. To retreat, turn the back (with إِلَى or وَنْ, or with the words عَلَى أَذْبَارِهِمْ أَذْبَارَهُمْ or وَنْ); it is sometimes found with a double acc., thus وَمَنْ نُوكِيمْ يُومِيُونْ نُورَةً 8 v. 16, "And he who turns his back unto them on that day;" to cause to turn towards (with double acc.); to turn away (with acc. and عَنْ); to turn—one's face—towards (with double acc.); to set one over, or give one authority over (with double

acc.); 4 v. 115, "We will put it into his power to follow the bent of his inclination." مُولَى for مُولَى part. act. He who causes one to turn towards a thing; thus، هُوَ مُولِيهَا 2 v. 143, "It is He—God—who turns (them) towards it;" the other acc. كُنْ أَوْلَى تَوْلَى IV. أَوْلَى IV. To cause to draw nigh; 75 v. 34, "Woe unto thee!" Lit. "May He—God—cause (evil) to draw nigh unto thee," or "May it—evil—draw nigh unto thee," the preterite being here used for the optative; D. S. Gr. T. 1, p. 169.—V. To turn back, turn one's back; to retire (with إِلَى); to turn away (with عَنْ); to adopt or choose any one—as a friend —(with acc. of pers.), as at 5 v. 61; to take upon one's-self, as وَأَلْذَى تَوْلَى كَبُرَةً 24 v. 11, "And he who hath taken upon himself to aggravate it;" to be put in authority, as at 47 v. 24; Instances are not uncommon in which the تَ of the second person aorist is omitted, as تَوْلَوا for تَوَلُوا 11 v. 3, see D. S. Gr. T. 1, p. 221.

وَلِيَكُونَأ And verily he shall be, see كَانَ.

وَتَنَيِّي aor. To be slack or negligent (with فِي).

وَهَبَ aor. يَهُبُ Imperat. هَبَ To give, bestow; to restore, as at 33 v. 42 (with acc. and لِ). آلَوْهَابُ وَهَابُ A free and liberal giver; An epithet of the Deity.

وَهَجَ aor. يَهُجُ Brightly burning.

وَهَنَّ aor. يَهُنُ To be weak, faint, infirm, languid, remiss (with فِي). وَهَنْ Weakness, faintness; 31 v. 13, "With weakness upon weakness." أَوْهَنْ (2nd declension) comp. form, Weakest.—مُوهُنْ part. act. IV. f. One who makes weak.

اور وَهَىٰ aor. تَرَىٰ To be torn. وَاهِيَةٌ Fem. part. act. Torn, rent.

وَى an interjection regarded by some as an abbreviation of وَيلَ q.v.; it takes the affix كُ of the second person, and may then be translated Woe unto thee! In some copies we find وَيْكَانُ وَيَكَانُ as one word, in which case it may be considered as composed of the interjection وَى Oh! or Ah! and كَانُ As if; according to some وَيَكَثُ is equivalent to إَعْلَمُ Know, an interpretation

which it may well bear at 28 v. 82, where it occurs; see D. S. Gr. T. 1, p. 580.

وَيلَ A great misfortune, woe; no verbal root; this word is commonly employed as an interjection with لِ, as فَوَيْلَ لَهُمْ 2 v. 73, "Then woe to them," or with an affixed pronoun as وَيَلَكَ آؤُنْ 46 v. 16, "(They say) Alas for thee! (وَيَشَىٰ for) يَا وَيَلَتَى Shame, as وَيَلَهُ (for) يَا وَيَلَتَى 11 v. 75, "Alas my shame!" D. S. Gr. T. 2, p. 90, note.

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ا۔ affix of the first person singular, Me, my, frequently spelt and pronounced اے; when affixed to a verb it is written نے; it is not unfrequently omitted as رَبٌ for رَبَّتْ for اِتَّقُونَ, رَتَى for رَبَّتْ etc., D. S. Gr. T. 1, p. 457 *et seq.*

ا۔ O! a vocative particle governing the nominative and accus. cases, D. S. Gr. T. 2, p. 89. يَا ائٹلی see يَا ائٹلی viii. f. of يَا.

ا۔ (2nd declension) Gog, name of a tribe of barbarians near the Caspian Sea, v. يَا جُوجُ. مَاجُوحٌ aor. يَسَّاسُ, D. S. Gr. T. 1, p. 240, To despair (with مِنْ); at 13 v. 30 it is used with انْ, and is there generally understood to mean to know. يُوسُ Despairing, desperate.—إِسْتِيَّاسٌ Yous. X. To reject all hope, despair (with مِنْ).

ا۔ collective noun, Rubies; a word of Persian origin. يَا قُوَّتٌ

ا۔ aor. cond. of أَنَىٰ q.v. يَا ان

ا۔ aor. يَبَسُّ n.a. Dryness, dry. يَبَسٌ part. act. That which is dry or withered. يَابَسٌ

ا۔ aor. viii. f. of أَخْذَ q.v. يَاخْذُ

يَعْدَ aor. cond. v. f. of عَدَ q.v.

يَنْفِعُ aor. v. f. of نَفَعَ for فَيَنْفِعُ q.v.

يَتَمَّ and يَتَمَّ aor. To be an orphan. يَتِيمٌ Plur. يَتَامَى (2nd declension) An orphan.

يَتَمَّونَ see يَتَمَّ.

يَثْرِبٌ (2nd declension) Yathreb, the original name of Medina.

بَحْمُومٌ Black smoke, said to be derived from حَمْ q.v.

يَدَى see يَدٌ

يَدَبَرٌ aor. v. f. of دَبَرَ q.v.

يَدَنِينَ 3rd pers. fem. plur. aor. iv. f. of دَنَى q.v. يَدَى for يَدَى To touch or injure in the hand. يَدَانِ يَدَانِ, A hand; Dual يَدَانِ, oblique يَدَيْنِ, and when in connexion with a complement يَدَيْنِ and يَدَى for يَدَانِ; Plur. يَدَى for أَيْدِي D. S. Gr. T. 1, p. 111; the phrase عَنْ يَدِهِ 9 v. 29 admits of divers interpretations; according to one it means that payment should be made by the hand of the parties themselves without the intervention of a third person; or it may

mean willingly, or by a ready money payment, or in token of subjection; **بَيْنَ يَدَيْهِ** Before him, in his presence; *Lit.* between his two hands; **أُولَى الْأَيْدِي وَالْأَبْصَارِ** 38 v. 45, "Men of power and prudence," *Lit.* "Gifted with hands and eyes;" **سُقْطَةٌ فِي أَيْدِيهِمْ** 7 v. 148, an idiomatic expression meaning "They repented bitterly;" the idea seems to be that they bit their fingers in grief and contrition, but it is rather hinted at than expressed; see **سَقَطَ**.

يَذَرُ aor. of **وَذَرَ** q.v.

يُرِدُ aor. cond. iv. f. of **رَأَدَ** q.v.

يَسِّ Yâ seen, initial letters of the 36th chapter, see **آتَمَ**.

يَسِّرُ aor. **يَسِّيرُ** To play at dice, to be easy. **يَسِّرُ** n.a. Facility, ease, that which is easy. **يَسِّيرُ** Small, easy; **يَسِّيرًا** 33 v. 14, A little while. **يُسَرَّ** (2nd declension) Prosperity; it may also be the fem. of the comp. form, More or most easy; **يُسَرَّ** 87 v. 8, **وَتَسْرِكَ لِتَسْرِي** "And we will facilitate for thee—or prepare thee for—the easiest (way in matters of faith)," or "the way of happiness." **مَيْسُورٌ** Drawing lots. **مَيْسُورٌ** part. pass. **فَاسِلَةً**; **قَوْلًا مَيْسُورًا** 17 v. 30, "A kind word." **مَيْسَرَةً** A time of ease or convenience. — **يَسِّرَ** II. To facilitate, make easy (with acc. and **لِ** or **بِ**, or with double acc.); to second any one or help one forward (with acc. of pers. and **لِ**). **يَسِّرَ**— V. To be easy.— **إِسْتِسِرَ**— X. To be easy.

يَسِّعُ (2nd declension) and with the article **الْيَسِّعُ** Elisha.

يَسِّرونَ 3rd pers. masc. plur. aor. of **وَصَفَ** q.v.

يَطْمَنُ **يَطْمَئِنُ** see **يَطْمَئِنُ**

يَعْقُوبُ (2nd declension) Jacob.

يَعْقُوبُ (2nd declension) Ya'ook, name of an Idol worshipped originally before the Flood, and afterwards by the Pagan Arabs.

غَابَ يَعْتَبَ see **غَابَ** for **غَابَ يَعْتَبَ**.

يَعْوَثُ Yaghooth, name of an Idol of the Pagan Arabs, see **يَعْوَثُ**.

غَوَى يَعْوِى see **غَوَى**.

يَقْطَنُ A gourd, probably derived from **قَطَنَ** To inhabit.

يَقْظَةً aor. a.; also **يَقْظَةً** plur. of **يَقْظَةً** **أَيْقَاظٌ** Watchful, awake.

يَقْنَ aor. a. **To be certain.** **يَقْنِينَ** Certain, a certainty, that which is certain, as death at 15 v. 99, and 74 v. 48; **يَقْنَا** Surely, of a certainty.— **أَيْقَنَ** IV. aor. **يُوقَنُ** To know for certain, firmly believe, feel a certainty about (with **بِ**); to form a right judgment. **مُوقَنٌ** part. act. One who believes firmly, or forms a right judgment.— **إِسْتِيقَنَ** X. To believe firmly. **مُسْتَقِنَ** part. act. One who is firmly assured.

يَكُثُرُ see **كَانَ**.

لَوْيَ or **يَلَوْنَ** see **لَوْيَ**.

يَمَّ pass. for **يُمَّ**; no active voice, **To be thrown into the sea.** **يَمَّ** A sea, flood; a river, as at 20 v. 39.—

تَيْمَمَ V. To aim at getting for one's-self, choose for one's-self.

يَمِنُ aor. **يَسِّمِنُ** To place (a corpse) on its right side in the grave. **أَيْمَانُ** Plur. **يَمِنُ** fem. The right hand, an oath, power; **عَنْ أَيْمَانِي** 37 v. 28, *Lit.* "From the right hand," meaning with a good omen, or with force, or with an oath, etc. **أَيْمَنُ** (2nd declension) The right (hand). **مَيْمَنَةً** The right hand.

يَنْبُوْعُ plur. of **يَنْبُوْعَ** A fountain, rt. **نَبَعَ** q.v.

يَنْعَ aor. *To be ripe.* يَنْعَ n.a. Ripeness, the act of coming to maturity.

يَهُودَى generic noun, Jews. يَهُودَى Of the Jewish nation.

يُوتَى aor. iv. f. of أَتَى q.v.

يَوْدَى aor. of أَوَدَ for أَوَدَ q.v.

يُوقَّتَ aor. conditional ii. f. of أَدَى q.v.

يَوْدَى 3rd pers. fem. plur. aor. pass. iv. f. of أَنْدَى q.v.

يَسَّى see يَسَّ.

يُوسُفَ (2nd declension) Joseph.

يَوْعَرَنَ 3rd pers. plur. aor. iv. f. of وَعَى q.v.

يُوقَنَ 3rd pers. plur. aor. iv. f. of يَقِنَ q.v.

يَوْمَ aor. يَوْمَ To be or exist for a day. يَوْمٌ Plur. أَيَّامٌ A day, the civil day of 24 hours; a day of battle, thus at 45 v. 13, where the words أَيَّامَ اللَّهِ mean those days when it might please God to bestow victory on the Moslems; يَوْمٌ On that day, on a certain day; أَلْيَوْمٌ Today, on this day. يَوْمَيْنِ Then, on that day, a word composed of يَوْمَ and إِنْ or إِذْ يَوْمَ T. 1, p. 521.

يُونُسَ (2nd declension) Jonah.

FINIS.

E R R A T A.

PAGE COL. LINE

9 2 23 for أَلْقَرَىٰ read أَلْقَرَىٰ.

13 1 24 for ذُو read ذُو.

23 2 19 for أَلْفَ read أَلْفَ.

25 1 6 lines from bottom for teschdeed read teshdeed.

28 2 12 for جَلَبَ read جَلَبَ.

70 2 21 for Schechinah read Shechinah.

PAGE COL. LINE

91 2 5 lines from bottom for Those who purify, etc., read One who purifies himself, or is clean, pure.

107 1 7 for o. and i. read a.

112 1 last line but one فِيمَ should come after قَالَ p. 113.

139 1 8 for plur. of مُخَارَةٌ, rt. read part. act. iii. f. of.

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