**PAGE 221 Onwards:**

2. To increase the honour:

Quran says (19/50) Surat Maryam -سورة مريم

**وَجَعَلْنَا لَهُمْ لِسَانَ صِدْقٍ عَلِيًّا**

*and we made for them a reputation of high honor’*

3.When talking of someone Like Pharoah:

Quran says (28/4):

**إِنَّ فِرْعَوْنَ عَلَا فِي الْأَرْضِ َ**

’ *Indeed, Pharaoh exalted himself in the land’*.

2 B**asaq**: بَسَق This word is used for tall trees specially date tree.

# Allah says in the Quran.(50/10):’ Surat Qāf

**وَالنَّخْلَ بَاسِقَاتٍ لَّهَا طَلْعٌ نَّضِيدٌ**

*And lofty palm trees having fruit arranged in layers’*.

3. **Shamakh: شَمَخ** This is used for the a) bigness or b)height/tallness of things. For example for the tallness of mountains or buildings.( skyscraper.)

# Allah says in the Quran: (77/27): Surat Al-Mursalāt (The Emissaries) - سورة المرسلات

**وَجَعَلْنَا فِيهَا رَوَاسِيَ شَامِخَاتٍ**

‘*And We placed therein lofty, firmly set mountains*.’

**Summary** : ALA is a common word used in Quran but for tall trees specially date trees ,the word BASAQ بَسَق will be used whereas for tall mountains & buildings,the word SHAMAKH شَمَخ will be used.

**47: TO MAKE/Create:**

*Jaa’al,Bana’a,Sana’a, Istanaa* and *ittakhaz* (جَعَل, صَنعَ بنى, اِصطَنَع& اِتَّخَذ)has been used in the Quran when it was meant to make or create or build something.

# Jaa’al: جَعَل This word has been used when ‘making’ was intended. May it be inventing,creating or just organising something. As Allah says in the Quran:(2/22*)’* Surat Al-Baqarah (The Cow) - سورة البقر

**الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً**

*[He] who made for you the earth a bed [spread out] and the sky a ceiling*’.

1. **Bana’a**: بنى It means to construct/build something like a building and *bunyaan* means erecting a wall or contructing a building. According to Ibne Faaris ,It means to make something in such a way that one thing merges in another.

# Allah says in the Quran: (51/47)’ Surat Adh-Dhāriyāt (The Winnowing Winds) - سورة الذاريات

**وَالسَّمَاءَ بَنَيْنَاهَا بِأَيْدٍ وَإِنَّا لَمُوسِعُونَ**

*And the heaven We constructed with strength, and indeed, We are [its] expander.*

1. **Sana’a**: , صَنعَ To create something beautifully with expertise. Sannaa’a is used for an expert creator or artist. And Istanaa’a means to create something with full expertise & concentration.

# Allah says in the Quran: (11/27):’ Surat Hūd (Hud) - سورة هود

**وَاصْنَعِ الْفُلْكَ بِأَعْيُنِنَا وَوَحْيِنَا**

*And construct the ship under Our observation and Our inspiration’*

Also, in (20/41),the Quran says:’ (*Moosa) And I produced you for Myself.’*

1. **Ittakhaz**: اِتَّخَذ Akhaz means to hold,take or get something. To take something in possession**. (couldnt translate the second part of the sentence –tough urdu)** .This does not include organising or creating something.

# As Allah says in the Quran: (12/21): Surat Yūsuf (Joseph) - سورة يوسف

**وَقَالَ الَّذِي اشْتَرَاهُ مِن مِّصْرَ لِامْرَأَتِهِ أَكْرِمِي مَثْوَاهُ عَسَىٰ أَن يَنفَعَنَا أَوْ نَتَّخِذَهُ وَلَدًا**

*And the one from Egypt who bought him said to his wife, "Make his residence comfortable. Perhaps he will benefit us, or we will adopt him as a son."*

**Summary**: a) Jaa’al جَعَل is a common word .Can be used on all occasions.

b)Bana’ : بنى to construct a building

c)Sanaa’a: صَنعَ to make something with expertise

d)**Ittakhaz: اِتَّخَذ Couldnt translate**

**48. To Close –To Be:**

When the above was meant, *Ghallaq, غَلَّقrasad رَصَدَ, qasar قَصَرَ& qabaz قَبَضَ* are used.

1.**Ghallaq**: غَلَّقMeans close./enclose. Opposite of it is Faqq, which means to release. Ghallaqa غَلَّقَ means To put in key & lock. Ghallaqul baab غَلَّقا البَاب means to shut the door tight, to lock it properly .

# The Quran says: (12/23): Surat Yūsuf (Joseph) - سورة يوسف

**وَغَلَّقَتِ الْأَبْوَابَ وَقَالَتْ هَيْتَ لَكَ**

*She closed the doors and said, "Come, you*."

2.**Rasad.** رَصَدَ It means to shut/close something so tight that nothing can escape out of it. According to Ibne Faaris, it means to cover the cooking pot with the lid properly so that the steam doesn’t escape.. It also means that the door be shut tightly especially when the windows are not open.

# According to the Quran:(90/20): Surat Al-Balad (The City) - سورة البلد

**عَلَيْهِمْ نَارٌ مُّؤْصَدَةٌ**

‘*Over them will be fire closed in.’*

3.**Qasar**: قَصَرَIs basically used in two ways. A) Inability of something to reach its pinnacle. B) suffocate/lock. The second meaning is considered when it is said that someone locked himself in his home.

# According to the Quran (55/72) : Surat Ar-Raĥmān (The Beneficent) - سورة الرحمن

**حُورٌ مَّقْصُورَاتٌ فِي الْخِيَامِ**

*‘Fair ones reserved in pavilions ‘.*

4.**Qabaz**: قَبَضَMeans to hold something tightly in fist.Qabz قَبَضَ means fist,so whenever it is used, it means, shrink,reduce,tighten & close.

# As Allah says in the Quran,(9/67):’ Surat At-Tawbah (The Repentance) - سورة التوبة

**ۚ يَأْمُرُونَ بِالْمُنكَرِ وَيَنْهَوْنَ عَنِ الْمَعْرُوفِ وَيَقْبِضُونَ أَيْدِيَهُمْ ۚ**

*They enjoin what is wrong and forbid what is right and close their hands.’*

**Summary**: a).Ghallaq: غَلَّقTo shut the door .

b)Rasad: رَصَدَto close something so tight that nothing can escape out of it.

c)Qasar: قَصَرَ to lock oneself somewhere.

d)Qabz: قَبَضَTo hold something tightly in the fist so that it doesn’t escape.

(Also look for Amsak & awaa’a in Being Miser ( Bukhal kerna) )

**49.To knit/Weave:**

When knitting/weaving was meant, the words, habaka حَبَكَ,& wazana وَضَنَare used.

1. **Habaka** حَبَكَ:Habbak means weaver& Habak as Saub means he weaved a fabric. Habbaka Haabikaas Saub means the weaver weaved the fabric with expertise. To weave it beautifully. Habak also means path.

# As Allah says in the Quran: (51/7): Surat Adh-Dhāriyāt (The Winnowing Winds) - سورة الذاريات

**وَالسَّمَاءِ ذَاتِ الْحُبُكِ**

*’ By the heaven containing pathways.’*

1. **Wazana** وَضَنَ: Means to knit,weave something which is strong . Mozoon means delicately weaved or something weaved/made with jewels.

# As Allah says in the Quran: (56/15-16): Surat Al-Wāqi`ah (The Inevitable)- سورة الواقعة

**عَلَىٰ سُرُرٍ مَّوْضُونَةٍ مُّتَّكِئِينَ عَلَيْهَا مُتَقَابِلِينَ**

*’ On thrones woven [with ornament],,reclining on them,facing each other.’*

Summary: to weave something with ordinary stuff ,*habaq حَبَكَ* is used whereas when jewels are used in weaving, then *wazan وَضَنَ* is used.

**50: Burden/weight:**

When ‘Burden’ is meant, then *Saqal ثَقَل,Hamal حَمَلَ,himl حِمل,waqar وَقر,Wiqar وِقر,wizer, وِزر isr اِصر, kallun كَلٌ,wazan وَزَن & mawazeen موازين* are used.

1. **Saqal**: ثَقَل luggage of a passenger. Weight,burden etc. This is generally used when weight of physical matter is meant. Opposite of Saqeel ثقيل, is Khafeef, خفيفwhich means light weight.

# As in Quran: ( 9/41): Surat At-Tawbah (The Repentance) - سورة التوبة

**نفِرُوا خِفَافًا وَثِقَالًا**

’ *Go forth, whether light or heavy’.*

The plural of Saqal ثَقَل is Iskaal اَثقال.

# Allah says in the Quran : (16/7):’ Surat An-Naĥl (The Bee) - سورة النحل

**وَتَحْمِلُ أَثْقَالَكُمْ إِلَىٰ بَلَدٍ لَّمْ تَكُونُوا بَالِغِيهِ إِلَّا بِشِقِّ الْأَنفُسِ**

*And they carry your loads to a land you could not have reached except with difficulty to yourselves. ‘*

Saqeel ثقيل (meaning heavy things)is also used in its literal sense.

# As in Quran : (73/5): Surat Al-Muzzammil (The Enshrouded One) - سورة المزمل

**إِنَّا سَنُلْقِي عَلَيْكَ قَوْلًا ثَقِيلًا**

*’ Indeed, We will cast upon you a heavy word.’*

Here Saqeel ثقيل means the verse/text which is very strong & to follow it needs lots of strength & perseverance.

1. **Hamal**: حَمَلَ Means to carry some weight/burden. Hamal حَمَل means a weight that one carries in ones body like for example ,carrying a baby in womb,fruit on a tree, or water in a cloud.

# As the Quran says ;(7/189): Surat Al-'A`rāf (The Heights) -  سورة الأعراف

**فَلَمَّا تَغَشَّاهَا حَمَلَتْ حَمْلًا خَفِيفًا فَمَرَّتْ بِهِ ۖ**

‘*And when he covers her, she carries a light burden and continues therein.’*

Himl, حِمل means that burden which one is made to carry on the back. According to **Sahab Muntahul arz,Himl** means the weight/burden taht one carries on the head or on the back. Meaning letting the one carry as much weight as he can carry. This looks like a better explanation.

As per Quran : (12/72): **Surat Yūsuf (Joseph) - سورة يوسف**

**قَالُوا نَفْقِدُ صُوَاعَ الْمَلِكِ وَلِمَن جَاءَ بِهِ حِمْلُ بَعِيرٍ وَأَنَا بِهِ زَعِيمٌ**

‘*They said, "We are missing the measure of the king. And for he who produces it is [the reward of] a camel's load, and I am responsible for it."*

1. **Waqar:** وَقرThis is used when the literal meaning of weight/burden is meant. When ‘*fe sadrehee waqar’* is used, it means ‘*he* *has grudge in heart’* .Similarly, when its said’ *fe uzunehee waqar’*, then it means, ‘*he has burden in his ears’.* Meaning he is unable to hear or is deaf or he hears loud. Some people also mean wax/dirt in ears but the first one sounds better as a meaning. When wax of the ear is used, it makes the meaning limited. Allah says in the Quran: (17/57) **The aayah 17/57 referred to here is not what it is in the quran in 17/57 so have left this.**

**PAGE 225 Onwards:**

Witr وِقر means the Maximum amount of weight that a person can carry.

# In the Quran: (51/1 & 2): Surat Adh-Dhāriyāt (The Winnowing Winds)- سورة الذاريات

**وَالذَّارِيَاتِ ذَرْوًا فَالْحَامِلَاتِ وِقْرًا**

*‘By those [winds] scattering [dust] dispersing. And those [clouds] carrying a load [of water]’*

1. **WIZR** وِزر: According to Ibne Faaris, when a person spreads a fabric on the ground, puts his weight/luggage on it ,folds it & walks away, then it is referred to as *Wizr وِزر.* This is the reason whyalzanb (sin) is called *wizr* وِزر (burden /weight ). Meaning the weight/burden of ones sins. Wizr وِزر also means weapons. & its plural is *Auzaar* . It also means to take away, to give shelter to someone, & to hide. Similarly Wizr is also used to talk about a hideout in the mountain. Generally the word Wizr issued for the burden of sins.

# The Quran says : (6/31) : Surat Al-'An`ām (The Cattle)- سورة الأنعام

**وَهُمْ يَحْمِلُونَ أَوْزَارَهُمْ عَلَىٰ ظُهُورِهِمْ ۚ أَلَا سَاءَ مَا يَزِرُونَ**

’ *while they bear their burdens on their backs. Unquestionably, evil is that which they bear.’*

1. **ISR** اِصر: Al-Asr means a) To tie a knot & b) To stop something forcefully. For this reason, to fulfil your promises & to take the responsibility of fulfilling the orders of Shariah is *Isr.*According to Ibe Faaris, All the promises,& commitments are Isr.

# According to the Quran: ( 2/286) :’ Surat Al-Baqarah (The Cow) - سورة البقرة

**رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إِصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِن قَبْلِنَا ۚ**

*Our Lord, and lay not upon us a burden like that which You laid upon those before us.’*

*Isr* Also implies of all the hurdles that come in your way when you try to follow the path of righteousness.(It happens because of the culture & norms of the society).

# According to the Quran : (7/157): Surat Al-'A`rāf (The Heights) - سورة الأعراف

**وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ**

‘*and ( Mohammad ,pbuh) prohibits for them the evil and relieves them of their burden and the shackles which were upon them’*

1. **KALLUN** كَلٌ : when used with orphan,family,dependant,humble (with a humble backgoround),helpless , & burden ,then it ( *kullun كَلٌ*) means taking responsibility of their needs & upbringing.

# According to the Quran : (16/76): Surat An-Naĥl (The Bee) - سورة النحل

**أَحَدُهُمَا أَبْكَمُ لَا يَقْدِرُ عَلَىٰ شَيْءٍ وَهُوَ كَلٌّ عَلَىٰ مَوْلَاهُ أَيْنَمَا يُوَجِّههُّ لَا يَأْتِ بِخَيْرٍ**

‘*one of them dumb and unable to do a thing, while he is a burden to his guardian. Wherever he directs him, he brings no good.’*

1. **WAZN** وَزَن and MAWAZEEN موازين: when used, it means to weigh/measure something. Also means the weight( that is put on the weighing scale) to be weighed. Also means the weighing scale and the weight (together).

# According to the Quran : ( 101/6 & 7) : Surat Al-Qāri`ah (The Calamity) - سورة القارعة

**فَأَمَّا مَن ثَقُلَتْ مَوَازِينُهُ** **فَهُوَ فِي عِيشَةٍ رَّاضِيَةٍ**

’ *Then as for one whose scales are heavy [with good deeds], He will be in a pleasant life.’*

**Summary:**

1. Haml حَمَلَ:The weight that one carries in the body.

Himl حِمل: the maximum weight(matter) that one can carry according to strength.

1. Waqar وَقر: the literall meaning of burden/weight.
2. Wiqr : the maximum weight (literall) that one can carry as per strength.
3. Wizr وِزر: Genarally used for sins. Like,the weight/burden of ones sins.
4. Isr اِصر: Promises,responsibility to fulfil shariah orders,& hurdles tht come in way because of cultural & social issues.
5. Kallun كَلٌ : the responsibility of taking care of the needs & upbringing of a needy & helpless soul.
6. Wazn وَزَن & Mawazeen موازين: the thing/weight that is put on the scales to be weighed.

**51: EXHAUSTED /LETHARGIC( HEAVY /Burdensome):**

For this, words like *Sakul ثَقُل,kasal كَسَل,Aad آدَ,Kabur كَبُرَ,Kabeeratunn كَبيرَةٌ* have been used.

1. **SAKUL** ثَقُل: meaning a thing which is heavy when weighed in scales . (it has been explained in the above verses.)
2. **Kasal** كَسَل: Feel lethargic because of laziness . Al kasl means to be lazy ,where it is inappropriate to be. Allah talks about hypocrites in the Quran: (9/54) :’

**وَلَا يَأْتُونَ الصَّلَاةَ إِلَّا وَهُمْ كُسَالَىٰ**

*and that they come not to prayer except while they are lazy’.*

1. **Aad** آدَ: means to feel exhausted after doing some cumbersome work. In the Quran : (2/255):

**وَلَا يَئُودُهُ حِفْظُهُمَا ۚ وَهُوَ الْعَلِيُّ الْعَظِيمُ**

’ *and their (the land & the sky) preservation tires Him not.*

1. **Kabur** كَبُرَ & Kabeeratunn كَبيرَةٌ: To feel tired (not by doing it) only because one feels the works is difficult & exhausting.

According to the Quran: ( 6/35) :

**وَإِن كَانَ كَبُرَ عَلَيْكَ إِعْرَاضُهُمْ**

’ *and their preservation tires Him not. ‘*

In another verse of the Quran : (2/45) :

**وَاسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ ۚ وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ**

*And seek help through patience and prayer, and indeed, it is difficult except for the humbly submissive [to Allah ]*

**Summary:**

1.Sakul ثَقُل: Heavy in weight (weight wise heavy)

2.Kasal كَسَل:to feel lethargic because of laziness

3.Aad آدَ :To feel exhausted after doing some cumbersome work.

4.Kabur كَبُرَ & Kabeeratunn كَبيرَةٌ:to feel lethargic not by doing something but thinking that the work would be difficult or exhausting.

**52.Elderly:**

When an old man/person is reffered, words like , *Shaikh شَيخ , Shaib شِيب ,Kahul كَهُل, Ajuuz عَجوز , Muammar مُعمَّر, Awan عَوان, Faariz فَارِض*  have been used in the Quran.

1.**Shaikh** شَيخ :Means Old person. May it be because of age, or wisdom.Someone who has reached a high level of respect or status. its a word used when some respect is given.Shaikh ul Maraat means the husband of a woman. (even if he is young in age)But in the Quran, it means, old person by age.

Allah says in the Quran :(40/67) :

**ا ثُمَّ لِتَبْلُغُوا أَشُدَّكُمْ ثُمَّ لِتَكُونُوا شُيُوخًا ۚ**

’ *then [He develops you] that you reach your [time of] maturity, then [further] that you become elders.’*

*2*.**Shaib** شِيب: means have white/grey hair. *Shabat Ru’us ul Aakaam* means snow covered the peak of the mountains.*Ashyab* means one with white/grey hair*. Shaib شِيب* is the plural of *Ashyab.* Those who prepared teh dictionary say it means the age between maturity & old age) meaning the age between 30-40 years when hair starts greying.

Allah says in the Quran ; ( 73/17):

**فَكَيْفَ تَتَّقُونَ إِن كَفَرْتُمْ يَوْمًا يَجْعَلُ الْوِلْدَانَ شِيبًا**

’ *Then how can you fear, if you disbelieve, a Day that will make the children white- haired?’*

3.**Kahal/Kahul** كَهُل: Means the middle age. Kahul كَهُل means the person between 30-50 years of age. Kahal al rajl means a man getting married. Those who prepared the dictionary say it is the age between 40-60 years of age.

The Quran says: ( 3/46) :

**وَيُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا وَمِنَ الصَّالِحِينَ**

*’ He will speak to the people in the cradle and in maturity and will be of the righteous."*

4**.Ajuuz** عَجوز: Means Female elderly who cannot give birth anymore. *Ajzaah* refers to someones last baby.

Quran says ;( 11/72) :

**قَالَتْ يَا وَيْلَتَىٰ أَأَلِدُ وَأَنَا عَجُوزٌ وَهَٰذَا بَعْلِي شَيْخًا ۖ**

’ *She said, "Woe to me! Shall I give birth while I am an old woman and this, my husband, is an old man? ‘*

5**.Muammar** مُعمَّر: An old aged person. Someone living for a long time.

In the Quran : (35/11) :

**وَمَا يُعَمَّرُ مِن مُّعَمَّرٍ وَلَا يُنقَصُ مِنْ عُمُرِهِ إِلَّا فِي كِتَابٍ ۚ**

*And no aged person is granted [additional] life nor is his lifespan lessened but that it is in a register*.

6/7.**Awan** عَوان or **Faariz** فَارِض : Awan means middle aged . It is used for all Humans, animals, male ,female. Awan عَوان means the same whereas Faariz فَارِض means old aged cow or bull.(The opposite of which is Bikr) . BIkr means the calf which has not reached puberty. ( Also a young virgin girl )

In the Quran ;( 2/68):

**ۚ قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ لَّا فَارِضٌ وَلَا بِكْرٌ عَوَانٌ بَيْنَ ذَٰلِكَ**

*’ It is a cow* *which is neither old nor virgin, but median between that’.*

**Summary:**

1.Shaikh شَيخ: generally used for an old person.

2.Shaib شِيب:Someone whose hair has started to grey/white.

3.Kahal: كَهُل Age between 40-60.

4.Ajuuz عَجوز: Female elderly.(that cant give birth)

5.Moammar مُعمَّر: Someone very old. /Living for a very long time.

6.Faariz فَارِض : Old aged cow/bull

7.Awan عَوان: middle age. (men,women,male,female)

**53. OUTWORN**:

*Balaaa بَلَىَ (yablaa),wahee وَهِىَ,Ramma رَمَّ ,rafas رَفَثَ,& Nakhar* نَخَرَ has been used in the Quran when ‘outworn’ was intended.

1. **Balaa**  بَلَىَ Something of use,which is now outworn because of its age. For example,*balas saub* a fabric/cloth now outworn ,because of the fact that it was kept for a long time.

In the Quran: (20/120) :

**فَوَسْوَسَ إِلَيْهِ الشَّيْطَانُ قَالَ يَا آدَمُ هَلْ أَدُلُّكَ عَلَىٰ شَجَرَةِ الْخُلْدِ وَمُلْكٍ لَّا يَبْلَىٰ**

‘*Then Satan whispered to him; he said, "O Adam, shall I direct you to the tree of eternity and possession that will not deteriorate?"*

1. **Wahee** وَهِىَ:Joints become loose.(of something). *Wahee yas Saub walhabl*. Tearing of a fabric or rope when it stucks somewhere. Tearing of leather because of the fact that its kept for a long time.

Quran says: *(69/16)*

**وَانشَقَّتِ السَّمَاءُ فَهِيَ يَوْمَئِذٍ وَاهِيَةٌ**

*And the heaven will split [open], for that Day it is infirm.’*

1. **Ramma** رَمَّ: Somthing that can be mended/fixed. *Rammal Habl* means,breaking of the rope. *Rammal Azm*,means a bone which is very old. & *Rimma,* means an old bone which has gone crumbled/soft or brittle.It also means that the piece of rope that has dropped off from the main rope.

In the Quran,(51/42):

**مَا تَذَرُ مِن شَيْءٍ أَتَتْ عَلَيْهِ إِلَّا جَعَلَتْهُ كَالرَّمِيمِ**

’ *It left nothing of what it came upon but that it made it like disintegrated ruins.’*

1. **Rafas** رَفَثَ: Means to break or chop.*Rafat Al Azm* means bone becoming soft or brittle.*Rafaat*,means all broken things.

The Quran says: (17/49)

**وَقَالُوا أَإِذَا كُنَّا عِظَامًا وَرُفَاتًا أَإِنَّا لَمَبْعُوثُونَ خَلْقًا جَدِيدًا**

*And they say, "When we are bones and crumbled particles, will we [truly] be resurrected as a new creation?"*

1. **Nakhar** نَخَرَ :Nakhr means to snore.It also means something that has gone old,decayed,or has started to crumble. Nakhr نَخَرَ also means that a bone taht has crumbled or become brittle or becomes hollow because of its age.

The Quran says: (79/10-11*)*

**يَقُولُونَ أَإِنَّا لَمَرْدُودُونَ فِي الْحَافِرَةِ أَإِذَا كُنَّا عِظَامًا نَّخِرَةً**

*‘They are [presently] saying, "Will we indeed be returned to [our] former state [of life]?Even if we should be decayed bones?’*

**Summary:**

1.Balaa بَلَىَ: Something of use thats now outworn/old.

2.Wahee وَهِىَ:Something that tears after a part of it stucks somewhere. Or joints becoming loose.(of something)

3.Ramma رَمَّ:Something that has started to break in pieces because of being too old.(outworn)

4.Rafat رَفَثَ :Something becoming crumbled or in small pieces because of the fact that its outworn.

5.Nakhar نَخَرَ:Decaying of a bone.(it becoming hollow because of its age)

**54. To Speak:**

*Lafaz لَفَظَ,Nataq نَطَقَ,Fasah فَصَح,Aarab اَعرَبَ,Aajam اَعجَمَ,Takkalam تَكَلَّمَ,lahin لَحِنَ*  has been used in the Quran when talking/speaking was meant.

1.**Lafaz** لَفَظَ: (& Lafiz) Means to spit something out of mouth. Lufazatunn also means spitting some food out of mouth or some food (leftovers)dusted off from the dining table.Lafz means a word uttered from mouth.(may it be a single word or anything uttered from mouth/anything spoken) \* Laafiz means the flour mill that throws flour out of it when operated.

In the Quran (50/18)

**مَّا يَلْفِظُ مِن قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ**

*’ Man does not utter any word except that with him is an observer prepared [to record].’*

1. **Nataq** نَطَقَ:To say/speak something that makes sense*.*They say*,(Almaal un naatiq unn saamit*) meaning the wealth/belonging that speaks is cattle & the wealth that does not speak/talk is gold/silver/jewels. Cattle is called Naatiq as they understand each others language. *Mantiq at taayr*  is the language of animals.(what they speak).But in the literal sense, iit is used for humans. Those with wisdom, call humans as *Haiwaan e naatiq* & *naatiq* as the sense or power to speak.. Aristotle used Haiwaan e Naatiq (the animal that can speak –which makes sense) for humans for the first time.

As in The Quran : (53/3):

**وَمَا يَنطِقُ عَنِ الْهَوَىٰ**

‘*Nor does he speak from [his own] inclination.’*

& when Quran said about Prophet Sulaiman(pbuh) in (27/16):

**يَا أَيُّهَا النَّاسُ عُلِّمْنَا مَنطِقَ الطَّيْرِ**

*‘ He said, "O people, we have been taught the language of birds.’*

Here Nataq نَطَقَ means the ability of Prophet Sulaiman to understand & the ability of birds to speak. Just like intrinsic meaning of Nataq is the conversation that makes sense,similarly it also has a inherent meaning i.e. comprehension.

In the Quran: (45/29) :

**هَٰذَا كِتَابُنَا يَنطِقُ عَلَيْكُم بِالْحَقِّ ۚ إِنَّا كُنَّا نَسْتَنسِخُ مَا كُنتُمْ تَعْمَلُونَ**

*This, Our record, speaks about you in truth. Indeed, We were having transcribed whatever you used to do."*

1. **Fasah**  فَصَح: To clean something of impurities .( Or to remove/clean something that is not required or removing something from it would make it more desirable.) Fasah al Laban means remove froth from milk. Similarly Fasah ul Rajul means a person who is a good speaker/communicator & whose speech is free of irrelevant words. Someone who only uses appropriate words in his conversation to make it more understandable or comprehendable.

In the Quran : (28/34) *:*

**وَأَخِي هَارُونُ هُوَ أَفْصَحُ مِنِّي لِسَانًا فَأَرْسِلْهُ مَعِيَ رِدْءًا يُصَدِّقُنِي ۖ**

*‘And my brother Aaron is more fluent than me in tongue, so send him with me as support, verifying me.’*

1. */*5:**Aarab**  اَعرَبَ/.**Aajam** اَعجَمَ: To clarify something.*Aarab an nafsih* means he communicated something with clarity. Alarabi means that the verses (in the Quran ) are detailed & communicate with clarity.

In the Quran: ( 12/2) *:*

**إِنَّا أَنزَلْنَاهُ قُرْآنًا عَرَبِيًّا لَّعَلَّكُمْ تَعْقِلُونَ**

*Indeed, We have sent it down as an Arabic Qur'an that you might understand.*

Alujmaa means confusion,differing in meaning(even when pronounced in the same manner).Al Aajam is a person whose language is not clear or has confusion(even if that language is Arabic. Arabs consider themselves as the owners of a clear/concise language & all the non arabs as ajamee –those with confusions in their language. (or those who cannot communicate their point clearly). Arabs also call cattle as ajamee as even they cannot communicate clearly.

Allah says in the Quran (41/44) :

**وَلَوْ جَعَلْنَاهُ قُرْآنًا أَعْجَمِيًّا لَّقَالُوا لَوْلَا فُصِّلَتْ آيَاتُهُ ۖ أَأَعْجَمِيٌّ وَعَرَبِيٌّ ۗ**

*And if We had made it a non-Arabic Qur'an, they would have said, "Why are its verses not explained in detail [in our language]? Is it a foreign [recitation] and an Arab [messenger]?"*

1. **Takkalam** تَكَلَّمَ: Kallam means to talk or communicate & Takkalam تَكَلَّمَ means words uttered from the mouth. Or to talk or communicate.

The quran says ( 78/38) :

**لَّا يَتَكَلَّمُونَ إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمَٰنُ وَقَالَ صَوَابًا**

*’they will not speak except for one whom the Most Merciful permits.’*

1. **Lahin** لَحِنَ: means to deviate from the commonly used method.*Lahnalqaul* means to communicate in a way different from the ways commonly used. *Alhan* means detailed verses or a person who is a clear/detailed communicator*. Lahhan* means to recite something in a melodious voice.Lahne Dawoodee (voice of Dawood) is famous for its melody). The actual meaning used in the Quran for Lahin is the change of tone,because of which the speech becomes negative or positive.

The Quran says (47/30)

**وَلَتَعْرِفَنَّهُمْ فِي لَحْنِ الْقَوْلِ**

*‘but you will surely know them by the tone of [their] speech.’*

**Summary:**

1 .Lafz لَفَظَ: Whatever that is uttered from the mouth. To speak.

2. Nataq نَطَقَ: To say something that makes sense.(coherent)

3. Fasah فَصَح: Good communicator. Someone who avoids incoherent speech.

4. Aarab اَعرَبَ: To communicate clearly.

5. Aajam اَعجَمَ:To communicate something which is not clear or is confusing.

6. Takkalam تَكَلَّمَ: To say something sensible (to somebody listening)

7. Lahin لَحِنَ: To say something in a way that deviates from the commonly used method.

**55.Flow or Pour:**

*Asaal اسَال,Afaaz افاض,Sakab سكب,safaq سفك,safah سفح,fajar فجر,Jarah جرى* has been used whenever the flow of something liquid was meant.

1. **Asaal** اسَال: (Saal) means the flowing of anything liquid. Seel means Flood, or the forceful flow of water.So,anything thats flows(liquid) is called Sayaal. & Asaal اسَال means to make something flow (to make a liquid flow)

In the Quran : (34/12) :

**وَأَسَلْنَا لَهُ عَيْنَ الْقِطْرِ ۖ**

‘*and We made flow for him a spring of [liquid] copper’.*

1. **Afaaz** افاض: Something that starts flowing with ease. For eg.water starts flowing from somewhere. *Afaaz as sail* meaning water in abundance. Water starts to flow from the sides of the valley. Faazat Aainah means tears started rolling ones eyes. *Afaaza Innah* means to make water flow from somewhere. For example,somebody kept on filling a vessel with so much water that it started to drop from it. So it actually means overflow.

In the Quran: (7/50)

**وَنَادَىٰ أَصْحَابُ النَّارِ أَصْحَابَ الْجَنَّةِ أَنْ أَفِيضُوا عَلَيْنَا مِنَ الْمَاءِ**

‘*And the companions of the Fire will call to the companions of Paradise, "Pour upon us some water or from whatever Allah has provided you.’*

1. **Sakab** سكب: To pour water..*As sakab* means a continuous rain or a heavy downpour/rain. Al Askoob also means continous flow of water. So, Sakab means not only flow of water but a ‘continuous’ flow of water.*Maain Maskoob* also means continuous flow of water.

In the Quran : ( 56/30-31)

**وَنَادَىٰ أَصْحَابُ النَّارِ أَصْحَابَ الْجَنَّةِ أَنْ أَفِيضُوا عَلَيْنَا مِنَ الْمَاءِ**

*And shade extended & water poured out’.*

1. **Safak** سفك: To shed water or blood. But generally it means shedding blood. *Saffaak* means a murderous man(very dangerous man)

In the Quran, ( 2/84) :

**وَإِذْ أَخَذْنَا مِيثَاقَكُمْ لَا تَسْفِكُونَ دِمَاءَكُمْ**

*And [recall] when We took your covenant, [saying], "Do not shed each other's blood* .’

1. **Safaah** سفح: This also means the flow of blood or water which is fast flowing. *Damman masfoohan* has been used for flowing blood in the Quran. This word, whenever used in the Quran,generally means the illegitimate use of body secretions(male/female).(in other words, adultery). *Musaafehunn* means immoral/corrupt/fornicator man & *musaafehah* means immoral female(or fornicator).

In the Quran: ( 4/24) :

**وَأُحِلَّ لَكُم مَّا وَرَاءَ ذَٰلِكُمْ أَن تَبْتَغُوا بِأَمْوَالِكُم مُّحْصِنِينَ غَيْرَ مُسَافِحِينَ**

‘*And lawful to you are [all others] beyond these, [provided] that you seek them [in marriage] with [gifts from] your property, desiring chastity, not unlawful sexual intercourse.’*

1. **Fajar** فجر: Its literal meaning is to tear/break something in a wide area.& when it is used for flowing water/liquid, then it means water flowing in a wider area.(like river,ocean etc).

In the Quran: (17/90*):*

**وَقَالُوا لَن نُّؤْمِنَ لَكَ حَتَّىٰ تَفْجُرَ لَنَا مِنَ الْأَرْضِ يَنبُوعًا**

*‘And they say, "We will not believe you until you break open for us from the ground a spring.’*

*Saal & faaz* has been used above to explain ‘flow’ .Now look at their examples below:

1**.Saal**: Quran : ( 13/17) :

**أَنزَلَ مِنَ السَّمَاءِ مَاءً فَسَالَتْ أَوْدِيَةٌ بِقَدَرِهَا فَاحْتَمَلَ السَّيْلُ زَبَدًا رَّابِيًا ۚ**

‘*He sends down from the sky, rain, and valleys flow according to their capacity’*

2.**Faaz**: Quran (5/83):

**وَإِذَا سَمِعُوا مَا أُنزِلَ إِلَى الرَّسُولِ تَرَىٰ أَعْيُنَهُمْ تَفِيضُ مِنَ الدَّمْعِ مِمَّا عَرَفُوا مِنَ الْحَقِّ** ۖ

‘*And when they hear what has been revealed to the Messenger, you see their eyes overflowing with tears because of what they have recognized of the truth.’*

1. **Jaraa** : (Jaryyan,or Jiryaana). This implies for the flow of water or liquid similar to water (or their continuous flow).

Allah says in the Quran: ( 88/12) :

**فِيهَا عَيْنٌ جَارِيَةٌ**

*’ Within it is a flowing spring.’*

Afterwards this word is used fro anything that flows/blows for a longer distance or longer duration.(**zarf makani & zamani,both).**Like for example,wind that blows or the sun or moon that move continuously. *Sunnat e jaaria* is one common word used when this word is used in its literal sense

**Summary**:

1.Asaal اسَال: To pour something liquid or make some liquid flow.

2.Afaaz افاض: Some liquid(water) that starts flowing from the corners.

3.Sakab سكب: To overflow

4.Safak سفك: To shed blood.

5.safah سفح:Adultery

6.Fajar فجر: Flowing of some liquid(water) in a wider area

7.Jaraa جرى: Something to move/flow for a longer time/duration or distance.

**56.An excuse/To make an excuse**:

Words like , Azr عَذَرَ,Azzar عَذَّرَ, Ai’tazar اِعتَذَرَ, & fitnatunn فِتنَةٌ have been used when an excuse was meant(or to make an excuse)

1. **Al-uzr اَلعُذَر/Azr عَذَّرَ**: It means to use an excuse to get rid of an accusation on yourself. According to Imam Raaghib, it means an effort with which one wants to wash his/her sins away.Azar **عَذَّرَ** means to accept an excuse. Azar **عَذَّرَ** means to make a false statement or to make an excuse which is not true at all. Aitazar اِعتَذَرَ means to present an excuse.Now there are three types of Azr **عَذَّرَ**.First is fitnatunn. **فِتنَةٌ**
2. **Fitnatunn فِتنَةٌ**: This means ,the person completely disowns a sin/accusation with the help of a lie.

# Allah says in the Quran ( 6/23): Surat Al-'An`ām (The Cattle) - سورة الأنعام

**ثُمَّ لَمْ تَكُن فِتْنَتُهُمْ إِلَّا أَن قَالُوا وَاللَّهِ رَبِّنَا مَا كُنَّا مُشْرِكِينَ**

*Then there will be no [excuse upon] examination except they will say, "By Allah , our Lord, we were not those who associated."*

The second type of **Azar** عَذَّرَmeans that the person tries to avoid an accusation /sin by misstating the facts or presenting an excuse. Quran has used Azar for these excuses.

# Allah says in the Quran: (9/91): Surat At-Tawbah (The Repentance) - سورة التوبة

**لَّيْسَ عَلَى الضُّعَفَاءِ وَلَا عَلَى الْمَرْضَىٰ وَلَا عَلَى الَّذِينَ لَا يَجِدُونَ مَا يُنفِقُونَ حَرَجٌ إِذَا نَصَحُوا لِلَّهِ وَرَسُولِهِ ۚ مَا عَلَى الْمُحْسِنِينَ مِن سَبِيلٍ ۚ وَاللَّهُ غَفُورٌ رَّحِيمٌ**

*There is not upon the weak or upon the ill or upon those who do not find anything to spend any discomfort when they are sincere to Allah and His Messenger. There is not upon the doers of good any cause [for blame]. And Allah is Forgiving and Merciful.*

The third type **Uzar عُذر**, or **Maziratunn** means that the excuse presented stands true for the time being.

# Allah says in the Quran: ( 7/164): Surat Al-'A`rāf (The Heights)

**وَإِذْ قَالَتْ أُمَّةٌ مِّنْهُمْ لِمَ تَعِظُونَ قَوْمًا ۙ اللَّهُ مُهْلِكُهُمْ أَوْ مُعَذِّبُهُمْ عَذَابًا شَدِيدًا ۖ قَالُوا مَعْذِرَةً إِلَىٰ رَبِّكُمْ وَلَعَلَّهُمْ يَتَّقُونَ**

*And when a community among them said, "Why do you advise [or warn] a people whom Allah is [about] to destroy or to punish with a severe punishment?" they [the advisors] said, "To be absolved before your Lord and perhaps they may fear Him."*

**Summary:**

Uzar عُذر, & Maaziratunn معذِرَةٌ are used when the reason/excuse presented are true & reasonable. Taazeer تَعذِير, means a false/untrue excuse & fitnatunn فِتنَةٌ means to completely disown a sin/accusation.

**57: Accusation/Allegation بهتان :**

Buhtaan بهتان, Ifq اِفك & Iftraa اِفتراء have been used.

1. Buhtaan بهتان : Baht بَهَتَ means to be surprised or shocked. Or to get tongue tied because of surprise. Buhtaan بهتان is termed as something after listening to which people are shocked & find it difficult to believe the news to be authentic.

# As per the Quran: 24/16: Surat An-Nūr (The Light) - سورة النور

**وَلَوْلَا إِذْ سَمِعْتُمُوهُ قُلْتُم مَّا يَكُونُ لَنَا أَن نَّتَكَلَّمَ بِهَٰذَا سُبْحَانَكَ هَٰذَا بُهْتَانٌ عَظِيمٌ**

*And why, when you heard it, did you not say, "It is not for us to speak of this. Exalted are You, [O Allah ]; this is a great slander"?*

1. Ifq اِفك, Afq means to deviate something from its correct path.

As per the Quran: 46/22) Surat Al-'Aĥqāf (The Wind-Curved Sandhills) - سورة الأحقاف

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# قَالُوا أَجِئْتَنَا لِتَأْفِكَنَا عَنْ آلِهَتِنَا فَأْتِنَا بِمَا تَعِدُنَا إِن كُنتَ مِنَ الصَّادِقِينَ

# 

*They said, "Have you come to delude us away from our gods? Then bring us what you promise us, if you should be of the truthful."*

So,to deviate from the right to the wrong,from a truth to a lie or from a good deed to a bad is called Ifq. Similarly, a lie, or an allegation is also called Ifq. Affaq is the person who does such allegations or tells a lie.In the words of Abu Halal Askari, Ifq belongs to the group of Faahish ul Qubh.

# In the Quran: 24/12 : Surat An-Nūr (The Light) - سورة النور

**لَّوْلَا إِذْ سَمِعْتُمُوهُ ظَنَّ الْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بِأَنفُسِهِمْ خَيْرًا وَقَالُوا هَٰذَا إِفْكٌ مُّبِينٌ**

*Why, when you heard it, did not the believing men and believing women think good of one another and say, "This is an obvious falsehood"?*

So ,the incidence of Ifq اِفك would be ‘Ifq’ اِفك because it was based on baseless things & would be ‘Buhtaan’ because it was based on unbelievable allegations.

1. Iftaraa اِفتراء: Faraa فَرى means to cut the leather in a correct manner so that it can be stitched. Iftaraa اِفتراء means to cut the leather in such a manner that it gets ruined. Iftaraa means the correction of something or even corruption of something. But mostly it is used for corruption. In the Quran, this word is generally used for injustice/atrocity, lie, & polytheism. & iftaraa means those self-made beliefs which are associated to Allah.

# In the Quran : 6/93 : Surat Al-'An`ām (The Cattle) - سورة الأنعام

# وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَوْ قَالَ أُوحِيَ إِلَيَّ وَلَمْ يُوحَ إِلَيْهِ شَيْءٌ وَمَن قَالَ سَأُنزِلُ مِثْلَ مَا أَنزَلَ اللَّهُ ۗ وَلَوْ تَرَىٰ إِذِ الظَّالِمُونَ فِي غَمَرَاتِ الْمَوْتِ وَالْمَلَائِكَةُ بَاسِطُو أَيْدِيهِمْ أَخْرِجُوا أَنفُسَكُمُ ۖ الْيَوْمَ تُجْزَوْنَ عَذَابَ الْهُونِ بِمَا كُنتُمْ تَقُولُونَ عَلَى اللَّهِ غَيْرَ الْحَقِّ وَكُنتُمْ عَنْ آيَاتِهِ تَسْتَكْبِرُونَ

# *And who is more unjust than one who invents a lie about Allah or says, "It has been inspired to me," while nothing has been inspired to him, and one who says, "I will reveal [something] like what Allah revealed." And if you could but see when the wrongdoers are in the overwhelming pangs of death while the angels extend their hands, [saying], "Discharge your souls! Today you will be awarded the punishment of [extreme] humiliation for what you used to say against Allah other than the truth and [that]*

# *you were, toward His verses, being arrogant."*

# Farriyan فَرِيٍّا means to accuse someone of wrongdoing.

# As per the Quran: 19/27: Surat Maryam (Mary) - سورة مريم

**فَأَتَتْ بِهِ قَوْمَهَا تَحْمِلُهُ ۖ قَالُوا يَا مَرْيَمُ لَقَدْ جِئْتِ شَيْئًا فَرِيًّا**

*Then she brought him to her people, carrying him. They said, "O Mary, you have certainly done a thing unprecedented.*

**Summary:**

1. Ifq اِفك : Baseless accusation. Present the fact in a made-up manner. (lie)
2. Buhtaan بَهَتَان : Such an accusation which leaves people in shock/state of surprise.
3. Iftraa اِفتراء :Self made beliefs associated to Allah. Those beliefs that create more corruption than correction in society.

**58: Behekna/ Behkaana: To delude/ To be in a state of delusion:**

Dalla ضَلَّ , ghawaa غَوى & Taah تَاه have been used in the Quran.

1. Dalla ضَلَّ: It means that something goes to waste or some effort going to waste/in other direction. For example when some work is done to achieve something & the result is not as per your expectation. Or to delude from the correct path.

# As per the Quran: 18/104: Surat Al-Kahf (The Cave) - سورة الكهف

**الَّذِينَ ضَلَّ سَعْيُهُمْ فِي الْحَيَاةِ الدُّنْيَا وَهُمْ يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا**

*[They are] those whose effort is lost in worldly life, while they think that they are doing well in work."*

# In another verse: (105/2): Surat Al-Fīl (The Elephant) - سورة الفيل

**أَلَمْ يَجْعَلْ كَيْدَهُمْ فِي تَضْلِيلٍ**

*Did He not make their plan into misguidance?*

This delusion can be intentional or unintentional. If its unintentional (when you cant stop yourself from doing something) then it is considered as forgetfulness. In other words, to forget a part or all of some occurrence.

# As per the Quran: 2/282: Surat Al-Baqarah (The Cow) - سورة البقرة

**يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَدَايَنتُم بِدَيْنٍ إِلَىٰ أَجَلٍ مُّسَمًّى فَاكْتُبُوهُ ۚ وَلْيَكْتُب بَّيْنَكُمْ كَاتِبٌ بِالْعَدْلِ ۚ وَلَا يَأْبَ كَاتِبٌ أَن يَكْتُبَ كَمَا عَلَّمَهُ اللَّهُ ۚ فَلْيَكْتُبْ وَلْيُمْلِلِ الَّذِي عَلَيْهِ الْحَقُّ وَلْيَتَّقِ اللَّهَ رَبَّهُ وَلَا يَبْخَسْ مِنْهُ شَيْئًا ۚ فَإِن كَانَ الَّذِي عَلَيْهِ الْحَقُّ سَفِيهًا أَوْ ضَعِيفًا أَوْ لَا يَسْتَطِيعُ أَن يُمِلَّ هُوَ فَلْيُمْلِلْ وَلِيُّهُ بِالْعَدْلِ ۚ وَاسْتَشْهِدُوا شَهِيدَيْنِ مِن رِّجَالِكُمْ ۖ فَإِن لَّمْ يَكُونَا رَجُلَيْنِ فَرَجُلٌ وَامْرَأَتَانِ مِمَّن تَرْضَوْنَ مِنَ الشُّهَدَاءِ أَن تَضِلَّ إِحْدَاهُمَا فَتُذَكِّرَ إِحْدَاهُمَا الْأُخْرَىٰ ۚ وَلَا يَأْبَ الشُّهَدَاءُ إِذَا مَا دُعُوا ۚ وَلَا تَسْأَمُوا أَن تَكْتُبُوهُ صَغِيرًا أَوْ كَبِيرًا إِلَىٰ أَجَلِهِ ۚ ذَٰلِكُمْ أَقْسَطُ عِندَ اللَّهِ وَأَقْوَمُ لِلشَّهَادَةِ وَأَدْنَىٰ أَلَّا تَرْتَابُوا ۖ إِلَّا أَن تَكُونَ تِجَارَةً حَاضِرَةً تُدِيرُونَهَا بَيْنَكُمْ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَلَّا تَكْتُبُوهَا ۗ وَأَشْهِدُوا إِذَا تَبَايَعْتُمْ ۚ وَلَا يُضَارَّ كَاتِبٌ وَلَا شَهِيدٌ ۚ وَإِن تَفْعَلُوا فَإِنَّهُ فُسُوقٌ بِكُمْ ۗ وَاتَّقُوا اللَّهَ ۖ وَيُعَلِّمُكُمُ اللَّهُ ۗ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ**

*O you who have believed, when you contract a debt for a specified term, write it down. And let a scribe write [it] between you in justice. Let no scribe refuse to write as Allah has taught him. So let him write and let the one who has the obligation dictate. And let him fear Allah , his Lord, and not leave anything out of it. But if the one who has the obligation is of limited understanding or weak or unable to dictate himself, then let his guardian dictate in justice. And bring to witness two witnesses from among your men. And if there are not two men [available], then a man and two women from those whom you accept as witnesses -* ***so that if one of the women errs, then the other can remind her****. And let not the witnesses refuse when they are called upon. And do not be [too] weary to write it, whether it is small or large, for its [specified] term. That is more just in the sight of Allah and stronger as evidence and more likely to prevent doubt between you, except when it is an immediate transaction which you conduct among yourselves. For [then] there is no blame upon you if you do not write it. And take witnesses when you conclude a contract. Let no scribe be harmed or any witness. For if you do so, indeed, it is [grave] disobedience in you. And fear Allah . And Allah teaches you. And Allah is Knowing of all things.*

For this reason, the opposite of dalaal , or dalaalat is truth.

# As per the Quran: 10/32 : Surat Yūnus (Jonah) - سورة يونس

**فَذَٰلِكُمُ اللَّهُ رَبُّكُمُ الْحَقُّ ۖ فَمَاذَا بَعْدَ الْحَقِّ إِلَّا الضَّلَالُ ۖ فَأَنَّىٰ تُصْرَفُونَ**

*For that is Allah , your Lord, the Truth. And what can be beyond truth except error? So how are you averted?*

The opposite of both the above mentioned words can ALSO be guidance.

**As per the Quran: 91/7: INCORRECT REFERENCE OF AAYAT**

1. Ghawaa غَوى: To get involved (or stuck) in something immoral due to lack of knowledge in the subject.It also means to lose hope that one will get guidance. This word is specifically used in religious matters.

# As Allah says in the Quran: 20/121: Surat Ţāhā (Ta-Ha) - سورة طه

**فَأَكَلَا مِنْهَا فَبَدَتْ لَهُمَا سَوْآتُهُمَا وَطَفِقَا يَخْصِفَانِ عَلَيْهِمَا مِن وَرَقِ الْجَنَّةِ ۚ وَعَصَىٰ آدَمُ رَبَّهُ فَغَوَىٰ**

*And Adam and his wife ate of it, and their private parts became apparent to them, and they began to fasten over themselves from the leaves of Paradise. And Adam disobeyed his Lord and erred.*

The opposite of Ghayee is Rushd رُشد . Meaning to be guided by Allah . or to follow the right path of Allah. Rasheed رشيد means someone who is guided.

# As per the Quran: 2/256: Surat Al-Baqarah (The Cow) - سورة البقرة

**لَا إِكْرَاهَ فِي الدِّينِ ۖ قَد تَّبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ ۚ فَمَن يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِن بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انفِصَامَ لَهَا ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ**

*There shall be no compulsion in [acceptance of] the religion. The right course has become clear from the wrong. So whoever disbelieves in Taghut and believes in Allah has grasped the most trustworthy handhold with no break in it. And Allah is Hearing and Knowing.*

# In another verse, Allah says: 53/2 : Surat An-Najm (The Star) - سورة النجم

**مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوَىٰ**

*Your companion [Muhammad] has not strayed, nor has he erred.*

1. Taah تَاه: taah تَاه or taihah تيهاء refers to such a huge ground where someone can easily get lost**.** Taah تَاه also means to wander when one is amazed.

# In the Quran: 5/26 : Surat Al-Mā'idah (The Table Spread) - سورة المائدة

**قَالَ فَإِنَّهَا مُحَرَّمَةٌ عَلَيْهِمْ ۛ أَرْبَعِينَ سَنَةً ۛ يَتِيهُونَ فِي الْأَرْضِ ۚ فَلَا تَأْسَ عَلَى الْقَوْمِ الْفَاسِقِينَ**

*[ Allah ] said, "Then indeed, it is forbidden to them for forty years [in which] they will wander throughout the land. So do not grieve over the defiantly disobedient people."*

Summary:

1. Dall ضَلَّ: Delude-intentional or unintentional
2. Ghawaa غَوى: Involvement of a an unreligious man in some immoral matter (because of lack of knowledge on religion)
3. Taah تَاه: Wander because one is amazed or in awe.

The words used to delude or deviate someone from the right path would be Adallaa اضَلَّ (from Dall ضَلَّ ) & Aghwa اغوى (from ghawaa غَوى). For example:

# In the Quran: 25/17: Surat Al-Furqān (The Criterian) - سورة الفرقان

**وَيَوْمَ يَحْشُرُهُمْ وَمَا يَعْبُدُونَ مِن دُونِ اللَّهِ فَيَقُولُ أَأَنتُمْ أَضْلَلْتُمْ عِبَادِي هَٰؤُلَاءِ أَمْ هُمْ ضَلُّوا السَّبِيل**

*And [mention] the Day He will gather them and that which they worship besides Allah and will say, "Did you mislead these, My servants, or did they [themselves] stray from the way?"*

# In another verse, 28/63: Surat Al-Qaşaş (The Stories) - سورة القصص

**قَالَ الَّذِينَ حَقَّ عَلَيْهِمُ الْقَوْلُ رَبَّنَا هَٰؤُلَاءِ الَّذِينَ أَغْوَيْنَا أَغْوَيْنَاهُمْ كَمَا غَوَيْنَا ۖ تَبَرَّأْنَا إِلَيْكَ ۖ مَا كَانُوا إِيَّانَا يَعْبُدُونَ**

*Those upon whom the word will have come into effect will say, "Our Lord, these are the ones we led to error. We led them to error just as we were in error. We declare our disassociation [from them] to You. They did not used to worship us."*

**To run/ Abscond/ Make someone run:**

Farra فرَّ, abaq اَبَقَ ,zahaq زَهَقَ ,harab هَرَبَ,istanfar اِستَنفَرَ,sharrad شَرَّدَ are the words used in the Quran

1. Farra فرَّ : Means to flee/abscond. Is generally used for a prisoner escaping from the prison. Or to escape from some danger. فَرَّ مِنَ الحَربِ فِرَارًا means fleeing from the battleground. & Maffara مَفَرَّ is a hideout . Mafroor مفرور is a prisoner who has escaped.

# As per the Quran: 33/16: Surat Al-'Aĥzāb (The Combined Forces) - سورة الأحزاب

**قُل لَّن يَنفَعَكُمُ الْفِرَارُ إِن فَرَرْتُم مِّنَ الْمَوْتِ أَوِ الْقَتْلِ وَإِذًا لَّا تُمَتَّعُونَ إِلَّا قَلِيلًا**

*Say, [O Muhammad], "Never will fleeing benefit you if you should flee from death or killing; and then [if you did], you would not be given enjoyment [of life] except for a little."*

# Likewise,this word is also used for running fast. Alfarrar الفرَّار is a fast runner (man who runs fast) Mafar minalkhail مفر من الخيل is a fast horse that is used while escaping. This word has also been used in the following meaning in the Quran: (51/50) Surat Adh-Dhāriyāt (The Winnowing Winds) - سورة الذاريات

**فَفِرُّوا إِلَى اللَّهِ ۖ إِنِّي لَكُم مِّنْهُ نَذِيرٌ مُّبِينٌ**

*So flee to Allah . Indeed, I am to you from Him a clear warner.*

The above aayat has both the above mentioned meanings of farra فرَّ.

1. Abaq اَبَقَ : This refers to a servant fleeing from his master. Specially when he doesn’t even have any threat from his master. This word is also used when running away from responsibilities is meant.

# In the Quran: (37/139-140) : Surat Aş-Şāffāt (Those who set the Ranks) - سورة الصافات

**وَإِنَّ يُونُسَ لَمِنَ الْمُرْسَلِينَ إِذْ أَبَقَ إِلَى الْفُلْكِ الْمَشْحُونِ**

*And indeed, Jonah was among the messengers. [Mention] when he ran away to the laden ship.*

In the above aayah,the word Abaq is explaining all the meanings mentioned above.

1. Zahaq زَهَقَ : Means to run/abscond after losing. They says: ‘Zahaqat nafsuh’ زهقت نفسه, meaning the soul escaped. This word belongs to the Lughat azdad لغت اضداد. Meaning it has opposing meanings. Zahaq زَهَقَ means a very healthy /obese animal & even a very weak one. In that context, azhaq ازهق means to abscond/flee after losing or after becoming very weak.

# As per the Quran: 17/81: Surat Al-'Isrā' (The Night Journey) - سورة الإسراء

**وَقُلْ جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ ۚ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا**

*And say, "Truth has come, and falsehood has departed. Indeed is falsehood, [by nature], ever bound to depart."*

1. Harab هَرَبَ :To abscond when one is under the threat of being caught. Like a burglar runs away when his presence is found out/reported. Or even when the burglar runs away with his steal.. Tahreeb تهريب means to save the steal & Muharrib مُهَرِّب means a smuggler.

# As per the Quran: 72/12: Surat Al-Jinn (The Jinn) - سورة الجن

**وَأَنَّا ظَنَنَّا أَن لَّن نُّعْجِزَ اللَّهَ فِي الْأَرْضِ وَلَن نُّعْجِزَهُ هَرَبًا**

*And we have become certain that we will never cause failure to Allah upon earth, nor can we escape Him by flight.*

1. Istanfar اِستَنفَرَ : Nafar نفر means to go for a war & Istanfar اِستَنفَرَ means to abscond.

# As per the Quran: 74/50-51 Surat Al-Muddaththir (The Cloaked One) - سورة المدثر

# كَأَنَّهُمْ حُمُرٌ مُّسْتَنفِرَةٌ فَرَّتْ مِن قَسْوَرَةٍ

*As if they were alarmed donkeys. Fleeing from a lion?*

1. Sharrad al baeer شَرَّدَالبعير : Means a camel running away. Sharrad شَرَّدَ means to do such a thing that others don’t do a similar thing. It also means to scare someone. Or to do such a brutality with someone that others get scared & flee away.

# As per the Quran: 8/57 : Surat Al-'Anfāl (The Spoils of War) - سورة الأنفال

**فَإِمَّا تَثْقَفَنَّهُمْ فِي الْحَرْبِ فَشَرِّدْ بِهِم مَّنْ خَلْفَهُمْ لَعَلَّهُمْ يَذَّكَّرُونَ**

*So if you, [O Muhammad], gain dominance over them in war, disperse by [means of] them those behind them that perhaps they will be reminded.*

**Summary:**

1.Farra فرَّ : A prisoner absconding.

2. Abaq اَبَقَ :A servant escaping from his master or running away from ones responsibilities.

3.Zahaq زَهَقَ : Flee after losing or becoming weak.

4.Harab هَرَبَ : Running of a burglar/thief during his burglary that he doesn’t get caught.

5. Istanfar اِستَنفَرَ: Run away.

6. Sharad al Baeer شَرَّدَالبعير : Exemplary punishment to one that scares others.

**60. Brother:**

Akhunn اخٌ, is used when Brother was meant . The plural of it is Ikhwatunn اِخوَةٌ & Ikhwaan اِخوانٌ

1. Ikhwatunn اِخوَةٌ : means brothers. Its used for **blood relatives/siblings. (nisbee taaluq نسبي تعلق).** It includes all borthers & sisters.

# Like in the Quran: 4/11 : Surat An-Nisā' (The Women) - سورة النساء

**يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ ۖ لِلذَّكَرِ مِثْلُ حَظِّ الْأُنثَيَيْنِ ۚ فَإِن كُنَّ نِسَاءً فَوْقَ اثْنَتَيْنِ فَلَهُنَّ ثُلُثَا مَا تَرَكَ ۖ وَإِن كَانَتْ وَاحِدَةً فَلَهَا النِّصْفُ ۚ وَلِأَبَوَيْهِ لِكُلِّ وَاحِدٍ مِّنْهُمَا السُّدُسُ مِمَّا تَرَكَ إِن كَانَ لَهُ وَلَدٌ ۚ فَإِن لَّمْ يَكُن لَّهُ وَلَدٌ وَوَرِثَهُ أَبَوَاهُ فَلِأُمِّهِ الثُّلُثُ ۚ فَإِن كَانَ لَهُ إِخْوَةٌ فَلِأُمِّهِ السُّدُسُ ۚ مِن بَعْدِ وَصِيَّةٍ يُوصِي بِهَا أَوْ دَيْنٍ ۗ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ لَا تَدْرُونَ أَيُّهُمْ أَقْرَبُ لَكُمْ نَفْعًا ۚ فَرِيضَةً مِّنَ اللَّهِ ۗ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا**

*Allah instructs you concerning your children: for the male, what is equal to the share of two females. But if there are [only] daughters, two or more, for them is two thirds of one's estate. And if there is only one, for her is half. And for one's parents, to each one of them is a sixth of his estate if he left children. But if he had no children and the parents [alone] inherit from him, then for his mother is one third. And if he had brothers [or sisters], for his mother is a sixth, after any bequest he [may have] made or debt. Your parents or your children - you know not which of them are nearest to you in benefit. [These shares are] an obligation [imposed] by Allah . Indeed, Allah is ever Knowing and Wise.*

The above aayah means both brother & sister.(siblings)

1. Ikhwaan اِخوانٌ : This refers to the brother who is not your blood relative but a brother based on friendship & faith.

# Allah says in the Quran: 59/10: Surat Al-Ĥashr (The Exile) - سورة الحشر

**وَالَّذِينَ جَاءُوا مِن بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِّلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَّحِيمٌ**

*And [there is a share for] those who came after them, saying, "Our Lord, forgive us and our brothers who preceded us in faith and put not in our hearts [any] resentment toward those who have believed. Our Lord, indeed You are Kind and Merciful."*

# & in the other verse, Allah says,49/10: Surat Al-Ĥujurāt (The Rooms) - سورة الحجرات

**إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ ۚ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ**

*The believers are but brothers, so make settlement between your brothers. And fear Allah that you may receive mercy.*

The above aayah means that momineen should not only treat other momineen as relationship based on faith /beliefs & friendship but also treat each other as family.

**61. To fill:**

Mala’a مَلَء ,imtala اِمتَلا ,dahaq دَهَقَ ,& shahana شَحَنَ are the words used.

1. Mala’a مَلَء : مَلَا الِاناءَ means to fill a utensil /bowl. Mill مِلءُ means such a quantity of something that fills the utensil.

# As per the Quran: 3/91 : Surat 'Āli `Imrān (Family of Imran) - سورة آل عمران

# إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارٌ فَلَن يُقْبَلَ مِنْ أَحَدِهِم مِّلْءُ الْأَرْضِ ذَهَبًا وَلَوِ افْتَدَىٰ بِهِ ۗ أُولَٰئِكَ لَهُمْ عَذَابٌ أَلِيمٌ وَمَا لَهُم مِّن نَّاصِرِينَ

*Indeed, those who disbelieve and die while they are disbelievers - never would the [whole] capacity of the earth in gold be accepted from one of them if he would [seek to] ransom himself with it. For those there will be a painful punishment, and they will have no helpers.*

Imtalaa اِمتَلا meaning something which is full up.

# As per the Quran: (50/30) : Surat Qāf (The Letter "Qaf") - سورة ق

# يَوْمَ نَقُولُ لِجَهَنَّمَ هَلِ امْتَلَأْتِ وَتَقُولُ هَلْ مِن مَّزِيدٍ

*On the Day We will say to Hell, "Have you been filled?" and it will say, "Are there some more,".*

1. Dahaq: means a utensil/bowl filling up with a liquid (juice)

As per the Quran: **78/24 : INCORRECT REFERENCE AAYAH**

1. Shahana شَحَنَ : To fill up a ship or plane with luggage.

# As per the Quran: (37/140) Surat Aş-Şāffāt (Those who set the Ranks) - سورة الصافات

# إِذْ أَبَقَ إِلَى الْفُلْكِ الْمَشْحُونِ

*[Mention] when he ran away to the laden ship.*

**Summary:**

Dahaq دَهَقَ is used for filling up a bowl, Shahan شَحَنَ ,for filling up a ship with luggage & mala’a مَلَء has a common use.

**62: Hunger:**

Joo’جُوع , masghaba مَسغبة, makhmasaa مَخمصة, & khasasa خصاصة have been used when hunger was meant.

1. Joo’ جُوع : the need to have food (beginning) ,opposite of which is Shaba’ شَبَع ( feel full after eating ). Joo’ جُوع is the initial stage of hunger.

**Allah says in the Quran: (86/4) INCORRECT REFERNECE OF AAYAT**

1. Masghaba مَسغبة: Saghab سغب means to be hungry. & Asghab اسغبmeans famine in a place/region. Saghaab سغاب means hunger. This is the second stage of hunger.

Allah says in the Quran: (90/14) Surat Al-Balad (The City) - سورة البلد

**أَوْ إِطْعَامٌ فِي يَوْمٍ ذِي مَسْغَبَةٍ**

*Or feeding on a day of severe hunger*

1. Makhmasa مَخمصة: khamsa hul joo’ خمصه الجوع meaning somebody losing weight because of hunger. Makhmasa مَخمصة means no food in the stomach. It also means somebody becoming weak because of lack of food or strenuous work. It also means shrinking of stomach(because of hunger). This is the third stage of hunger.

Allah says in the Quran: (5/3)

**حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَالدَّمُ وَلَحْمُ الْخِنزِيرِ وَمَا أُهِلَّ لِغَيْرِ اللَّهِ بِهِ وَالْمُنْخَنِقَةُ وَالْمَوْقُوذَةُ وَالْمُتَرَدِّيَةُ وَالنَّطِيحَةُ وَمَا أَكَلَ السَّبُعُ إِلَّا مَا ذَكَّيْتُمْ وَمَا ذُبِحَ عَلَى النُّصُبِ وَأَن تَسْتَقْسِمُوا بِالْأَزْلَامِ ۚ ذَٰلِكُمْ فِسْقٌ ۗ الْيَوْمَ يَئِسَ الَّذِينَ كَفَرُوا مِن دِينِكُمْ فَلَا تَخْشَوْهُمْ وَاخْشَوْنِ ۚ الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا ۚ فَمَنِ اضْطُرَّ فِي مَخْمَصَةٍ غَيْرَ مُتَجَانِفٍ لِّإِثْمٍ ۙ فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ**

*Prohibited to you are dead animals, blood, the flesh of swine, and that which has been dedicated to other than Allah , and [those animals] killed by strangling or by a violent blow or by a head-long fall or by the goring of horns, and those from which a wild animal has eaten, except what you [are able to] slaughter [before its death], and those which are sacrificed on stone altars, and [prohibited is] that you seek decision through divining arrows. That is grave disobedience. This day those who disbelieve have despaired of [defeating] your religion; so fear them not, but fear Me. This day I have perfected for you your religion and completed My favor upon you and have approved for you Islam as religion. But whoever is forced by severe hunger with no inclination to sin - then indeed, Allah is Forgiving and Merciful.*

1. Khasasa خصاصة: Khassaخَصَّ ,means to be very poor. Khusasa خٌصاصة means very little or less.Meaning ,to reach the extent of starvation because of extreme poverty.

# As per the Quran: (59/9): Surat Al-Ĥashr (The Exile) - سورة الحشر

**وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالْإِيمَانَ مِن قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً مِّمَّا أُوتُوا وَيُؤْثِرُونَ عَلَىٰ أَنفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ ۚ وَمَن يُوقَ شُحَّ نَفْسِهِ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ**

*And [also for] those who were settled in al-Madinah and [adopted] the faith before them. They love those who emigrated to them and find not any want in their breasts of what the emigrants were given but give [them] preference over themselves, even though they are in privation. And whoever is protected from the stinginess of his soul - it is those who will be the successful.*

**Summary:**

1. Joo’ جُوع : The need to have food.( 1st stage of hunger)
2. Masghaba مَسغبة:the time of Famine
3. Makhmasa مَخمصة: Stomach shrinking in size because of lack of food.
4. Khasasa خصاصة :To starve because of extreme poverty.

**63: Forget/ Misguide (to make someone forget something)**

Nasee نَسِىَ , sahaسَها َ ,dalla ضَلَّ ,zahal ذَهَلare the words used

1. Nasee نَسِىَ : this word is commonly used for ‘forgetting something’. The reasons could be carelessness, denying self control OR anything.

Allah says in the Quran: 36/78 : Surat Yā-Sīn (Ya Sin) - سورة يس

**وَضَرَبَ لَنَا مَثَلًا وَنَسِيَ خَلْقَهُ ۖ قَالَ مَن يُحْيِي الْعِظَامَ وَهِيَ رَمِيمٌ**

*And he presents for Us an example and forgets his [own] creation. He says, "Who will give life to bones while they are disintegrated?"*

And Ansaa انسى means make someone forget something.(misguide him).

# Quran says: (12/42) Surat Yūsuf (Joseph) - سورة يوسف

# وَقَالَ لِلَّذِي ظَنَّ أَنَّهُ نَاجٍ مِّنْهُمَا اذْكُرْنِي عِندَ رَبِّكَ فَأَنسَاهُ الشَّيْطَانُ ذِكْرَ رَبِّهِ فَلَبِثَ فِي السِّجْنِ بِضْعَ سِنِينَ

*And he said to the one whom he knew would go free, "Mention me before your master." But Satan made him forget the mention [to] his master, and Joseph remained in prison several years.*

1. Saha سَها : Attention diverted from something due to carelessness.(then the attention gets diverted to something else)Saahee ساهىmeaning careless or forgetfull. Sajda sehav سجده سهو is a famous example.(during prayers) meaning the person had to do something else ,but did some other thing by mistake(or by carelessness)

# As per the Quran: 51/11: Surat Adh-Dhāriyāt (The Winnowing Winds) - سورة الذاريات

**الَّذِينَ هُمْ فِي غَمْرَةٍ سَاهُونَ**

*Who are within a flood [of confusion] and heedless.*

1. Dalla ضَلَّ : forget something because of loss of control. (see, delusion)

# As per the Quran (2/282) Surat Al-Baqarah (The Cow) - سورة البقرة

**يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَدَايَنتُم بِدَيْنٍ إِلَىٰ أَجَلٍ مُّسَمًّى فَاكْتُبُوهُ ۚ وَلْيَكْتُب بَّيْنَكُمْ كَاتِبٌ بِالْعَدْلِ ۚ وَلَا يَأْبَ كَاتِبٌ أَن يَكْتُبَ كَمَا عَلَّمَهُ اللَّهُ ۚ فَلْيَكْتُبْ وَلْيُمْلِلِ الَّذِي عَلَيْهِ الْحَقُّ وَلْيَتَّقِ اللَّهَ رَبَّهُ وَلَا يَبْخَسْ مِنْهُ شَيْئًا ۚ فَإِن كَانَ الَّذِي عَلَيْهِ الْحَقُّ سَفِيهًا أَوْ ضَعِيفًا أَوْ لَا يَسْتَطِيعُ أَن يُمِلَّ هُوَ فَلْيُمْلِلْ وَلِيُّهُ بِالْعَدْلِ ۚ وَاسْتَشْهِدُوا شَهِيدَيْنِ مِن رِّجَالِكُمْ ۖ فَإِن لَّمْ يَكُونَا رَجُلَيْنِ فَرَجُلٌ وَامْرَأَتَانِ مِمَّن تَرْضَوْنَ مِنَ الشُّهَدَاءِ أَن تَضِلَّ إِحْدَاهُمَا فَتُذَكِّرَ إِحْدَاهُمَا الْأُخْرَىٰ ۚ وَلَا يَأْبَ الشُّهَدَاءُ إِذَا مَا دُعُوا ۚ وَلَا تَسْأَمُوا أَن تَكْتُبُوهُ صَغِيرًا أَوْ كَبِيرًا إِلَىٰ أَجَلِهِ ۚ ذَٰلِكُمْ أَقْسَطُ عِندَ اللَّهِ وَأَقْوَمُ لِلشَّهَادَةِ وَأَدْنَىٰ أَلَّا تَرْتَابُوا ۖ إِلَّا أَن تَكُونَ تِجَارَةً حَاضِرَةً تُدِيرُونَهَا بَيْنَكُمْ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَلَّا تَكْتُبُوهَا ۗ وَأَشْهِدُوا إِذَا تَبَايَعْتُمْ ۚ وَلَا يُضَارَّ كَاتِبٌ وَلَا شَهِيدٌ ۚ وَإِن تَفْعَلُوا فَإِنَّهُ فُسُوقٌ بِكُمْ ۗ وَاتَّقُوا اللَّهَ ۖ وَيُعَلِّمُكُمُ اللَّهُ ۗ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ**

*O you who have believed, when you contract a debt for a specified term, write it down. And let a scribe write [it] between you in justice. Let no scribe refuse to write as Allah has taught him. So let him write and let the one who has the obligation dictate. And let him fear Allah , his Lord, and not leave anything out of it. But if the one who has the obligation is of limited understanding or weak or unable to dictate himself, then let his guardian dictate in justice. And bring to witness two witnesses from among your men. And if there are not two men [available], then a man and two women from those whom you accept as witnesses - so that if one of the women errs, then the other can remind her. And let not the witnesses refuse when they are called upon. And do not be [too] weary to write it, whether it is small or large, for its [specified] term. That is more just in the sight of Allah and stronger as evidence and more likely to prevent doubt between you, except when it is an immediate transaction which you conduct among yourselves. For [then] there is no blame upon you if you do not write it. And take witnesses when you conclude a contract. Let no scribe be harmed or any witness. For if you do so, indeed, it is [grave] disobedience in you. And fear Allah . And Allah teaches you. And Allah is Knowing of all things.*

1. Zahal ذَهَل: or zahoolann ذهولاً means forgetting because one is very scared. Or any such activity which causes sadness or trouble.(as a result)-then it is called zahool ذهول . Zahal ذَهَل ( zahoolann ذهولاً ) means forget something or be careless. & zahilla zahoolan ذَهِلَ ذَهولاً means shocked.(surprised)

# Allah says in the Quran: 22/2: Surat Al-Ĥaj (The Pilgrimage) - سورة الحج

**يَوْمَ تَرَوْنَهَا تَذْهَلُ كُلُّ مُرْضِعَةٍ عَمَّا أَرْضَعَتْ وَتَضَعُ كُلُّ ذَاتِ حَمْلٍ حَمْلَهَا وَتَرَى النَّاسَ سُكَارَىٰ وَمَا هُم بِسُكَارَىٰ وَلَٰكِنَّ عَذَابَ اللَّهِ شَدِيدٌ**

*On the Day you see it every nursing mother will be distracted from that [child] she was nursing, and every pregnant woman will abort her pregnancy, and you will see the people [appearing] intoxicated while they are not intoxicated; but the punishment of Allah is severe.*

**Summary :**

1. Nasee نَسِىَ : commonly used for forgetfulness (reason could be any)
2. Sahaa سَها َ : forget because of carelessness. Attention diverted from one thing to another & the person does something whereas he was supposed to do something else.
3. Dalla ضَلَّ : forget because of loss of control
4. Zahalذَهَل : forgetting because of danger or threat or when one is worried.

**64. Roasting:**

Shawaa شوى & hanaz حَنَذ have been used in the Quran.

1. Shawaa شوى : Meaning roasting meat etc on fire.

# Allah says in the Quran: (18/29) Surat Al-Kahf (The Cave) - سورة الكهف

**وَقُلِ الْحَقُّ مِن رَّبِّكُمْ ۖ فَمَن شَاءَ فَلْيُؤْمِن وَمَن شَاءَ فَلْيَكْفُرْ ۚ إِنَّا أَعْتَدْنَا لِلظَّالِمِينَ نَارًا أَحَاطَ بِهِمْ سُرَادِقُهَا ۚ وَإِن يَسْتَغِيثُوا يُغَاثُوا بِمَاءٍ كَالْمُهْلِ يَشْوِي الْوُجُوهَ ۚ بِئْسَ الشَّرَابُ وَسَاءَتْ مُرْتَفَقًا**

*And say, "The truth is from your Lord, so whoever wills - let him believe; and whoever wills - let him disbelieve." Indeed, We have prepared for the wrongdoers a fire whose walls will surround them. And if they call for relief, they will be relieved with water like murky oil, which scalds [their] faces. Wretched is the drink, and evil is the resting place.*

1. Hanaz حَنَذ :Alhanza الحنذه means very high temperature/heat. Haneez حنيذ means Very hot water as well as brown/fried meat. Hanzathu shams حنذته الشمس means sun burn. The real meaning of Hanaz حَنَذ would be secretions coming out because of being exposed to high temperature.

# As per the Quran: 11/69: Surat Hūd (Hud) - سورة هود

**وَلَقَدْ جَاءَتْ رُسُلُنَا إِبْرَاهِيمَ بِالْبُشْرَىٰ قَالُوا سَلَامًا ۖ قَالَ سَلَامٌ ۖ فَمَا لَبِثَ أَن جَاءَ بِعِجْلٍ حَنِيذٍ**

*And certainly did Our messengers come to Abraham with good tidings; they said, "Peace." He said, "Peace," and did not delay in bringing [them] a roasted calf.*

**Summary:**

Shawaa شوى means roasting & eventually cooking meat etc.

Hanaz حَنَذ means to get the secretions out of meat etc by exposing it to heat .Just like its heard about Hazrat Ibrahim that he took the skin off the calf & kept it between very hot stones & let all the juices run out & made it eatable.

**65:To send:**

Arsal ارسل & baa’as بَعَث are the words used.

1. Arsal ارسل : To send someone with a letter,message, or order. Arsal bihee ilayhey ارسل به اليه means to send someone with a message.(to some recipient) .This includes messengers of Allah who were from humans & angels.

# As per the Quran: 7/111: Surat Al-'A`rāf (The Heights) - سورة الأعراف

**قَالُوا أَرْجِهْ وَأَخَاهُ وَأَرْسِلْ فِي الْمَدَائِنِ حَاشِرِينَ**

*They said, "Postpone [the matter of] him and his brother and send among the cities gatherers*

1. Baa’as بَعَث : It has two meanings. a )to make something prominent. 2. To send alone. Nevertheless, its taken for one meaning. For example, baa’astul baeer بَعَثتُ البعير means i let the camel wander alone. & when this word is used in the sense of sending someone, then it means sending someone with a purpose or send someone on a mission.

Allah says in the Quran: (5/31) Surat Al-Mā'idah (The Table Spread) - سورة المائدة

**فَبَعَثَ اللَّهُ غُرَابًا يَبْحَثُ فِي الْأَرْضِ لِيُرِيَهُ كَيْفَ يُوَارِي سَوْءَةَ أَخِيهِ ۚ قَالَ يَا وَيْلَتَا أَعَجَزْتُ أَنْ أَكُونَ مِثْلَ هَٰذَا الْغُرَابِ فَأُوَارِيَ سَوْءَةَ أَخِي ۖ فَأَصْبَحَ مِنَ النَّادِمِينَ**

*Then Allah sent a crow searching in the ground to show him how to hide the disgrace of his brother. He said, "O woe to me! Have I failed to be like this crow and hide the body of my brother?" And he became of the regretful.*

# In Another verse, Allah says: 62/2: Surat Al-Jumu`ah (The Congregation, Friday) - سورة الجمعة

**هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِّنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِن كَانُوا مِن قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ**

*It is He who has sent among the unlettered a Messenger from themselves reciting to them His verses and purifying them and teaching them the Book* *and wisdom - although they were before in clear error –*

Summary:

Arsal ارسل means to send someone with a message

& Baa’as بَعَث means to send someone alone on a mission.

**66. To describe:**

Wasaf وَصَفَ , Qassa قَصَّ ,Darab ضَرَبَ, Haddas حَدَّثَ ,Bayyana بَيَّنَ,Sarrafa صَرَّفَ ,Fassala فَصَّلَ,Fassara فَسَّرَ are the words used.

1. Wasaf وَصَفَ : means to describe someones appearance. To praise someone (it might not be correct) or to describe the scene./scenario.

# As per the Quran: 12/18: Surat Yūsuf (Joseph) - سورة يوسف

**وَجَاءُوا عَلَىٰ قَمِيصِهِ بِدَمٍ كَذِبٍ ۚ قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنفُسُكُمْ أَمْرًا ۖ فَصَبْرٌ جَمِيلٌ ۖ وَاللَّهُ الْمُسْتَعَانُ عَلَىٰ مَا تَصِفُونَ**

*And they brought upon his shirt false blood. [Jacob] said, "Rather, your souls have enticed you to something, so patience is most fitting. And Allah is the one sought for help against that which you describe."*

1. Qassa قَصَّ : to follow someones footsteps.

# As per the Quran: 18/64: Surat Al-Kahf (The Cave) - سورة الكهف

**قَالَ ذَٰلِكَ مَا كُنَّا نَبْغِ ۚ فَارْتَدَّا عَلَىٰ آثَارِهِمَا قَصَصًا**

*[Moses] said, "That is what we were seeking." So they returned, following their footprints.*

Qassa قَصَّ also means a progressive imitation. Meaning describing something that has been told over & over again in generations.

# As per the Quran: 12/3 Surat Yūsuf (Joseph) - سورة يوسف

**نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ الْقَصَصِ بِمَا أَوْحَيْنَا إِلَيْكَ هَٰذَا الْقُرْآنَ وَإِن كُنتَ مِن قَبْلِهِ لَمِنَ الْغَافِلِينَ**

*We relate to you, [O Muhammad], the best of stories in what We have revealed to you of this Qur'an although you were, before it, among the unaware.*

Then this word also started to be used for describing any common incidence.

# As per the Quran: 28/25: Surat Al-Qaşaş (The Stories) - سورة القصص

**فَجَاءَتْهُ إِحْدَاهُمَا تَمْشِي عَلَى اسْتِحْيَاءٍ قَالَتْ إِنَّ أَبِي يَدْعُوكَ لِيَجْزِيَكَ أَجْرَ مَا سَقَيْتَ لَنَا ۚ فَلَمَّا جَاءَهُ وَقَصَّ عَلَيْهِ الْقَصَصَ قَالَ لَا تَخَفْ ۖ نَجَوْتَ مِنَ الْقَوْمِ الظَّالِمِينَ**

*Then one of the two women came to him walking with shyness. She said, "Indeed, my father invites you that he may reward you for having watered for us." So when he came to him and related to him the story, he said, "Fear not. You have escaped from the wrongdoing people."*

1. Darab ضَرَبَ : to say something in such a way that something is derived from it. For example a proverb or example. Zarab ul masal ضرب المثل is a famous word.

Allah says in the Quran:2/26: Surat Al-Baqarah (The Cow) - سورة البقرة

**إِنَّ اللَّهَ لَا يَسْتَحْيِي أَن يَضْرِبَ مَثَلًا مَّا بَعُوضَةً فَمَا فَوْقَهَا ۚ فَأَمَّا الَّذِينَ آمَنُوا فَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِن رَّبِّهِمْ ۖ وَأَمَّا الَّذِينَ كَفَرُوا فَيَقُولُونَ مَاذَا أَرَادَ اللَّهُ بِهَٰذَا مَثَلًا ۘ يُضِلُّ بِهِ كَثِيرًا وَيَهْدِي بِهِ كَثِيرًا ۚ وَمَا يُضِلُّ بِهِ إِلَّا الْفَاسِقِينَ**

*Indeed, Allah is not timid to present an example - that of a mosquito or what is smaller than it. And those who have believed know that it is the truth from their Lord. But as for those who disbelieve, they say, "What did Allah intend by this as an example?" He misleads many thereby and guides many thereby. And He misleads not except the defiantly disobedient,*

1. Haddas حَدَّثَ : hadas حَدَث means something coming to life when it was not there originally. Haddas حَدَّثَ means to describe/report something to people which they were unaware of.

# Allah says in the Quran: 99/4 Surat Az-Zalzalah (The Earthquake) - سورة الزلزلة

**يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا**

*That Day, it will report its news*

1. Bayyana بَيَّنَ : Bayan بيان means detailed discussion. Bayyinah بَيِّنَة means reasoning/facts & evidence. Bayyana بَيَّنَ means to describe something backed by facts & evidence.According to Ibne Faris bayan has three basic things in it. **A) Iftiraaq افتراق b)Bu’ad بُعد , & c )Wuzooh وُضوح.** Meaning something different from others in a prominent manner.

# Allah says in the Quran: 2/256: Surat Al-Baqarah (The Cow) - سورة البقرة

**لَا إِكْرَاهَ فِي الدِّينِ ۖ قَد تَّبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ ۚ فَمَن يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِن بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انفِصَامَ لَهَا ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ**

*There shall be no compulsion in [acceptance of] the religion. The right course has become clear from the wrong. So whoever disbelieves in Taghut and believes in Allah has grasped the most trustworthy handhold with no break in it. And Allah is Hearing and Knowing*

1. Sarraf صَرَّفَ : saraf صرف means to convert/ change something from one state to another. & Sarraf صَرَّفَ means to describe something over & over again everytime in a different manner (with use of different words) to explain it better. & to highlight its different aspects.

# Allah says in the Quran:6/65: Surat Al-'An`ām (The Cattle) - سورة الأنعام

**قُلْ هُوَ الْقَادِرُ عَلَىٰ أَن يَبْعَثَ عَلَيْكُمْ عَذَابًا مِّن فَوْقِكُمْ أَوْ مِن تَحْتِ أَرْجُلِكُمْ أَوْ يَلْبِسَكُمْ شِيَعًا وَيُذِيقَ بَعْضَكُم بَأْسَ بَعْضٍ ۗ انظُرْ كَيْفَ نُصَرِّفُ الْآيَاتِ لَعَلَّهُمْ يَفْقَهُونَ**

*Say, "He is the [one] Able to send upon you affliction from above you or from beneath your feet or to confuse you [so you become] sects and make you taste the violence of one another." Look how We diversify the signs that they might understand.*

1. Fasala فَصَل : means separation between things in such a manner that a distance appears between them. Fassala فَصَّلَ means describing something in order & in separate batches.

# As per the Quran: 17/12: Surat Al-'Isrā' (The Night Journey) - سورة الإسراء

**وَجَعَلْنَا اللَّيْلَ وَالنَّهَارَ آيَتَيْنِ ۖ فَمَحَوْنَا آيَةَ اللَّيْلِ وَجَعَلْنَا آيَةَ النَّهَارِ مُبْصِرَةً لِّتَبْتَغُوا فَضْلًا مِّن رَّبِّكُمْ وَلِتَعْلَمُوا عَدَدَ السِّنِينَ وَالْحِسَابَ ۚ وَكُلَّ شَيْءٍ فَصَّلْنَاهُ تَفْصِيلًا**

*And We have made the night and day two signs, and We erased the sign of the night and made the sign of the day visible that you may seek bounty from your Lord and may know the number of years and the account [of time]. And everything We have set out in detail.*

1. Fassara فَسَّرَ: Al fasar means describe the meaningful characteristic of something. Fasar means to explain & clarify. & Fassar فَسَّرَ means to bring the facts out.& this is generally done with the help of two words. Ayee اى , is used to clarify confusion. & the word Awe او is used to clarify the meaning & existence. In other words, to explain each word in a sentence with clarity,taking care not to divert from the original intention**.(CHECK)**

# As per the Quran:25/33: Surat Al-Furqān (The Criterian) – سورة الفرقان

**وَلَا يَأْتُونَكَ بِمَثَلٍ إِلَّا جِئْنَاكَ بِالْحَقِّ وَأَحْسَنَ تَفْسِيرًا**

*And they do not come to you with an argument except that We bring you the truth and the best explanation.*

**Summary:**

1. Wasaf وَصَفَ : to describe the appearance of something.
2. Qassa قَصَّ : to describe/ report an incidence
3. Daraba ضَرَبَ :to tell a proverb or example.
4. Haddas حَدَّثَ : to report something to people of which they were not aware of
5. Bayyana بَيَّنَ: to describe/explain something with facts & reasoning
6. Sarraf صَرَّفَ : to highlight different aspects of something.
7. Fassal فَصَّلَ : to describe something in order & in separate batches to explain it clearly.
8. Fassar فَسَّرَ: explain or clarify difficult & confusing situations /things.

**67. Son-Daughter :**

Walad, waleed, moulood,ibn ابن & binte بنت are the words used.

1. Walad ولد : Walad ولد is a baby which has been given birth by a mother. So any baby born will be called walad ولد,waleed وليد & moulood مولود. These words are used for both female & male gender.As per the dictionary, the feminine for waleed وليد is waleedat وليدة . But this word (waleedat وليدة ) is not used in the Quran. If there is any difference in these three words, then it would be like this. Walad ولد is used for all ages. So ,even an elderly would be walad ولد to his parents just like he was walad ولد to them when he was born. Waleed وليد is used for a person/child from his birth to the time before puberty. As per the Quran, when pharaoh addressed Moosa (pbuh), he said :

Surat Ash-Shu`arā' (The Poets) - سورة الشعراء

**قَالَ أَلَمْ نُرَبِّكَ فِينَا وَلِيدًا وَلَبِثْتَ فِينَا مِنْ عُمُرِكَ سِنِينَ**

*[Pharaoh] said, "Did we not raise you among us as a child, and you remained among us for years of your life?*

Moulood مولود is generally associated to father. Not generally to mother. Moulood lah means father & moulood is son (generally a baby) but can also be used for a grown up boy.

# As per the Quran: 31/33: Surat Luqmān (Luqman) - سورة لقمان

**يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمْ وَاخْشَوْا يَوْمًا لَّا يَجْزِي وَالِدٌ عَن وَلَدِهِ وَلَا مَوْلُودٌ هُوَ جَازٍ عَن وَالِدِهِ شَيْئًا ۚ إِنَّ وَعْدَ اللَّهِ حَقٌّ ۖ فَلَا تَغُرَّنَّكُمُ الْحَيَاةُ الدُّنْيَا وَلَا يَغُرَّنَّكُم بِاللَّهِ الْغَرُورُ**

*O mankind, fear your Lord and fear a Day when no father will avail his son, nor will a son avail his father at all. Indeed, the promise of Allah is truth, so let not the worldly life delude you and be not deceived about Allah by the Deceiver.*

1. Ibn ابن & binte بنت : Ibn ابن (abna’a ابنى & banoon بنون)means son, & binte بنت (binaat بنات) means daughter.Unlike abb & umm,which are used for son/daughter these words also have a wider usage. For example, banu Adam, Banee Ismail etc. The names of tribes are kept on the their ancestors **(CHECK)**

The second main difference between walad ولد & ibn ابن is that ibn ابن & binte بنت are used to show the relationship or family ties. Like Isa bin maryam,maryam binte Imran,bane ikhwaanihinna, & binatul Akh etc. Walad etc are generally not used.

The third difference is that ibn ابن & binte بنت are also used as kuneeyat. & kuneeyat also includes abu ابو& umm ام. In this situation, a slight connection or resemblance is enough. Examples are Abu Turaab, Abu ul huraira, Ummul khabaais,(Alcohol),ummul amraaz( constipation). Similarly, ibnul waqt,ibnus sabeel, ibnul Adam,bintul karam( grapes),binaatul naa’sh etc are used. Walad ولد & its extensions are not used for **kuneeyat.**