

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 **أ**, and the second with **أَمْ**, both may frequently be taken in a dubitative sense; as **أَأَنْذَرْتَهُمْ أَمْ لَمْ تُنْذِرْهُمْ** 2 v. 5, "Whether thou warn them, or whether thou warn them not;" **أ** is often found prefixed to other particles, as, **أَأَنْتَ** "Art thou verily?" **أَفَيَنْعَمَ اللَّهُ بِمُحْسِنِينَ** 16 v. 73, "Do they then deny the beneficence of God?" When this particle is followed by another **أ** one of them is generally omitted; as **أَأَنْتَ** for **أَأَنْتَ**; so likewise when followed by *Weqla*, in which case the alif of union is suppressed, as **أَللَّهُ** for **أَللَّهُ**, etc. D. S. Gr. T. 1, pp. 71 and 99.

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

**أَبَاءَ** plur. of **أَب** for **أَبُو** q. v.

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

**أَبُو** for **أَبِي** see **أَب** for **أَب**.

**أَبْرَ** see **أَبْرَ**.

**أَبْنَاءَ** n.a. viii. f. of **بَعَى** q. v.

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

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

**إِبْرَاهِيمَ** 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.

**أَبَى** aor. a. and i. *To flee* (with **إِلَى**), properly, *as a slave*.

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

**إِبْلِسَ** Iblees, Satan, see **بَكْسَ**.

**إِبْنٌ** for **بَنُو** from **بَنَى** q. v.

**أَبٌ** for **أَبُو** A father; when in connexion with a complement, nom. **أَبُو**, gen. **أَبِي**, acc. **أَبَا**; **يَا أَبِي** O! my Father; D. S. Gr. T. 2, p. 91; Dual **أَبَوَانِ** Parents, and in connexion **أَبَوَا**, oblique **أَبَوَى**, as **أَبَوَاهُ** and **أَبَوَيْهِ** His two parents; Plur. **أَبَاءَ** Fathers, ancestors, for **أَبَائِهِ** like **أَنْعَالٌ**, the final **و** being changed into hamza after **أ** quiescent; D. S. Gr. T. 1, pp. 97 and 113.

**أَبَوَاتٌ** plur. of **بَابٌ** q. v.

**أَبَى** aor. a. and i. *To dislike, disdain, refuse, to be averse from* (with **أَنْ**, and also with **إِلَّا**), as **فَأَبَى الْكَافِلُونَ إِلَّا كُفْرًا** 17 v. 101, "But the

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

إِثْسَقٌ viii. f. of وَسَقٌ q.v.

يَقْنُ see أَتَقْنُ.

إِنْقَى viii. f. of وَقَى q.v.

أَنَوَّكَ 1 pers. sing. aor. v. f. of وَكَأَ q.v.

أَتَى aor. i. To come, come to (with acc. or with لِ); to bring to (with ب of thing and acc. of pers.); to pass, come to pass, come upon (with عَلَى); to do, commit (an act, with acc. or with ب). أَتَيْتِ fem. أَتَيْتِ part. act. One who comes to, as أَتَيْتِمْ 11 v. 78, "Verily there is coming upon them a punishment." مَاتَيْتِ part. pass. with an active signification, That which is come to pass; at 19 v. 62 it has a future signification, thus, كَانَ وَعَدُهُ مَاتِيًّا "His promise will come to pass."—آتَى IV. To cause to come, bring, produce, give (with double accus.). آتَا ن. a. The bestowing of gifts. مُؤْتٍ plur. مُؤْتُونَ part. act. One who gives. Pass. أُؤْتِي, or with the omission of the second hamza, أُؤْتِي D. S. Gr. T. 1, p. 97; Ex. أَلَّذِينَ 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.

أَتَاتٌ aor. a. i. and o. To be luxuriant. أَتَاتٌ Household stuff, anything which constitutes wealth.

أَتَمٌ see أَتَمٌ.

أَثَرَ aor. o. and i. To relate; to excite, raise (dust, with acc. and ب). أَثَرٌ A trace, footstep; Plur. أَثَارَةٌ Traces, monuments of antiquity. أَثَرَةٌ A relic.—آثَرَ IV. To choose, prefer (with acc. and عَلَى).

أَثَلَ aor. i. To be firmly rooted. أَثَلٌ (generic noun) Tamarisks.

أَتَمٌ aor. o. and a. To pronounce guilty, and أَتَمٌ aor. a. To sin. أَتَمٌ n. a. A sin, guilt, iniquity. أَتَمٌ Punishment of wickedness. أَتَمٌ part. act. One who sins, an evil-doer. أَتَمٌ A wicked person. — أَتَمٌ n.a. II. f. Accusation of crime.

أَجَّجَ aor. o. To burn. أَجَجٌ Bitter, salt (water).

أَجَّتِي viii. f. of جَبَا q.v.

أَجَّتِ pass. viii. f. of جَتَ q.v.

أَجْدَاتٌ plur. of جَدَتْ A sepulchre.

أَجَرَ aor. o. and i. To pay wages, serve for hire.

أَجْرٌ n.a. A reward; Plur. أَجُورٌ Wages, dowers.

— إِسْتَأْجَرَ X. To hire.

أَجَلَ To fix a term. أَجَلٌ A cause, the sake, as أَجَلَ "on that account." أَجَلَ A fixed term, predetermined period. — أَجَلَ II. To appoint a fixed term (with acc. and لِ). أَجَلَ part. pass. with act. signification, as أَجَلَ 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.

أَجَنَةٌ plur. of جَنٍّ fr. جَنَ q.v.

أَجَنَةٌ plur. of جَنَ from جَنَ q.v.

أَجُورٌ Wages, Plur. of أَجْرٌ.

أَحَادِيثٌ plur. of حَدِيثٌ Tales.

أَحَاطَ iv. f. of حَاطَ q.v.

أَحْبَاءٌ plur. of حَبِيبٌ see حَبٌ.

أَحَدٌ One, any one; Fem. إِحْدَى, see وَحَدٌ.

أَحْلَامٌ plur. of حُلْمٌ and حِلْمٌ see حِلْمٌ.

أَحْوَى see حَوَى.

أَخْبَتَ iv. f. of خَبَتَ q.v.

أَخْدَانٌ plur. of خَدَنَ q.v.

أَخْدَوْدٌ A pit, from خَدَ q.v.

أَخَذَ aor. o. To take, receive (with acc. and also with ب); to accept, take away, punish, afflict (with acc. of pers. and ب, في, or على); to make a compact (with على of pers. or with acc.); to seize upon, seize (with acc. or with ب of thing); to take in hand and arrange, as 9 v. 50, "We had ordered our affairs beforehand." أَخَذَ n.a. The act of taking, punishment. أَخَذَ noun of unity, A punishment. أَخَذَ part. act. One who takes. — أَخَذَ or أَخَذَ aor. يُؤْخِذُ III. To punish (with acc. of pers. and ب of the crime).—إِنْخَذَ for إِنْخَذَ D. S. Gr. T. 1, p. 236, VIII. To take, take to one's-self; with وَلَدًا it means to beget, as 2 v. 110, "God hath begotten issue;" to receive, make, make for one's-self, as كَمَثَلِ الْعَنْكَبُوتِ اتَّخَذَتْ 29 v. 40, "Like the spider (who) maketh for herself a house;" at 38 v. 63 اتَّخَذْنَاهُمْ is for اتَّخَذْنَاهُمْ, the alif of union being suppressed after the interrogative particle أ, D. S. Gr. T. 1, p. 71; to hold or reckon, as يَتَّخِذُ 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 في of person). مَاتَّخَذَ n.a. Act of taking to one's-self. مَاتَّخَذَ part. act. One who takes.

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

Fem. آخِرَةٌ Last, the last, the end, latter end; آخِرَةٌ The last, the latest posterity; آخِرَةٌ II. The next (life) as opposed to آدُنِيَا. أَخَّرَ aor. يُؤَخِّرُ To do a thing after another, do anything last, defer, leave undone, put off (with acc. and عَن), as وَلَنْ أَخْرَنَا عَنْهُمْ الْعَذَابَ 11 v. 11, "And verily if we put off their punishment;" to give a respite to any one (with acc. and إِلَى). أَخَّرَ V. To remain behind, come after another.—إِسْتَأْخَرَ X. To stay behind, delay, wish to delay. مُسْتَأْخِرٌ part. act. One who tarries behind.

أَخْرَيْتَ 2 pers. sing. pret. iv. f. of خَرَى q.v.

أَخْفَى iv. f. of خَفَى q.v.

أَخْلَاءَ (2nd declension) plur. of خَلِيلٌ, rt. خَلَّ q.v.

أَخْنَهُ aor. cond. 1 pers. sing. with ه affixed, from خَانَ q.v.

أَخَوٌ; when in connexion with a complement nom. أَخَا, gen. أَخِي, acc. أَخَا A brother; Dual, أَخَوَانِ, oblique أَخَوَيْنِ, and in construction أَخَوَا and أَخَوَى; Plur. إِخْوَةٌ and إِخْوَانٌ; the latter generally means companions or friends. أَخْتٌ for أَخَوَةٌ A sister; Plur. أَخَوَاتٍ; Dual أَخْتَانِ, oblique أَخْتَيْنِ, see D. S. Gr. T. 1, p. 358.

أَدَّى aor. a. i. and o. To fall on, oppress. أَدَّى Stupendous, grievous.

أَدَارَاتُمْ for أَدَارَاتُمْ 2 pers. plur. vi. f. of أَدَارَ q.v.

أَدَارَكَ vi. f. of أَدْرَكَ q.v.

أَدَا Cause to come; Imperat. ii. f. of أَدَى q.v.

أَدَى see أَدَى.

أَدْبَارٌ see أَدْبَارٌ.

أَدْرُوا Imperative plural of أَدْرَ q.v.

أَدْعَا plur. of أَدْعَى An adopted son, rt. دَعَا q.v.

أَدْلَى iv. f. of دَلَّى q.v.

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

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

أَدْهَى More grievous, fr. دَهَى q.v.

أَدَّى aor. i. *To become thick (milk).* أَدَّى for أَدَّى Payment; the final ي being converted into hamza after a quiescent; D.S.Gr. T.1, p.113.—  
أَدَّى II. To cause to come, to pay back, restore (with acc. and إِلَى); aor. يُؤَدِّي as فَلْيُؤَدِّ “Then let him restore (it).”

إِذَا and إِذَا Behold, if, when, then, at that time.

إِذَا Then, in that case; These words are regarded by the Arab grammarians as indeclinable nouns; They enter into composition with other words, as حِينَئِذٍ and يَوْمَئِذٍ Then, at that time, on that day when; so also إِذَا after the interrogative particle أَلَا as أَلَا إِذَا 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: إِذَا and إِذَا are constantly employed in the Korân to commence a sentence without any antecedent; the words أَذْكَرَ مَا كَانَ “Remember what occurred,” being then understood.

ذَقَّنَ plur. of ذَقَّنَ A chin, see ذَقَّنَ.

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

أَذَلَّ plur. of أَذَلَّ, rt. ذَلَّ q.v.

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

إِذْنٌ n. a. *Permission.* أِذْنٌ Fem. *An ear*; Plur. أَذَانٌ. أَذَانٌ A declaration. — أَذَّنَ II. *To cry aloud, make a proclamation* (with أَنْ or with بِ of thing). مُؤَذِّنٌ part. act. *A public crier, a Muezzin.* — أَذَّنَ IV. *To make known to, proclaim to* (with acc. of pers.); to assure. — تَأَذَّنَ V. *To cause a proclamation to be made, cause to be declared.* —

إِسْتَأْذَنَ X. *To ask permission* (with أَنْ 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.  
أُذِيَ aor. a. *To be hurt.* أَذَى for أَذَى D. S. Gr. T. 1, p. 111; n.a. *injury, ill-treatment, offence, annoyance, anything noxious, such as illness or pollution.* — أَذَى IV. *To injure, vex, annoy, offend, afflict*; aor. يُؤْذِي 4 v. 20, “Then punish them both;” *properly*, “do them both some injury”; Commentators differ as to what this injury should be; Pass. أَؤْذِيَ 29 v. 9, for أَؤْذِيَ for أَؤْذِيَ, see 3 v. 124; see also D. S. Gr. T. 1, p. 95, § 187.

أَرَأَيْتَ see أَرَأَيْتَ.

أَرَبَ aor. i. *To tie (a knot) tight*, and أَرَبَ aor. a. *To want.* إِرْبَةٌ n.a. *want, a necessity*, as 24 v. 31, “Who have no need (of women).” مَأْرَبٌ (2nd declension) plur. of مَأْرَبَةٍ *Necessities, necessary uses.*

أَرَبَاتٍ plur. of رَبَّ q.v.

أَرَبَى iv. f. of رَبَّى q.v.

إِرْبَابٌ viii. f. of رَبَّ for رَبَّ q.v.

أَرْجَاءُ plur. of رَجَا A side, rt. رَجَا q.v.

أَرْجِهْ Put him off! See رَجَا.

أَرْدَى iv. f. of رَدَّى q.v.

أَرَسَا for أَرَسَى iv. f. of رَسَا q.v.  
 أَرْضُ fem. The Earth, earth, land, a country.  
 أَرَاكَ aor. i. and o. *To feed on the tree* أَرَاكَ (a camel). أَرَاكَ (2nd declension) plur. of أَرَاكَ  
 Thrones, couches.  
 أَرَمَ aor. i. *To bite.* إِرَمَ (2nd declension) Irem, the city of the tribe of 'Ad.  
 أَرَى 1 pers. sing. aor. of رَأَى q.v.  
 أَرَزَ 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 أَلْشَّاطِينُ; for the use of the aorist indicative when in dependance on another verb, see D. S. Gr. T. 1, p. 201. أَرَزَ n.a. An instigation.  
 أَرَزَا see زَادَ for زِيدَ.  
 أَرَزَ *To be strong.* أَرَزَ n.a. Back, loins.—أَرَزَ IV. *To make strong.* أَرَزَ Azer (2nd declension), The name given to Abraham's father Terah; derived from the Chaldean name of the planet Mars.  
 أَرَفَ aor. a. *To draw near.* أَرَفَةَ The day of judgment.  
 أَرَكِي see زَكِي.  
 أَرَوَّجَ plur. of رَوَّجَ, rt. رَاجَ q.v.  
 أَسَ *To cry Is! Is! in driving sheep.* — أَسَسَ II. *To found, lay foundations (with acc. and عَلَى);* the logical root being أَسَ A foundation.  
 أَسَاطِيرُ (2nd declension) plur. probably of أَسَاطِرَ from سَطَرَ q.v.  
 أَسَاوَرُ (2nd declension) plur. of سَوَارَ A bracelet, fr. سَارَ q.v.  
 أَسَابَ plur. of سَبَّ, rt. سَبَّ q.v.  
 أَسَابَ plur. of سَبَّ A tribe, rt. سَبَّ q.v.  
 أَسْتَبِرَقُ Silk of a thick texture, brocade; possibly derived from بَرَقَ to glitter.

إِسْجَابَ x. f. of جَابَ for جَوَّبَ q.v.  
 إِسْحَقَ x. f. of حَقَّ q.v.  
 إِسْحَوْدَ x. f. of حَادَ q.v.  
 إِسْتَزَلَ x. f. of زَلَ q.v.  
 إِسْتَطَاعَ x. f. of طَاعَ q.v.  
 إِسْتَعِذَ imperat. x. f. of عَادَ q.v.  
 إِسْتَعْنَى x. f. of غْنَى q.v.  
 إِسْتَفْزَرَ imperat. x. f. of فَزَرَ q.v.  
 إِسْتَكَانَ x. f. of كَانَ q.v.  
 أُسْتَهْرِزَ pass. x. f. of هَرَزَ q.v.  
 إِسْتَهْوَتْ fem. 3 pers. sing. x. f. of هَوَى q.v.  
 إِسْتَوَقَدَ x. f. of وَقَدَ q.v.  
 إِسْتَوَى viii. f. of سَوَى q.v.  
 إِسْتِيَّاسَ x. f. of يَمَسَ q.v.  
 إِسْتَيْقَنَ x. f. of يَقَنَ q.v.  
 إِسْحَارَ plur. of سَحَرَ The morning, rt. سَحَرَ q.v.  
 أَسَرَ Journey by night! Imperat. iv. f. of سَرَى q.v.  
 أَسَرَ aor. i. *To bind, make prisoner.* أَسَرَ n.a. A ligament, a joint. أَسِيرُ A prisoner, captive; Plur. أَسَارَى and أَسَرَى (2nd declension); the latter of these forms is restricted by De Sacy to words of the form فَعْلَانُ; see his Grammar, T. 1, p. 369, § 863.  
 إِسْرَائِيلَ (2nd declension) Israel; a Hebrew word, meaning *Prince of God*. See Genesis xxxii. 28.  
 أَسَرَ iv. f. of سَرَى q.v., see also أَسَرَ.  
 يَا أَسْفَى aor. a. *To be grieved.* أَسَفَ grief, as يَا أَسْفَى 12 v. 84, "Oh my grief!" or, "How great is my grief!" D. S. Gr. T. 2, p. 90, note. أَسِفَ Indignant, or affected at the same time with grief and indignation.—أَسَفَ IV. *To provoke to anger.*  
 إِسْمَ and أَسْمَاءَ, see سَمَا.

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

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

أَمِينٌ Corrupt, putrid: *وَمِنْ مَّاءٍ غَيْرِ آمِينَ* 47 v. 16, "Of incorruptible water."

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

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

أَشْتَاتَا Separately; acc. plur. of شَتَّ, rt. شَتَّ q.v.

أَشْخَةٌ plur. of شَجَّ, rt. شَجَّ q.v.

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

أَشَرَ aor. o. *To cut, saw*; and أَشِيرُ aor. a. *To exult*.

أَشِيرٌ Insolent, an insolent person.

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

أَشْكُوا I make my complaint; 1 pers. sing. aor. of شَكَا q.v.

شَمَزَتْ see إِشْمَارَتْ.

أَشْيَاعٌ plur. of شَيْعَةٌ, see شَاعَ.

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

أَصَبٌ 1 pers. sing. aor. cond. of صَبَا q.v.

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

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

أَصَرَ iv. f. of صَرَ q.v.

أَصْطَفَى viii. f. of صَفَا q.v.

أَصْطَنَعْتُ 1 pers. sing. pret. viii. f. of صَنَعَ q.v.

أَصْفَى iv. f. of صَفَا q.v.

أَصْلٌ plur. أَوَّلٌ The lowest part, bottom, root.

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

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

أَصَاءٌ iv. f. of صَاءَ for صَا q.v.

أَضْطَرُّ 1 pers. sing. aor. viii. f. of ضَرَّ q.v.

أَطَاعَ iv. f. of طَاعَ q.v.

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

أَطْمَانٌ iv. f. of طَمَّانٌ quadrilateral, rt. طَمَّنَ q.v.

أَطْوَارًا Of different kinds; plur. of طَوَّرَ, rt. طَارَ q.v.

أَعْتَدَ iv. f. of عَتَدَ q.v.

أَعْتَدَى viii. f. of عَدَا q.v.

أَعْتَرَى viii. f. of عَرَا for عَرَوُ q.v.

أَعْدُوا see عَدَّ.

أَعْدَاءٌ plur. of عَدُوٌّ, rt. عَدَا q.v.

أَعِزَّةٌ plur. of عَزِيزٌ, rt. عَزَّ q.v.

إِعْصَارٌ A whirlwind, rt. عَصَرَ q.v.

أَعِيدَ 1 pers. sing. aor. iv. f. of عَادَ q.v.

أَعْرَبْنَا 1 pers. plur. pret. iv. f. of عَرَا q.v.

أَعْدَلٌ plur. of غُلٌّ A collar, rt. غُلَّ q.v.

أَغْنَى iv. f. of غَنَى q.v.

أَغْوَى iv. f. of غَوَى q.v.

أَفْ To say أَيْبُ Fy! as لَكُمَا Fy on you both!

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

أَفَاءٌ iv. f. of فَاءَ for فَى q.v.

أَفَاضَ iv. f. of فَاذَ for فَيْضَ q.v.

أَفِئَّا لِبَابِلٍ "Do they then (believe) in that which is vain?" 16 v. 74 and 29 v. 67; composed of the interrogative particle أَ, the conjunction فِ, the preposition بِ, the article آل, and the word بَابِلٍ Vanity, or anything vain.

أَفْتَدَى viii. f. of فَدَى q.v.

أَفْتَرَى viii. f. of فَرَى q.v.

أَفْضَى iv. f. of فَضَا q.v.

أَفْعِينَا "Were we then exhausted?" composed of the interrogative particle أَ, the conjunction فِ, and the first pers. plur. pret. of عَيْى, rt. عَى q.v.

أَفَنَّى aor. i. *To dress leather*. أَفْنَى The horizon; 53, v. 7, "And he (appeared) in the highest point of the horizon," viz., the

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

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

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

أَفْنَ plur. of فَنَ, rt. فَنَ q.v.

أَفْوَاهُ plur. of فَمٌ A mouth, see فَاة for فَوَه.

أَفْوَضَ 1 pers. sing. aor. of فَرَضَ q.v.

أَفِيدَةُ plur. of فَوَادٍ, rt. فَادَ q.v.

أَفْوَالٌ (2nd declension) plur. of أَفْوَالٍ plur. of

قَوْلٌ A saying, discourse, see قَال for قَوْل.

أَنْتَ A definite time, for وَتَ, rt. وَتَ q.v.—

أَنْتَ II. (no 1st form) To fix a certain time.

De Sacy, quoting El Beidawee, says in his Grammar, T. 1, p. 103, *note*, that the word أَتَتْ which occurs at 77 v. 11 is for وَتَتْ.

قَدَا see أَقْدَا.

أَفْنِي fem. imperat. of فَنَ q.v.

أَفْنِي see فَنِي.

أَفْوَاتُ plur. of فَوَتْ Food, rt. فَاتَ q.v.

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

أَكْدَى iv. f. of كَدَا q.v.

إِكْرَاهَ n.a. iv. f. of كَرِهَ q.v.

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

أَكَلَ aor. o. To eat, devour, consume (with acc. or with مِنْ, ب, or فِي); to make use of, enjoy, as at 4 v. 3; Imperat. كُلْ, fem. كُلِي. أَكَلٌ n.a. The act of eating, a devouring; أَكَلًا In a greedy, devouring manner. أَكَلٌ Food, as fruit, or whatever is eaten; وَالزَّرْعَ مُخْتَلِفًا أَكَلُهُ 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. أَكَلٌ part. act. One who eats. أَكَالٌ Greedy, a great eater. مَأْكُولٌ part. pass. Eaten.

أَكْمَامٌ plur. of كَمٌ A bud, rt. كَمَ q.v.

أَكَنَّ and أَكْنَانٌ plur. of كَنَّ, rt. كَنَّ q.v.

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

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

أَل from أَ interrogative and لَا not; Is it not? Are there not? etc.

أَل for أَوَّلَ, rt. أَل for أَوَّلَ q.v.

أَلَاءَ plur. of أَلَى, rt. أَلَا for أَلَوُ q.v.

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

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

أَلَذَى A fem. form of أَلَذَى q.v.

أَلْبَابٌ plur. of لَبٌ, see لَبٌ.

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

إِئْتَفَّ viii. f. of تَفَّ q.v.

إِلْحَادٌ n.a. iv. f. of أَحَدَ q.v.

إِلْحَافٌ n.a. iv. f. of لَحَفَ q.v.

إِلْحِئْنِي Join me; Imperat. iv. f. of لَحِئَ q.v.

أَلَذٌّ (2nd declension) comparat. adjective fr. لَذَّ q.v.

أَلَذِي (He, the man) who, (him) whom, (the thing) which; Fem. أَلْتِي; Dual أَلَذَانِ; Plur. أَلَذِينَ; fem. plur. أَلَاتِي and أَلَاتِي; De Sacy instead of the last form gives أَلَاءَ and أَلَايَ; see his Grammar, T. 1, p. 446; According to the rule given at § 232, p. 113 of the same volume, أَلَاءَ 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.

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

أَلْسَنَةٌ plur. of لِسَانٍ rt. لَسَنَ q.v.

أَلِفٌ aor. a. To be accustomed (to a place), to join together. أَلَفٌ A thousand; considered by some as the root; Dual أَلْفَانِ, oblique أَلْفَيْنِ; Plur. أَلَفَاتٌ and أَلُوفٌ. II. To unite, join together, reconcile (with بَيْنَ); aor. يُولِفُ. وَآمَوَلَفَةً fem. part. pass. Reconciled, as قُلُوبُهُمْ 9 v. 60, "And those whose hearts are reconciled:" For the construction of this sentence see D. S. Gr. T. 2, p. 277. — أَيْلَفٌ n.a. iv. f. A compact, uniting together.

أَلْفَافٌ see لَفَّ.

أَلْفَى iv. f. of لَفَا q.v.

أَلْقَابٌ plur. of لَقَبٌ A nickname.

أَلْقَى iv. f. of لَقَى q.v.

أَلَمْ Am I not? Is it not? etc. from أ interrogative and لَمْ not; used also in conjunction with other particles, as أَوَلَمْ, أَوَلَمْ, أَفَلَمْ, etc.

أَلَمَ 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.

أَلِمَ aor. a. To suffer (pain). أَلِيمٌ painful.

أَلَمَرِ Letters at the commencement of the thirteenth chapter, see أَلَمَ.

أَلَمَسَ Letters at the commencement of the seventh chapter, see أَلَمَ.

أَلَهُ To adore. إِلَهٌ; Dual oblique إِلَهَيْنِ; Plur. آلِهَةٌ A Deity, God. إِلَهُ God, The God, The only God; A word which embraces all the names by which the Mussulmans designate the Deity. بِإِلَهِهِ and تَعَالَى By God! إِلَهُ To God, belonging to God, as إِنْ شَاءَ اللَّهُ 2 v. 151, "Verily we are God's." اللَّهُ A form of invocation, O God! The م being added to compensate the omission of the particle يَا; it is said to stand for يَا إِلَهُ أَمَّا بِحَيْرٍ "O God! instruct us in righteousness!"



كَمْ It has occupied you ; iv. f. of كَمَا q.v. and كَمْ.  
كَمْ iv. f. of كَمْ q.v.

آء aor. o. *To be wanting in duty, to fail* (with acc. of pers. and thing), as 3 v. 114, "They will not fail to corrupt you." آء plur. of آء for آء, Benefits. — آء IV. for آء (possibly derived from an obsolete root آء) To swear, vow abstinence from (with آء), as 3 pers. plur. aor. at 2 v. 226. — 24 لا يَأْتَلِ . . . أَنْ يُؤْتُوا VIII. To swear, as 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.

أَلَى plur. of أَلَى A species, q.v.  
أَلَى To, towards, as far as (but not including) ; For the difference between أَلَى and حَتَّى see حَتَّى ; in, on, or at, as 4 v. 89, "Verily he will gather you together on the day of resurrection ;" with, or in addition to, as, 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 تَضُمُّونَهَا "by adding it," or of some similar word ; أَلَى أَنْ Until. As a general rule أَلَى indicates the term or limit beyond which an action does not extend.

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

as سَيْنَا and سِينِينَ 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 أَمْ ; both may frequently be rendered "whether ;" see أَمْ.

أَمْ aor. o. *To seek, intend, propose.* آمِن oblique plur. part. act. Those who seek, or are intending (to visit). أُم A mother, Plur. أُمَّهَات ; origin, principle, a capital, place of abode, foundation, as 3 v. 5, "The foundation (or fundamental part) of the Book." *Note.* The contents of the Korán 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 : أُمُّ الْقُرْآنِ The metropolis, Mecca : 7 v. 149 for أُمُّ ابْنِ أُمِّي Son of my mother, D. S. Gr. T. 2, p. 91, *note* ; in some manuscripts the words يَا ابْنَ أُمِّي at 20 v. 95 are written in one word يَبْنُومُ, D. S. Gr. T. 1, p. 99. أُمَّ Plur. أُمَّة A people, nation, race, a party (especially of the same religion), a fixed and definite term, a certain time, a religion, as 43 vv. 21 and 22, "In the practice of a religion ;" an Imám, or model of religion. أَمَامَ Before ; 75 v. 5, "(For that which is) before him," i.e. "for the future." إِمَامٌ sing. and plur. ; the Plur. of which is أِئِمَّةٌ A leader in religion, a

model, example, rule, pattern, or book for guidance or instruction. **أَمِيّ** One who can neither read nor write, illiterate, an epithet of Mohammad, ignorant, Pagan, one who is ignorant of the Scriptures. **أَمَّا** As for; occasionally put for **أَمْ** Or that which, or what. **إِمَّا** 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 **إِمَّا** being repeated, **أَوْ** is substituted, thus, **إِمَّا يَبْلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا** 17 v. 24, "Whether one of them attain old age with thee or both of them:" when standing for **إِنْ** **مَا** being expletive), no repetition is necessary, thus **فَإِمَّا يَأْتِيَنَّكَ مِنِّي هُدًى** 2 v. 36, "And if a direction shall come to you from me." **أَمَوْر** plur. of **أَمَةٌ** A maid-servant, see **أَمَّا** for **أَمَوْر**. **أَمَانَةٌ** A deposit, rt. **أَمِنْ** q.v. **أَمَانِيّ** plur. of **أَمِينٌ** Desires, rt. **مَنْى** q.v. **أَمَتٌ** aor. i. To determine, to be curved. **أَمَتٌ** A curve, anything which shows ups and downs. **أَمَةٌ** A maid-servant, rt. **أَمَّا** for **أَمَوْر** q.v. **إِمْتَارَ** viii. f. of **مَارَ** q.v. **إِمْتَحَنَ** viii. f. of **مَحَنَ** q.v. **أَمَدٌ** To be finished, and **أَمَدٌ** To be angry. **أَمَدٌ** Anger, the term of existence, a space, term, terminus. **أَمَرَ** aor. o. To command, order, enjoin (with **أَنْ** or **لِ** or with acc. of pers. and **بِ** of thing); **تَأْمُرُونِي** "Ye order me," 39 v. 64, is for **تَأْمُرُونِي**; Imperat. **مُرْ**, when preceded by the conjunction **وَ** it is written **وَأْمُرْ**, D. S. Gr. T. 1, p. 232. **أَمْرٌ** n.a. A command, decree, matter, thing, business; Plur. **أُمُورٌ**; **عَنْ أَمْرِي** Of my own

will. **إِمْرٌ** A serious matter, a strange thing. **أَمَّارٌ** part. act. One who commands. **أَمَّارٌ** Prone. — **إِيتِمَرٌ** VIII. To take counsel together, deliberate about (with **بِ**); Imperat. **إِيتِمِرْ**, and with **وَ**, **وَأْتِمِرْ**. **إِمْرِي** gen. **إِمْرِي** A man, rt. **مَرَأٌ** q.v. **أَمْسٌ** Yesterday, (no verbal root). **أَمْعَاءٌ** plur. of **مَعَى** An intestine. **أَمَلٌ** aor. o. To hope. **أَمَلٌ** n.a. Hope. **أَمَلِي** iv. f. of **مَلَا** q.v. **أَمِنَ** 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 **فَلَا يَأْمَنُ مَكْرَ اللَّهِ** 7 v. 97, "For (no one) is secure from the stratagem of God." **أَمِنْ** n.a. Security; at 2 v. 119 it means a place of security. **أَمِنْ** part. act. One or that which is secure, safe, secure. **أَمِينٌ** Faithful, trustworthy, secure. **أَمْنَةٌ** Security. **أَمَانَةٌ** A pledge, covenant, faith, a trust. **مَأْمُونٌ** part. pass. Secured. **مَأْمِنٌ** A place of security. — **أَمَنَ** IV. To make sure or secure (with acc. of pers.); to have faith in, believe (with **بِ**). **إِيمَانٌ** for **إِيمَانٌ** D. S. Gr. T. 1, p. 95, § 185 and 187 n.a. A believing, faith, heartfelt belief, see **إِسْلَامٌ**. **إِئْتَمَنَ** part. act. One who believes. — **أَوْتِمِنَ** VIII. To be entrusted with the custody of anything. **أَمْنِيَّةٌ** Anything wished for, rt. **مَنْى** q.v. **أَمَّا** aor. o. To *men* like a cat, to become a maid-servant. **أَمَوْرٌ** for **أَمَةٌ** D. S. Gr. T. 1, p. 358, A maid-servant; Plur. **إِمَاءٌ**. **أَنْ** 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 tesheed **أَنَّ**. This conjunction is frequently used after **قَالَ** or some similar verb, with an ellipse of the word "*saying*," thus, **وَإِذْ نَادَىٰ رَبُّكَ مُوسَىٰ** **وَأَنْ أَتَّبِعُ أَتَقْوَمُ** **الظَّالِمِينَ** 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 **إِنَّا جَعَلْنَا عَلَىٰ قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ** 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 **أَنْ تَقُولُوا** 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 **إِنِّي**, rt. **أَلَا**. **بِأَنَّ** and **لِأَنَّ** That. **كَأَنَّ** As though. **أَلَا** That not, for **لَا**.

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

**إِنْ** If, differs from **كَلَّا** inasmuch as the former is simply conditional, as if (**إِنْ**) you are wise; while the latter supposes what is not the case, as if (**كَلَّا**) you were wise; this is made clear by the following example: **إِنْ تَدْعُوهُمْ لَا يَسْمَعُوا** **إِنْ دُعَاكُمْ وَلَوْ سَمِعُوا مَا اسْتَجَابُوا لَكُمْ** 35 v. 15, "If

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 **إِنْ أَجْرِيَ إِلَّا عَلَىٰ الَّذِي فَطَرَنِي** 11 v. 53, "My reward is not (due) except from him who created me." **لَنْ** and **أَنْ** for **لَنْ** and **أَنْ**.

**أَنَّ** like **أَنَّ** 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 tesheed, and must not then be confounded with the conjunction **إِنْ** if.

**إِنَّمَا** called by the Arabs **حَرْفُ التَّحْصِيرِ**, or particle of restriction, may frequently be rendered only; the **مَا** 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.

**أَنَا** I; personal pronoun.

**أَنَّى** q.v. **أَنَّى** Hours, rt. **أَنَّى** plur. of **أَنَّى**

**أَنَّى** q.v. **أَنَّى** acc. plur. of **أَنَّى**, rt. **أَنَّى**

**أَنَّى** q.v. **أَنَّى** plur. of **أَنَّى**, rt. **أَنَّى**

**أَنَّى** (collective noun) Creatures; no verbal root.

**أَنَّى** (2nd declension) plur. of **أَنَّى** Finger-ends. rt. **أَنَّى** q.v.

**أَنَّى** plur. of **أَنَّى**, rt. **أَنَّى** q.v.

**أَنَّى** iv. f. of **أَنَّى** q.v.

**أَنَّى** vii. f. of **أَنَّى** q.v.

أَنْبِيَاءُ (2nd declension) plur. of نَبِيٌّ or نَبِيَّةٌ A prophet, rt. نَبَأَ q.v.

أَنْتَ Thou; personal pronoun masc.; Plur. أَنْتُمْ; Dual أَنْتُمَا.

إِنْتَبَذَ viii. f. of نَبَذَ q.v.

إِنْتَفَرَّ viii. f. of نَفَرَ q.v.

إِنْشَرَّ viii. f. of نَشَرَ q.v.

إِنْتَصَرَ viii. f. of نَصَرَ q.v.

إِنْتَقَمَ viii. f. of نَقَمَ q.v.

إِنْتَهَوْا 3 pers. plur. viii. f. of نَهَى q.v.

أَنْثَى Plur. إِنَاثٌ A female; Oblique dual أَنْثَيَيْنِ.

أَنْدَادٌ plur. of نَدَدٌ An idol, rt. نَدَدَ q.v.

أَنْسَ aor. a. *To be familiar.* إِنْسٌ (collective noun) Mankind, human beings, man. إِنْسَانٌ common gender, Man; Plur. أَنْسَاءُ (commonly contracted into نَاسٌ). إِنْسِي A man; Plur. أَنْسِي (2nd declension); D. S. Gr. T. 1, p. 402.—أَنْسَ IV. *To render familiar, perceive* (with acc. and مِن). إِنْسَاصٌ X. *To be familiar, to ask permission, beg pardon.* مُسْتَأْنَسٌ part. act. One who is familiar.

أَنْسَابٌ plur. of نَسَبٌ, rt. نَسَبَ q.v.

أَنْشَأَ iv. f. of نَشَأَ q.v.

أَنْصَتَ iv. f. of نَصَتَ q.v.

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

أَنْفًا Just now, lately: the logical root is أَنْفَ

A nose.

أَنْقَلَ plur. of نَقَلَ, rt. نَقَلَ q.v.

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

أَنْقَضَ vii. f. of قَضَ q.v.

أَنْكَالٌ plur. of نَكَالٌ A fetter, rt. نَكَالَ q.v.

أَنْزَلْهُمْ see نَزَلَ.

أَنْهَ imperative of نَهَى q.v.

أَنَّى aor. i. *To arrive* (the time, with لِ); *to be boiling hot.* إِنْنِي for إِنِّي A fitting time, convenient opportunity, as غَيْرَ نَاطِرِينَ إِنَاءَ 33 v. 53,

“Without looking to his convenience.” آبٍ for آبِي part. act. Boiling hot (water); Fem. آبِيَّةٌ.

آثَاءُ plur. of آثَى for آثَى D. S. Gr. T. 1, p. 111, A fitting time, a part of time; آثَاءُ 20 v. 130, “The hours of the night.”

آثَاءُ Time. آثَاءُ plur. of آثَاءُ A vessel.

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

أَهْزَرَ viii. f. of هَزَرَ q.v.

أَهْلٌ أَلِكِتَابٍ People, a family or household; أَهْلٌ

The people of the Book, i.e. Jews and Christians, also called أَهْلُ الذِّكْرِ or, Those who have charge of the oracles of God; أَهْلُ الْأَنْجِيلِ Christians, the people of the Gospel; أَهْلُ النَّارِ The inhabitants of Hell-fire; worthy of (with genitive).

أَهْلَةٌ plur. of هَلَالٌ, 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.

أَوَّ see آوَّ for آوَّ.

أَوَّابٌ for أَوَّبَ aor. o. *To return.* إِيَّابٌ n.a. The act of returning. أَوَّابٌ A sincere penitent, one who frequently returns, one who turns seriously to God. مَابٌ A place of return.—

أَوَّبَ II. *To sing the praises of God by saying*

سُبْحَانَ اللَّهِ; أَوَّبِي fem. imperative.

أَوَّبَرٌ plur. of وَبَّرَ, rt. وَبَّرَ q.v.

أَوَّادٌ plur. of وَدَدَ, rt. وَدَدَ q.v.

أَوَّيْنِ pass. viii. f. of أَوَّيْنِ q.v.

أَوَّانٌ plur. of وَنَّ An idol.

أَوْحَى iv. f. of وَحَى q.v.

أَوْدَ aor. يُوْدُ for يُوْدُ D. S. Gr. T. 1, p. 104,

To bend, oppress by its gravity.

أَوْدِيَةٌ plur. of وَادٍ A valley, rt. وَدَى q.v.

أَوْفَى pass. iv. f. of أَدَى q.v.

أَوْزَارٌ plur. of وَزَرٌ, rt. وَزَرَ q.v.

أَوْسَطَ see وَسَطَ .

أَوْعَى iv. f. of وَعَى q.v.

أَوْفَى comparative and iv. f. of وَفَى q.v.

أَوْتَدَ iv. f. of وَتَدَ q.v.

أَوَّلَ for أَوَّلَ aor. o. To return, to be before. أَوَّلَ A people, race, family. أَوَّلٌ, Fem. أَوَّلَى First, former, prior, the first beginning; أَوَّلُونَ The ancients, those of former days.—أَوَّلٌ II. To bring back, explain. تَأْوِيلٌ n.a. Interpretation, explanation, determination (of a dispute).

أَوَّلَا These; plur. of ذَا This; D. S. Gr. T. 1, p. 439.

أَوَّلَانِكَ Those; plur. of ذَاكَ or ذَلِكْ That;

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

أَوَّلُوا Oblique أَوَّلَى; Fem. أَوَّلَاتٌ; a plural adjective wanting the sing., unless, according to some, it is to be considered as a plural of ذُو Possessed of, endued with, as أَوَّلُوا أَلْبَابَ Those gifted with (understanding) hearts; أَوَّلُوا أَلَمَرَ Those in authority; أَوَّلَاتُ حَمَلٍ Women with child. Note. The ا at the end of أَوَّلُوا is what is called أَلِفُ الْوَقَايَةِ or alif of precaution, to prevent the final و being taken for the conjunction and.

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

أَوَّلِيَاءَ see وَكَى .

أَوَّنَ for أَوَّنَ aor. o. To be tranquil. أَوْنٌ A time, moment; أَوْنٌ adv. Now, at this present time.

أَوَّهَ Ah! alas! أَوَّاهٌ A compassionate person, one

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

أَوَى aor. يَأْوِي (a verb hamzated and doubly imperfect), To betake one's-self for rest or shelter, have recourse to (with إِلَى); سَأْوَى 1 pers. sing. aor. with the prefix سَ فَأَوُوا "Then fly!" 2 pers. plur. imperat. D. S. Gr. T. 1, p. 232 note. آيَةٌ Plur. آيَاتٌ and آيَاتٌ A sign, miracle, a name given to the verses of the Koran, each of which is held to be a miracle. مَأْوَى A place of abode, mansion.—أَوَى IV. To care for, or receive as a guest, provide a refuge or abode for (with acc. and إِلَى); Aor. يُوْوِي.

أَيَّ Yea, verily; used only in affirming by oath.

أَيَّ pronoun of comm. gend. Whosoever, whichever, Who? which? What? أَيُّمَا Whichever.

أَيَّ 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 أَيَّكَ تَعْبُدُ in the opening chapter; occasionally it is used in addition to the affixed pronoun, as أَيَّايَ فَتَتَّقُونِي 2 v. 38, "And I, (or as for me), fear me;" D. S. Gr. T. 1, p. 461.

أَيَّابٌ n.a. of أَبَ for أَوَّبَ q.v.

أَيَّامِي plur. of أَيَّامٌ, rt. أَمَّ for أَيَّامٌ q.v.

أَيَّانَ When?

أَيَّانَ n.a. iv. f. of أَتَى q.v.

أَيَّدَ for أَيَّدَ aor. i. To be firm. أَيَّدٌ n.a. Strength.—

أَيَّدٌ II. To strengthen (with acc. and عَلَى or بِ); aor. يُوَيِّدُ.

أَيْدِيهِمْ Their hands ; oblique plur. of يَدٌ, rt.

يَدَى q.v.

أَصْحَابُ and أَيْكَةُ (noun of unity) A wood ;

أَلَايَكَةُ The inhabitants of a wood near Midian, to whom the prophet Sho'aib was sent.

إِلَافٍ n.a. iv. f. of أَلَفٌ q.v.

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

إِيمَانٍ n.a. iv. f. of أَمِنَ q.v. أَيْمَانٍ plur. of إِيْمَانٍ, see يَمِينٌ.

أَنْمَةً plur. of إِمَامٌ, rt. أَمٌ q.v.

أَيْنَ Where? whither? أَيْنَمَا Wherever, whithersoever ; D. S. Gr. T. 1, pp. 185, 194, and 205.

أَنْتَ Art thou verily? from أَنْتَ interrogative, أَنْتَ and أَنْتَ the affixed personal pronoun.

أَيُّهُ or أَيُّهَا, Fem. أَيُّهَا an Interjection, O thou! O ye! etc.; it is followed by the substantive with the definite article أَلْ, as أَيْهُ الْمُؤْمِنِينَ "O true believers!" 12 v. 70, "O ye of the Caravan!"

أَيُّوبُ (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 مَا غَرَّكَ رَبِّكَ 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 مَا أَلَلَّهَ بِغَافِلٍ 2 v. 69, "God is not negligent"; it is also an expletive in some other cases, as كَفَى بِاللَّهِ شَهِيدًا 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).

بَدَا see بَدَا for بَدَا.

بَارِئٌ see بَرَأَ.

بَاقٍ see بَقِيَ.

بَارَ aor. a. *To dig a well.* بَارَتْ fem. A well.

بِئْسَ aor. a. for بَئْسَ *To be wretched, miserable ;* بِئْسَ for بَئْسَ *To be bad, miserable ;* the latter is one of those anomalous verbs, named by the Arabs أَفْعَالُ الْمَدْحِ وَالْمَذَمِّ or "verbs of praise and blame," which are not conjugated, the only inflexion taken by بِئْسَ being the feminine بِئْسَتْ "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. بَئْسَ Severity, vengeance, valour, force. بِئْسَ Grievous. بِئْسَ part. act. Needy. بَئْسًا (Bodily) misfortune. — بَئْسَ VIII. *To be grieved (with* "Be not grieved," 11 v. 38.

أَبْتَرُ (2nd declension) aor. o. *To cut off the tail.* أَبْتَرٌ Childless.

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

أَبْتَرُ aor. o. *To cut off, separate.* — أَبْتَرٌ n.a. II form,

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

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

اِبْتَجَسَ aor. i. and o. To let water flow.—اِنْفَجَرَ VII. To burst forth (water), see اِنْفَجَرَ.

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

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

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

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

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

بَدَأَ aor. a. To begin, create (with acc. and also with بِ) وَهُمْ بَدَؤُكُمْ "And they began (with) you (to assault you)," 9 v. 13.—اَبْدَأَ IV. To create, make anew; Aorist يَبْدِئُ.

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

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

a new creation.—اِبْتَدَعَ VIII. To bring forward a novelty.

بَدَّلَ To change. بَدَلٌ For a change.—بَدَّلَ II. To substitute, change one thing for another (with acc. or with double acc. and بِ). تَبْدِيلٌ n.a. An exchange. مُبَدِّلٌ part. act. One who changes.—اَبْدَلَّ IV. To substitute, give in exchange (with double acc.)—تَبَدَّلَ V. To exchange (with acc. and بِ). اِسْتَبَدَّلَ X. To wish to exchange (with acc. and بِ); to put in the place of another (with acc. and غَيْرَ). اِسْتَبَدَّلَ An exchange.

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

بَدَأَ aor. o. To begin, to be manifest, to appear (with لِ or مِنْ); to enter the mind; 12 ثُمَّ بَدَا لَهُمْ v. 35, "Then it occurred to them." بَدْوٌ A desert. بَادٍ for بَادِيٌ part. act., see D. S. Gr. T. 1, p. 111; Plur. بَادُونَ A dweller in the country; بَادِيٌ اَللَّرَا "At first thought," 11 v. 29.—اَبْدَى IV. To make to appear, show, manifest (with بِ or with acc. and لِ). مُبْدِيٌ for مُبْدِيٌ part. act. One who makes manifest.

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

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

بَرَأَ aor. a. To create. بَرِئٌ Plur. بَرِيُونَ and بَرَاءٌ Sound, free, innocent; with مِنْ, Clear, guiltless of; Ex. اِنِّى بَرِئٌ وَمِمَّا تَشْرِكُونَ 6 v. 78, "Verily I am innocent of that which ye asso-

ciate (with God). برآء same as برى. Immunity. برئة A creature. بارى part. act. The Maker, Creator, God.—برأ II. To absolve, acquit; Ex. مَا أَبْرَأُ نَفْسِي 12 v. 53, "I do not absolve myself," (also with acc. and و). مبروء part. pass. Absolved.—أبرأ IV. To cure, heal.—تبرأ V. To free one's-self, clear one's-self (with و); تبرأنا إليك 28 v. 63, "We are free (from them and turn) to thee."

برج To eat and drink in large quantities. بُرُوج plur. of برج A tower, sign of the Zodiac.—تبرج V. To deck one's-self. تبرج n.a. The ornamenting one's-self in an ostentatious manner; Ex. لَا تَبْرُجْنَ تَبْرِجَ أَجَاهِلِيَّةٍ 33 v. 33, "Deck not yourselves with the ostentation of (the time of) ignorance." مُتَبَرِّج part. act. Decking one's-self out.

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

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

برز To go forth, as out upon a plain (with إلى, or و); to be manifest (with ل). بارز part. act. One who goes forth; بارزة 18 v. 45, In an extended form, like a plain.—برز II. To make manifest (with ل).

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

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

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

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

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

بركة Plur. بركات Blessings.—بارك III. To bless (with acc. and with فى or على); Pass.

بورك VI. تبرك part. pass. Blessed.—بورك

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

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

برهن To demonstrate, convince. برهان An evident proof.

بزغ To insert a lancet, rise (as the sun). بازغ part. act. Rising.

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

بست n.a. A crumbling to dust; بسات الجبال 56 v. 5, "The mountains shall be crumbled into dust."

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

بسط aor. o. To expand, extend, enlarge, stretch, stretch forth (with acc. and ل, إلى, or فى).

بسط n.a. Extension, expansion. بسطة Excellence, increase of stature. بساط A carpet.

بسط part. act. One who stretches out;

بسطوا أيديهم 6 v. 93, "Stretching forth their hands;" Literally, "Stretchers forth of their hands;" بيطون is here put for بيطون which loses its ن as being antecedent to أيديهم; the Alif is added as an Alif of precaution or



أَلْفَ الْوَقَايَةِ, 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. مَبْسُوطَتَانِ 5 v. 69, part. pass. fem. dual “(His two hands are) stretched out.”

بَسَقَ *To spit, to be tall.* بَاسِقٌ Tall (as a Palm-tree).

بَسَلَ *To look fierce.*—أَبْسَلَ IV. To deliver over to perdition.

بَسَمَ aor. i. *To smile.*—تَبَسَّمَ V. Same as بَسَمَ.

بَشَرَ *To peel off the bark.* بُشِّرَ and بُشِّرَ A bringer of good tidings. بُشْرٌ A man, men, human beings; masc. and fem. sing. and plur. بُشْرَى Good news; بُشْرَاكُمْ 57 v. 12, “Good news to you;” *ي* is replaced by *ا* before the affixed pronoun, see D. S. Gr. T. 1, p. 118. بُشِيرٌ A bearer of good tidings. بُشِّرَ II. (used with accus. of person and *بِ* of the thing, or with *أَنَّ*), To announce good news; sometimes used ironically; Ex. فَبَشِّرْهُمْ بِعَذَابِ 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).—أَبَشَرَ IV. To receive pleasure from good news (with *بِ* of thing).—اسْتَبَشَرَ X. To rejoice, especially in good news (with *بِ*). مُسْتَبَشِرَةٌ part. act. fem. One who rejoices.

بَصَرَ *To see, look at (with ب); to understand.*

بَصَرَ Plur. أَبْصَارٌ Sight, eye-sight, sense of seeing; كَلَّمَجِ 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.” تَبَصَّرَ A

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

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

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

وَإِنَّ مِنْكُمْ لَمَنْ بَطَأٌ II. To retard; وَإِنَّ مِنْكُمْ لَمَنْ لَا يَبْطِئُ 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.

بَطَرَ aor. o. *To split;* بَطَرَ aor. a. *To be insolent.*

بَطْرٌ Carelessness, insolence.

بَطَشَ aor. i. and o. *To lay hold, take or seize by force, make an onslaught upon (with ب).*

بَطْشٌ n.a. Force, violence, vengeance. بَطْشَةٌ Force, power, severity.

بَطَلَ aor. o. *To be in vain, perish.* بَاطِلٌ part. act. That which is vain, false, falsehood, vanity; الْبَاطِلُ is the opposite to الْحَقُّ, 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. بَطْنٌ n.a. Plur. بُطُونٌ 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.

بَعَثَ aor. a. *To send* (with acc. and ل, ب, and فى, also with عَلَى); *to make manifest, raise up, raise from sleep or from the dead* (with acc. of pers.). بَعَثٌ n.a. The resurrection. مَبْعُوثٌ part. pass. *Sent, raised from the dead.*—إِنْبَعَثَ VII. *To be sent.* إِنْبِعَاثٌ n.a. The being sent.

بَعَثَ *To scatter abroad, turn upside down, tear forth.*  
بَعْدٌ *To be far off, go a long way off, perish;*  
بَعْدٌ 9 v. 42, "The way seemed far to them." بَعْدٌ when used as an adverb is indeclinable, *Afterwards, again*; when employed as a preposition it is used in the Accusative بَعْدَ, or in the genitive if preceded by مِنْ, as بَعْدِ مِنْ After, see D. S. Gr. T. 1, p. 508, and T. 2, p. 152. بَعْدٌ A distance; بَعْدًا Away with; أَلَّا بَعْدًا لِعَادٍ 11 v. 63, "Was it not (said), Away with 'Ad!" بَعِيدٌ Distant, far off, remote, as رَجَعَ بَعِيدٌ 50 v. 2, "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.

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

بَعْضٌ A portion of anything, some; one another;

Ex. 2 v. 34, "Get ye down, an enemy one to another;" used for both masc. and fem. and for all numbers. بَعُوضَةٌ A gnat; verbal root بُعِضَ *To be stung by gnats.*

بَعَلَ aor. a. *To be in a married state.* بَعْلٌ Baal, a husband; Plur. بُعُولَةٌ.

بَعَثَ aor. a. *To come upon suddenly.* بَعَثَةٌ On a sudden, suddenly.

بَغَضَ aor. o. *To hate.* بَغْضَاءٌ (2nd declension) Violent hatred.

بَغْلٌ A mule; Plur. بَغَالٌ Mules.

بَغَى aor. i. *To transgress, pass beyond bounds; to seek, desire* (with double acc. or with acc. and عَلَى, or عَنْ, or عَلَى); *to act unjustly or insolently towards* (with عَلَى of pers. or فى of thing). بَغْيٌ n.a. Injustice, injury, oppression, iniquity;

بَغْيًا In an insolent manner. بَغِيٌّ A harlot.

بَغَاءٌ Fornication. بَاغٍ part. act. for بَاغِيٌّ, see

D. S. Gr. T. 1, p. 111, *Desiring, lusting.*—

إِنْتَبَى VII. *To be fit and proper, becoming, easy, desirable, suitable, expedient* (with ل and أَنْ).

إِبْتَغَى VIII. *To desire, covet, seek, seek for* (with acc. and إِلَى, or عَنْ, or ب, or مِنْ).

إِبْتِغَاءٌ n.a. A seeking, desire of.

بَقَرَ aor. a. *To slit open.* بَقَرٌ collective noun, Oxen.

بَقَرَةٌ comm. gend. An ox, a cow.

بَقَعَ *To go away into any country.* بَقْعَةٌ A corner of ground.

بَقِلٌ aor. o. *To appear, push forth.* بَقْلٌ generic noun, Herbs, pot-herbs.

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

79, "Pious works or words, which are permanent." **بَقِيَّةٌ** A relic, that which is left; Ex. **بَقِيَّتُ اللَّهِ** 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*; **أُولُوا بَقِيَّةً** 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** **إِسْتَبَقُوا** see **سَبَقَ**.

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

**بَكْرٌ** aor. o. *To be early in the morning.* **بَكْرٌ** A virgin, a young heifer; Plur. **أَبْكَارٌ** Virgins. **بُكْرَةٌ** In the morning, early in the morning.—**إِنْكَارٌ** n.a. IV. f. The morning.

**بَكْمٌ** *To be dumb.* **أَبْكُمْ** (2nd declension), Plur. **بَكْمٌ** Dumb.

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

**بَلٌّ** 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 **بَلٌّ** and **لَكِنْ** see D. S. Gr. T. 1, p. 565.

**بَلَدٌ** *To stay or remain in a place.* **بِلَادٌ** Plur. **بِلَادٌ** A region, country, territory. **بَلَدَةٌ** A country, territory.

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

**بَلَغَ** aor. a. To swallow up.

**بَلَغَ** aor. o. To arrive at, reach, attain one's object, obtain (with acc.), as at 18 v. 75. **بَالِغٌ** part. act. Arriving at, bringing to a conclusion, attaining its end, excellent, consummate; Ex. **حِكْمَةً بَالِغَةً** 54 v. 5, "Consummate wisdom;" **أَمَّ نَكْمٌ** also, that which is paramount over, **أَيَّامٌ بَالِغَةٌ** 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. **بَلِغٌ** Affecting, eloquent. **مَبْلَغٌ** A goal, perfection, highest pitch.—**بَلَغَ** II. To make to arrive, publish, bring (with double acc.).—**أَبْلَغَ** IV. To cause to reach, bring, deliver a message (with double acc.).

**بَلَّ** aor. o. To try, prove, experience (with acc. and **بِ** or **فِي**), see note to **تَلَا**; **بَلَّى** aor. a. To become worn with age, to be worn out. **بَلَاءٌ** A trial.—**أَبْلَى** IV. To try by experiment.—**إِبْتَلَى** 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. **مُبْتَلًى** for **مُبْتَلٍ** 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.

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

بنی aor. i. To build, construct (with acc. and ب, or عَلَيَّ). بَنُو A son; Plur. أَبْنَاءُ, also بَنُونَ, oblique بَنِينَ, and when in connexion with a complement بَنُو and بَنِي; Dual ابْنَانِ and ابْنَتَانِ, or in connexion ابْنَا and ابْنَتَانِ, My sons, D. S. Gr. T. 1, p. 459; بُنَى diminutive, A little son. ابْنَتٌ A daughter, see بَنِيَّةٌ; Plur. بَنَاتٌ; ابْنَتِي oblique dual, My two daughters, see بَنِي. Note. In all these words the prefixed ا, when it does not begin a sentence, is marked with a wesla; D.S.Gr.T. 1, p. 66. بَنَاءٌ A ceiled roof. بَنَّاءٌ A builder, architect. بُنْيَانٌ A building. مَبْنُوءٌ for مَبْنُوءٌ part. pass. Built, D. S. Gr. T. 1, p. 108.

بَهَتَ aor. a. To confound. بُهْتَانٌ Slander, calumny; the root of this word is said to be بَهَّ To be accustomed.

بَهَجَ aor. a. To make joyful. بُهْجَةٌ Beauty, delight. بُهِيجٌ Beautiful, delicious.

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

بَهَمَ To mean lambs, or kids; the first form is wanting. بُهَيْمَةٌ An animal; بُهَيْمَةُ الْأَنْعَامِ Brute beasts, cattle: the logical root is بَهَمَ Lambs or kids.

بَاءَ aor. o. for بَوَّ To bring back, bring down, take upon one's-self (with ب); 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.—بَوَّ II. To prepare a dwelling for, locate any one (with double acc. also with ل of pers. and acc. of place, or acc. of pers. and فِي). مَبْوًى A place for dwelling in.—تَبَوَّ V. To take possession of, occupy a

dwelling, provide a dwelling for one's-self (with acc. of thing and ل of pers.). Note. بَاءَ 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.

بَابٌ Plur. أَبْوَابٌ A door, gate.

بَارَ aor. o. To perish, to be in vain. بُورٌ One who is lost, wicked. بُورٌ Perdition.

بَالَ aor. o. To make water. بَالٌ Heart, mind, thought, intention, condition.

بَاتَ aor. i. and a. To pass the night. بَيَّتَ Plur. بَيَّاتٌ A house, abode, family. بَيَّاتٌ A night attack.—بَيَّتَ II. To meditate by night, attack by night.

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

بَاضَ aor. i. To excel in whiteness. بَيْضٌ collective noun, Eggs; D. S. Gr. T. 1, p. 381. أَبْيَضَ, Fem. بَيْضَاءُ; Plur. بَيْضٌ for بَيْضٌ D. S. Gr. T. 1, p. 360, White, clear.—أَبْيَضَ IX. To become white (with مِنْ).

بَاعَ aor. i. To sell. بَيْعٌ n.a. Interchange by sale, selling, merchandizing, barter. بَيْعٌ plur. of بَيْعَةٌ Churches.—بَايَعَ III. To make a contract with, properly, by striking hands (with accus. of person or ب of thing; also with acc. of pers. and اَنْ عَلَيَّ VI. To sell to one another.

بَانَ aor. i. To be distinct and separate. بَيْنَ Between, as بَيْنَ يَدَيْهِ "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. **بَيِّنَ** Manifest, evident. **بَيِّنَةٌ** An evident testimony or demonstration, evidence, proof. **تَبْيَانٌ** An exposition, explanation.—**يَبِّنُ** II. To show, make manifest, make known, declare, explain, become manifest (with acc. and **لِ** or with **لِ** of pers. and **أَنَّ**). **مُيَبِّنٌ** part. act. manifest.—**أَبَانَ** IV. To make manifest, to articulate distinctly, see 43 v. 52. **بَيَانٌ** n.a. An argument, clear demonstration, eloquence,

faculty of clearly explaining, explanation. **مُيَبِّنٌ** part. act. That which is manifest, open, perspicuous.—**تَبَيَّنَ** V. To be or become manifest, clear (with **لِ** or **أَنَّ** or with **لِ** and **أَنَّ**); to be distinct (with **مِنْ**); to be made known (with **لِ**); to perceive, as **تَبَيَّنَتِ الْجِنُّ أَنَّ** 34 v. 13, "The Genii perceived that;" also, to use discernment, or discrimination, vid. 4 v. 96, and 49 v. 6.—**اِسْتَبَانَ** X. To be manifest. **مُسْتَبَيِّنٌ** part. act. same as **مُيَبِّنٌ**.

## ت

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

**تَابُوتٌ** An ark.

**تَأْتِيْمٌ** n.a. ii. f. of **أَتَمَ** q.v.

**تَأَخَّرَ** v. f. of **أَخَّرَ** q.v.

**تَأَذَّنَ** v. f. of **أَذَنَ** q.v.

**تَأَسَّى** 2 pers. sing. aor. cond. of **أَسَى** q.v.

**تَأْوِيلٌ** n.a. ii. f. of **أَوَّلَ** for **آلَ** q.v.

**تَبَّ** To cut off, perish. **تَبَابٌ** Loss.—**تَتَبَّيَّبَ** n.a.

II. f. A loss, detriment.

**تَبَرَّأَ** see **تَبَرَّأَ**.

**تَبَتَّسَ** 2 pers. sing. aor. cond. viii. f. of **بَسَّ** q.v.

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

**تَبَّرَ** II. To break in pieces. **تَتَبَّرَ** n.a. Utter destruction. **مُتَبَّرٌ** part. pass. Destroyed, broken up.

**تَبَّرَأَ** v. f. of **بَرَأَ** q.v.

**تَبَّرَجَ** v. f. of **بَرَجَ** q.v.

**تَبَوَّأَ** v. f. of **بَوَّأَ** q.v.

**تَبَعَ** aor. a. To follow. **تَابِعٌ** and **تَابِعٌ** A follower,

one who follows, or attends upon any one.

**تَبَعٌ** Name and title of the king of the Himyarites.

**أَتَبَعَ** IV. **تَبِيعٌ** A helper, protector.—

To follow, follow up, make to follow (with double acc.); to pursue, prosecute, continue; Ex. **فَاتَّبَعَ سَبِيلًا** 18 v. 83, "Then he continued his way."—**مُتَتَابِعٌ** part. act. VI. f. Successive.—**اِتَّبَعَ** VIII. To follow, follow up. **اِتِّبَاعٌ** n.a. A following after. **مُتَّبِعٌ** part. pass. One who is pursued.

**تَبَيَّنَ** v. f. of **بَانَ** q.v.

**تَتَبَّيَّبَ** n.a. ii. f. of **تَبَّ** q.v.

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

**تَثْبِيَّتٌ** n.a. ii. f. of **ثَبَّتَ** q.v.

**تَجَافَى** vi. f. of **جَفَا** q.v.

**تَجَرَّ** aor. o. To traffic. **تَجَارَةٌ** Merchandize, traffic, bargain, merchandizing.

**تَجَسَّسَ** v. f. of **جَسَّ** q.v.

**تَجَلَّى** v. f. of **جَلَّى** q.v.

**تَخَاضَ** vi. f. of **خَضَّ** q.v.

**تَخَاوَزَ** n.a. vi. f. of **خَارَ** q.v.

**تَحْتَ** 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 **مَحْتٌ** *Down, below*;  
When employed as a preposition it is put in  
the accus. **تَحْتِ** Beneath, as **مَا تَحْتِ الْأَرْضِ**  
20 v. 5, "That which is beneath the earth;"  
If preceded by **مِنْ** it is put in the genitive, as  
**مِنْ تَحْتِهَا** "From beneath it," see D. S. Gr.  
T. 1, p. 509, and T. 2, p. 152.

**تَحْرَى** v. f. of **حَرَى** q.v.

**تَحْرِيرٌ** n.a. ii. f. of **حَرَّ** q.v.

**تَحْسَسُ** v. f. of **حَسَّ** q.v.

**تَحَلَّةٌ** see **حَلَّ**.

**تَحْوِيلٌ** n.a. ii. f. of **حَالَ** q.v.

**تَحْيَةٍ** see **حَيَّ**.

**تَخَافَتِ** vi. f. of **خَفَتَ** q.v.

**تَخَلَّى** v. f. of **خَلَا** q.v.

**تَخَوُّفٌ** see **خَافَ**.

**تَدَلَّى** v. f. of **دَلَا** q.v.

**تَذِيلٌ** n.a. ii. f. of **ذَلَّ** q.v.

**تَرَاتٌ** From **وَرَتْ** q.v. See also D. S. Gr. T. 1,  
p. 293.

**تَرَقَوُةٌ** acc. plur. of **تَرَقْوَةٌ** A breast-bone: It seems  
doubtful whether this word ought not to be  
derived from **رَقِيَ** q.v.

**تَرَبٌ** *To have much earth, to hold earth in the hand.*

**تُرَابٌ** Earth, dust. **أَتْرَابٌ** plur. of **تَرَبٌ** Of  
the same age. **تَرَايَبٌ** (2nd declension) plur.  
of **تَرِيْبَةٌ** A breast-bone. **مَتْرَبَةٌ** Poverty; **مَسْكِينًا**  
90 v. 16, "A poor man intimately  
acquainted with his mother Earth."

**تَرَدَّدَ** v. f. of **رَدَّدَ** q.v.

**تُرْزُقَانٌ** see **رَزَقَ**.

**أَتْرَبٌ** *To enjoy the good things of this life.*

IV. To bestow the good things of this life (with  
acc. of pers. and **فِي**). **مَتْرَبٌ** part. pass.

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

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

**تَرَاوَرٌ** for **تَرَاوَرٌ**, see **زَارَ**.

**تَرْدَرَى** 2 pers. sing. aor. viii. f. of **زَرَا** q.v.

**تَزَوَّدَ** v. f. of **زَادَ** for **زَوَّدَ** q.v.

**تَزَيَّلَ** v. f. of **زَالَ** for **زَيْلَ** q.v.

**تَسَبَّ** see **سَبَّ**.

**تَسْتَفِيحَانِ** see **فَتَا**.

**تِسْعٌ** The number nine: For observations on the  
numerals, see **عَشْرُونَ** **تِسْعُونَ** Ninety.

**تَسْمَى** 2 pers. sing. aor. pass. ii. f. of **سَمَا** q.v.

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

**تَسَوَّرَ** v. f. of **سَارَ** for **سَوَّرَ** q.v.

**تَسَوَّ** 3 pers. fem. sing. aor. cond. of **سَاءَ** q.v.

**تَشَافَوْنِ** 2 pers. plur. aor. act. iii. f. of **شَافَى** q.v.

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

**تَشَارَرٌ** see **شَارَ**.

**تَصَدَّى** n.a. ii. f. of **مَدَا** q.v.

تَصَلِّيَةٌ n.a. ii. f. of صَلَّى q.v.

تَصْطَلُونَ see اِصْطَلَى viii. f. of صَلَّى.

تَطْعَ 2 pers. sing. aor. cond. iv. f. of طَاعَ q.v.

تَطْمِنَ 2 pers. sing. aor. iv. f. of طَمَّنَ quadri-literal verb, rt. طَمَّنَ q.v.

تَطْوَعُ v. f. of طَاعَ q.v.

تَطْيِيرُ v. f. of طَارَ for طَيَّرَ q.v.

تَعَدَّ 2 pers. sing. aor. cond. of عَدَا q.v.

تَعَسَّ To perish. تَعَسَّ n.a. Destruction; تَعَسَّ لَهُمْ 47 v. 9, "May perdition seize them."

تَعَاطَى vi. f. of عَاطَى q.v.

تَعَقَّفَ n.a. v. f. of عَفَّ q.v.

تَغَابَنَ n.a. vi. f. of غَبَنَ q.v.

تَغَرَّنَ 3 pers. fem. sing. aor. energ. of غَرَّ q.v.

تَغِيْظُ n.a. v. f. of غَاظَ q.v.

تَفَاخَّرَ n.a. vi. f. of فَخَّرَ q.v.

تَفَاوَتْ n.a. vi. f. of فَاتَ q.v.

تَفَتَّ To perform the sacred rites at Mecca; also, to cleanse. تَفَتَّ 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 لِيَقْتَضُوا نَفْسَهُمْ 22 v. 30 may mean, "Let them put an end to their want of cleanliness," or, "Let them complete the rites" above mentioned.

تَفَكَّهُوْنَ see فَكَّهَ.

تَفَى see وَفَى.

تَفَاءَ see وَفَى.

تَفَشَّعَرُ see فَشَّعَرَ.

تَفَنَّنَ IV. To establish firmly. Nature, mud.—تَفَنَّنَ IV. To establish firmly.

This verb is not found in the primitive form.

تَقَوَّلَ v. f. of قَالَ q.v.

تَقَوَّى n.a. of وَفَى q.v.

تَقْوِيْمٌ n.a. ii. f. of قَامَ q.v.

تَقَى aor. i. To fear. اتَّقَى (2nd declension) comp. form, Greatly fearing, most pious. تَقَى God-fearing, devout. These words seem to owe their derivation to the viii. f. of وَفَى q.v.

تَكَنَّ for تَكَنَّ. 2 pers. sing. aor. cond. of كَانَ q.v.

تَكْوِيْرٌ n.a. ii. f. of كَارَ q.v.

تَلَّ To lay prostrate (with acc. of pers. and لِ).

تَلَّيَ n.a. vi. f. of لَقَى q.v.

تَلْطَى v. f. of لَطَى q.v.

تَلْقَاءَ n.a. of لَقَى q.v.

تَلْقَى v. f. of لَقَى q.v.

تَلِكْ fem. of ذَلِكْ q.v.

تَلَّى see لَهَا.

تَلَّ aor. o. To follow, rehearse, read, declare, meditate (with acc. of thing and عَلَى of pers., also with acc. and فِي). Note. The ا called اَلْفُ or اَلْوَقَايَةِ, or Alif of precaution, is sometimes found added to the words يَتَكَلَّمُ and يَتَكَلَّمُ, though properly only added to servile, to distinguish it from, and, D. S. Gr. T. 1, p. 109. اَلْاَلِيَّاتُ fem. plur. of تَال part. act. "Those who read." تَلَاوَةٌ n.a. A reading.

تَلَّوْا see لَوْى.

تَمَّ aor. i. To be entire, complete, perfect, fulfilled (with عَلَى of pers.).—اَتَمَّ IV. To complete (with acc. and اِلَى or بِ of thing, also with acc. and عَلَى, اِلَى, or لِ of pers.); to perfect, accomplish, fulfil, perform. تَمَّ n.a. Something complete, perfect; Ex. اَتَيْنَا مُوسَى اَلْكِتَابَ. 6 v. 155, "We gave Moses the Book, a perfect Law," etc. مَتِمَّ part. act. One who makes perfect.

مَثَل plur. of تَمَثَّل, see مَثَل.

مَرَى vi. f. of مَرَى q.v.

مَرَى 2 pers. plur. aor. viii. f. of مَرَى q.v.

مَتَعَ v. f. of مَتَعَ q.v.

مَطَى v. f. of مَطَى q.v.

مَنَى v. f. of مَنَى q.v.

مَاد see مَاد.

مَاز for تَمَاز, see مَاز.

مَنَز vi. f. of مَنَز q.v.

مَنَج vi. f. of مَنَج q.v.

مَنَز vi. f. of مَنَز q.v.

مَنَاش n.a. vi. f. of مَنَاش q.v.

مَنَز n.a. ii. f. of مَنَز q.v.

مَنَس v. f. of مَنَس q.v.

مَنَك n.a. ii. f. of مَنَك q.v.

مَنَور An oven (*a word of foreign origin*); it also means a place whence waters gush forth.

مَنَى see مَنَى.

مَنَوا see مَنَوا.

مَنَى vi. f. of مَنَى q.v.

مَنَى vi. f. of مَنَى q.v.

تَاب 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). تَاب and تَوْبَة Repentance. تَاب part. act. One who repents. تَوَاب Very repentant, relenting. مَتَاب A penitent conversion; إِلَيْهِ 13 v. 29, "Unto him must be my conversion;" مَتَاب is here put for مَتَابِي, D. S. Gr. T. 1, p. 459.

أَذَى see تَوَدُونِي.

تَار for دَار To go round. تَارَة A time.

تَوْرَة The Pentateuch.

وَرَى see تَوْرَى.

وَقَى see تَوَقَّى.

وَفَق see تَوَفَّقَ.

وَكَد n.a. ii. f. of وَكَد q.v.

وَكَل v. f. of وَكَل q.v.

وَلَى v. f. of وَلَى q.v.

أَوَى see تَوَوَّى.

يَمَّ v. f. of يَمَّ q.v.

تَيْن A fig; no verbal root.

تَاد aor. i. To wander about distractedly (with فِي).

## ث

تَبَّ To be firm, steadfast, constant: تَابِت part. act. Remaining firmly fixed, firm, steadfast.

تَبَّ Steadfast, fixing.—تَبَّ II. To confirm, set fast, establish (with acc. and ب).

تَبَّت n.a. A confirmation, establishment.—تَبَّت IV.

To confirm; to keep in bonds, 8 v. 30.

تَبَّت see تَبَّت.

تَبَّر aor. o. To keep back, lose, perish. تَبَّر Destruction.

تَبَّر part. pass. One who is lost.

تَبَّ II. To make slothful.

تَبَّى To collect, congregate. تَبَّى 4 v. 72, "In

bodies;" accus. plur. of تَبَّة the fem. of تَبَّى for

تَبَّى A company or body of men. Note. Many

nouns in the fem. sing. lose their third Radical

when it is ت, و, or ي; where they take the

regular form of Plural this Radical is some-

times omitted, and sometimes retained; see

D. S. Gr. T. 1, p. 358.



نَجَّجَ aor. o. *To flow*. مَجَّاجٌ Pouring forth abundantly.

نَحْنٌ *To be thick*.—نَحْنُ IV. *To do something great*, make a great slaughter (with *فى*); slay in great numbers (with *acc.* of pers.).

نَرَبٌ aor. i. *To blame*.—تَرِبٌ n.a. II. f. Blame.

نَرِي *To be moist, as the earth after rain*. نَرِي for نَرِي and نَرِي, and with the article النَرِي The Earth.

نَعَبٌ *To cause to flow*. نَعَبَانٌ A serpent.

نَاقَبٌ aor. o. *To perforate, penetrate, shine*. نَاقَبَ part. act. Shining; 86 v. 3, "The star of piercing brightness," by some supposed to be Saturn, which is called النَاقَبُ.

نَوَفٌ aor. a. *To find, catch, take, gain the mastery over* (with *accus.* of pers.).

ثَقُلَ *To be heavy, grievous; to be a grievous matter* (with *فى*). الثَّقَلَانِ generally interpreted to mean "men and genii," as at 55 v. 31, dual of ثَقْلٌ *Baggage*. الثَّقَالُ plur. of ثَقْلٌ A burden. ثِقَالٌ Heavy; Plur. ثِقَالٌ. مِثْقَالٌ A weight.—ثَقُلَ IV. *To grow heavy, oppress, weigh down*. مِثْقَلٌ Fem. مُثَقَّلَةٌ part. pass. Burdened; 35 v. 19, "If a burdened (soul) cry out;" the word نَفْسٌ being understood.—ثَقُلَ VI. *To be borne down heavily, incline heavily downwards* (with *إلى*); For the employment of those forms which take teschdeed on the first Radical, see D. S. Gr. T. 1, p. 220.

ثَلَّ *To perish*. ثَلَّةٌ A crowd, a number of people.

ثَلَّثَ aor. o. *To take a third part of anything*. ثَلَّثَ and ثَلَّثَ Three (see عَشَرَ). ثَلَّثُونَ Thirty. ثَلَّثَ One third part; Dual ثَلَّثَانِ and in conjunc-

tion ثَلَّثَا and ثَلَّثِي Two-thirds, D. S. Gr. T. 1, p. 415. ثَلَّثَ Fem. ثَلَّثَتْ Third. ثَلَّثَ Three by three, in threes, or three pairs; Ex. أَجْنَحَةٌ أُولَى أَجْنَحَةٍ ثَلَّثَ 35 v. 1, "Having two and three and four pairs of wings;" At 4 v. 3 ثَلَّثَ 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.

ثَمَّ aor. o. *To tread*. ثَمَّ There, in that direction. ثَمَّ Then (after an interval).

ثَمُودٌ 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.

ثَمَرَ *To bear fruit*. ثَمَرٌ Fruit, wealth, possessions. ثَمَرَةٌ A fruit; noun of unity or individuality; see D. S. Gr. T. 1, p. 300.—أَثْمَرَ IV. *To bear fruit*.

ثَمَنَ aor. o. *To take the eighth part*. ثَمَنٌ A price. ثَمَنٌ One part out of eight. ثَامِنٌ The eighth. ثَمَانِيَّةٌ (for ثَمَانِيَّةٌ) fem. and ثَمَانِيَّةٌ masc. Eight; see عَشَرَ, see also ثَمَانِيَّةٌ, rt. ثَمَنِي. ثَمَانُونَ Eighty.

ثَنَى aor. a. and i. *To bend, fold, double*. ثَانِي for ثَانِي The second; also part. act. Turning, as 22 v. 9, "One who turns his side," or "A turner of his side," i.e. Proud. ثَانِيَانِ masc. and ثَانِيَانِ fem., and in the oblique cases ثَانِيَانِ and ثَانِيَانِ Two. ثَانِيَانِ masc. and ثَانِيَانِ fem., and in the oblique cases ثَانِيَانِ and ثَانِيَانِ Twelve; These forms which admit only the above inflexions are considered as adverbial expressions; D. S. Gr. T. 1, p. 420. ثَانِي By twos, in pairs, two and two; another form of this numeral

(but not found in the Korân) is نَسَاءَ; These forms are equivalent to the Latin *Binus*; see ثَلَاثَ مَثَانٍ and with the article الْمَثَانِي 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 مِنَ الْمَثَانِي "We have given thee seven (verses) of those which are to be frequently repeated;" others interpret it to mean the seven long chapters. مَثَانٍ for مَثَانِي without the nunnation (Sing. مَثْنِي), 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 مَثَانٍ, 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 Motarrezée 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. يَ is retained without tanween." For an explanation of the passage at 39 v. 24 see مَتَشَابِهٌ, rt. شَبَّهَ. Note. Other singulars have also been assigned to مَثَانٍ, as مَثْنِي, مَثْنِي, or مَثْنِي. X. To make an exception, as وَلَا يَسْتَنْوَنَ 68 v. 18, "And they did not make an exception" (by saying إِنْ شَاءَ اللَّهُ).

ثَابٍ aor. o. To return. ثَوَابٌ A reward. ثِيَابٌ plur. of ثَوْبٍ Raiment. مَثَابَةٌ A place of resort. ثَوْبٌ II. To repay (with double acc.).—ثَوَابٌ IV. To reward with, give as a recompense (with double acc.). ثَارٌ aor. o. To be stirred up (as dust).—ثَارٌ IV. To plough, break up the earth, excite, raise (as dust, clouds, etc.). ثَوَاتٌ aor. i. To abide in a place. ثَوَاتٌ for ثَوَاتٌ part. act. A dweller. مَثْوًى A dwelling, abode; 12 v. 21, "Make his abode honourable;" see D. S. Gr. T. 1, p. 118. ثَيْبٌ (no first form) To have connexion, as a husband and wife. ثَيْبٌ A woman who has left her husband after the first interview.

## ج

جَارٌ aor. a. To low, supplicate God with groaning (with إِلَى of pers.). جَالُوتَ (2nd declension) Goliath. جَبٌ To cut off. جُبٌ A well, cistern. جِبْتٌ Jibt, An idol, false deity. جَبَرٌ 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. جِبَالٌ A mountain, and especially Mount Sinai. الْجِبَلَةُ and جِبَلٌ A crowd, multitude; الْجِبَلَةُ 26 v. 184, "The former generations;" see D. S. Gr. T. 2, p. 268. جَبِينٌ To be cowardly. جَبِينٌ Cowardly; the temple, side of the forehead.

جَبَ aor. a. *To strike on the forehead.* جَبَا plur. of جَبَہ A forehead.

جَبَا for جَبَا aor. a. and i. *To collect or gather tribute, or as tribute (with إِلَى of place).* أَجْوَاب Poet. licence for أَجْوَابِي plur. of جَابِيَة A cistern, see جَوَار, rt. جَرَى; see also مَثَانِي, rt. ثَنَى. VIII. *To choose (with acc. and مِنْ or إِلَى).*

جَتَّ *To cut off.*—جَتَّت VIII. *To tear up, root up (with acc. and مِنْ قَوْتِ).*

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

جَنَا aor. i. and o. *To kneel.* جَانِي Fem. جَانِيَة part. act. Kneeling; The Plur. is جَانِي for جَانِي, D. S. Gr. T. 1, pp. 108 and 362.

جَعَد *To deny, refuse, reject (with ب).*

جَعَم aor. a. *To light a fire.* جَعِيم fem. Hell, hell-fire, any fiercely burning fire.

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

جَدَث Plur. أَجْدَاث A sepulchre; no verbal root.

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

جَدَل aor. i. and o. *To twist firmly.* جَدَلَا In a contentious manner; مَا مَرُّوهُ لَكَ إِلَّا جَدَلًا 45 v. 58, "They only propounded this to thee in the hope of a dispute." جِدَال A dispute.—

جَادَل III. *To dispute (with ب of means and فِي or عَنْ of subject); to dispute with (with*

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

جَذَّ *To hasten.* جُذَان A broken piece; جُذَانًا In fragments. مَجْذُود part. pass. Broken; غَيْر مَجْذُود Uninterrupted.

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

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

جَرَّ aor. o. *To draw, drag (with acc. and إِلَى).*

جَرَحَ *To wound, gain, acquire for one's-self.* جُرُوح plur. of جَرْح A wound. جَوَارِح (2nd declension) plur. of جَارِحَة Beasts of prey.—اجْتَرَحَ VIII. *To endeavour to acquire;* الَّذِينَ

أَجْتَرَحُوا السَّيِّئَاتِ 45 v. 20, "Those who seek to do evil."

جَرَدَ *To tear off.* خَرَاد comm. gend. noun of species, A locust.

جَرَزَ aor. o. *To cut off.* جُرَزَ Dry (ground) bare of herbage.

جَرَعَ *To drink (water).*—نَجَرَ V. *To sip.*

جَرَفَ aor. o. *To carry off the whole of anything.* جُرْف A water-worn bank of earth.

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

جَرَى aor. i. *To flow, run, happen (with لِي, also with إِلَى or فِي).* جَارِيَة part. act. fem. Running, a vessel; The Ark, 69 v. 11; Plur. جَوَار, and with the article الْجَوَارِي, for which by Poetic

licence is substituted *أَلْجَوَارِ* both in the nominative and genitive cases, see note on *مَثَانِي*, rt. نَنِي; see also D. S. Gr. T. 2, p. 497. *مَجْرَى* for *مَجْرَى* D. S. Gr. T. 1, p. 111, The course of a ship, as *مَجْرَاهَا* 11 v. 43, "During her course;" D. S. Gr. T. 1, p. 118.

*جَزَأَ* aor. a. To take a part of anything. *جَزْءٌ* A part, portion, individuality; At 43 v. 14 the word *جَزْءَا* is by some taken to mean "Daughters." *جَزَعٌ* To pass over, and *جَزِعَ* To be impatient. *جَزَوْعًا* Impatiently.

*جَزَأَ* 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 *بِ* of thing for which reward, etc. is given); to give an equivalent, or make satisfaction for (with *عَنْ* or with double acc.). *جَازٍ* for *جَازِي* part. act. One who makes satisfaction for another (with *عَنْ*). *جَزَاءٌ* Compensation, satisfaction, equivalent, retribution, reward. *جَزِيَّةٌ* Tribute, especially that exacted from Jews and Christians.—*جَازَى* III. To reward.

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

*جَسَدَ* To stick to the body (blood). *جَسَدٌ* n.a. A body; *عَجَلًا جَسَدًا* 7 v. 146, "A calf in a bodily shape."

*جَسَمَ* To have a large body. *جَسْمٌ* A body, Plur. *أَجْسَامُهُمْ*; *أَجْسَامُ* 63 v. 4, "Their Persons."

*جَعَلَ* aor. a. To place, put, impose, make, appoint, constitute, ordain, attribute (with *لِ* of pers. and acc. of thing or with double acc. also with acc. and *عَلَى*, or *مِنْ*); to hold, regard or esteem, as at 29 v. 9; Used with *أَنَّ* of following verb at 56 v. 81. *جَاعِلٌ* part. act. He who places, etc.

*جَفَأَ* To cast scum and foam upon the bank (a river). *جَفَاءٌ* Froth, as *يَذْهَبُ جَفَاءً* 13 v. 18, "It passes off like froth."

*جَفَنَ* To serve up camel's flesh in a large dish. *جَفَانٌ* plur. of *جَفْنَةٌ* A large dish, trencher.

*جَفَأَ* aor. o. and i. To treat harshly.—*تَجَافَى* VI. To be removed from (with *عَنْ*).

*جَلَّ* aor. i. To be glorious. *جَلَالٌ* Majesty.

*جَلَبَ* aor. i. and o. To drag, excite.—*أَجْلَبَ* IV. To attack, assault (with *عَلَى*).

*جَلَبَبَ* To put on a *جَلَبَابٌ*. *جَلَابِيبٌ* (2nd declension) plur. of *جَلَبَابٌ* A large outer covering worn by women.

*جَلَدَ* aor. i. To wound the skin, scourge. *جَلْدَةٌ* n.a. A flogging, blow with a rod. *جِلْدٌ* Plur. *جُلُودٌ* Skins, hides.

*جَلَسَ* To sit in Eastern fashion, in which respect it differs from *تَعَدَّ*. *مَجَالِسٌ* (2nd declension) plur. of *مَجْلِسٌ* A place of sitting or assembly.

*جَلَأَ* aor. o. To be clear and manifest. *جَلَاءٌ* Banishment.—*جَلَّى* II. To make manifest, reveal; *وَالنَّهَارُ إِذَا جَلَّاهَا* 91 v. 3, "By the day when it reveals her (the Sun) in all her splendour." —*تَجَلَّى* V. To appear in glory (with *لِ*).

*جَمَّ* aor. i. and o. To abound. *جَمٌّ* Much.

*جَمَعَ* aor. a. To be refractory.

*جَمَدَ* aor. o. To congeal, to be firm. *جَامِدَةٌ* part. act. That which is firmly fixed.

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

لِ or إِلَى 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. **جَمَعَ** n.a. An assembly, multitude, a gathering together, crowd; أَكْثَرَ جَمْعًا 28 v. 78, "Who have amassed (wealth) more abundantly;" *Literally*, "more abundant in amassing (wealth);" يَوْمَ التَّلَقَى 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." **جَامِعٌ** part. act. One who gathers together, etc. **جُمُعَةٌ** A congregation, as يَوْمَ الْجُمُعَةِ The day of the congregation, Friday. **جُمِعَ** Collected, assembled, all, an army; At 36 v. 32 **جُمِعَ** is used for **مَجْمُوعٌ**, see D. S. Gr. T. 1, p. 540, *note*: **جَمِيعًا** adverbially, Altogether, wholly. **أَجْمَعُونَ** Plur. **أَجْمَعُ** All, The whole. **مَجْمَعٌ** A place of meeting together. **مَجْمُوعٌ** part. pass. Assembled.—**أَجْمَعَ** IV. To agree together, concert a plan or design (with أَنْ of following verb); to agree upon (with acc.).—**اجْتَمَعَ** VIII. To be gathered together (with لِ); conspire (with عَلَى). **مُجْتَمِعٌ** part. act. Gathered together. **جَمَلَ** aor. o. To collect, and **جَمَلٌ** To be handsome. **جَمَلٌ** A camel. **جَمَالٌ** Grace, elegance; 16 v. 6, "They are a credit to you." **جَمِيلٌ** Becoming, decorous, honourable, gracious. **جُمْلَةٌ** An aggregate, something complete, as a sentence; **جُمْلَةٌ وَاحِدَةٌ** 25 v. 34, "As one complete and perfect whole." **جَمَلٌ** plur. of **جَمَلٌ** A camel. **جَنَّ** aor. i. To be covered; aor. o. To cover (with عَلَى). **جِنٌّ** collective noun, Genii, demons,

spirits, as opposed to men. **جَنَاتٌ** Plur. **جَنَّةٌ** A garden, Paradise. **جُنَّةٌ** A covering, cloak. **جِنَّةٌ** Madness, frenzy; used also in a collective sense, or as plur. of **جِنٌّ** Genii; see D. S. Gr. T. 1, p. 382. **أَجَنَّةٌ** plur. of **جَنِينٌ** Anything covered, a foetus. **جَانٌ** A serpent, genius, demon; 15 v. 27, for **أَبُو الْجَانِّ** "The Father of Devils;" or the part for the whole, Jinn or Genii. **مَجْنُونٌ** part. pass. Mad, possessed of the Devil. **جَنَّبَ** aor. i. and o. To turn aside, cause to turn from or avoid (with acc. and أَنْ lest). **جَنَّبَ** Plur. **الصَّاحِبِ بِأَلْجَنَّبِ** 4 v. 40, "The familiar friend;" مَا قَرِطْتُ فِي **جَنَّبِ** 39 v. 57, "What I have neglected (of my duty) towards God." **جُنْبٌ** A stranger, coming from afar, One suffering from pollution; عَنْ **جُنْبٍ** 28 v. 10, "From afar off." **جَانِبٌ** A side, tract of country; 17 v. 85, "He drew aside."—**جَنَّبَ** II. To cause to turn aside, remove away from (with double acc.).—**نَجَّبَ** V. To turn away or withdraw one's-self from (with acc.).—**اجْتَنَّبَ** VIII. To turn aside from, avoid. **جَنَاحٌ** aor. a. i. and o. To incline (with لِ). **جَنَاحٌ** comm. gend. Plur. **أَجْنَحَةٌ** A hand, wing, arm, arm-pit; 15 v. 88, "And behave with humility;" *Literally*, "Lower thy wing." **جُنَاحٌ** A crime. **جُنْدٌ** Plur. **جُنُودٌ** An army, troops, forces, a host, companions; no verbal root. **جَنَفَ** aor. i. To decline; and **جَنَفَ** aor. a. To deviate (from the truth). **جَنَفٌ** n.a. A swerving from the right way.—**مُتَجَانِفٌ** part. ac VI. f. Inclining to evil (with لِ).

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

جَنَى Fresh (dates) ready gathered.

جَهْد aor. a. *To be diligent.* جَهْد n.a. A striving  
with might and main; The words أَيْمَانِهِمْ  
at 5 v. 58 and elsewhere may be translated  
"Their most binding oaths." جَهْد Power,  
ability; 9 v. 80, "They  
find nothing (to give) but the fruit of their  
labour." III. To strive, contend with,  
fight—especially against the enemies of Islām  
(with acc. of pers. and عَلَى أَنْ, as at 31 v. 14,  
also with فِي, ب, or لِ). جِهَاد n.a. A con-  
tending, striving, a going forth to fight (in  
the Holy War). مُجَاهِد part. act. One who  
strives, one who goes forth to fight in the  
cause of Islām.

جَهْر aor. a. *To be manifest, publish abroad, speak  
aloud (with ب of thing and لِ of pers.).*  
جَهْر That which is manifest, loud speaking,  
open and public speaking. جَهْرًا Openly,  
publicly. جَهْرَةً Openly, visibly, manifestly.  
—جَهْرًا n.a. III. f. In public, openly.

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

جَهْل aor. a. *To be ignorant.* جَاهِل part. act. One  
who is ignorant. جَهْل Very ignorant and  
foolish. جَهْلَة Ignorance. جَاهِلِيَّة State of  
ignorance, condition of the Pagan Arabs before  
the time of Mohammad.

جَهَنَّم fem. Hell, Gehenna, from the Hebrew  
גֶּהֶנִּים 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.

جَو Air, The Firmament.

جَوَاب see جَبَاب.

جَوَار see جَرَى.

جَوَارِح see جَرَح.

جَوَاب aor. o. *To split, cleave, cut out.* An  
answer, see iv. f. —جَوَاب IV. To return an  
answer, hence, to hearken to (with acc. of pers.  
or thing). مُجِيب part. act. One who returns  
an answer, as فَلَنِعْمَ الْجَوَابُ 37 v. 73, "And  
verily we returned a gracious answer;"  
*Literally,* "And verily they who gave the  
answer were gracious." —جَوَاب X. To re-  
spond (with لِ of pers. and أَنْ), to answer,  
hearken to (with لِ of pers. or ب).

جَوَاد aor. o. *To be good.* جَوَاد plur. of جَوَاد Swift  
coursers. جَوْدِي "El Judée," A name of  
Mount Ararat.

جَار aor. o. *To turn aside.* جَار Near, one who is  
near, a neighbour. جَائِر part. act. One who  
turns aside. —جَوَار III. To be a neighbour,  
to dwell near (with acc. and فِي). —جَوَار IV.  
To protect, deliver—from punishment, etc.—  
(with acc. of pers. and مِنْ); 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 جَوَار. —جَوَار part. act. VI. f. Near to one  
another. —جَوَار X. To ask for protection.

جَار aor. o. *To go.* —جَوَار III. To pass on or over,

to cause to pass over (with ب of pers. and acc. of thing).—تَجَاوَزَ VI. To pass by or over (with عَنْ).

جَاسَ aor. o. To search, explore.

جَاعَ aor. o. To hunger. جُوعٌ Hunger.

جَافَ aor. o. To penetrate inwardly, to be hollow.

جَوْفٌ The belly, the interior.

جَاءَ aor. i. To come, come to, arrive at (with acc. or with لِي, لِي, or عَلَى); 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-

times writien جِيءَ for جِيءَ, as جِيءَ بِالنَّبِيِّينَ 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.—أَجَا 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.

جِيْبٌ Plur. جُيُوبٌ The bosom of a shirt or vest.

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

ح

حَبَّ aor. i. To love. حَبٌّ Grain, corn. حَبَّةٌ noun of unity, One grain. حُبٌّ Love;

2 v. 172, "Out of love for him," i.e. "for God."

أَحَبُّ comparative adjective of the 2nd declension, D. S. Gr. T. 1, pp. 324

and 403, More beloved, more pleasing, preferable.

أَحَبَّاءُ and with the affixed pronoun أَجْبَاؤُهُ, the hamza being changed into, with

damma in the middle of a word, D. S. Gr. T. 1, p. 118, plur. of حَبِيبٌ Beloved.

حَبَّةٌ Love.—حَبٌّ II. To render lovely (with acc. of thing and إِلَى of pers.).—

أَحَبَّ IV. To love, will, desire, like (with acc. or with أَنْ of following verb).—إِسْتَحَبَّ X.

To love, prefer (with acc. and عَلَى).

حَبَّ aor. o. To make beautiful, delight, make joyful.

أَحْبَارٌ plur. of حَبِيرٌ or حَبِيرٌ A (Jewish) Priest or Doctor.

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

حَبِطَ aor. a. To be vain, fruitless, to 'perish (with عَنْ or فِي).

أَحْبَطَ IV. To render vain; وَبَحِطَ

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 حَبَاكٌ A way or track; especially, the paths of the Stars.

حَبَلَ To take a wild beast with a snare or halter.

حَبْلٌ n.a. Plur. حِبَالٌ A rope, vein, compact, or covenant.

حَتَمَ aor. i. To inspire. حَتْمٌ 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 السَّمَكَةَ حَتَّى رَأْسِهَا "I ate

the fish, head and all;" if we say **إِلَى رَأْسِهَا** we mean "as far as the head, and no further:" No instance of this use of **حَتَّى** occurs in the Korân.

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, **كَذَلِكَ كَذَّبَ الَّذِينَ مِن قَبْلِهِمْ حَتَّى ذَاقُوا بَاسًا** "In like manner did they who went before them accuse (the prophets) of falsehood, until they tasted our severity." *Note.* In the Korân it is frequently followed by **إِذَا**; 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, **فَلَن أَتِيحَ الْأَرْضَ حَتَّى يَأْذَنَ لِي أَبِي** 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, **فَقَاتِلُوا آلَ لُؤْلُؤٍ حَتَّى تَنفِي إِلَى أَمْرِ اللَّهِ**, "Then fight against (that party) which is in the wrong, until (or so that) they return to obedience to God."

**حَتَّ** *To excite.* **حَتِيًّا** Quickly.

**حَجَّ** *To contend with, go on a pilgrimage to (with acc.).* **حَجٌّ** n.a. The pilgrimage to Mecca. **حَاجٌّ** same as **حَجٌّ**. **حَاجٌّ** part. act. One who performs the pilgrimage. **حَاجِّينَ** plur. of **حَاجٌّ** A single pilgrimage, a year. **حُجَّةٌ** A disputing, cause of dispute, argument; as **الْحُجَّةُ الْبَالِغَةُ** 6 v. 150, "The conclusive argument."—**حَاجٌّ** III. To dispute about (with **فِي**); to dispute with (with acc. of pers. and **عِنْدَ** or **فِي**).—**حُجَّاجٌ** VI. To dispute with one another (with **فِي**).

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

**حَجَرَ** aor. o. *To hinder (with عَلَى).* **حَجَرٌ** n.a. Anything forbidden, unlawful, a wall or dam, understanding; Plur. **حُجُورٌ** A bosom, guardian-ship; **لِذِي الْحَجَرِ** 89 v. 4, "For one gifted with intelligence." **أَلْحَجَرِ** The country inhabited by the tribe of Thamood; The words **حِجْرًا** 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. **حِجَارَةٌ** A rock, stone. **حُجَرَةٌ** Plur. **خُجْرَاتٌ** A private chamber. **مَحْجُورٌ** part. pass. Forbidden.

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

**حَدَّ** aor. o. *To sharpen, limit, define.* **حُدُودٌ** plur. of **حَدٌّ** A prescribed limit, ordinance. **حَدِيدٌ** Iron, Plur. **حَدَائِدٌ** Sharp.—**حَادٌّ** III. To hinder, stand in the way of, oppose.

**حَدَبَ** *To be humped.* **حَدْبٌ** An elevation of the ground: Instead of this word which occurs at 21 v. 96 some copies have **جَدَبٌ** signifying "A grave."

**حَدَثَ** *To be new, to happen.* **حَدِيثٌ** A novelty, event; something which has lately happened, a story, history, narrative, discourse; **أَلْحَدِيثِ** 31 v. 5, "The ludicrous tale." **أَحَادِيثٌ** (2nd declension) plur. of **حَدِيثٌ** Tales, sayings; **يُعَلِّمُكَ مِن تَأْوِيلِ الْأَحَادِيثِ** 12 v. 6, "He shall teach thee the interpretation of (dark) sayings;" **جَعَلْنَاهُمْ أَحَادِيثَ** 23



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

**حَدَقَ** aor. i. To surround. **حَدَائِشُ** (2nd declension) plur. of **حَدِيقَةٌ** A garden planted with trees.

**حَذَرَ** aor. a. To beware, take heed of, fear (with acc. also with أَنْ of the verb). **حِذْرٌ** Precaution. **حَذَرٌ** n.a. Fear. **حَازِرٌ** part. act. One who is cautious, provident. **مَحْذُورٌ** 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. **حَرٌّ** n.a. Heat. **حُرٌّ** A free-man. **حُرُورٌ** fem. A hot wind blowing by night. **حَرِيرٌ** Silk.—**حَرَّرَ** II. To free from slavery, devote to the service of God. **تَحْرِيرٌ** n.a. The giving freedom, as **تَحْرِيرُ رَقَبَةٍ** 5 v. 9, "The freeing of a neck (from the yoke of slavery)." **مُحَرَّرًا** part. pass. acc. "Dedicated to God's service," 3 v. 31.

**حَرَبَ** aor. o. To spoil one's goods. **حَرْبٌ** fem. n.a. War. **مِحْرَابٌ** Plur. **مِحْرَابَاتٌ** (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.

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

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

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

**حَرَصَ** aor. i. To desire ardently (with عَلَيَّ). **حَرِصٌ** Greedy, eager (with عَلَيَّ). **أَحْرَصُ** superlative form, Most greedy.

**حَرَصَ** To milk dry, to corrupt one's-self. **حَرَصٌ** At the last extremity from disease.—**حَرَصَ** II. To instigate, excite (with acc. and عَلَيَّ).

**حَرَفَ** aor. i. To change. **حَرْفٌ** A verge, margin, manner; **عَلَى حَرْفٍ** 22 v. 11, "After a way, or upon the verge—as it were—(of religion)."—**حَرَفَ** II. To pervert (with acc. and عَنْ).—**مُتَحَرِّفٌ** part. act. V. f. One who turns aside (with ل).

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

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

**حَرَّمَ** aor. i. To prohibit. **حَرَمٌ** A holy place, asylum. **حُرْمٌ** plur. of **حَرَامٌ** Prohibited, unlawful, sacred, sanctified, as believers during the Pilgrimage. **أَلْحُرُمَاتُ** The Sacred Ordinances of God. **مُحَرَّمٌ** 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."—**حَرَّمَ** II. To forbid, make or declare unlawful (with acc. of the thing and عَلَيَّ of the pers.). **تَحْرِيمٌ** n.a. Prohibition. **مُحَرَّمٌ** part. pass. That which is forbidden or unlawful, declared sacred.

**حَرَى** aor. i. To decrease.—**تَحَرَّى** V. To seek.

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

troop, party, sect, Those who side with any one; **أَيُّ الْاِخْوَانِ** 18 v. 11, "Which of the two parties;" Meaning probably The Companions of the Cave or the Companions of **اَلرَّقِيمِ** mentioned in the 8th verse; **اَلْاِخْرَابُ** 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.

**حَزَنَ** aor. o. To grieve; **حَزِنَ** aor. a. To be sad; to be grieved about (with **عَلَى** of pers. or thing). **حُزْنٌ** and **حُزْنٌ** ns.a. Grief, sorrow.

**حَسَسَ** aor. o. To parch up, utterly destroy. **حَسِيسٌ** A sound (sc. hissing).—**اِحْسَ** IV. To perceive, find, be aware of, feel (with **بِ** or with acc. and **بِ**).—**اِحْسَسَ** V. To make inquiry after (with **بِ**).

**حَسَبَ** 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. **حَسْبٌ** n.a. One who suffices, a sufficiency, or that which one is obliged to regard as sufficient; Ex. **فَحَسْبُ جَهَنَّمَ** 2 v. 202, "And Hell shall be his sufficient reward;" **حَسْبُنَا اَللّٰهُ** 9 v. 59, "God is all-sufficient for us." **حَاسِبٌ** part. act. One who reckons, or takes an account, an accomptant. **حَسَابٌ** Plur. **حُسْبَانٌ** A reckoning, computation, account; **بِغَيْرِ حِسَابٍ** 2 v. 208, "Without measure;" **حِسَابِيَّةٌ** 69 v. 20, "My account," for **حِسَابِي**; The **ة** at the end of this word is called **اَلْوَقْفُ**; The affixed

pronoun **يَ** is here written and pronounced **يَ**, 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 **حِسَابٌ** 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**).

**اِحْتَسَبَ** VIII. To calculate upon, expect. **حَسَدَ** aor. i. and o. To envy (with acc. of pers. and **عَلَى** of thing). **حَاسِدٌ** part. act. One who envies. **حَسَدٌ** Envy.

**حَسَرَ** aor. i. To lay bare, to be weary. **حَسْرَةٌ** Plur. **حَسَرَاتٌ** D. S. Gr. T. 1, p. 355, Sighing, cause of sighing; **يَا حَسْرَتِي** 39 v. 57, "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. **مَحْشُورٌ** part. pass. Stripped, destitute.—**اِسْتَحْسَرَ** X. To be worn out with fatigue.

**حَسَمَ** aor. i. To cut. **حُسُومٌ** The usual acceptance of this word is A succession of unlucky nights; At 69 v. 7 the phrase **اَيَّامٌ حُسُومًا** may be interpreted "For eight days in miserable succession."

**حَسَنَ** and **حَسَّنَ** 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 **حَسَنَ اَوْلَاٰدَكَ رَفِيقًا**; Ex. **بِئْسَ وَنَعَمَ** 4 v. 71, "They are excellent (in point of) company;" At 18 vv. 23 and 30 two different forms of construction occur in the same sentence, as **زُيِّنَ اَلْاَوْثَابُ وَحَسُنَتْ اَمْرَتُهُمَا** "How delightful is their reward, and how delicious their couch;" D. S. Gr. T. 2, p. 223 *et seq.* **حُسْنٌ** Goodness, beauty, excellence, kindness. **حَسَنٌ** Beautiful,

good, fair, gracious, handsome. *حَسَنَةٌ* A good thing, a benefit, good, a good work. *حَسَانٌ* masc. and fem. plur. of *حَسِينٌ* Beautiful; 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 *بِأَحْسَنِهَا* 7 v. 142, where the pronoun refers to *آلِ الْوَجَّاحِ*. *حَسَنَى* fem. of *أَحْسَنُ*, when used substantively means a good action, good thing, happy state, happy end; Dual *الْحَسَنَيْنِ* and in the oblique cases *الْحَسَنَيْنِ* 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.*—*أَحْسَنُ* 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.

*حَشَرَ* 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*). *حَشْرٌ* n.a. An assembly, banishment, emigration; at 59 v. 2 the words *لَاؤِلِ الْعَشْرِ* refer to certain Jews who were banished by Mohamammad. *حَاشِرٌ* part. act. One who assembles. *مَحْشُورٌ* 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.

*حَضَمَضَ* To become manifest.

*حَصَدَ* aor. o. and i. To reap. *حَصَادٌ* n.a. A reaping, harvesting. *حَصِيدٌ* Harvest, mown down, utterly destroyed.

*حَصَرَ* aor. o. To bring into difficulty, besiege; *حَصْرٌ* aor. a. To be restricted, hindered (with *أَنْ* of the following verb). *حَصِيرٌ* Chaste. *حَصِيرٌ* A Prison.

IV. *أَحْصَرَ* IV. To prevent, keep back—from a journey, etc.—(with *بِ*).

*حَلَلَ* To be over and above, to be manifest.—

*حَصَلَ* II. To make manifest.

*حَصَنَ* To be strongly fortified, and *حَصْنٌ* To keep at home. *حُصُونٌ* plur. of *حِصْنٌ* A fortress.—

*مُحَصَّنٌ* part. pass. II. f. Fenced in, fortified.—

*أَحْصَنَ* IV. To keep safe (with acc. and *بِ*), 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.—*تَحَصُّنٌ* n.a. V. f. Chastity.

*أَحْصَى* 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.

*حَضَّ* aor. o. To incite any one, instigate (with *عَلَى*).

VI. *تَحَاَصَّ* VI. To urge one another (with *عَلَى*).

*حَضَرَ* 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, *أَنْ يَحْضُرُونِ* (for

*يَحْضُرُونِي*) "Lest they hurt me;" D. S. Gr.

T. 1, p. 570. *حَاضِرٌ* part. act. One who is

present at, present, close upon, as *حَاضِرَةُ الْبَحْرِ*

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. **أَحْضَرَ** IV. To present, bring into the presence of, cause to be present, put forward (with double acc.); **أُحْضِرَتِ الْأَنْفُسُ الشُّحَّ** 4 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. **مُحْضَرٌ** part. pass. One who is made to be present, brought forward, given over to (punishment). **مُحْضَرٌ** Made present, part. pass. VIII. f. This word occurs at 54 v. 28, **كُلُّ شَرِبٍ مُحْضَرٌ**; 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.

**حَطَّ** aor. o. To put down. **حِطَّةٌ** A putting down, remission (of sins), forgiveness; A word by some thought to signify the profession of faith **لَا إِلَهَ إِلَّا اللَّهُ**.

**حَطَبٌ** aor. i. To abound in wood. **حَطَبٌ** Fire-wood, fuel.

**حَطَمَ** aor. i. To break into small pieces. **حُطَامٌ** That which crumbles away through dryness. **أَحْطَمَةُ** A name of Hell.

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

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

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

**حَفَدَ** aor. i. To run hastily, minister. **حَفْدَةٌ**

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

**حَفَرَ** To dig. **حُفْرَةٌ** A pit. **حَايِرَةٌ** A beginning, original state, former condition.

**حَفِظَ** aor. a. To keep, guard (with acc. and **وَنَ**); to take care of. **حِفْظٌ** n.a. A guarding, a keeping; **حِظًّا** As a guard. **حَافِظٌ** part. act. One who guards, keeps watch; a guardian, keeper (with acc. or with **لِ**). **حَفِظَةٌ** 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**).—**إِسْتَحْفَظَ** X. To commit to one's keeping, or one's memory.

**حَفِيَ** aor. a. To go barefoot, honour greatly. **حَفِيٌّ** Thoroughly acquainted (with **عَنَ**); gracious, kind (with **بِ**).—**أَحْفَى** IV. To be importunate towards any one (with acc.).

**حَقَّ** aor. i. and o. To be right, just or fitting, worthy of, to be justly due to (with **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 **حُقِّتْ** (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



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

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

حَلَقَمَ To cut the throat. حُلُقُومَ The throat.

حَلَمَ To dream. حُلْمٌ A dream; Plur. أَحْلَامٌ. حِلْمٌ Understanding; Plur. أَحْلَامٌ. حِلْمٌ Puberty. حَلِيمٌ Kind, gracious, intelligent.

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

حَم Letters prefixed to the 40th and six following chapters of the Korân, see آَلَم.

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

حَمَّأَ To clean out mud from a well. حَمَأٌ Mud. حَمِيَّةٌ fem. of حَمِيٌّ Muddy, composed of mud.

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

حَمَّرَ aor. o. To pare a thong of leather. حَمَارٌ An ass; Plur. حُمُرٌ and حَمِيرٌ. حَمْرٌ plur. of أَحْمَرٌ Red.

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

حَمْلٌ n.a. Plur. أَحْمَالٌ A burthen, foetus in the womb, time during which the foetus is in the womb, as at 46 v. 14. حِمْلٌ A burthen, load.

حَامِلٌ part. act. One who carries; "فَاتَحَامِلَاتٍ وَفِئْرًا" 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.

حَمَّاءٌ A woman who carries much or frequently, a portress. حَمُولَةٌ 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 حَمِيَ aor. a. To be hot. حَامِ Hamee, name of a camel concerning which certain superstitious usages were observed by the Pagan Arabs. حَامِيَّةٌ fem. of part. act. That which is burning hot. حَمِيَّةٌ Affectation, cant.—أَحْمَى IV. To make hot; 9 v. 35, "It i.e. the money—يُحْمَى عَلَيْهَا—آَلذَّارِهُمُ وَالذَّنَائِرُ—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 Moḥammad.

حَنَتْ aor. a. To break one's oath. حِنْتٌ Wickedness.

حَاكَرَ *To cut the throat.* حَنَاكَرُ (2nd declension)  
plur. of حَاكَرَةٌ A throat.

حَنَدَ aor. i. *To roast.* حَنِيدٌ Roasted.

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

حَنَكَ aor. i. and o. *To put a bit upon a horse.*—  
إِحْتَنَكَ VIII. To bring into subjection, utterly  
destroy; لَأَحْتَنِكَنَّ ذُرِّيَّتَهُ 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.* حَوْتُ A fish; Plur.  
حَيْتَانِ.

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."

حَانَ aor. o. *To drive quickly.* إِسْأَحَوْنَ X. To get  
the better of (with عَلَى). Note. Some verbs  
whose second Radical is ر may be conjugated  
either regularly or irregularly in the 10th form.

حَارَ aor. o. *To return.* حَوْرٌ plur. of حَوْرَاءُ fem. of  
أَحْوَرٌ 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  
حَوْرٌ 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  
حَوْرٌ عَيْنٌ which occur several times are gene-  
rally translated "(Damsels) having large black  
eyes;" Literally, "Black-eyed (damsels) with

large eyes," see عَيْنٌ. حَوَارِيُّ Disciples or  
Apostles of Christ; This word is by some sup-  
posed 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.—حَاوَرُ III. To reply to  
in an argument (with acc.)—مُحَاوَرٌ n.a. VI. f.  
An argument between two or more persons.

حَاوَرَ aor. o. *To gather together to one's-self.*—  
مُحَاوَرٌ 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;* حَاشَ in the Korân  
is used adverbially, and means far be it, as  
حَاشَ لِلَّهِ "Far be it from God," or "God  
forbid," D. S. Gr. T. 1, p. 532.

حَاطَ aor. o. *To guard.*—أَحَاطَ IV. To surround, en-  
compass, comprehend (knowledge), and hence  
to know (with بِ of thing); إِلَّا أَنْ يُحَاطَ بِكُمْ 12  
v. 66, "Unless ye be prevented," or "com-  
passed about (by some hindrance);" The verb  
is here impersonal with an ellipse of the sub-  
ject, 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 يَشْتَهُونَ; حِيلَ 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 مِنْ adverbial expressions meaning  
round about, and from around, see دُونَ and  
مِنْ دُونَ. حَوْلٌ n.a. Power, a year. حَوَّلَ A  
change. حِيلَةٌ A plan, contrivance.—تَحْوِيلٌ  
n.a. II. f. A change, a turning off, or turning  
away.

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

حَى or حَيَّى for حَيَّوْ aor. i. a doubly imperfect verb, aor. حَيَّا for يَحْيُوْ *To live* (with فِى). حَى Plur. أَحْيَاءُ Living, He or that which liveth, alive. حَيَّةٌ A serpent. حَيَّاتٌ or حَيَّوَةٌ, or more correctly حَيَّوَةٌ Life. حَيَّوَانٌ Life (eternal). بَحْيَى John. مَحْيَا for مَحْيَى for مَحْيَى Life; مَحْيَا My life, D. S. Gr. T. 1, p. 111.— حَيَّ II. *To salute* (with ب). نَحْيَةٌ n.a. A salutation.— أَحْيَا or أَحْيَا IV. *To preserve one's life, restore to life, give life* (with acc. and ب or with double acc.); يُحْيِي for يُحْيِي 26 v. 81, "He will restore me to life." مَحْيَى for مَحْيَى part. act. One who restores to life.— إِسْحَى X. *To save alive; to be ashamed* (with مِنْ of thing or with أَنْ of verb). إِسْحَى Bashfulness.

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

manner which; حَيْثُ مَا Wheresoever; حَيْثُ 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 مِنْ).

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

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

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

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

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

حَانَ aor. i. *To arrive (the time).* حِينٌ 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. حِينَ When, at the time of; throughout the Korân when used in this sense حِينٌ is indeclinable, D. S. Gr. T. 2, p. 149; At 11 v. 5 the words أَلَا حِينَ belong properly to the next verse. حِينَذِ Then, at that time, compounded of حِينٌ and إِذَا or إِذًا, D. S. Gr. T. 1, p. 521.

## خ

خَاسِيًا acc. part. act. of خَسَا q.v.

خَاوِيَةٌ fem. of خَاوٍ for خَاوٍ, see خَوَى.

خَبَا *To hide.* خَبٌ n.a. That which is hidden.

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

— أَخَبَتَ IV. same as خَبَتَ (with إِلَى or لِ).

مُخَبِّتٌ part. act. One who humbles himself.

خَبِثَ *To be bad.* خَبِثٌ Bad, evil, wicked.

خَبَائِثُ plur. of خَبِيْثَةٌ Impurities, filthy or wicked things or actions; sc. أَعْمَالٌ.

خَبَرَ *To prove, and* خَبَرَ aor. o. *To know.* خَبْرٌ n.a. Understanding, knowledge. خَبَرٌ Plur. أَخْبَارٌ

News, tidings, report. خَبِيرٌ Knowing, One who knows, or is acquainted with.

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



خَبَطَ aor. i. To stamp with the fore-feet.—خَبَطَ 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.

خَبَلَ To distract. خَبَالٌ A hindrance, corruption, as يَأْكُونَكُمْ خَبَالًا 3 v. 114, "They will not fail in corrupting you."

خَبَا aor. o. To be extinct.

خَتَرَ aor. i. and o. To deceive. خَتَارٌ A perfidious man.

خَتَمَ aor. i. To seal (with عَلَى). خَاتَمٌ A seal; at 33 v. 40 Mohamammad is said to be خَاتَمُ النَّبِيِّينَ "The seal of the prophets." خِتَامٌ A sealing; the wax, clay, or other substance used in sealing. مَخْتُومٌ part. pass. Sealed.

خَدَّ aor. o. To make an impression. خَدٌّ A cheek. أَصْحَابُ الْأَخْدَرِ A pit or trench; The makers—spoken of at 85 v. 4, "The makers—or Lords—of the pit of fire" were the servants of دُوَّالْأَوَّاسِ A Jewish tyrant who caused a number of Christians to be burnt alive.

خَدَعَ aor. a. To cover over, deceive. خَادِعٌ part. act. One who deceives.—خَادَعٌ III. To endeavour to deceive.

خَدَّنَ Plur. أَخْدَانٌ Equals, friends, lovers; no verbal root.

خَذَلَ aor. o. To disappoint, leave without assistance. خَذُولٌ One who deserts his friends, a Traitor. مَخْذُولٌ part. pass. Destitute.

خَرَّ aor. i. and o. To make a noise in flying (an eagle); to fall down (with عَلَى, or لِي).

خَرَبَ To strike or pierce the ear, to lay waste. خَرَابٌ A laying waste, a making desolate and ruinous.—أَخْرَبَ IV. To lay waste (with acc. and ب).

خَرَجَ aor. o. To go out, go forth, come forth (with

إِلَى, ب, عَلَى, فِي, مِنْ). خَرَجٌ and خَرَجٌ n.a. A getting Tribute, maintenance. خُرُوجٌ n.a. A getting

or going forth; يَوْمُ الْخُرُوجِ The Day of Resurrection. خَارِجٌ part. act. One who comes

forth. مَخْرَجٌ An issue, place of exit.—

أَخْرَجَ IV. To bring out, drive out, bring forth, produce, stretch forth, cast forth (with acc. and

ب, لِي, and فِي, also with أَنْ for بَيَانٍ of following verb). إِخْرَاجٌ n.a. A driving out,

expulsion, bringing forth. مُخْرَجٌ part. act.

One who brings forth, etc. مُخْرَجٌ part. pass.

One who is brought forth, etc.; also The place from whence, or time at which anything is

brought forth; أَخْرَجْنِي مُخْرَجَ صَدِّقِي 17 v. 82,

"Bring me forth (from the grave) with a favourable exit."—إِسْخَرَجَ X. To take out,

take forth.

خَرَدَلٌ quadrilateral, To chop up meat. خَرْدَلٌ Mustard-seed.

خَرَّاصٌ aor. o. To guess, to tell lies. خَرَّاصٌ A liar.

خَرَطُومٌ quadrilateral, To strike on the nose. خَرَطُومٌ A proboscis or nose.

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

خَزَنَ To lay up in a storehouse, barn, or treasury.

خَزَائِنُ (2nd declension) plur. of خَزَانَةٌ A treasury, treasure, storehouse, magazine. خَازِنٌ

part. act. One who lays in a store, or keeps a store of anything (with لِي of thing); Plur.

خَزَنَةٌ Keepers.

خَزِيَ aor. a. To be disgraced. خِزْيٌ n.a. Shame, disgrace. أَخْزَى for أَخْزَى D. S. Gr. T. 1, pp.

110 and 403, comparative form, More disgraceful.—أَخْزَى IV. To cover with shame,

disgrace (with acc. of pers. and *فِي*). *مُخْزٍ* and in connexion with a complement *مُخْزِي* part. act. One who puts to shame.

*خَسَا* aor. a. To drive away, to be dull—the senses; to be driven away (with *فِي*), as *آخَسُوا* 23 v. 110, "Be ye driven away," imperat. plur. for *آخَسُوا*, the hamza being changed into *و* in consequence of the damina, and the servile, being dropped, D. S. Gr. T. 1, pp. 95 and 104. *خَاسِي* part. act. That which is dull, also that which is driven away (from society).

*خَسِرَ* aor. a. To wander from the right way, to be deceived, suffer loss, lose, perish. *خُسْر* n.a. Loss, a losing concern. *خُسْرَان* and *خَسَار* ns.a. Perdition, loss. *خَاسِرٌ* part. act. One who wanders from the right way, a loser. *أَخْسَرُ* comparative form, The greatest loser, one who errs exceedingly.—*تَخْسِيرٌ* n.a. II. f. A loss.—*أَخْسَرُ* 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 *أَرْضَ*); 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*). *خُشُوعٌ* 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. *خُشَعٌ* and *خَاشِعُونَ*.

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

*خَصَّ* To distinguish as particular; Pass. To be in want. *خَاصَّةٌ* Particularly, peculiarly. *خِصَامَةٌ* n.a. Poverty.—*إِخْتَصَّ* VIII. To bestow upon any one in a peculiar manner, appropriate to (with *بِ* of thing and acc. of pers.).

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

*خَصِمَ* aor. i. To have the best in an altercation. *خَصِمٌ* An adversary. Note. This word is used for both singular, dual, and plural, though the dual *خَصِمَانِ* is also found in the Korân, as at 38 v. 21, where there is an ellipse of the pronoun *تَحْنُ*. *خَصِيمٌ* A contentious person. *خِصَامٌ* n.a. III. f. Contention, dispute.—*مُخَاصَمٌ* n.a. VI. f. Mutual disputing and recrimination.—*إِخْتَصَمَ* and *خَصِمَ* 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 *عَبْدَ*, *فِي*, or *لَدَى*).

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

*خَضِرَ* aor. a. To be green. *خَضِرٌ* Green herbs. *مُخَضَّرَةٌ* fem. plur. of *أَخْضَرٌ* Green.—*مُخَضَّرَةٌ* fem. part. IX. f. That which is green.

*خَضَعَ* aor. a. To be humble and lowly (with *بِ*). *خَاضِعٌ* part. act. One who is submissive (with *لِ*).

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

*خَطَأَ* To cast out scum—a pot; *خَطِيٌّ* aor. a. To do wrong. *خِطَاءٌ* n.a. An error, fault, sin. *خَطَاةٌ* By mistake. *خَطَايَا* plur. of *خَطِيَّةٌ* same as *خِطَاءٌ*; *خَطِيَّةٌ* D. S. Gr. T. 1, p. 370, the final *ي* being changed into *ا* because preceded by another *ي*; D. S. Gr. T. 1, p. 111. *خَاطِيٌّ* part. act. One who sins, a sinner, sinful.—*أَخْطَأَ* IV.

To be in error, to sin (with ب). **خَايِبَةٌ** said to be a n.a. Habitual sinfulness; or it may be regarded as the fem. of **خَايِبٌ** and agree with **الْأَنْعَالُ** understood, as at 69 v. 9. *Note.* The **ة** is not unfrequently added to nouns to give intensity; D. S. Gr. T. 1, p. 322, *note* (3); see also T. 2, p. 278, *note*.

**خَطَبَ** aor. o. *To offer up the State Prayer called* **خُطْبَةٌ**. **خَطَبٌ** n.a. A matter, thing, business. **خُطْبَةٌ** n.a. The demanding a woman in marriage.—**خَاطَبٌ** III. To speak to, address (with acc. of pers. and **فِي** of subject). **خِطَابٌ** n.a. A discourse; **فَصَلَ الْخِطَابَ** 38.v. 19, "A sound judgment in legal matters."

**خَطَفَ** aor. a. *To march quickly (a camel), To snatch, snatch away.* **خُطْفَةٌ** Something snatched away by stealth.—**نَخَطَفَ** V. To snatch away, carry off, despoil.

**خَطَا** aor. o. *To make a step forward.* **خُطَوَاتٌ** plur. of **خُطْوَةٌ** A step.

**خَفَ** aor. i. To be light. **خَفِيفٌ** Plur. **خِفَافٌ** Light.—**خَفَفَ** II. To make light, make things easier (with **عَنْ** of pers. and acc. of thing). **تَخْفِيفٌ** n.a. An alleviation.—**إِسْخَافٌ** X. To think or find light and easy, induce levity in any one (with acc. of pers.).

**خَفَتَ** *To be quiet or silent.* **خَانَتْ** III. To speak in a low voice (with ب).—**تَخَافَتَ** VI. To converse in a low tone.

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

**خَفَى** aor. i. *To make manifest*, and **خَفِيَ** aor. a. *To be hidden* (with **عَلَى** of pers.). **خَفِيَ** Hidden, as **خَفِيَ مِنْ طَرْفٍ خَفِيٍّ** 42 v. 44, "Askance, or with a stealthy glance;" **خَفِيًّا** In secret. **أَخْفَى** for **أَخْفَى** comparative form, More hidden. **خَافِيَةٌ** A secret action. **خُفْيَةٌ** In secret.—**أَخْفَى** IV. To hide, conceal (with acc. and **فِي** or **لِ**); The words **أَخْفِيَهَا** 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.—**إِسْخَفَى** X. To lie hid (with **مِنْ**). **مُسْخَفٌ** part. act. One who tries to hide himself.

**خَلَّ** aor. i. and a. *To be lean (meat).* **خَلٌّ** Plur. **خِلَالٌ** A camel entering his second year; see also under iii. f. **جَلَّةٌ** Friendship. **خَلِيلٌ** A friend, an epithet of Abraham, the friend of God; Plur. **أَخِلَّاءٌ** (2nd declension), D. S. Gr. T. 1, p. 368.—**خَالَ** III. *To be friendly towards any one.* **خِلَالٌ** n.a. Friendship; **خِلَالٌ** is also plur. of **خِلْلٌ**, in which sense it means the middle or inner parts, as **خِلَالُ الدِّيَارِ** The inner apartments.

**خَلَدَ** aor. o. *To be eternal, live for ever, remain for ever in a place* (with **فِي**). **خُلْدٌ** and **خُلْدٌ** Eternity, eternal life. **خَالِدٌ** part. act. Living for ever, etc.—**مُخَلَّدٌ** part. pass. II. f. Made immortal, or eternal.—**أَخْلَدَ** IV. *To render immortal; To incline towards* (with **إِلَى**).

**خَلَصَ** aor. o. *To be pure and sincere, to arrive at;* **خَلَصُوا نَجِيًّا** 12 v. 80, "They held a secret conference." **خَالِصٌ** part. act. That which is pure; proper and peculiar. **خَالِصَةٌ** Peculiarly.—**أَخْلَصَ** 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.—**إِسْتَخْلَصَ** X. To take entirely to one's-self (with acc. of thing and ل of pers.).

**خَلَطَ** aor. i. To mix. **خُلُطَاءٌ** plur. of **خَلِيطٌ** Those who are mixed up (in business).—**خَالَطَ** III. To mix one's-self up in the affairs of others (with acc.).—**إِخْتَلَطَ** VIII. To be mixed with (with ب).

**خَلَعَ** aor. a. To draw off, put off.

**خَلَفَ** aor. o. To be behind, come after; to succeed (with في); 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 في), as **أَخْلَفْنِي** 7 v. 138, "Do thou act as my deputy." **خَلَفَ** A succeeding generation; **مِنْ خَلْفٍ** Behind, from behind, after, succeeding; **آلَ الَّذِينَ مِنْ خَلْفِهِمْ** at 3 v. 164, "Those who are coming after them," refers to those for whom the honour of martyrdom is yet reserved. **خَلْفَ** After, behind; **مَا خَلْفَهُمْ** 2 v. 256, "That which is yet to come upon them." **خَالَفَ** part. act. One who stays, or sits behind another. **خِلَافٌ** The contrary; **مِنْ خِلَافٍ** On opposite sides; **خِلَافٌ** In opposition to. **خِلْفَةٌ** A difference; **خِلْفَةٌ** 25 v. 63, "For a distinction, or to follow one another;" see the corresponding passage in Genesis ch. 1, v. 14. **خَوَالِفُ** (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 ة adds energy or intensity to the expression, D. S. Gr. T. 1, p. 322; Plur. **خَلَائِفٌ** and **خُلَفَاءٌ** both words of the 2nd declension, D. S. Gr. T. 1, p. 402.—**خَلَفَ** II. To leave behind. **مُخَلَّفٌ** part. pass. Left behind.—**خَالَفَ** III. To oppose (with عَنِ), accede to (with acc. of pers. and إِلَى), as **مَا أَرِيدُ أَنْ أَخَالَفَكُمْ إِلَى مَا أَنْتُمْ عَنْهُ** 11 v. 90, "I will not accede to you in what I forbid you." **خِلَافٌ** n.a. v. *supra*.—**أَخْلَفَ** 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 **خُلِفَ** 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. **مُخَلِّفٌ** part. act. One who breaks his promise; for the construction **مُخَلِّفٌ وَعْدَهُ رَسُولَهُ** 14 v. 48 see D. S. Gr. T. 2, p. 187.—**مَخَلَّفٌ** V. To remain behind (with عَنِ).—**إِخْتَلَفَ** VIII. To disagree, differ (with في). **إِخْتِلَافٌ** n.a. Diversity, vicissitude, contradiction. **مُخْتَلِفٌ** part. act. Differing one with another, various, diverse, different; For the construction **مُخْتَلِفًا أَكَلَهُ** 6 v. 142, "Whose food is of various kinds," see D. S. Gr. T. 2, pp. 79, 197, and 270.—**إِسْتَخْلَفَ** X. To make a successor, cause to succeed (with acc. and في). **مُسْتَخْلَفٌ** part. pass. Made a successor, or inheritor (with في). **خَلَقَ** aor. o. To measure accurately, and define the dimensions of anything, to create, produce (with acc. and ل, مِنْ, بِ, or فِي). **خَلْقٌ** n.a. collect.

noun, Creatures, created things, especially mankind, a creation, lying device; أَشَدَّ خَلْقًا 37 v. 11, "Stronger by nature;" At 36 v. 68 the word خَلْقِي would seem to stand for خَلْقِي "Old age." خُلُقِي A natural disposition, manner or habit. خَالِئ part. act. One who creates; الْخَالِئ The Creator, one of the names of God. خَلَاق A portion, full share of happiness. الْمُخَلَّقَةُ The Great Creator.—مُخَلَّقَةٌ fem. part. pass. II. f. Well and perfectly formed.—إِخْلَاقٌ n.a. VIII. f. A lying device.

aor. o. To be empty, clear (with ل), 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, أَلَيْسَ قَدْ خَلَّتْ مِنْ قَبْلُ; To be proper to or belong to (with ل, 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 خَالِي part. act. That which has passed away.—خَلَى II. To empty, make clear; خَلُّوا سَبِيلَهُمْ 9 v. 5, "Dismiss them," Literally, "Clear their road."—تَخَلَّى V. To be clear and empty.

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

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

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

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

خَمَط aor. i. To half-roast (meat). خَمَطٌ n.a. Bitter.

خَنَزِر aor. a. To stink. خَنَزِيرٌ A pig; Plur. خَنَازِير (2nd declension) Swine.

خَنَس aor. i. and o. To remain behind, hide away.

خُنُس 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. خَنَاس The Devil, because he hides himself at the name of God.

خَنَق To strangle.—مُخَنِقٌ part. act. VII. f. That which is strangled.

خَار aor. o. To low like an ox. خَوَارٌ A lowing.

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

خَاف for خَوَّف aor. يَخَاف for يَخْوَف, 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 ب of thing; also with أَنْ of following verb, or with acc. and إِنَّ). خَوْفٌ n.a. Fear, dread. خَائِبٌ part. act. One who fears, afraid. خَيْفَةٌ Fear;

خَيْفَةٌ Out of fear.—خَوَّف II. To cause to fear,

frighten, terrify. مَخْوِفٌ n.a. Terror; مَخْوِيفًا

In order to terrify (them).—مَخَوَّفٌ V. To be

frightened, to diminish by taking away a part. مَخَوَّفٌ n.a. عَلَى مَخَوَّب 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."

خَال aor. o. *To keep*. خَال Plur. أَخْوَال A maternal Uncle. خَالَة A maternal Aunt.—خَوَّل II. To bestow favours on (with double acc.).

خَانَ aor. o. *To deceive, be unfaithful to* (with acc. of pers. and ب) ; *to violate* (an engagement), as وَخَنُوا أَمَانَاتِكُمْ 8 v. 27, " Nor violate your covenants." N.B. وَ is here a disjunctive particle. خِيَانَة n.a. A deceiving, treachery ; وَإِنْ يُرِيدُونَ خِيَانَتَكَ 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. خَائِن part. act. One who deceives, a cheat, treacherous. خَائِنَة with ة added for sake of energy, D. S. Gr. T. 1, p. 322 ; same meaning as خَائِن ; or it may agree with نَفْس or نَظَرَة understood, thus, يَعْلَمُ خَائِنَة أَلْعَيْنِ 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. خَوَان A perfidious person, a traitor.—اِخْتَانَ VIII. To deceive, defraud ; اَلَّذِينَ اِخْتَانُوا 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). خَاوٍ for خَاوِي, Fem. خَاوِيَة part. act. That which is utterly ruinous, waste, and tumble-down ; fallen down (with عَلَى).

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

خَار aor. i. *To be in good circumstances, to be favourable to*. خَيْر, Fem. خَيْرَة Good, agreeable, Plur. أَحْيَار ; also Better, best, for أَحْيَر, the أ 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. اَلْأَحْيَارُ Good things, good works. خَيْر Choice, selection.—خَيَّر V. *To choose* ; at 68 v. 38 تَخَيَّرُونَ is for تَخَيَّرُونَ D. S. Gr. T. 1, p. 221. اِخْتَارَ VIII. *To choose, choose from out of* (with double acc., also with acc. of pers. or thing chosen and عَلَى).

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

خَام aor. i. *To act the coward*. خِيَام plur. of خَيْمَة A pavilion.

د

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

دَابَّ aor. i. *To go gently, crawl*. دَوَابَّ Plur. دَابَّة 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.

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

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

**دَحَرَ** aor. a. *To drive away.* **دُحُورٌ** n.a. A repelling; **دُحُورًا** 37 v. 9, "To drive (them) away." **مُدْحُورٌ** part. pass. Driven away, rejected.

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

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

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

**دَخَلَ** aor. o. *To enter (with acc. also with **مِنْ**, or with **فِي**); to go in unto (with acc. of place and **عَلَى** of pers.); to join one's-self in company with (with **بِ**), as at 5 v. 66; **دَخَلُوا بِآلِ الْكَفْرِ** "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. **دَخَلَ** Vice, corruption of either mind or body; **دَخَلًا** Falsely, fraudulently. **دَاخِلٌ** part. act. One who enters in.—**أَدَخَلَ** IV. To introduce, cause to enter, lead into (with acc. of pers. and **فِي**, or with double acc.). **مُدْخَلٌ** part. pass. *Introduced*, also Time or place of entering in; D. S. Gr. T. 1, p. 305; **أَدْخِلْنِي** **مُدْخَلَ صِدْقِي** 17 v. 82, "Cause me to enter (the grave) with a favourable entrance," see **مُتَّحَجٌّ**.—**مُدْخَلٌ** noun of place VIII. f. A place of retreat, see **مُدْخَلٌ** *supra*.*

**دَخَنَ** aor. a. and o. *To smoke.* **دُخَانٌ** Smoke.

**دَرَّ** aor. i. and o. *To give much milk (a camel), to shine.* **دَرِيٌّ** Shining. **مِدْرَارٌ** An abundant rain.

**دَرَأَ** aor. a. *To drive off, put off, avert (with **عَنْ**).*—**إِدْرَارًا** VI. for **تَدَارًا** D. S. Gr. T. 1, p. 220, To strive one with another (with **فِي**).

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

دَرَسَ aor. o. *To be obliterated*; to study, read with attention (with acc. also with *فی*). دِرَاسَةً. Attentive study. اِنْدَرِيسَ Enoch, so called from 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.

دَرَكَ *To follow up, overtake.* دَرَكٌ n.a. The act of following up; 20 v. 80, "Thou art in no fear of being overtaken (by the Egyptians);" دَرَكٌ also means the lowest bottom, sc. "Dregs" (of Hell).—اَدْرَكَ IV. To overtake, reach, attain unto, comprehend. مَدْرَكَ part. pass. Overtaken.—تَدَارَكَ and اِدَارَكَ VI. D. S. Gr. T. 1, p. 220, To overtake, follow one another (with *فی*); to reach, comprehend; The passage at 27 v. 68 بَلِ اَدَارَكَ عِلْمُهُمْ فِي الْآخِرَةِ 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 بَلِ.

دِرْهَمٌ Plur. دَرَاهِمُ (2nd declension) from the Pers. دِرْم, 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 50 $\frac{1}{2}$  barleycorns.

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

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

دَسَرَ aor. o. *To ram in.* دُسَرٌ plur. of دِسَارٌ 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.

دَعَّ aor. o. To push, drive away with violence (with acc. and اِلَى). دَعٌّ n.a. A thrusting.

دَعَا aor. o. *To call out, call, call upon*; to call for, invoke (with acc. of pers., ب of thing, and *فی* of place); to pray to, invite (with acc. and اِلَى also with اِن, or with acc. and اِن); to attribute (with acc. and ل of pers.); دَعَانٍ for دَعَانِي 2 v. 182, "He prays to me," D. S. Gr. T. 1, p. 459; اَدْعُوا "I invite," 1 pers. sing. aor. for اَدْعُو, the final Alif being an اَلِف اَوْقَاتِيَة or Alif of precaution, D. S. Gr. T. 1, p. 109; دَعَوْا, and when followed by Weṣla, or Alif of union, دَعَوْا 3 pers. plur. pret. D. S. Gr. T. 1, pp. 69 and 112. دَعْوَى n.a. A cry, prayer; with an affixed pronoun it is written دَعَاؤُهُ D. S. Gr. T. 1, p. 118. دُعَاءٌ A prayer, supplication, invoking, asking for, calling upon or for. دَعْوَةٌ A supplication, prayer, invocation, summons; دَعْوَةٌ 30 v. 24, "By a summons." اَدْعِيَاءٌ plur. of دَعِيٌّ An adopted or spurious Son. دَاعٍ for دَاعِي part. act. One who prays, invites, summons, etc. a Preacher; at 2 v. 182 اَلْدَّاعِ is a poetic license for اَلدَّاعِي D. S. Gr. T. 2, p. 497.—اِدْعَى VIII. D. S. Gr. T. 1, p. 222, To claim, desire (with acc. or ب). دَفَا for دَفَاً D. S. Gr. T. 1, p. 97, aor. a. *To be hot.* دِفْءٌ Warmth, warm clothing made of camel's hair; The food, milk and raiment derived from camels are all classed under the head of دِفْء. دَفَعَ aor. a. *To push, pay over to* (with acc. of



thing and إلى); to repel, drive away, avert (with acc. and ب). دَنَعَ n.a. The act of prohibiting, prevention; لَا دَنَعَ اللَّهُ النَّاسَ 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. دَانِعٌ part. act. One who averts.—دَانِعٌ III. (with عَنْ) To defend.

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

دَكَّ aor. o. To pound into dust. دَكَّةٌ Powder, a level bank of sand; دَكَا Into powder. دَكَّةٌ Level sand. دَكَا (2nd declension) D. S. Gr. T. 1, p. 402, A flat mound of earth or dust.

دَكَرَ see دَكَرَ. دَكَرَ VIII. f. of دَكَرَ for دَكَرَ D. S. Gr. T. 1, p. 222. مَدَكَرٌ 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 الشَّمْسَ دَلِيلًا 25 v. 47, "We made the sun to be a means of showing it—the shadow."

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

دَلَّوْ aor. o. To let down a bucket into a well. دَلَّو comm. gend. A bucket.—دَلَّو II. To occasion a fall (with acc. of pers. and ب).—دَلَّو IV. To let down, offer as a bribe (with ب of thing offered and إِلَى of pers.).—دَلَّو V. To approach closely.

دَمَّ for دَمَوَّ v. infra.

دَمَدَمَ quadrilateral verb, To plaster over, obliterate,

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

دَمَرُ aor. o. To destroy.—دَمَرُ II. same as دَمَرُ (with acc. also with عَلَى). تَدْمِيرٌ n.a. Destruction; فَدَمَرْنَاهَا تَدْمِيرًا 17 v. 17, "Then we destroyed it with an utter destruction."

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

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

دَمَ for دَمَوَّ; 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."

دِنَارٌ from the Persian دِنَار, or more probably from the Greek δηνάριον, A gold coin, a ducat.

دَانٍ aor. o. To be near or low, to draw near. دَانٍ for دَانِي, Fem. دَانِيَّةٌ part. act. That which is near at hand or low, like fruit hanging low and near at hand, as at 69 v. 22. أُدْنَى for أُدْنَى, Fem. دُنْيَا for دُنْيَى 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; آخِرَةُ الدُّنْيَا "The present life," as being nearer or perhaps viler; فِي أَدْنَى الْأَرْضِ 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 أُدْنَى 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 أَلَدَنِي، *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.—أَدْنَى IV. To bring near; at 33 v. 59 it means to fetch in order to put on (with عَلَيَّ of pers.)

دَهْرٌ *To happen.* دَهْرٌ Time; *حِينَ مِنَ الدَّهْرِ* 76 v. 1, "A space of time."

دَهَقٌ *To cut in pieces, fill a cup.* دِهَاقٌ Full—a cup,—a bumper.

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

دَهَنٌ *aor. o. To anoint, dissimulate.* دِهَانٌ Red leather, also plur. of دُهْنٌ 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.—أَدْهَنُ IV. To use dissimulation, in modern phrase, to be a humbug. مُدْهِنٌ part. act. One who glosses over or holds in low estimation (with ب), as أَتَمَّ مُدْهِنُونَ أَنْتُمْ 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.* أَدْهَى for أَدْهَى (see أَدْنَى) compar. form, More grievous.

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

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

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

دَالَ *aor. o. To change—as the times,—to undergo vicissitudes.* دَوْلَةٌ A change of time or fortune; دَوْلَةٌ 59 v. 7, "In one circuit."—دَاوَلَ 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 فِي); to persevere (with عَلَى).* دَامَتْ part. act. That which endures perpetually, One who perseveres.

دَانَ *aor. o. To be inferior.* دُونِ and دُونٍ is properly a noun, signifying inferiority; as a preposition it is employed in a variety of senses, 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 عَبَدْنَا مِنْ دُونِهِ مِنْ شَيْءٍ "We had not served anything besides him," and وَلَا حَرَمْنَا مِنْ دُونِهِ مِنْ 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 نَجْعَلْ لَهُمْ مِنْ دُونِهَا سِتْرًا 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, فَاتَّخَذَتْ 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; يَوْمَ الدِّينِ

The day of judgment; **يَوْمَهُمُ اللَّهُ دِينَهُمُ الْحَقُّ**  
24 v. 25, "God will pay them their just due."  
**مَدِينٍ** One who receives payment of a debt.—

**تَدَايَنَ** VI. To become debtors one to another  
(with **ب**).

**دِنَارٌ** for **دِينَارٌ**, v. *supra*.

## ذ

**ذَا** Plur. **هَؤُلَاءِ** demonstrative pronoun, called also demonstrative article; This, that, He; to this pronoun the particle **ذَ** or **هَ** is frequently prefixed, and it is then written **هَذَا** or commonly **هَذَا**, Fem. **هَذِهِ**, Plur. **هَؤُلَاءِ** q.v. **ذَا** is frequently used with an ellipse of, or instead of **الَّذِي**, and must then be translated "that which," or "he who," as **مَاذَا تَأْمُرُونَ** 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. **ذَا** is likewise the acc. of **ذُو** q.v.

**ذَابَ** aor. a. To collect. **ذَيْبٌ** A wolf.

**ذَاتٌ** fem. of **ذُو** q.v.

**ذَارِيَاتٌ** fem. plur. part. act. of **ذَرَا** q.v.

**ذَامٌ** aor. a. To despise. **مَذْذُومٌ** for **مَذْمُومٌ** part. pass.

Despised; D. S. Gr. T. 1, p. 104.

**ذَبَابٌ** aor. o. To prohibit, wander to and fro. **ذَبَابٌ** generic noun, A fly.

**ذَبَحَ** aor. a. To split, cut the throat, slay, sacrifice (with acc. and **عَلَى**). **ذَبْحٌ** That which is sacrificed, a victim.—**ذَبَحَ** II. To slay in large numbers.

**ذَبَذَبَ** quadrilateral verb, To be moved to and fro, as anything suspended in the air. **مُذَبَذَبٌ**

part. pass. Moved about, wavering to and fro (with **بَيْنَ**); Original root **ذَبَّ** q.v.

**ذَخَرَ** aor. a. To select.—**إِذْخَرَ** VIII. To store up for future use (with acc. and **فِي**).

**ذَرَّ** imperat. of **وَذَرَ** q.v.

**ذَرَّةٌ** aor. o. To scatter, strew. **ذَرَّةٌ** noun of unity, One single ant. **ذُرِّيَّةٌ** Progeny, offspring, children, race; The following passage is rather obscure, **فَمَا آمَنَ لِمُوسَى إِلَّا ذُرِّيَّتُهُ مِنْ قَوْمِهِ** 10 v. 83, "And none believed on Moses, save (certain) children of his people;" Some have imagined that Pharaoh's people are those referred to.

**ذَرَأَ** aor. a. To create, produce, multiply; as **يَذْرُؤُكُمْ** 42 v. 9, "He multiplies you by this means;" it is also used with the acc. and **ل**.

**ذَرَعَ** To measure with a cubit. **ذَرْعٌ** A stretching forth of the hand, strength, power; **ضَاقَ بِهِمْ** 11 v. 79, "He was weak in power concerning them," i.e. He had no power to protect them; **ذَرْعًا سَبْعُونَ ذِرَاعًا** 69 v. 32, "The extension—length—of which is seventy cubits." **ذِرَاعٌ** comm. gend. A cubit, length of the arm from the elbow to the extremity of the middle finger. **ذِرَاعَيْهِ** 18 v. 17, oblique dual, "His two fore-legs;" properly, down to the knees.

**ذَرَأَ** aor. o. and i. To snatch away, scatter. **ذَرُوْهُ** n.a. The act of scattering abroad. **ذَارٌ** for **ذَارٌ**

D. S. Gr. T. 1, p. 109, part. act.; Fem. Plur. ذَارِيَاتٍ, as وَآلِ الذَّارِيَاتِ ذُرِّيَّا 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)."

ذَعِنَ To obey.—مُذْعِنٌ part. act. IV. f. One who is submissive (with إِلَى).

ذَقْنٌ To strike on the chin. أَذْقَانٌ plur. of ذَقْنٌ A chin; at 17 vv. 108 and 109 it may be rendered "Faces."

ذَكَرَ aor. o. To strike a man on the private parts, to remember (with acc. and أَنْ); to commemorate, make mention of, bear in mind (with acc. and فِي or عَلَى). ذِكْرٌ A remembrance, record, commemoration, memoir, memorial, making mention, an exposition (of religion), admonition; The Korân is frequently called ذِكْرٌ لِلْعَالَمِينَ "An admonition, or exposition of religion for all creatures;" ذِكْرُ أَهْلِ الْكِتَابِ 16 v. 45, The Jews and Christians, as "Keepers of the oracles of God;" ذِكْرٌ also means fame, good report, as وَرَفَعْنَا لَكَ ذِكْرَكَ 94 v. 4, "And have we not exalted thy fame?" ذَكَرَ Plur. ذُكُورٌ and ذَكَرَانٌ A male. ذَاكِرٌ part. act. One who remembers (God). ذِكْرَى (2nd declension) D. S. Gr. T. 1, p. 402, A remembering, admonition; ذِكْرَى الْآدَارِ 38 v. 46, "By their calling to mind the life to come;" ذِكْرُهَا 79 v. 43, "What record of (or means of knowing) it do you possess?" Note. فِيْمَ is here put for فِيْمَا "In what?" see مَا ذِكْرُهُ A warning, admonition, that which brings to one's recollection. مَذْكُورٌ part. pass. Remembered.—ذَكَرَ II. To remind, warn (with acc. and بِ); to admonish. تَذْكِيرٌ n.a. A

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

ذَكَأ aor. o. To burn furiously.—ذَكَى II. To cause to burn, to slay.

ذَلَّ aor. i. To be abject, humbled. ذُلٌّ n.a. Humility, abasement; جَنَاحُ الذُّلِّ 17 v. 25, "The wing of humility," see جَنَحَ; At 17 v. 111 the words وَلَمْ يَكُنْ لَهُ وَلِيٌّ مِنَ الذُّلِّ 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). ذِلَّةٌ Abasement, ignominy, vileness. ذُلُولٌ Well-trained, tractable (a beast of burthen); commodious or easy, (the earth, or the paths of the earth); Plur. ذُلُلٌ. ذُلِيلٌ plur. of ذُلِيلٌ Humble, submissive, mean, low-spirited, weak-hearted. أَذُلٌّ comp. form (2nd declension), Viler, most vile.—ذَلَّلَ II. To humble, render submissive (with acc. and لِ); to bring low. تَذْلِيلٌ n.a. A bringing low.—أَذَلَّ IV. To abase.

ذَلِكَ Fem. تِلْكَ; Plur. أُولَئِكَ 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 ذَلِكُمْ, ذَلِكُنَّ, ذَلِكَا, ذَلِكَا, according to the number and gender of the persons addressed ; they are also found with the usual prefixes, as كَذَلِكَ Thus, in that way ; لَذَلِكَ For that reason, etc. See D. S. Gr. T. 1, p. 440.

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

ذَنَبَ aor. o. and i. *To follow closely.* ذُنُوبٌ Plur. ذُنُوبٌ A crime, fault, sin. ذُنُوبٌ 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. ذَهَبٌ comm. gend. Gold. ذَاهِبٌ part. act. One who goes. اذْهَبَ n.a. The act of taking away.—*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 يَكْمُلُ لَهُمْ.*

ذَهَلَ aor. a. *To forget (with عَنْ).*

ذُوَ Fem. ذَاتٌ, Gen. ذِي, Acc. ذَا ; Dual ذَوَانِ, oblique ذَوَيْنِ, and in constr. with a complement ذَوَا and ذَوَى ; Fem. Dual ذَوَاتَانِ, oblique ذَوَاتَيْنِ, and in constr. ذَوَاتَا and ذَوَاتِي ; Plur. ذَوِي and ذَوِي and in constr. ذَوِي and ذَوِي, oblique ذَوِي and ذَوِي ; Fem. Plur. ذَوَاتٌ ; These words are never used but in connexion with a complement, it is therefore only in their abbreviated forms as ذَوَاتَا, etc. that they are to be found in the Korān ; their proper rendering depends very frequently upon the sense of the words in connexion with which they occur ; their

most usual acception 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. 2 v. 280, "Under a difficulty ;" قَدْو 3 v. 3, "Mighty to avenge ;" 41 v. 51, "Then is he given to much prayer ;" ذَوِي الْقَرْنَيْنِ 2 v. 172, "Relatives ;" 14 v. 40, "In an unfruitful valley ;" ذَاتِ الْيَمِينِ وَذَاتِ الشِّمَالِ 18 v. 17, "To the right and left ;" ذَاتِ 54 v. 13, "On (a vessel) built with planks and oakum" or nails, see دَسَرَ ذُو ; دَسَرَ "The Lord of the two horns," either Alexander the Great, who is thus represented on his coins, or an older Hero who lived in the time of Abraham ; ذَا النُّونِ 21 v. 87, The prophet Jonah, see نُونٌ. In addition to the meanings assigned to ذُو, ذَاتٌ has special significations, it may sometimes be rendered The essence of, the very identical, the thing itself ; ذَاتِ الصُّدُورِ 3 v. 148, "The very inmost thoughts of your breasts." For the rules of syntax which affect ذُو see D. S. Gr. T. 2, p. 145. *Note.* Instead of ذَوِي it is usual to employ the irregular Plural اُولُو, written اُولُوا q.v.

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

ذَاقَ aor. o. *To taste, experience (with acc. and فِي or بِ).* ذَائِقٌ part. act. One who tastes.—

اذَاقَ IV. *To cause to taste (with double acc.).*

ذَانِكَ Those two; dual of ذَاكَ, generally written ذَلَيْكَ q.v.  
ذُو see ذِي.

ذَاع aor. i. To become known.—اذَاع IV. To divulge (with بِ).

ر

رَأَيْتَ see رَأَى.  
رُؤُس Plur. رَأْس aor. a. To be the head of. 2 v. 279, A head, capital sum, as رُؤُس أَمْوَالِكُمْ "The capital of your money;" نُكْسُوا عَلَى 21 v. 66, "They fell back into idolatry," Literally, "They were turned upside down upon their heads."

رَأَيْتَ plur. of رَأَيْتَ, rt. رَأَى q.v.  
رَأْفَةٌ aor. a. and o. To be compassionate. رَأْفَةٌ Compassion. رَأْفٌ Compassionate, merciful.

رَأَى aor. a. To see, look (with إِلَى), behold, perceive, think (with أَنَّ); to know (with or without أَنَّ); with an affix رَأَى is for رَأَى, which again is for رَأَى D. S. Gr. T. 1, pp. 118 and 98; in the aorist and imperat. the أ is generally omitted, thus 9 v. 95, "And God will see your works;" 17 v. 64, and 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 تَرَى is for تَرَى D. S. Gr. T. 1, p. 459. رَأَى Judgment, opinion; 11 v. 29, "Upon first thoughts;" 3 v. 11, "Judging by sight." رَأَى That which pleases the eye. رَأَى for رَأَى (2nd declension) D. S. Gr. T. 1, pp. 111 and 402, A vision of the night. رَأَى Hypocrisy, ostentation; 2 v. 266, "To be seen of men."

رَأَى III. To deceive by hypocritically assuming a false appearance; 3 pers. يَرَاهُ for يَرَاهُ plur. aor. D. S. Gr. T. 1, p. 112, § 230.—رَأَى IV. for رَأَى To cause to see, show, make to appear (with double acc.); مَا أَرَيْكُمْ إِلَّا مَا 40 v. 30, "I only point out to you what I think (to be right)."—رَأَى 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 أَجْمَعَانِ commencing with a Wesla.

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

رَبِحٌ To be profitable (a trade or traffic).

رَبَّصٌ To expect.—رَبَّصَ V. To wait, wait for, expect, watch for something to befall any one (with acc. of thing and بِ of pers.). رَبَّصٌ n.a. The act of waiting, a period of waiting. مُتَرَبِّصٌ part. act. One who waits.

رَبَّطَ aor. i. and o. To tie, confirm, strengthen (with عَلَى), as 8 v. 11, "That he might strengthen your hearts."—رَبَّطَ III. To

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

رَبَعَ To be watered every fourth day (a camel); aor. a. i. and o. To be the fourth. رُبْعٌ The fourth part. رُبَاعٌ Four by four; رُبَاعٌ By fours (2nd declension), see ثَلَاثٌ. رُبْعَةٌ fem. and رُبْعَةٌ masc. Four, see عَشْرٌ. رُبْعُونَ Forty. رَابِعٌ A fourth.

رَبَا aor. o. To increase, grow, swell, mount up; at 30 v. 38 لِيرَبُوا and يَرَبُوا are for لِيرَبُوا and يَرَبُوا, the 1 being an اَلِفٌ اَلْوَقَايَةِ or Alif of precaution, D. S. Gr. T. 1, p. 109. رَابٍ for رَابٍ Fem. رَابِيَةٌ part. act. That which mounts up; زَيْدًا رَابِيًا 13 v. 18, "The scum floating on the surface (of the water);" it also means severe, as رَابِيَةً 69 v. 10, "And he inflicted on them a severe punishment." أَرَبِيٌّ comp. forin, More numerous. رِبْوًا or more correctly رِبَا Usury, the three cases being alike, D. S. Gr. T. 1, p. 106; with the Article it is sometimes spelt اَلرَّبْوَا, the 1 at the end being an Alif of precaution, v. *supra*. رِبْوَةٌ or رِبْوَةٌ A hill, an elevated part of the Earth.—رَبَّى II. To nourish, nurse, educate (with acc. and فى); رَبَّيَانِي 17 v. 25, "They two nourished me.—أَرَبَى IV. To cause to increase, grant an increase to.

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

رَتَقَ aor. o. To mend anything by joining the broken parts. رَتَقٌ 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 رَتَقَتْ, i.e. united together in one solid mass.

رَتَلٌ To be well and fairly arranged.—رَتَلٌ 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.

رَجَّجَ aor. o. To move, shake. رَجٌّ 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.

رَجَسَ 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 لَعَلَّهُمْ إِلَيْهِ يَرْجِعُونَ 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, فَارْجِعُوا إِلَى أَنْفُسِهِمْ 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 فَارْجِعْ أَبْصَرَ 67 v. 3, "Turn again thine eyes (unto Heaven);" أَرْجِعُونِ 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. رَجَعٌ and رُجْعٌ ns.a. A return. مَرْجِعٌ part. act. One who returns, etc. رَاجِعٌ noun of time and place, A return.—تَرَجَّعَ VI. To return to one another.

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

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

fem.; Plur. **أَرْجُلٌ** A foot; **وَلَا يَأْتِينَ بَيْنَهُمَا** 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." Plur. **رِجَالٌ** A man, as opposed to a woman; **بِرِجَالٍ مِنَ الْجِنِّ** 72 v. 6, "With certain of the Jinn."

**رَجَمَ** aor. o. To stone. **رَجْمٌ** A doubt, conjecture; **رَجْمًا بِالْغَيْبِ** 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 **وَنَ** or **لِ**); sometimes also to fear, but in this sense it is always found with a negative, thus **كَانُوا لَا يَرْجُونَ نُشُورًا** 25 v. 42, "They did not dread the Resurrection." plur. of **رَجَا** The sides. **مَرْجُوٌّ** part. pass. Hoped for.—**أَرْجَى** IV. To put off, postpone; at 7 v. 108 **أَرْجِهْ** is for **أَرْجِهْ** "Put him off;" D. S. Gr. T. 1, p. 460. plur. of **مَرْجَى** for **مَرْجُوٌّ** part. pass. **مَرْجُونَ 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; **بِمَا رَحَبَتْ** 9 v. 25, "For all it was so spacious." **مَرَحَبًا** a form of salutation equivalent to Welcome! as **مَرَحَبًا بِكُمْ** "You are welcome."

**رَحِيْقٌ** Pure Wine; no verbal root.

**رَحَلَ** aor. a. To place saddle-bags on a camel.

**رَحْلَةٌ** n.a. A saddle-bag; Plur. **رِحَالٌ**

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

**رَحِمَ** 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." **رَحْمَةٌ**, sometimes spelt **رَحْمَتٌ** D. S. Gr. T. 1, p. 276, note, Mercy, kindness. **أَرْحَمُ** compar. form, Most merciful. **أَرْحَامٌ** comm. gender, plur. of **رَحِمٌ** or **رَحْمٌ** A womb, relationship, as **أُولُو الْأَرْحَامِ** Blood relations. **رُحْمٌ** Kindness, affection. **رَاحِمٌ** part. act. One who shows mercy. **رَحْمَانٌ** or **رَحْمَنٌ** D. S. Gr. T. 1, p. 404 (with the article usually spelt **الرَّحْمَنُ**), 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. **رُحَمَاءُ** (2nd declension) plur. of **رَحِيمٌ**. **مَرَحْمَةٌ** Mercy, kindness.

**رُحَاءٌ** A gentle wind. **رُخِيَ** aor. a. To be soft and flabby.

**رَدَّ** 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**, or **عَلَى**); **فَرَدُّوا أَيْدِيَهُمْ فِي أَفْوَاهِهِمْ** 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.



One who averts, restores, etc.; **فَمَا آتَدِينِ** 16 v. 73, "Nor do those who have been made superior (to others) give back their wealth, etc." Here **بِرَادِي** is for **بِرَادِي**, the participle—or noun of agency—being antecedent to a complement in the genitive; D. S. Gr. T. 2, p. 183; **ب** being an expletive after the negative **مَا**, see **ب**. **مَرَدٌ** A place by which or to which we return; besides being a noun of time and place as above, **مَرَدٌ** is also a noun of action, D. S. Gr. T. 1, p. 291, and then means the act of averting, restoring, etc. **مَرْدُودٌ** part. pass. Restored, averted, as **غَيْرَ مَرْدُودٍ** 11 v. 78, "Inevitable." **تَرَدَّدَ** V. To be agitated, moved to and fro.—**إِرْتَدَ** VIII. To be rendered, to return, turn again (with **عَلَى**), as **فَارْتَدَا عَلَى آثَارِهِمَا** 18 v. 63, "And they retraced their steps;" or with **إِلَى**, as **لَا يَرْتَدُّ إِلَيْهِمْ طَرْفُهُمْ** 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 **عَنْ** it means to apostatize.

**رَدَأَ** To prop a wall. **رَدِي** A helper.

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

**رَدَمَ** aor. i. To shut (a gate). **رَدَمٌ** n.a. A strong wall.

**رَدَى** aor. i. To trample the earth with his feet (a horse). **رَدِي** aor. a. To perish.—**أَرَدَى** IV. To

bring to destruction.—**تَرَدَّى** V. To fall headlong. **مُتَرَدِّيةٌ** fem. part. act. That which falls headlong, or is slain by a fall.

**رَذَلَ** aor. o. To be base. **أَرَذَلَ** Plur. **أَرَذَلُونَ** and **إِلَى أَرَاذِلُ** comp. form, Vilest, most abject; **إِلَى أَرَذَلِ الْعُمَرِ** 16 v. 72, "To the worst part of life," i.e. To a decrepit old age; the *Madidi infantia nasi*.

**رَزَقَ** aor. o. To supply with the necessities of life, provide for, bestow upon (with double acc.); to sustain; **لَا يَأْتِيكُمْ طَعَامٌ تُرْزِقَانِهِ** 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. **رِزْقٌ** 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 necessities. **الرَّزَاقُ** The Great Provider, one of the names of God, as Providence.

**رَسَّ** aor. o. To dig a well. **أَرَسٌ** 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; **أَلرَّاسِخُونَ فِي الْعِلْمِ** 4 v. 160, "Those who are well grounded in learning."

**رَسَلَ** aor. o. To send a messenger. **رَسُولٌ** An apostle, a messenger; Plur. **رُسُلٌ**; at 33 v. 66 we find **أَرْسُولًا** for **أَرْسُولٍ**, 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

words of the form **فَعُولٌ** are both sing. and plur.; **رَسُولٌ** is by others considered to be a noun of action used adjectively, for this construction see D. S. Gr. T. 2, p. 280. **رِسَالَةٌ** A message, commission.—**أَرْسَلَ** IV. To send (with **إِلَى**, also with acc. and **إِلَى** or **عَلَى**); **فَأَرْسَلُونِي** 12 v. 45, for **فَأَرْسَلُونِي** D. S. Gr. T. 1. p. 459. **مُرْسِلٌ** part. act. One who sends; 35 v. 2, “There is no one who can send or bestow it, after he has withheld it.” **مُرْسَلٌ** part. pass. One who is sent, a legate; **الْمُرْسَلَاتُ** 77 v. 1, Angels, winds, or the verses of the Korân, according to different interpretations.

**رَاسًا** aor. o. *To be or stand firm.* **رَوَاسِي** (2nd declension) plur. of **رَاسِيَّةٌ** fem. of **رَاسٍ** for **رَاسِيٌّ** for **رَاسِيٌّ**; D. S. Gr. T. 1, pp. 330 and 366, part. act. Things which are firmly and immovably fixed—mountains.—**أَرَسَى** IV. To fix firmly. **مَرَسَى** noun of time and place, That which is fixed with regard to time or place, as **أَيَّانَ** 7 v. 186, “When is its fixed time?”; a Port, harbour, or roadstead, as **مَجْرَاهَا وَمَرَسَاهَا** 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.* **رَشَدٌ**, **رَشَادٌ**, and **رُشْدٌ** nouns of action, A going in the right way, true direction, correct rule of action. **رَاشِدٌ** 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.

**مَرَصُوصٌ** aor. o. *To cement or join together.* **مَرَصُوصٌ** part. pass. Firmly and compactly united.

**رَصَدٌ** aor. o. *To observe, lie in wait.* **رَصَدٌ** n.a. A

lying in wait; also as a collective noun, An ambush, band of watchers. **مَرَصَدٌ** A place of ambush. **مَرَصَادٌ** A place of observation, or of ambush.—**إِرْصَادٌ** n.a. IV. f. A means of preparation or fitting out.

**رَضِعَ** aor. a. and i. *To suck the mother's milk.* **رَضَاعَةٌ** n.a. The act of sucking milk: **أَخَوَاتُكُمُ الرِّضَاعَةِ** 4 v. 27, “Your foster sisters.” **مَرَاضِعٌ** (2nd declension) plur. of **مَرَضِعٌ** A breast.—**أَرْضَعُ** IV. To suckle (with acc. of child and **لِ** of father); to give suck to. **مَرْضِعَةٌ** fem. part. act. One who gives suck.—**إِسْتَرْضَعُ** 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.). **رَضِيٌّ** Agreeable, acceptable. **رَاضٍ** for **رَاضِيٌّ** part. act., Fem. **رَاضِيَّةٌ** One who is content, well pleased; also pleasant, agreeable. **رِضْوَانٌ** Grace, acceptance, favour, that which is pleasing. **مَرْضِيٌّ** part. pass. Accepted, well pleased or contented. **مَرْضَاتٌ** n.a. for **مَرْضَاةٌ** D. S. Gr. T. 1, p. 276, *note*; The act of pleasing.—**أَرْضَى** IV. To content, please (with acc. of pers. and **بِ**).—**تَرَضَى** VI. To be pleased with one another, to be mutually agreed (with **بَيْنَ** or **بِ**). **تَرَاضٍ** n.a. for **تَرَاضِيٌّ** for **تَرَاضِيٌّ** D. S. Gr. T. 1, p. 111, Mutual consent.—**إِرْضَى** VIII. To be pleased with, pleasing to (with **لِ**).

**رَطَبٌ** *To be fresh and ripe (dates).* **رَطْبٌ** n.a. That which is green. **رَطْبٌ** collective noun, Fresh ripe dates.

**رَعَبٌ** aor. a. *To frighten, fear.* **رُعْبٌ** n.a. Fear, terror.

**رَعَدٌ** aor. a. and o. *To thunder.* **رَعْدٌ** Thunder.

رعى aor. a. on account of the guttural ع, D. S. Gr.

T. 1, p. 250, To pasture, feed (cattle), to observe aright, as at 57 v. 27. رعاية n.a. A right observance. رعاء plur. of راع for راعي

part. act. One who feeds flocks, a shepherd.

مرعى Pasture.—راعى III. To observe, respect, look at (with acc. or with ال); راعنا 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.

رغب aor. a. To desire (with ان); also to be unwilling (with عن), or to dislike (with عن); The passage at 4 v. 126 may be rendered either way; يَرْغَبُوا بِأَنْفُسِهِمْ عَنْ نَفْسِهِ 9 v. 121, "They should prefer themselves before him;" With الى it means to supplicate. رعب Love. راعب part. act. One who supplicates earnestly (with الى); also one who is averse from (with عن).

رغدا To abound in good things. رعدا Abundantly.

رغم aor. a. To dislike, abhor.—مرام noun of place III. form, A place of refuge.

رقت aor. o. and i. To break in pieces. رقات Dust, anything broken small.

رقت aor. o. To be obscene. رقت Carnal intercourse.

رقد aor. i. To give. رقد A gift. مرقد part. pass. Given.

رقت To spread the wings. رقت A pillow.

رفع aor. a. To raise up, exalt, lift up (with acc. and الى). رافع part. act. Exalting, one who raises up. رفيع High. مرفوع part. pass. Raised on high, exalted.

مرقت To help. رفيق A companion, friend. رفقا To help. رفقا A companion, friend. رفقا Comfortably;

Plur. مرفق (2nd declension) Elbows.—مرتقى A couch, noun of place derived from the VIII. f. which means To recline on the elbow.

رق To be thin. رق A volume or scroll, generally of parchment.

رqb aor. o. To observe, respect, regard (with acc. and فى). رقيب A watcher, an observer.

رقت Plur. رقت A neck, a slave; تحرير رقة 4 v. 94, "The freeing of a neck (from the yoke of slavery)."—ترقب V. To look about one.—ارتقب VIII. To observe, watch. مرتقب part. act. One who watches.

رقد aor. o. To sleep. رقد n.a. Sleeping. مرقد A bed.

رقم To write, mark with diacritical points. الرقيم 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. مرقوم part. pass. Written.

رقى aor. a. To mount a ladder (with فى); to enchant. رقى n.a. An ascent. راقى for راقى part. act. An enchanter; وقيل من راقى 75 v. 27, "And it is said, who is the magician (to drive away his agony)?" تراقى acc. plur. of ترقة A breast-bone; see this word under ارتقى VIII. To ascend (with فى).

ركب aor. a. To ride (with acc.); to be carried, go on board a ship (with فى). ركب A company of 10 or more mounted on camels, a small caravan. ركب plur. of ركب part. act. One who rides, mounted. ركب collective noun, Camels. ركوب Use of a camel in riding. ركب II. To put together.—متركب part. act. VI. f. Lying in heaps.

- رَكَد *To be still.* رَوَاكِدُ (2nd declension) fem. plur. of رَاكِدٌ part. act. That which is still.
- رَكَزَ aor. o. and i. *To fix a spear in the ground.* رَكْزٌ A low sound, a whisper.
- رَكَسَ *To invert.*—أَرْكَسَ IV. *To overturn, upset.* أَرْكَضَ aor. o. *To move the feet, stamp on the ground; to fly (with عَنَ);* Before the words بِرَجْلَيْكَ at 38 v. 41 we must understand قِيلَ 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.
- رَكَعَ aor. a. *To have the back bent, to bow down in prayer.* رَاكِعٌ Plur. رَاكِعُونَ and رُكَّعٌ part. act. One who bows down.
- رَكَمَ aor. o. *To gather together in a heap.* رُكَامٌ A heap; رُكَامًا In heaps. مَرَكُمٌ part. pass. Gathered in a heap.
- رَكُنَ aor. a. *To incline one's-self (with إِلَى).* رُكْنٌ a stay, support, prop; hence, Princes or chiefs of the people.
- رَمَ aor. o. and i. *To repair; also aor. i. To be rotten.* رَمِيمٌ Rotten; adjective of common gender.
- رَمَانٌ generic noun, Pomegranates.
- رَمَحَ aor. a. *To pierce with a lance.* رِمَاحٌ plur. of رِمَحٌ A lance.
- رَمَدَ aor. o. and i. *To invade an enemy's country.* رِمَادٌ Ashes.
- رَمَزَ aor. o. and i. *To nod, wink.* رَمَزٌ n.a. A sign, such as a wink or nod.
- رَمَضَ aor. i. *To bake a sheep in its skin.* رَمَضَانٌ (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 24vv. 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.*
- رَهَبَ aor. a. *To fear (with acc. or with لِ of pers.).* رَهْبَةٌ ns.a. Fear; رَهَبَ فِي رَهْبَةٍ 59 v. 13, "On account of the fear inspired in their breasts by God." رُهَبَانٌ plur. of رَاهِبٌ A monk. رَهْبَانِيَّةٌ Monasticism.—أَرْهَبَ IV. *To frighten, cause terror (with acc. of pers. and بِ of thing).*—إِسْتَرْهَبَ X. *To terrify.*
- رَهَطَ *To take large mouthfuls.* رَهْطٌ n.a. A family; رَهْطٌ 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.
- رَهَقَ aor. a. *To follow closely, cover; aor. i. To oppress, cause to suffer; to be given to evil practices towards (with double acc.).* رَهَقٌ n.a. Folly, oppression.—أَرْهَقَ IV. *To impose a difficult task on any one, afflict with troubles and difficulties (with double acc.).*
- رَهَنَ *To give in pledge.* رَهْنٌ Given in pledge. رَهْنٌ plur. of رَهْنٌ A pledge.
- رَهَا aor. o. *To go softly.* رَهْوٌ n.a. A ditch or furrow. رَسَا see رَوَايَ.
- رَاحَ aor. o. *To do anything in the evening or at sunset.* رَوْحٌ n.a. Rest, mercy. رُوحٌ comm. gen. A spirit, soul; رُوحُ الْقُدُسِ 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. رَجَّح fem., Plur. رَجَّاح A wind, smell, prosperity, power. رَوَّاح The evening, as رَوَّاحُهَا شَهْرٌ 34 v. 11, "(It blew) for a month in the evening."

Note. At the commencement of this verse we must understand the word سَحَرْنَا q.v. رَجَّحَانِ Victuals, things necessary to support life.—

رَجَّحَ IV. To drive home (flocks) in the evening.

رَادَّ aor. o. To seek. رَوَّيْدَا Gently; رَوَّيْدَ is said to be equivalent to أَمَّهْلَ Grant a respite; D. S. Gr. T. 1, p. 546; at 86 v. 17 the words are found in conjunction رَوَّيْدَا أَمَّهْلَهُمْ "Grant them a gentle respite," or "respite them for a while." رَاوَدَّ III. To long after, desire to have intercourse with (with acc. and عَنَ); thus رَاوَدَّتْنِي 12 v. 26, "She desired to lie with me;" At 12 v. 61 it means simply to solicit. رَاوَدَّ IV. To be willing, wish, desire, intend, mean (with acc. and بَ, also with اَنَّ); يُرَدِّى 36 v. 22 for يُرَدِّى aor. conditional and نَى.

رَاوَّضَ aor. o. To exercise, or break in a colt. رَاوَّضَةٌ A rich and well-watered meadow.

رَاعَ aor. o. To frighten. رَوْعٌ n.a. Fear, timidity.

رَاعَ aor. o. To turn furtively from one thing to another (with اِلَى); to turn upon (with عَلَى).

رَامَ aor. o. To seek. الرُّومُ 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.

رَابَّ aor. i. To make uncertain. رَيْبٌ n.a. A doubt, calamity, as رَيْبُ الْمُنُونِ 52 v. 30, "Adverse fortune," literally, "the calamity of the time." رَيْبٌ Suspicion, uncertainty.—

مُرَيْبٌ 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.

رَاشَ aor. i. To fit feathers to an arrow. رِيشٌ generic noun, Feathers; fine clothing.

رَاعَ aor. i. To grow. رِيعٌ A high hill.

رَانَ aor. i. To take possession—of the heart—(with عَلَى).

ز

زَبَدَ aor. o. To give anyone cream to eat. زَبْدٌ Froth, scum.

زَبَرَ aor. o. To pelt with stones. زَبُورٌ A book, The Book of Psalms; Plur. زُبُرٌ Books, writings, Scriptures; زَبَّرٌ and زَبَّرٌ are also Plurals of زَبْرَةٌ A lump or large piece of iron, a divided portion, sect; زَبَّرٌ occurs with the first of these meanings at 18 v. 95, and زَبَّرٌ with the last, at 23 v. 55.

زَبَنَ aor. i. To sell dates on the tree by guess,

زَبَانِيَّةٌ plur. of زَبْنِيَّةٌ, 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.

زَجَّجَ aor. o. To pierce with the ferule of a spear; زُجَاجَةٌ noun of unity, A thing made of glass, as a glass vessel.

زَجَرَ aor. o. To prohibit, drive away. زَجْرٌ n.a. The act of driving or prohibiting. الزَّاجِرَاتُ fem. plur. part. act. Those who drive; زَجَرَاتُ زَجْرًا

37 v. 2, "And the Angels who drive forward the clouds, or drive away evil spirits, or keep men from sin." **زَجَرَةٌ** A single cry.—VIII. for **إِزْجَر** To drive away with cries, reject. **مَزْدَجَر** part. pass. Forbidden.

**زَجَا** aor. o. *To be easy*.—**أَزَجَى** IV. To propel, drive forward (with acc. and **لِ** or **فِي**). **مَزْجَاةٌ** fem. of **مَزْجَى** Few, small.

**مَزْحَجَ** To remove far from a place (with **عَنْ**). **مَزْحَجٌ** part. act. One who removes, as **مَزْحَجُهُ** 2 v. 90, "But he shall not free himself from the punishment." Derived from **زَجَ** which has the same meaning.

**زَحَفَ** aor. a. *To proceed towards*. **زَحَفٌ** n.a. An army marching in a hostile manner.

**زُخْرَفٌ** 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. **زَخَرَفَ** To gild.

**زَرَبَ** aor. o. *To construct a pen or fold for sheep*. **زَرَابِي** (2nd declension) plur. of **زَرَبِيَّةٌ** A rich carpet.

**زَرَعَ** aor. a. *To sow seed, give increase to*, as **أَنْتُمْ** 56 v. 64, "Do ye give it its increase, or are We the givers of it?" **زَرَعٌ** Plur. **زُرُوعٌ** Seed, corn, land sown with corn. **زُرَاعٌ** plur. of **زَارِعٌ** part. act. A sower.

**زَرَقَ** aor. o. and i. *To drop dung (a bird); to have blue eyes*. **زُرُقٌ** plur. of **أَزْرُقٌ** One who has blue eyes; an enemy, such as the Greeks, whose eyes were frequently of that colour.

**زَرَى** aor. i. *To abuse*.—VIII. for **إِزْتَرَى** D. 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**). **زَعَمٌ** n.a. Fancy, imagination. **زَعِيمٌ** A surety, one who vouches for or guarantees another.

**زَفَ** 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*. **زَفِيرٌ** A deep sob; *properly*, the first part of the braying of an ass, as **شَهيقٌ** is the second; at 11 v. 108 these words may be rendered "Sobbing and sighing;" at 25 v. 13 the term **زَفِيرًا** is applied to the roaring of flames.

**زَقَمَ** *To swallow speedily*. **أَلْزَقُومٌ** 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.

**زَكَرِيَّا** Zacharias.

**زَكَى** or more properly **زَكَا** aor. o. *To grow, to be pure, or purified*. **زَكُوَةٌ** pronounced, and sometimes written **زَكَاةٌ** or **زَكُوَةٌ** like **صَلَاةٌ** or **صَلَاةٌ**, D. S. Gr. T. 1, p. 36, Purity, a portion of one's substance given in order to purify the rest, i.e. Alms; **زَكُوَةٌ** **خَيْرًا مِنْهُ** 18 v. 80, "One more righteous than he," *literally*, "Better as to purity." **زَكِيٌّ** Pious, righteous. **أَزْكَى** for **أَزْكَى** comp. form, Purer, more righteous; **أَزْكَى** 18 v. 18, "The purest and best food."—II. **زَكَّى** To purify, justify (with acc. of pers. and **بِ** of thing).—**إِزْكَى** and **تَزَكَّى** V. To endeavour to be pure and holy, to give part of one's substance in alms, as at 92 v. 18.

**زَلَّ** aor. i. *To slip*.—IV. **أَزَلَّ** To cause to slip or fall (with acc. and **عَنْ**).—X. same as **أَزَلَّ**, but with acc. of pers. and **بِ**.

زَلَزَلَ To shake, shake to and fro. زَلْزَالٌ n.a. The act of shaking; إِذَا زَلَزَلَتْ الْأَرْضُ زَلْزَالًا 99 v. 1, "When the earth is shaken by an earthquake;" *literally*, "by its shaking." زَلْزَلَةٌ A shock—of an earthquake.

زَلَفَ To draw near. زَلْفَةٌ Nearness, proximity, a near approach; زَلْفَةٌ Near at hand; Plur. زَلَفٌ; The phrase زَلْفًا مِنَ اللَّيْلِ 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 زَلَفًا, زَلْفًا and زَلْفَى, the last being a noun in the singular, having the same signification as زَلْفَةٌ, and of the second declension, D. S. Gr. T. 1, p. 402.—أَزْلَفَ IV. To bring near, cause to approach (with acc. and لِ).

زَلَقَ aor. o. To slip. زَلَقٌ A place in which the feet are liable to slip.—أَزْلَقَ IV. To cause to slip or fall (with acc. of pers. and ب).

زَمَ To wander about. زَمَ Plur. أَزْلَامٌ Headless arrows used by the ancient Arabs for purposes of divination, a superstition forbidden by the Koran; for a curious illustration of this custom see Ezekiel ch. xxi. v. 21.

زَمَرَ aor. i. To play upon a wind instrument. زَمْرٌ plur. of زَمْرَةٌ A crowd of men; زَمْرًا In crowds.

زَمَلَ aor. i. and o. To limp.—مَزَمَلَ part. act. of زَمَلَ for تَزَمَلَ V. f. D. S. Gr. T. 1, p. 220, To wrap one's-self in a garment. The epithet الْمَزْمَلُ 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.

زَمَّهَرِيرٌ To flash with anger (an eye). زَمَّهَرِيرٌ Excessive cold, by some interpreted to mean the Moon; original root زَمَّه To be violent.

زَنْجَبِيلٌ Ginger, with which the water of Salsabeel, a fountain in Paradise, is to be flavoured.

زَمَّ no verbal root, An excrescence behind the hoofs of goats. زَمِيمٌ Spurious, illegitimate.

زَنَى aor. i. To be guilty of fornication. زَنَا n.a. Fornication. زَانٍ and with the article الزَّانِي and الزَّانِيَةُ part. act. One who is guilty of fornication.

زَهَدَ aor. a. To abstain; aor. i. To have in low estimation. زَاهِدٌ part. act. One who esteems lightly, or holds in low estimation (with فِى of thing).

زَهَرَ aor. a. To be resplendent. زَهْرَةٌ 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.

زَاجَ aor. o. To stir up strife. زَوْجٌ Plur. أَزْوَاجٌ 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, فَأَنْبَتْنَا فِيهَا مِنْ كُلِّ زَوْجٍ كَرِيمٍ, "And we have caused (vegetables) to spring up in it of every generous species;" فِيهِمَا مِنْ 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 أَنْثَيْنِ 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 أَنْثَيْنِ with the dual see D. S. Gr.

T. 2, p. 315, where he translates **زَوْجَيْنِ** **أَنْثَيْنِ** "Two individuals," a reading which is supported by the passages at 51 v. 49, where **زَوْجَيْنِ** must of necessity have the meaning of two individuals paired together, and at 15 v. 88, where **أَزْوَاجًا** means simply "individuals," or "certain of them;" **وَأَخْرُ مِنْ شَكْلِهِ أَزْوَاجَ** 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, **أَخْرُ** for **أَخْرُ** in virtue of its comparative form being put in the singular, D. S. Gr. T. 2, p. 304; it is also written **أَخْرُ**, see 3 v. 5.—**زَوْجَ** II. To give in marriage (with double acc.); to wed to (with acc. and **بِ**); to join together; **وَإِنَّا** 81 v. 7, "And when the souls shall be joined (to their bodies);" At 42 v. 49 it means to make of two kinds, to make or give conjointly.

**زَادَ** aor. o. To take provisions. **زَانٌ** Provision for a journey.—**زَادَ** V. To provide one's-self for a journey.

**زَارَ** aor. o. To visit. **زَوْرٌ** False, a falsehood.—**تَزَاوَرَ** VI. To decline (with **عَنْ**); 18 v. 16 is for **تَزَاوَرَ** 3 pers. fem. sing. aor.

**زَالَ** aor. o. To cease, cease to be in a place, fail, perish, as **أَنْ تَزُولَ** 35 v. 39, "Lest they fail;" to decline, as **لَوْ كَانَتْ مَكْرَهُمْ لَتَزُولَ مِنْهُ الْجِبَالُ** 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)." **زَوَالٌ** n.a. A declining, declination as of the sun from the meridian, in which sense it is figuratively employed at 14 v. 46.

**زَاتٌ** aor. i. To dress food with oil. **زَيْتٌ** Oil.

**زَيْتُونَةٌ** collective noun, The olive, olives. **زَيْتُونٌ** noun of unity, An olive, an olive-tree.

**زَادَ** aor. i. To be increased, to increase, cause to increase, give an increase to (with acc. of pers. and **فِي** or with double acc.); to exceed in number; **أَوْ يَزِيدُونَ** 37 v. 147, "Or there were more in number;" to make an addition to (with **عَلَى**). **زَيْدٌ** Zeid, Mohammad's freedman and adopted son, whose wife Zeinab Mohammad married after her divorce from Zeid; see ch. 33. **زِيَادَةٌ** An increase, addition. **مَزِيدٌ** An accession, increase, addition.—**إِزْدَادٌ** for **إِزْتَادٌ** VIII. D. S. Gr. T. 1, p. 222, To increase, suffer an increase, or be increased by (with acc.); as **وَأَزْدَادُوا تِسْعًا** 18 v. 24, "And they suffered an increase of nine (years)."

**زَاغَ** aor. i. To be inclined downwards, to become dim (the sight), turn aside, deviate (with **عَنْ**). **زَيْغٌ** n.a. Perversity.—**أَزَاغَ** IV. To cause to deviate, render perverse.

**زَالَ** aor. i. and a. To cease (with **فِي**).—**زَيْلٌ** II. To make a separation (with **بَيْنَ**).—**تَزَيَّلَ** V. To be separated one from the other.

**زَانَ** aor. i. To adorn. **زِينَةٌ** 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 **يَوْمَ الزَّيْنَةِ** means the day of the solemn feast, when the temples and other buildings were decked out in olden times.—**زَيْنٌ** II. To adorn, prepare (with acc. and **بِ** or **فِي**); to deck a thing out (with specious arguments, or otherwise), to make it appear pleasing (with acc. and **لِ**); **لَا زَيْنَ لَهُمْ** 15 v. 39, "Verily I will make (their disobedience) appear pleasing to them on the Earth."—**تَزَيَّنَ** for **إِزَيَّنَ** V. D. S. Gr. T. 1, p. 220, To be adorned.



## س

س 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 سَأَوِي إِلَى جَبَلٍ 11 v. 45, "I will betake myself to a mountain," see أَوِي; it is likewise used in conjunction with other prefixes, as اَسْكِنِيهِمُ اللَّهُ 2 v. 131, "And God will suffice thee (as a protection against) them," see نَفَى.

سَأَلَ aor. a. To ask, interrogate, ask for, demand (with acc. of pers. and أَنْ, also with double acc. or with acc. of pers. and بِ or عَنْ); to pray to (with acc.), as at 55 v. 29; Imperat. اِسْأَلْ and اَسْأَلْ Note. Verbs whose second radical is hamzated are frequently declined after the manner of concave verbs. سَوْأَل A request, petition. سُؤَال n.a. The act of demanding. سَائِل part. act. One who asks, demands, etc., a beggar, as at 93 v. 10. مَسْئُول part. pass. That which is demanded or inquired into; at 17 vv. 36 and 38 it refers to those things which shall be inquired into at the day of judgment.—تَسَاءَل VI. To ask or make inquiries of one another (with عَنْ), as اَلَّذِي تَسَاءَلُونَ 4 v. 1, "About whom ye have discussions one with another, or in whose name ye beseech one another;" which may also be spelt تَسَاءَلُونَ is here put for تَسَاءَلُونَ, D. S. Gr. T. 1, p. 220.

سَمِئَ aor. a. To disdain, dislike, scorn (with أَنْ, or with مِنْ of thing).

سَبَّ aor. o. To cut, revile. اَسْبَاب Plur. سَبَب A rope, cord, lien or that by which one thing is connected with another, as a path, way, means

to an end, a cause; سَبَّاهُ مِنْ كُلِّ شَيْءٍ سَبَبًا وَأَتَيْنَاهُ مِنْ كُلِّ شَيْءٍ سَبَبًا 18 v. 83, "And we gave him a means to accomplish every end, so he followed his way;" فَلْيَرْتَقُوا فِي الْاَسْبَابِ 38 v. 9, "Let them then ascend into the tracts (of Heaven)."

سَبَّأَ Sabá', v. سَبَى.

سَبَّتَ aor. o. and i. To rest, celebrate the Sabbath.

سَبَّتَ The Sabbath; at 7 v. 163 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. رَسَبَات Rest.

سَبَحَ aor. a. To swim, roll onwards, perform a daily course (with فِي). سَبَحَ n.a. The act of swimming, occupation in worldly affairs.

سَبَّاح part. act. One who swims or moves with a swimming motion, applied to Angels at 79 v. 3, or, according to another of several interpretations, to ships. سُبْحَانَ اللَّهِ Praise; سُبْحَانَ اللَّهِ and سُبْحَانَهُ are adverbial expressions in which there is an ellipse of the verb اَسْبَحَ, 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 يُصُفُّونَ 37 v. 159; In this and similar passages there would appear to be also an ellipse of the verb تَعَالَى; At 28 v. 68 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."—سَبَّحَ II. To sing praises (with لِ of pers.), celebrate praises (with بِ), laud and magnify (with acc.). تَسْبِيح n.a.

The act of praise. **مُسَبِّحٌ** part. act. One who celebrates praises.

**سَبَطٌ** aor. a. *To be lank (hair).* **سَبَطٌ** Plur. **أَسْبَاطٌ** A tribe (of the children of Israel).

**سَبَعَ** aor. a. and i. *To make a number up to seven.* **سَبْعٌ** fem., **سَبْعَةٌ** masc. Seven, see **عَشْرٌ**. **سَبْعُونَ** Seventy. **سَبْعٌ** A wild-beast.

**سَبَغَ** aor. o. *To be long and trailing on the ground (a garment).* **سَابِغَةٌ** A coat of mail.—**أَسْبَغَ** IV. To cause to abound (with acc. and **عَلَى** of pers.).

**سَبَقَ** 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 **عَلَى** of pers. and **وَمِنْ**), with which meaning it appears at 11 v. 42; or a promise of eternal happiness (with **لِ** of pers. and **وَمِنْ**), 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 **مَا سَبَقَ أَحَدٌ مِنَ الْعَالَمِينَ** 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 **لَا يَسْبِقُونَهُ بِالْقَوْلِ** "They do not prevent him in their speech." **سَبَقَ** n.a. The act of preceding. **سَابِقٌ** part. act. One who precedes or outstrips in a race; At 56 v. 10 we find the word **السَّابِقُونَ** 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. **مُسَبَّقٌ** 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.—**سَاتَى** 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.).

**سَبِيلٌ** Rain, no verbal root. **سَبِيلٌ** Plur. **سُبُلٌ** (com. gend.) A way, road; a cause or reason, as at 9 vv. 92 and 94, where it means "a cause of reproach;" **إِبْنُ السَّبِيلِ** A traveller; **سَبِيلُ 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 الْأُمِّيَنَ سَبِيلٌ** 3 v. 69, "There is no necessity incumbent upon us (to pay or observe justice) towards the Heathen."

**سَبَى** aor. i. *To take captive.* **سَبَاءٌ** Sabā', called in Scripture "Sheba," a city of Yeman destroyed by the inundation of El 'Arem; it took its name from Sabā', the great grandson of Kahtān or Joctan.

**سِتٌّ** for **يَدَسٌ** fem. Six; masc. **سِتَّةٌ**, see **عَشْرٌ**. **سِتِّينَ** Oblique **سِتُونَ** Sixty.

**سَتَرَ** aor. o. *To cover.* **سِتْرٌ** A veil, covering. **مَسْتَوْرٌ** part. pass. Spread over as a veil.—**إِسْتَتَرَ** VIII. To hide one's-self.

**سَجَدَ** aor. o. *To be humble, submit one's-self, bow down in adoration with the forehead touching the ground, to worship (with **لِ**).* **سَجْدَةٌ** Adoration. **سُجَّدٌ** and **سُجُودٌ** Plur. **سَاجِدٌ** part. act. One who bows down. **مَسْجِدٌ** Plur. **مَسَاجِدٌ** (2nd declension) A place of adoration, mosque; **وَمِنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَى** 17 v. 1, "From the sacred temple at Mecca to the further mosque at Jerusalem," or as Beidāwē explains it, to the Holy House there; for at that time there was no mosque behind it.

سَجَرَ aor. o. *To utter a cry, as a camel to her foal; to pour forth, fill with water, to burn (with في).*

مَسْجُورٌ part. pass. وَأَلْبَحَرَ الْمَسْجُورَ 52 v. 6,

"By the ocean poured forth over the earth."

نَجَرَ II. To swell and become turgid (the ocean).

سَجَلٌ *To pour forth.* سَجَلٌ 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 كَتَبَ السَّجَلَ لِلْكَتَبِ 21 v. 104, see D. S. Gr. T. 2, p. 164; see also his Chrestomathie Arabe, T. 3, p. 231. سَجِيلٌ

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.

نَجَنَ aor. o. To imprison. مَسْجُونٌ part. pass. Imprisoned. سِجْنٌ A prison. سَجِينٌ The register in which the actions of the wicked are recorded, or the place where it is kept.

سَجَا aor. o. (also written سَجَى) To be quiet, tranquil or dark (the night).

سَكَبَ aor. a. To drag along the ground (with في). سَعَابٌ A cloud, clouds, sometimes used as a collective noun.

سَحَتَ *To destroy utterly, eradicate.* سَحَتْ Unlawful, forbidden by law.—أَسَحَتْ IV. same as primitive form (with acc. of pers. and ب).

سَحَّرَ aor. a. *To gild, enchant, bewitch (with acc. and ب).* سَحَرٌ Sorcery, enchantment.

Plur. سَحَارٌ The early dawn. سَاحِرٌ Plur.

سَحَرَةٌ part. act. A magician, sorcerer. سَحَارٌ

A great magician. مَسْحُورٌ part. pass. One bewitched, deluded by sorcery.—مُسَحَّرٌ part. pass.

II. f. Bewitched.

سَحَقَ *To beat small, and سَحِقَ To be far off.* سَحَقٌ

n.a. The zot of being far off; فَسَحَقَا 67 v. 11,

"Far then be (pardon) from them;" an ellipsis

for فَاسْحَقَهُمُ اللَّهُ سَحَقًا "God has removed them

far away in respect of pardon." سَحِيقٌ Far

distant. إِسْحَاقُ Isaac (2nd declension) D. S.

Gr. T. 1, p. 404.

سَحَلٌ *To strip off the bark.* سَاحِلٌ Shore of a river or sea.

سَاحَرَ aor. a. To ridicule (with مِنْ of pers.). سَاحِرٌ

part. act. One who turns to ridicule. سِخْرِيٌّ

A jeer, ridicule; at 43 v. 31 it means One who is compelled to serve without payment.—

سَحَرَ 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." مَسْخَرٌ part. pass. Subjected,

compelled to serve or work.—إِسْتَسَخَرَ X. To

turn anything to ridicule.

سَخَطَ aor. a. To be angry (with عَلَى). سَخَطٌ Wrath.

—أَسَخَطَ IV. To incense.

سَدَّ aor. o. *To obstruct, stop up.* سَدٌّ n.a. or سَدٌّ A

mountain, an obstacle, rampart, bar; السَّدَّيْنِ

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.

سَدَرَ *To let down the hair.* سِدْرٌ generic noun, The

Lote-tree. سِدْرَةٌ noun of unity, A single Lote-

tree; سِدْرَةُ الْمُنْتَهَى 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, that 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."

سَدَسَ aor. o. *To take a sixth part.* سُدَسَ A sixth part. سَادِسَ The sixth.

نَدَا aor. o. *To stretch out the hand towards any one.* نَدَى Neglected, uncared for.

سَرَّ aor. o. *To cut the navel string, to make glad, rejoice.* سُرُور n.a. Joy. سِرَّ A secret; سِرًّا Secretly, in private. سِرَر plur. of سِرِير A couch, throne. سَرَّاء Joy, joyful state. سَرَائِر (2nd declension) plur. of سَرِيرَة A secret. مَسَرَّ part. pass. Rejoiced.—سَرَّ 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 اِلَى), hold a secret conversation (with acc. or with لِ of pers.). اِسْرَار n.a. A secret.

سَرَبَ aor. o. *To enjoy free pasture (a camel).* سَرَب A pipe for the conveyance of water; سَرَبَا 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. سَرَاب A mirage, deceitful appearance, as of water in the desert. سَارِب part. act. One who goes forth freely and carelessly.

سَرَابِل *To put on the garment called سَرَبَال* (2nd declension) plur. of سَرَبَال A garment, either generally, or a coat of mail; at 16 v. 83 it is used in both senses.

سَرَجَ aor. o. *To saddle; and سَرَجَ To shine.* سَرَج

A lamp, or rather a candle, the receptacle being called قَنْدِيل.

سَرَحَ aor. a. *To let (a flock) go free to pasture at liberty; to lead out to pasture in the morning.* Dismissal.—سَرَحَ II. To dismiss freely, divorce (with acc. of pers. and ب). تَسْرِيح n.a. Dismissal, divorce.

سَرَدَ aor. o. *To perforate.* سَرَد n.a. Work made of rings woven together, as chain armour.

سَرَدَقَ *To cover with an awning.* سَرَادِق 18 v. 28, Smoke which surrounds and covers after the manner of a tent.

سَرَعَ *To be quick.* سَرِيع Plur. سَرَاع Swift, prompt, hastening; سَرِيعُ الْحِسَاب Swift at taking account; سَرَاعًا Suddenly, hastily. اَسْرَعَ (2nd declension, comp. form) D. S. Gr. T. 1, p. 403, Very swift, swiftest.—سَارَعَ III. To hasten emulously, or in company with others (with اِلَى or فِى of pers. or thing, also with لِ).

سَرَفَ aor. o. *To eat away (the leaves of a tree).*—اَسْرَف IV. To be prodigal, extravagant, to exceed bounds, transgress (with عَلَى or فِى). اِسْرَاف n.a. The act of exceeding bounds, extravagance, transgression. مُسْرِف part. act. One who is guilty of excess, extravagant, a transgressor.

سَرَقَ aor. i. *To steal.* سَارِق part. act. One who steals.—اِسْتَرَق VIII. To take away by stealth, as اَسْتَرَقَ السَّمْعَ 15 v. 18, "He listened by stealth," as the Genii to the conversation of the angels.

سَرَمَدًا Perpetual; سَرَمَدًا Perpetually, a word apparently of mixed Persian and Arab origin.

وَاللَّيْلِ اِذَا يَسِرُ aor. i. *To travel by night;* 89 v. 3, "By the night when it passeth away;" يَسِرُ is here written by poetic licence

for يَسْرِ on account of the pause—وَقَفَ—at the end of the verse ; D. S. Gr. T. 2, p. 496. سَرَى A rivulet.—أَسْرَى 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 أَنْ.

سَطَحَ aor. a. To spread out.

سَطَرَ aor. o. To write. أَصَاطِيرُ Fables, idle tales ; This word, a plural of the 2nd declension, seems to be derived from the Greek *isotropa*, but the sing. is doubtful. مَسْطُورٌ part. pass. Written. مُصَيِّرٌ also spelt مُصَيِّرٌ One who presides over, a manager of affairs.—مُسْتَطَرٌ part. pass. VIII. f. Written.

سَطَا aor. o. To attack with violence (with ب of pers.).

وَسَعَ see سَعَة.

سَعَدَ aor. a. To be fortunate (a day) ; and سَعِدَ To be happy (a man). سَعِيدٌ Happy, blessed.

سَعَرَ aor. a. To light a fire. سَعِيرٌ fem. A burning fire, Hell. سَعْرٌ Madness.—سَعَّرَ II. To cause to burn fiercely.

سَعَى aor. a. on account of the guttural ع, To go hastily (with إِلَى) ; to run, be diligent, purpose, to endeavour labour or strive after (with acc. also with ل or فِي) ; وَأَمَّا مَنْ جَاءَكَ يَسْعَى ; (فِي) 80 v. 8, “But as for him who comes to thee striving after (good).” سَعَى 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 ;” وَسَعَى لَهَا سَعْيَهَا 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—لِلتَّأْكِيدِ.

سَعَبَ aor. o. To suffer from hunger and want. مَسْعَبَةٌ Famine.

سَفَحَ aor. a. To pour forth. مَسْفُوحٌ part. pass. Poured forth.—مُسَافِحٌ part. act. III. f. One who commits fornication.

سَفَرَ aor. i. To sweep (a house), go on a journey. سَفَرٌ Plur. أَصْفَارٌ A journey ; أَصْفَارٌ is also the plur. of سَفَرٌ A large Book or Tome. سَفَرَةٌ plur. of سَافِرٌ A scribe.—أَسْفَرَ IV. To shine, brighten (the dawn). مُسْفِرٌ part. act. Shining.

سَفَعَ aor. a. To strike with the wings (a bird when fighting), to drag along (with ب), as at 96 v. 15, لَنَسْفَعًا بِالنَّاصِيَةِ “Verily we will drag him by the forelock ;” where instead of the ن of the second energetic form of aorist, the tanween of the fatha ʾ is used, see D. S. Gr. T. 1, p. 156.

سَفَكَ aor. i. To shed (blood).

سَفَلَ aor. o. To be low. سَافِلٌ part. act. One who is low, vile, abject ; 11 v. 84, “Upside down.” أَسْفَلَ Fem. سُفْلَى comp. form, Very low, lower, lowest.

سَفَنَ aor. i. To scrape off the skin. سَفِينَةٌ A bark, ship ; at 29 v. 14 The Ark.

سَفَّ and سَفَّهَ To make a fool of (any one), render foolish, as 2 v. 124, “He who has made a fool of himself.” سَفَّةٌ n.a. Folly ; سَفْهًا Foolishly. سَفِيَةٌ Plur. سَفَهَاءُ (2nd declension) A fool, foolish, silly, ignorant ; سَفِيهًا 72 v. 4, “The foolish individual amongst us,” viz. Iblees, or a rebellious spirit. سَفَاهَةٌ Folly.

سَقَرَ To injure by heat (the sun). سَقْرٌ fem. Hell-fire (2nd declension), supposed to be of foreign origin, D. S. Gr. T. 1, p. 405.

سَقَطَ aor. o. To fall (with **فِي** **أَنْدِيهِمْ** 7 v. 148, an instance of a **كِنَايَة** or vague expression substituted for another, and meaning "They grievously repented." **سَاقَتْ** part. act. Falling. — **سَاقَتْ** III. To let fall (with acc. and **عَلَى**). — **أَسَقَطَ** IV. To cause to fall (with acc. and **عَلَى**).

**سَقَفَ** aor. o. To roof over. **سُقُفَ** Plur. **سُقُفَ** A roof.

**سَقِمَ** 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 **يُسْقَى بِمَاءٍ وَاحِدٍ**, or the verb may here be taken in an impersonal sense "Rigatum est," with an ellipse of **عَلَيْهَا**; by some however it is written **تُسْقَى**; so again at 14 v. 19, and similar passages, **وَيُسْقَى مِنْ**, "And he shall be given to drink of a putrid liquid," where we may understand an ellipse of the word **شَيْئًا**. **سَقَاةٌ** n.a. The act of giving drink to, also a drinking cup. **سُقْيَا** for **سُقْيَى** (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, "And the apostle of God said unto them (let alone—**ذَرُوا**) God's she-camel and (do not hinder) her drinking." — **أَسَقَى** IV. To give drink to, to water (with double acc.). — **أَسْتَسْقَى** 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 **عَنْ** of person).

**سَكَّرَ** aor. i. To fill a vessel; and **سَكَّرَ** aor. a. To be drunk. **سَكَّرٌ**. Intoxicating drink, especially Date-wine. **سَكْرَةٌ** properly, Drunkenness, stupefaction; **سَكْرَةُ أَلْمُوتِ** 50 v. 18, "The agonies of death." **مُسَكَّرَى** plur. of **مُسَكَّرَانِ** Drunken. **سَكَّرَ** II. To make drunken; **مُسَكَّرَتِ** 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.). **سَكْنٌ** 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. **سَكِينَةٌ** Tranquillity, security; a word variously interpreted, but probably referring to the Hebrew **Shechinah** **שְׁכִינָה** The Divine presence which appeared on the Mercy seat of the Ark. **مَسَاكِينُ** (2nd declension) plur. of **مَسْكِينٌ** A habitation. **مَسْكَنَةٌ** Poverty, misery. **مَسْكُونٌ** part. pass. Inhabited. **مُسْكِينٌ** Plur. **مَسَاكِينُ** (2nd declension) Poor. — **أَسْكَنَ** IV. To make to dwell, cause to abide (with double acc. also with **بِ** or **فِي** of place); to quiet.

**سَلَّ** aor. o. To bring out. **سَلَاةٌ** An extract. — **تَسَلَّلَ** V. To withdraw one's-self privately.

**سَلَسَلَ** see **سَلَّ**.

**سَلَبَ** aor. o. To snatch away from (with acc. of pers. and thing).

**سَلَجَ** aor. a. To void excrement. **أَسْلَجَةٌ** plur. of **بَلَاغٌ** comm. gend. Arms, weapons.

سَلَح aor. o. *To flay, pluck off, withdraw (with acc. and مِن).* VII. *To pass away, pass by (with مِن).*

سَلْسَبِيل Salsabeel, name of a fountain in Paradise.

سَلَسَل *To join chainwise one thing to another.*

سَلْسِلَة Plur. سَلْسِل (2nd declension) A chain.

سَلَط aor. a. *To be hard.* سُلْطَان comm. gend. Power, authority, demonstration, argument, convincing proof; سُلْطَانِيَة 69 v. 29 for سُلْطَانِي "My power;" the final *z* is called هَاءُ التَّوْقِفِ, for which see D. S. Gr. T. 1, p. 459. II. *To give power or authority, to make victorious (with acc. and عَلَى).*

سَلَف aor. o. *To harrow, to pass or be past, to go or happen previously; 2 v. 276, "Then shall that which is past be (forgiven) to him," or no account shall be required of him.* سَلَف n.a. A precedent. — 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.*

سَلَق aor. i. *To throw on the back, throw down backwards, to abuse (with acc. and ب).*

وَسَلَكْ لَكُمْ aor. o. *To cause to go or walk, as 20 v. 55, "And has made you to walk in it by paths;" to cause to enter (with acc. of pers. or thing, and فِي of place, or with double acc.); 26 v. 200, "We have caused it to enter;" both here and at 15 v. 12 the word الْكُفْرُ "unbelief" must be understood; سَلَك also means simply to walk (with acc. of place), thus 71 v. 19, "That ye may walk in its spacious paths."*

سَلَم aor. a. *To be safe and sound.* سَلَم Peace.

سَلَم comm. gend. Obedience to the doctrines of El Islâm. سَلَم A treaty of peace or submission, a captive. سَالِم part. act. One who is safe. سَلَام Peace, safety, a greeting of peace, security; السَّلَام One of the names of God; دَارُ السَّلَام 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. سَلِم comm. gend. A ladder. سَلِيم Perfect, sincere. سُلَيْمَان (2nd declension) Solomon. — II. *To preserve, give salvation, deliver, hand over (with acc. and لِي or إِلَى of pers.); to submit to a judgment, salute (with 24 v. 61, "Salute the people of the House" (as being of your own people), literally, "Salute yourselves.")* تَسْلِيم n.a. A salutation, submission, resignation. مُسَلَّم fem. part. pass. Handed over, sound. — IV. *To submit, commit (with acc. and إِلَى); to resign one's self (with لِي); to profess El Islâm. اِسْلَام n.a. The act of resignation to God; اِلْسِلَام El Islâm, the only true Religion which according to Moham-mad 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 اِيْمَان; upon this point however there are differences of opinion among the Moslems. مُسْلِم part. act. One who resigns himself to God, a Moslem, one who professes the faith of El Islâm. — مُسْتَسْلِم part. act. X. f. One who submits to judgment.*

سَلَا aor. o. *To be careless about a thing.* سَلَوَى for سَلَوَى (2nd declension) generic noun, Quails.

سَم aor. o. *To poison, penetrate.* سَم n.a. A hole; سَمَّ أَعْيَاطِ 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. سَمُومَ 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 *To stand in astonishment, to idle.* سَامِدَ part. act. One who passes his time in vanities.

سَمَرَ aor. o. *To pass the night in conversation.* سَامِرَ part. act. One who converses by night. سَامِرِيَّ or السَّامِرِيَّ 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 ب);* to hearken, listen, hearken to (with ل); سَمِعُوا for نَسَمِعُونَ 36 v. 24, "Then hear me;" D. S. Gr. T. 1, p. 459. سَمْعَ n.a. The act of hearing, hearing. سَمِيعَ One who hears. سَمَاعَ 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 أَسْمِعْ بِهِمْ 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 أَسْمِعْ 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." مُسْمِعَ part. act. One who makes to hear. مُسْمَعَ part. pass. One who is made to hear; وَأَسْمَعَ غَيْرَ مُسْمِعَ 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 Mohamammad conveyed a *double entendre*. — أَسْمَعَ or تَسْمَعَ V. *To listen to (with إلی),* D. S. Gr. T. 1, p. 220. — اِسْتَمَعَ VIII. *To hear, listen, hearken to (with ل or إلی);* to over hear. مُسْتَمِعَ part. act. One who hears or listens.

سَمَكَ *To raise on high.* سَمَكَ A roof, or the highest part of the interior of a building.

سَمِنَ aor. a. *To be fat.* سَمِينٌ Plur. سَمَانٌ Fat. — اَسْمَنَ IV. *To fatten.*

سَمَا aor. o. *To be lofty.* سَمَاءَ comm. gend., Plur. سَمَوَاتِ Heaven, of which the Korân says there are seven, vide 2 v. 27. اَسْمَاءَ Plur. اِسْمٌ A name; when following another word اِسْمٌ is always written with the وَصْلَة thus اِسْمٌ; In the formula بِسْمِ اللّٰهِ, when commencing a sentence, and not following a verb, the ا is omitted on account of its frequent use, in all other instances it is retained; thus when at 11 v. 43 we find بِسْمِ in the middle of a sentence, we know that there is an ellipse of the word قَائِلِينَ; see De Sacy's *Anthologie Grammaticale Arabe*, p. 112. سَمَى A name-sake. — سَمَى II. *To name, call by name.* تَسْمِيَةً n.a. The act of naming, an appellation. مُسَمًّى for مُسَمًّى D. S. Gr. T. 1, p. 111, part. pass. Named, fixed, determined.

سَنَ aor. o. *To form.* سَنَ fem. A tooth. سَنَةً sometimes spelt سَنَتٌ, D. S. Gr. T. 1, p. 276, note;



Plur. سُنَنٌ A law, ordinance, line of conduct, mode of life, punishment. مَسْنُونٌ part. pass.

Formed, made into shape.

سُنْبُلٌ Plur. سَنَابِلُ (2nd declension) An ear of corn.

سُنْبُلَةٌ noun of unity, One ear of corn; this word is by some derived from سَبَلٌ.

سِنَةٌ Drowsiness, rt. وَسِنَ q.v.

سَنَدٌ aor. o. To lean upon.—مُسْنَدٌ part. pass. II. f.

Propped up.

سُنْدُسٌ a word of Persian origin, meaning Fine silk.

وَسَمٌ see سَنَسِمَةٌ.

سِنَةٌ To be full of years.—تَسَنَتْ V. To be musty, mouldy through age.

سَنَا aor. o. To water the ground with a Persian wheel, to shine. سَنَا for سَنَوَ D. S. Gr. T. 1,

p. 106, Splendour. سَنَةٌ Plur. سَنُونَ or سَنُونٌ,

Oblique سَنِينٌ A year, a barren year, barren-

ness, 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 سِنَةٌ; 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.\*

سَهَرٌ aor. a. To be watchful. سَاهِرَةٌ 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.

سَهْلٌ To be smooth, level. سُهُولٌ plur. of سَهْلٌ A plain.

سَهْمٌ aor. a. To be lean.—سَاهَمَ III. To cast lots.

سَهَا aor. o. To forget, neglect. سَاهَى for سَاهَى D. S.

Gr. T. 1, p. 330, part. act. Neglecting, negli-

gent (with عَنِ).

سَاءَ aor. o. To do evil, be evil wretched or grievous;

very frequently used with the acc. as سَيِّئًا

"It is an evil way," Literally, "It is evil as

to its way;" to grieve, afflict (with acc.), as

لَيَسُوْرًا وَّجُوْهَكُمْ 17 v. 7, "To vex you," literally,

"your faces;" The language is here more

than usually obscure; according to the com-

mentators the sense of the passage is some-

what 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 Mohāmmad

himself was not very strong on ancient history,

his commentators have only "made that darker

which was dark enough before;" Pass. سِيٌّ or

سُوٌّ To be made sad, to be vexed for

(with بٍ). سَوٌّ n.a. and سَوٌّ Evil. سَيٌّ Bad,

wicked, evil, used both as substantive and

adjective. سَيَّةٌ Evil, a sin, evil action. سَوَّةٌ

Plur. سَوَاتٌ Shame, secret parts. سَوٌّ comp.

form, Worse, worst.—سَاءَ IV. To do evil.

سَيِّئٌ part. act. An evil doer.

سَاحَةٌ A courtyard open to the sky, no verbal root.

سَادَ aor. o. To be Lord; and سَوْدَ To be black.

سَيِّدٌ Plur. سَادَةٌ A Lord, a person of distinction.

سَوْدٌ Plur. سَوْدٌ Black; Words expressive of

colour although in the comparative form are

generally used with a positive meaning, D. S.

Gr. T. 1, p. 324.—سَوْدٌ IX. To become black.

سَوْدٌ part. act. Become black.

سَارَ aor. o. To mount a wall. سَوْرٌ A wall. سَوْرَةٌ

Plur. سَوْرٌ A degree of rank, a sign, a chapter

of the Korān. سَوَارٌ A bracelet; Plur. سَوَارَةٌ and

\* 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 ة.

أَسَارَ (2nd declension).—تَسَوَّرَ V. To climb over a wall (with acc.); تَسَوَّرُوا الْحَرَابَ 38 v. 20, "They climbed over the wall of the private apartment."

سَاوَا aor. o. To mingle. سَوَاطٍ n.a. A mixture, a scourge; at 89 v. 12 the words سَوَاطٍ عَذَابٍ may be rendered "A mixture of various punishments resembling a scourge."

سَاعَ aor. o. To let (camels) run free. سَاعَةٌ An hour, time; السَّاعَةُ The hour of Resurrection, the last Day; سَاعَةً adverbially, By a single hour. سَوَاعٌ Soowā', name of an idol said to have been worshipped by the Antediluvians, and again after the Flood by certain tribes of Arabs.

سَاغَ aor. o. To pass easily and pleasantly down the throat. سَاغٌ part. act. That which passes pleasantly down the throat, agreeable to drink. —أَسَاغَ IV. To cause to pass easily down the throat.

سَافَ aor. o. To try by smelling. سَوَفَ 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 فَلَئَسَوَفَ, and sometimes contracted into سَ q.v.

سَاقَ aor. o. To drive; Pass. سَاقٍ (with acc. and إلى). سَاقٍ fem., Plur. سَوَاقٍ A leg, stalk. سَوَاقٍ plur. of سَوَاقٍ comm. gend. A market-place. سَاقٍ وَشَهِيدٌ part. act. A driver; سَاقٍ وَشَهِيدٌ 50 v. 20, "A driver and a witness," Two Angels who shall attend every man at the last day. مَسَاقٍ n.a. The act of driving.

سَالَ for سَأَلَ aor. a. D. S. Gr. T. 1, p. 236, To ask. —سَوَّلَ II. To contrive, suggest, prepare (with acc. and لِ of pera.).

سَامَ aor. o. To go to pasture, afflict, impose a hard

task or punishment upon (with double acc.).

سِيمًا A sign, mark (2nd declension) D. S. Gr.

T. 1, p. 402. Note. Some suppose this word to be derived from وَسَمَ q.v.—مُسَوِّمٌ 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 مُسَوِّمِينَ part. pass.

"(Angels) distinguished by their appearance;"

at 3 v. 12 it means "marked with a سِيمَةً or brand." —أَسَامَ IV. To turn out to graze (with

فِي).

سَوَى aor. a. To intend. سَوَى Equal, middle.

مَكَانًا سَوَى 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 Korān, edition of 1834, there is a misprint in this place, مَكَانًا

for مَكَانًا. سَوَاءٌ Equal, the same, even, equality, correctness, rectitude, the middle, the midst;

سَوَاءٌ لِلْإِسْرَائِيلِينَ سَوَاءٌ السَّبِيلِ 41 v. 9, "Correctly (fixing the time) for those who inquire about it."

سَوَى Even, right, sound in mind and body; سَوِيًّا 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); فَسَوَاهَا 91 v. 14, "And (God) sent an equal destruction upon them all;" the word دَمْدَمَةٌ is here understood.—سَاوَى III. To make level (with

إِلَى). سَوَى 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 63 v. 6

فَاسْتَوَى 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.

سَاب aor. i. *To flow*. سَائِبَة Sâ-iba, name of a she-camel concerning which the Pagan Arabs held certain superstitions, among others the right of free pasture.

سَاح aor. i. *To flow over the ground (water)*; to run backwards and forwards (with *في*). سَائِح One who wanders about in the cause of religion, and especially one who fasts, hence, devout.

سَار aor. i. *To go, travel, journey* (with *في*). سَيْر n.a. The act of going, a journey. سَيْرَة State, condition. سَيَارَة A company of travellers.—سَرَّ II. *To make to go, cause to pass away*.

سَال aor. i. *To flow*. سَيْل n.a. A brook, torrent. سَيْلُ الْعَرَم 34 v. 15, The inundation of El 'Arem, see عَرَم.—أَسَالَ IV. *To cause to flow* (with acc. and *ل* of pers.).

سَيْنَاء or سَيْنَا (2nd declension) Mount Sinai.

سَيْنِينَ A synonym of Sinai (2nd declension, on account of its feminine gender and foreign origin); طُورُ سَيْنَا, طُورُ سَيْنَا, and طُورُ سَيْنِينَ 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 سَنَا An eminence; for the termination *ين* see *إِلْيَاس*.

## ش

شَام aor. a. *To be unlucky, sinister*. مَشَامَة The left hand; أَصْحَابُ الْمَشَامَةِ 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,—مَشَائِمُ.

شَان aor. a. *To know, care for*. شَأْن A matter, business, thing.

شَانَا see شَانِك.

شَبَة A likeness. The verb is not used in the primitive form.—شَبَّ II. *To liken*; Pass. شَبَّ To be made like; شَبَّ لَهُمْ 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.—تَشَابَهَ VI. *To have a mutual resemblance to each other*, used with *على* of pers., thus at 2 v. 65, إِنَّ الْبَقَرَ تَشَابَهَ عَلَيْنَا "Verily

the cows appear to us to have a resemblance one to another;" to be figurative or allegorical. مُتَشَابِهَة part. act. Mutually resembling one another; كِتَابًا مُتَشَابِهًا مَتَانِي 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 مُتَشَابِهَات may be rendered open to conjecture, metaphorical or ambiguous, see مُحْكَمَات, rt. حَكَم. مُشْتَبِهَة part. act. VIII. f. That which is similar.

أَشْتَات n.a. Plur. شَتَّ aor. i. *To separate*. شَتَّ Separate; أَشْتَاتًا 99 v. 6, "Divided into classes." شَتَّى indeclinable, sing. and plur. Separate, divided; in an adverbial form, Separately; It is said by Beidāwēe to be a plur. of شَتَّيت.

شَتَاء aor. o. *To winter*. شِتَاء Winter.

شَجَر To avert, to be a matter of controversy (with *بين*) شَجَر generic noun, A plant having a

trunk or stem, a tree, trees; جَعَلَ لَكُمْ مِنَ الشَّجَرِ الْأَخْضَرِ نَارًا 36 v. 80, "He giveth you fire out of the green tree;" Fire is obtained by rubbing together the wood of the مَرْخ and عَفَار, even when green. شَجَرَةٌ noun of unity, A tree, a plant.

شَحَّ aor. o. and i. *To be avaricious.* شَحَّ Avarice.

أَشْحَى plur. of شَحَّ Avaricious, covetous.

شَعَمَ aor. a. *To give any one fat to eat.* شَعَمَ plur. of شَعَم Fat.

شَحَنَ aor. a. *To fill.* مَشْحُونٌ part. pass. Filled, loaded (a ship).

شَخَصَ aor. a. *To be raised up, to be fixed (the eyes) in horror.* شَاخَصَ 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 ب);* وَأَشَدُّ عَلَى قُلُوبِهِمْ 10 v. 88, "Harden their hearts." شَدَادٌ Plur. شَدِيدٌ (2nd declension) Vehement, strong, violent, severe, grievous. *Note.* Adjectives of the forms فَعِيلٌ and فِعَالٌ are used indifferently for both masc. and fem., thus at 12 v. 48 before the words سَبَّحَ شَدَادٌ we must understand the fem. plur. سُبُوحٌ; so also at 72 v. 12, where سَمَوَاتٍ is the word to be supplied. أَشَدُّ for أَشَدُّ comp. form, more or most strong, etc., as أَشَدُّ قَسْوَةً 2 v. 69, *lit.* "More strong in hardness," for أَشَى Harder, D. S. Gr. T. 1, p. 325. أَشَدُّ The age of full strength, viz. from 18 to 30.—اِسْتَدَّ VIII. *To act with violence against (with ب).*

شَرَّ aor. o. and i. *To do evil.* شَرٌّ Plur. أَشْرَارٌ Evil, bad, wicked. شَرٌّ collective noun, Sparks of fire.

شَرَبَ aor. a. *To drink (with acc. or with ب)*

شَرِبَ n.a. A portion of water, time of drinking.

شَرِبَ n.a. A drinking. شَارِبٌ part. act. One who drinks. شَرَابٌ Drink, a beverage, potion.

مَشْرَبٌ A drinking place; it is also a noun of action, meaning simply the act of drinking, or drink; Plur. مَشَارِبٌ (2nd declension).—

أَشْرَبَ IV. *To give to drink, make to drink;* وَأَشْرَبُوا فِي قُلُوبِهِمُ الْعِجْلَ 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.

شَرَحَ aor. a. *To open, enlarge, expand (with acc. and ل or ب).*

شَرَدَ aor. o. *To become a fugitive.*—شَرَدَ II. *To disperse (with ب).*

شَرْدَمَةٌ A small band of men; possibly derived from شَرَدَ for شَرَدَ.

أَشْرَأَ aor. o. and i. *To impose a condition.* أَشْرَأُ plur. of شَرَأَ A sign.

شَرَعَ aor. a. *To lay down a law, appoint a religion for any one (with acc. and ل of pers.).* شَرَعٌ plur. of شَارَعَ 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 سَبَتْ and شَرِيعَةٌ A law or institution prescribed by God, the right way or mode of action; نُمَّ جَعَلْنَاكَ عَلَى شَرِيعَةٍ مِنَ الْأَمْرِ 45 v. 17, "Then we put you in the right way concerning the matter (of faith)."

شَرَقَ aor. o. *To split, rise (as the sun).* شَرْقٌ Of or pertaining to the East, Eastern. مَشْرِقٌ The place of sunrise, the East. الْمَشْرِقَيْنِ 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 الْمَشْرِقَيْنِ** 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). **إِشْرَاقٌ** n.s. The sunrise. **مُشْرِقٌ** part. act. One on whom the sun has risen, or who does anything at sunrise.

**شَرِكٌ** aor. a. *To be a companion or sharer.* **شَرِكٌ** A share, participation; at 31 v. 12 it means polytheism or idolatry; 35 v. 15, "They will disclaim your having associated them with God." **شَرِيكٌ** An associate, partner, sharer; Plur. **شُرَكَاءُ** (2nd declension) **شُرَكَاءُ لَهُ** 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 **شُرَكَائِهِمْ**, **شُرَكَائِهِمْ**, and **شُرَكَائِهِمْ**.—**شَارَكَ** III. To share with (with acc. of pers. and **فِي**).—**أَشْرَكَ** IV. To make a sharer or associate (with acc. of pers. and **بِ** or **فِي**); to give companions—to God—(with acc. of pers. and **بِ**); to be a polytheist or idolater; 14 v. 27, "Ye associated me," D. S. Gr. T. 1, p. 459. **مُشْرِكٌ** part. act. One who gives associates to God, an idolater.—**مُشْرِكٌ** part. act. VIII. f. One who partakes or shares (with **فِي**).

**شَرَى** aor. i. *To buy, sell, barter* (with acc. of thing sold or bartered and **بِ** of thing taken in exchange).—**اِشْتَرَى** VIII. To buy, barter, take

in exchange (with acc. and **بِ**); it is also found at 2 v. 84 with the sense of to sell or give in exchange (with acc. and **بِ**); at 2 v. 15 and elsewhere the word **أَشْتَرَا** is written with a Damma instead of Jazm over the, on account of the Wesla which follows it; D. S. Gr. T. 1, p. 69.

**شَطَ** aor. o. and i. *To be far off.* **شَطَطٌ** An extravagant lie.—**أَشْطَ** IV. To act unjustly.

**شَطَا** aor. a. *To walk on the bank of a river.* **شَطَاً** The stalk of a plant. **شَاطِئٌ** Bank of a river or valley.

**شَطَرَ** aor. o. *To part in two.* **شَطْرٌ** n.s. A side. **شَطْرٌ** In the direction of.

**شَاطَنٌ** aor. o. *To be obstinate, perverse.* **شَيْطَانٌ** Plur. **شَيَْاطِينُ** (2nd declension) Satan, a Devil.

**شَعَبٌ** *To collect.* **شُعُوبٌ** plur. of **شَعَبٌ** n.s. A large tribe, a nation. **شُعَبٌ** plur. of **شُعْبَةٌ** A forked branch. **شُعَيْبٌ** Sho'aib, name of a prophet sent to the Midianites.

**شَعَرَ** aor. o. *To know, perceive, understand, to make verses.* **شِعْرٌ** n.s. Poetry, the art of Poetry. **شُعْرَاءُ** Plur. **شَاعِرٌ** Hair. **شَاعِرٌ** Plur. **شُعْرَاءُ** (2nd declension) part. act. A Poet. **شُعْرَى** Sirius, the Dog-star, which was worshipped by the Arabs in Pagan times. **شَعَائِرٌ** (2nd declension) plur. of **شِعَارَةٌ** A sign, rite, ceremony performed by the pilgrims at Mecca, one of which was the offering of victims; hence some understand the words **يُعْظَمُ شَعَائِرُ اللَّهِ** 22 v. 33, "Holds in honour the offerings made to God," viz. by choosing for slaughter victims of great value. **مَشْعَرٌ** A place appointed for sacred rites; **الْمَشْعَرُ الْحَرَامُ** A mountain called Kuzah in the neighbourhood of Mecca.—**أَشْعَرَ** IV. To make any one understand (with

acc. of pers. and أَنْ; to make known to (with ب of pers. or thing made known, and acc. of pers. to whom the discovery is made).

شَعَلَ *To light a fire.*—إِشْتَعَلَ VIII. *To be lighted, to become shining.*

شَغَفَ aor. a. *To affect in the heart's core, inspire with violent love.*

شَغَلَ aor. a. *To employ, occupy.* شُغِلَ plur. of شَغَلَ n.a. *Work, occupation, employment.*

شَفَعَ aor. a. *To make even that which was odd, to intercede, be an intercessor* (with عِنْدَ of pers. to whom, and لِ of pers. for whom intercession is made). شَفْعٌ n.a. *A pair, double; وَالشَّفْعِ* 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. شَانِعٌ part. act. *One who intercedes.* شُفِعَ Plur. شُفَعَاءُ (2nd declension) *An intercessor.* شَفَاعَةٌ *Intercession.*

شَفَى *To fear, pity.* شَفَقَ *Redness of the sky after sunset.*—أَشْفَى IV. *To be afraid* (with مِنْ or with أَنْ of verb). مُشْفِقٌ part. act. *One who is afraid or in terror.*

شَفَّهَ aor. a. *To strike any one on the lip.* شَفْهَةٌ for شَفْهَةٌ (see سَنَةٌ, rt. سَنَا), *A lip; Dual شَفَتَانِ and Oblique شَفَتَيْنِ The two lips.*

شَفَا aor. o. *To be near setting (the sun); and شَفَى aor. i. To heal, cure.* شَفَا *A brink.* شِفَاءٌ *Medicine, remedy, means of cure.*

شَقَّ 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.* شِقٌّ *Difficulty, trouble.*

أَشَقَّ *A distance, a tract, a long way.* أَشَقُّ comp. form (2nd declension for أَشَقُّ) *More troublesome, more difficult to be borne.*—

شَاقَّ III. *To contend with, oppose, resist, separate one's-self from* (with acc.); الَّذِينَ 16 v. 29, "Concerning whom ye used to contend (with the believers)."

شِقَاقٌ n.a. *The act of separating one's-self, schism, heresy, dissent, contention; شِقَاقِي* 11 v. 91, "Your contending with me."—

إِشْقَى or تَشَقَّى V. D. S. Gr. T. 1, p. 220, *To be split open, cleft asunder* (with ب); at 25 v. 27

تَشَقَّى is for تَتَشَقَّى, 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.—

إِشْقَى VII. *To be cloven asunder; وَأَشَقَّ الْقَمَرَ* 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 Mohāmmad, 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 شَقَى aor. a. To be miserable, wretched, unhappy.* شَقِيٌّ *Miserable; at 19 vv. 4 and 49 it may be rendered "disappointed."* أَشَقَى comp. form, *Most wretched; أَشَقَاهَا* 91 v. 12, "The greatest wretch among them," whose name was نَدَارٌ see 54 v. 29. شِقْرَةٌ *Misery, wretchedness.*

شَكَّ *To doubt.* شَكٌّ *A doubt.*

شَكَرَ aor. o. *To give thanks, to be grateful* (with لِ); 27 v. 40, "He is only grateful to the benefit of his own soul;" to thank, show or feel gratitude for (with acc.); أَشْكُرُ

نَعَمْتُكَ 27 v. 19, "That I may show my gratitude for thy favour." شَكَرَ Plur. شُكْرٌ n.a. The giving thanks, gratitude, thanks. شَاكِرٌ 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. شُكْرٌ Thankful; a distinction is made between this word and شَاكِرٌ; 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. مَشْكُورٌ part. pass. Gratefully accepted, acceptable.

شَكْسٌ *To be cross-grained and ill-tempered (a man).* — مُتَشَاكِسٌ part. act. VI. f. Quarrelling, or at variance with each other.

شَكَلَ aor. o. *To shackle, fasten by a tether.* شَكْلٌ A similitude, likeness. شَاكِلَةٌ Likeness, mode; 17 v. 86, "According to his own way."

شَكَأ aor. o. *To utter a complaint (with acc. and إلى);* at 12 v. 86 we find an *alif* of precaution added to the word أَشْكُو, see D. S. Gr. T. 1, p. 109. مَشْكَاةٌ A niche in a wall. — اِسْتَكَى VIII. *To make a complaint (with إلى).*

شَمِتَ aor. a. *To rejoice at the misfortunes of others.* — أَشْمَتَ IV. *To cause to rejoice over another's misfortunes (with acc. and ب of pers.).*

شَمَّجَ *To be lofty and long.* شَامِجٌ part. act. That which is lofty.

شَمَّ *To be seized with horror.* — اِسْمَازَ IV. f. of اِسْمَازَ a quadrilateral verb not found in the 1st form, *To creep or contract with horror.*

شَمَسَ aor. i. and o. *To be bright with sunshine.* شَمْسٌ fem. The Sun.

شَمَلَ aor. o. *To comprehend, contain.* شَمَالٌ Plur.

شَمَائِلُ (2nd declension) The left hand; for an explanation of 56 v. 40 see شَامَ VIII. اِسْتَمَلَ — To contain, conceive (with acc. and عَلَى), as 6 v. 144, "Or that which the wombs of the two females have conceived."

شَنَأَ aor. a. *To hate.* شَنَآنٌ for شَنَآنٌ n.a. Hatred. شَانِيٌّ for شَانِيٌّ, D. S. Gr. T. 1, p. 97, part. act. One who hates.

شَهَبَ aor. a. *To burn, scorch.* شِهَابٌ Plur. شُهْبٌ A flaming fire.

شَهِدَ aor. a. *To be present at, in, or with (with acc.); to bear witness that (with اَنَّ or بِأَنَّ), against (with عَلَى), or of (with بِ); to bear testimony to a fact (with إِنَّ);* as اِنَّكَ لَرَسُولُ اللّٰهِ 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 بِ), as اَنْ تَشْهَدَ اَرْبَعَ شَهَادَاتٍ بِاللّٰهِ 24 v. 8, "That she make four asseverations by God;" It is also found with the simple acc., as لَا يَشْهَدُونَ 25 v. 72, "They bear no false witness," and again at 22 v. 29 لَيَشْهَدُوا مَنَافِعَ لَهُمْ, "That they may witness the benefits accruing to them." شَاهِدٌ Plur. شُهَدَاءٌ and شُهَدَؤٌ 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; وشَاهِدٌ وَمَشْهُودٌ 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 شُهَدَاً 74 v. 13, "And sons remaining in his presence (at Mecca)." شَهِيدٌ

Plur. شَهِدَاءَ (2nd declension) A witness ; 50 v. 20, *side* سَاقٍ ; One who bears witness to the truth by suffering martyrdom, a martyr, as at 4 v. 71 and 39 v. 69. شَهَادَةٌ n.s. of شَهِدَ To testify, the act of bearing witness, evidence, a taking of evidence, testimony ; 24 v. 6, "Evidence given by swearing four times by God ;" عَالِمُ الْغَيْبِ 9 v. 95, "He who knoweth that which ye keep secret, and that which ye make known." مَشْهَدٌ 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 ; 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 ;" 17 v. 80, "Verily the prayer (or reading) at daybreak is borne witness to" (by the guardian angels).— أَشْهَدُ IV. To take as witness, call to witness (with acc. and عَلَى) ; 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. عَلَى).— اسْتَشْهَدَ X. To call as witness (with acc. and عَلَى).

أَشْهَرُ and شَهِرٌ aor. a. To publish abroad. Plur. أَشْهُرٌ and شُهُورٌ A month ; originally A moon, either new, or according to others, a full moon ; الْحَجُّ أَشْهُرٌ 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 وَقْتُهُ must here be understood ; Lit. "The pilgrimage (its time) is," etc., الْحَجُّ being what the gram-

marians call مُبْتَدَأٌ مَرْئُوعٌ بِأَلْبَتْدَاءِ, 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. شَهَقٌ 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.

شَهِوَةٌ aor. o. To desire, long for. شَهَوَةٌ n.s. Plur. شَهَوَاتٌ Lust, desire.— اِشْتَهَى VIII. same as شَهِوَةٌ.

شَوَّبَ aor. o. To mingle. شَوْبٌ n.s. A mixture ; 37 v. 65, "A mixture of boiling water and other delicacies," with which evil-doers are to be allowed to wash down the fruit of the infernal tree Ez-Zakḥoom.

شَوْرَى 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."— شَاوَرٌ III. To consult.— أَشَارَ IV. To make signs (with إِلَى of pers.).— تَشَاوَرٌ n.s. VI. f. Consultation with one another.

شَوَاطُ Flame without smoke ; no verbal root.

شَاكَ aor. o. To prick. شَوْكَةٌ A single thorn, weapons, arms.

شَوَى aor. يَشْوِي a doubly imperfect verb, To roast, scald. شَوَى plur. of شَوَاةٌ The scalp.

شَاءَ for شِئًا or شَيْئًا, aor. يَشَاءُ To will, be willing, wish (with acc. or أَنْ of verb). شَيْءٌ n.s. Plur. أَشْيَاءُ (2nd declension, see D. S. Gr. T. 1, p. 364, note) A thing, matter, affair ; شَيْئًا adverbially, In any way, at all.

شَابَ aor. i. To be hoary (the head). شَيْبٌ and أَشْيَبٌ n.s. Hoariness. شَيْبٌ plur. of أَشْيَبٌ Hoary, grey-headed ; this word may be re-



garded as a contracted form of شَيْب or شَيْب, like بَيْض for بَيْض, or سَيْل for سَيْل, D. S. Gr.

T. 1, p. 360.

وشى see شَيْب.

شَاع aor. i. To be old. شَاع Plur. شُوع An old man.

شَان aor. i. To plaster a wall. مَشِيد part. pass. properly, Plastered with gypsum; according

to El Beidawee it may also be rendered lofty. — مَشِيد part. pass. II. f. Built up on high.

شَاع aor. i. To be published abroad; with فى of pers. it is used in a bad sense, as أَن تَشِيعَ الْفَاحِشَةُ 24 v. 18, "That filthy rumours should be spread abroad about the true believers." شِيعَة Plur. شِيع and أَشْيَاع 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 آلَم.

صَب aor. o. To pour (with acc. and عَلَى); at 44 v. 48 it is used with فَوْق, "Pour over," and at 22 v. 20 with مِنْ فَوْقِ. صَب n.a. The act of pouring.

صَبَّ aor. a. To rise (a star). صَابِئُونَ The Sabaeans, who thought themselves followers of the religion of Noah, and worshipped the heavenly bodies.

صَبَّح aor. a. To give one a morning draught. صَبَّح Plur. صَبَّاح and صَبَّاح (2nd declension) A lamp. — صَبَّح II. To come to or come upon in the morning. — صَبَّح IV. To be, become, happen, or do anything in the morning; This word is one of the أَخَوَاتُ كَانَ or sisters of كَانَ, which govern their attributes in the acc., D. S. Gr. T. 2, p. 60; صَبَّح may frequently be rendered simply "he was, or became," and sometimes "he began," as فَاصْبَحَ يَقْلِبُ 18 v. 40, "And he began to turn down." مَصْبُوح part. act. One

who does anything in, or enters upon, the morning.

صَبَّر aor. i. To bind, to be patient or constant, to endure patiently or be constant towards (with acc. or with عَلَى). صَبْر n.a. Patience. صَابِر part. act. One who is patient or constant, persevering. صَبَّار Very patient, constant. — صَابِر III. To excel in patience. — أَصْبَر IV. To suffer misfortune; فَمَا أَصْبَرَهُمْ عَلَى النَّارِ 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. — أَصْطَبَّر VIII. D. S. Gr. T. 1, p. 222, To be patient or constant (with ل or عَلَى).

صَبَّع aor. a. To point the finger at any one. أَصْبَع (2nd declension) comm. gen. plur. of أَصْبَع A finger.

صَبَّغ aor. a. o. and i. To dye. صَبْغ Sauce. صِبْغَة Baptism; 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 *صَبَّ* is said to be put in the acc. as being the corroborative, *أَمَّا* of *الْمُؤَكَّد* v. 130, and the substitute or equivalent, *أَبْدَل* of *إِبْرَاهِيمَ* 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*). *صَبِي* A male child, a boy.

*صَحَبَ* *To flay an animal*; and *صَحِبَ* aor. a. *To be a companion to any one*. *صَحْبٌ* Plur. *صَحَابٌ* D. S. Gr. T. 1, p. 376, A companion, associate; it frequently means Lord of, or the possessor of any quality or thing; one in intimate relation with anything, as *صَاحِبُ الْخَوَاتِ* Jonah; as it were, "He of the fish or the man of the fish;" *أَصْحَابُ النَّارِ* "The men, or companions of the fire,—the Damned;" *أَصْحَابُ الْمَشْأَمَةِ* and *أَصْحَابُ الْمَيْمَنَةِ* 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 السَّجْنِ* 12 v. 39 oblique dual, D. S. Gr. T. 1, p. 415, "O my two fellow prisoners!": as in the case of *ذُو*, the proper rendering of this word may best be gathered from the context, thus at 51 v. 59, where *أَصْحَابِهِمْ* refers to "Those who resembled them in former days." *صَاحِبَةٌ* A consort, wife.—*صَاحِبٌ* III. To bear company with (with acc.).—*أَصْحَبَ* IV. To preserve, hinder, keep from (with *مِنْ*).

*مُصَحِّفٌ* *To dig with an instrument called*

*صَحْفٌ* plur. of *صَحْفَةٌ* A dish. *صُحُفٌ* plur. of *صَحِيفَةٌ* A leaf or page of a book, a book; *صُحُفًا* 74 v. 52, "Open Books" from Heaven, in which should be written each man's name, with an order to follow Mohammad.

*صَغَرَ* aor. o. *To strike anything solid*. *صَاخَةٌ* A deafening noise.

*صَخْرٌ* generic noun, Rocks. *صُخْرَةٌ* 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. *صَدٌّ* n.a. The act of hindering, diverting, or turning away from. *صُدُورٌ* n.a. The act of turning away the face. *صَدِيدٌ* Boiling (water), the serum in a wound, purulent matter, see *شَوَّبَ*.

*صَدَرَ* aor. o. and i. *To return from watering*, to proceed, go forward. *صَدْرٌ* n.a. Plur. *صُدُورٌ* comm. gend. The bosom, breast.—*أَصْدَرَ* IV. *To bring back*, as *حَتَّى يُصْدِرَ الرِّعَاءُ* 28 v. 23, "Till the shepherds have brought away (their flocks)."

*صَدَعَ* aor. a. *To split*, expound, profess openly (with *بِ*). *صَدْعٌ* A fissure.—*صَدَعٌ* II. Pass. *صُدِعَ* *To oppress with*, or suffer from headache.—*إِصْدَعٌ* for *تَصَدَّعٌ* V. D. S. Gr. T. 1, p. 220, *To be split up or divided in two*. *مُتَصَدِّعٌ* part. act. That which is cloven or splits itself in two.

*صَدَفٌ* aor. i. *To turn aside (with *عَنْ*)*. *صَدَفٌ* 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 **صَدَّقَ** **اللَّهُ رَسُولَهُ الرَّؤْيَا** 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.). **صِدْقٌ** Truth, veracity, sincerity, soundness, excellence in a variety of different objects; thus **مَوْأً صِدْقِي** 10 v. 93, "A salubrious and agreeable dwelling;" **مُدْخَلَ صِدْقِي** 17 v. 82, "With a favourable entrance (into the grave);" **لِسَانًا صِدْقِي** 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. **صَدَقَهُ** Whatever is given and sanctified to God's service, as alms or tithes, etc. **صَدَقَهُ** A dowry given by the husband to his wife. **صَدِيقٌ** comm. gend. Asincere friend. **أَصْدَقُ** (2nd declension) comp. form, More true. **صِدْقِي** Very truthful, a man of veracity.—**صَدَقَ** II. To be very sincere and truthful, to verify, to prove the truth of, as **صَدَّقَ عَلَيْهِمُ إِبْلِيسُ ظَنَّهُ** 34 v. 19, "Iblees proved the truth of his opinion of them;" to give credit to, or believe in the truth of (with ب). **تَصَدَّقَ** n.a. A verification. **مُصَدِّقٌ** part. act. One who verifies, confirms, or bears witness to the truth.—**تَصَدَّقَ** or **أَصَدَّقَ** V. D. S. Gr. T. 1, p. 220, To give alms (with عَلَى of pers.); **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 **مُحَدِّقٌ** part. act. One who gives alms.

**صَدَا** 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 **تَتَصَدَّى** D. S. Gr. T. 1, p. 221.

**صَرَّ** aor. o. *To tie up a purse;* aor. i. *To cry aloud.* **صَرٌّ** Excessive cold that scorches plants. **صَرَّةٌ** A loud cry.—**أَصْرَ** IV. To be obstinate, persist obstinately (with عَلَى).

**صَرَحَ** *To make manifest.* **صَرْحٌ** n.a. A palace, a high tower, or other lofty structure.

**صَرَخَ** *To cry aloud.* **صَرِيحٌ** One who brings help.—**وَمَا أَنْتُمْ بِصَرِيحٍ** part. act. IV. f. same as **صَرِيحٌ**; **بِمُصْرَخِي** 14 v. 27, "Neither can ye help me," for **مُصْرَخِي** oblique plural with personal pronoun ي, D. S. Gr. T. 1, p. 459.—**إِصْطَرَحَ** VIII. for **إِصْتَرَحَ** D. S. Gr. T. 1, p. 222, *To cry aloud.* **إِسْتَصْرَحَ** X. *To implore assistance of any one* (with acc. of pers.).

**صَرَّوَرٌ** quadriliteral verb, derived from **صَرَّ** q.v. *To make a chattering noise (as a green woodpecker).* **صَرَّوَرٌ** A loud roaring and furious wind, or according to another interpretation, a blast of cold wind.

**صِرَاقًا** comm. gend. A way, and especially an open way; *the name of a bridge over Hell*; no verbal root.

**صَرَعَ** aor. a. *To prostrate.* **صَرَغَى** plur. of **صَرِيعٌ** Lying prostrate.

**صَرَفَ** aor. i. To turn, turn away, divert, avert (with acc. and عَنْ); to turn towards (with acc. and إِلَى); **3 v. 146**, "He put you to flight before them." **صَرْفٌ** n.a. The act of averting. **مَصْرَفٌ** A place to turn to, a refuge. **مَصْرُوفٌ** part. pass. Averted.—**صَرَفَ** II. To explain, give an explanation of (with وَنْ); at

25 v. 52 the words *صَرَفْنَاهُ 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 Korán)." *تَصْرِيفٌ* n.a. Change (of wind). *إِنْصَرَفَ* VII. To turn aside.

*صَرَمَ* 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.

*سَطَرَ* see *سَطَرٌ*.

*صَعَدَ* aor. a. To mount (a ladder); ascend (with *إِلَى*). *صَعْدٌ* A severe torment. *صَعِيدٌ* Earth, sand, or dust. *صَعُودٌ* A calamity, torment, name of a mountain of fire in Hell; *سَارِهَقُهُ* 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.—*إِصْعَدَ* for *تَصْعَدَ* V. D. S. Gr. T. 1, p. 220, To climb up (with *نِى*).

*صَعَرَ* To have the face distorted.—*صَعَّرَ* II. To make a wry face at (with acc. and *لِ* of pers.).

*صَعَقَ* aor. a. To strike with lightning; and *صَعِقَ* To swoon, expire. *صَعِقٌ* One in a swoon. *صَاعِقَةٌ* Plur. *صَوَاعِقُ* (2nd declension) A stunning noise as of a thunderbolt, a punishment from Heaven, a thunderbolt.—*أَصْعَقَ* IV. To cause to swoon.

*صَغَرَ* aor. o. To be younger than another; and *صَغُرَ* To be small. *صَاغِرٌ* part. act. One who is small, vile, contemptible. *صَغِيرٌ* Small. *أَصْغَرُ* (2nd declension) comp. form, Smaller. *صَغَارٌ* Vileness, contempt.

*صَغَا* aor. o. and i. To incline, swerve; and *صَغَى* aor. a. To incline towards (with *إِلَى*).

*صَفَّ* aor. o. To set, arrange in a row or rank, to extend the wings in flying. *صَفٌّ* A row, rank; *وَالصَّفَاتِ صَفًّا* In order, in line of battle; 37 v. 1, "By (the Angels) standing in rank." *صَوَّافٌ* part. act. Extending its wings. *صَوَائِفٌ* (2nd declension) plur. of *صَائَةٍ* for *صَائِفَةٌ* 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.

*صَفَحَ* 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 *عَفَا* and *غَفَرَ*, 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." *صَفَحَ* n.a. Pardon, the act of repelling a suitor; with the latter meaning it is found at 43 v. 4.

*صَفَّدَ* aor. i. To bind. *أَصْفَادٌ* Fetters, plur. of *صَفْدٌ* A present, and hence an obligation.

*صَفَّرَ* aor. i. To whistle. *صَفْرَاءٌ* (2nd declension) fem. of *أَصْفَرٌ* Yellow; Plur. *صُفْرٌ* comm. gend.—*مُصَفَّرٌ* part. IX. f. That which is or becomes yellow.

*مَصْصَفٌ* quadrilateral, To pass alone over a level plain. *صَصْفٌ* A level plain.

*صَفَّنَ* aor. i. To stand on three feet—as a horse—with the toe of one of the hind feet just touching the ground. *الصَّافِنَاتُ* fem. plur. part. act. Horses standing as above; at 38 v. 30

the word **الْحَنِيلُ** is to be understood, D. S. Gr. T. 2, pp. 233 and 267.

**صَفَا** aor. o. *To be clear.* **الصَّفَا** Name of a mountain near Mecca. **صَفْوَانٌ** A hard stone.—**مُصَفًّى** 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).—**إِصْطَفَى** VIII. for **إِصْتَفَى** 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 **أَصْطَفَى** for **أَاصْطَفَى** "Hath he chosen?" D. S. Gr. T. 1, p. 71. **مُصْطَفًّى** part. pass. Chosen.

**صَغَتْ** To strike violently.

**صَلَبَ** aor. i. To crucify. **صُلْبٌ** The back-bone or loins; Plur. **أَصْلَابٌ**.—**صَلَّبَ** II. To cause to be crucified.

**صَلَحَ** aor. a. *To be right, good, honest, upright.* **صُلْحٌ** Peace, reconciliation; **صُلْحًا** Peaceably.—**صَالِحٌ** part. act. One who or that which is good, sound, free from blemish, perfect, upright, righteous, a man of integrity; also a proper name, **Sāleh**, a prophet said to have been sent to the tribe of Thamood; **الصَّالِحَاتُ** Good works.—**أَصْلَحَ** IV. To make whole and sound, amend, reconcile; to make a reconciliation or peace (with **بَيْنَ**); to dispose aright (with acc. and **لِ** of pers.); to render fit, as at 21 v. 90, **وَأَصْلَحْنَا 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). **إِصْلَاحٌ** n.a. Uprightness,

righteousness, reconciliation, amendment, reformation. **مُضْلِحٌ** part. act. One who is upright, righteous, a person of integrity, a reformer; at 28 v. 18 it may be translated "Peacemaker."

**صَدَّدَ** aor. i. *To be hard.* **صَدْدٌ** Hard.

**صَلَّصَ** *To sound.* **صَلْصَالٌ** Dry clay. Derived from **صَلَّ** aor. i. *To sound.*

**صَلَّأَ** aor. o. *To hurt in the small of the back;* and **صَلَّى** for **صَلَّوْ** aor. a. *To have the centre of the back bent in, as a mare before foaling.* **صَلَوَةٌ** pronounced, and sometimes written **صَلَاةٌ** D. S. Gr. T. 1, p. 36; Plur. **صَلَوَاتٌ** A prayer; 2 v. 152, "Mercies from their Lord;" at 22 v. 41 it means "Synagogues."—**صَلَّى** 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 **مَلَّى آلَهُ عَلَيْهِ وَسَلَّمَ** "God bless and keep him." **مُصَلًّى** for **مُصَلٍّ** part. act. One who prays. **مُصَلًّى** A place of prayer.

**صَلَّى** aor. i. *To roast;* and **صَلَّى** aor. a. *To undergo roasting in the fire (with acc. of fire);* Instead of **يُصَلَّى** another reading of several passages is **يُصَلَّى** etc. in the Pass. or **يُصَلَّى** in the ii. f. and they must then be translated "He shall be burnt" or "roasted." **صَالٍ** part. act. One who suffers the pain of being roasted; **صَالُوا النَّارَ** for **صَاوُونَ** as antecedent to the complement **النَّارِ** 38 v. 39, *Literally*, "Sufferers of the roasting of the fire," or "entering Hell-fire to be roasted therein." **صَلَّى** n.a. Roasting.—**صَلَّى** II. To cause to be burnt, submit to the action of fire (with acc. of pers. and of the fire), thus

69 v. 31, "Then cause him to be burnt in Hell." *تَصْلِيَةً* n.a. A burning.—*أَصْلَى* IV. To thrust into the fire to be burnt (with double acc.).—*إِصْطَلَى* for *إِصْطَلَى* VIII. D. S. Gr. T. 1, p. 222, To be warmed at the fire.

*صَمَّ* To cork a bottle; aor. a. To become deaf. *صَمٌّ* Deaf, plur. of *أَصَمٌّ* (2nd declension).—*أَصَمَّ* IV. To make deaf.

*صَمَتَ* aor. o. To be silent. *صَامِتٌ* part. act. One who holds his peace.

*صَمَدٌ* aor. o. To wish to approach any one. *صَمَدٌ* A Lord, one to whom reference is made in matters of importance; as an adjective it means sublime, everlasting.

*صَمَعٌ* aor. a. To beat with a cudgel. *صَوَامِعُ* (2nd declension) plur. of *صَوَاعٌ* A monastery.

*صَنَعَ* aor. a. To make, do; chiefly used in things where art is employed; to nourish or bring up; 20 v. 40, "And that thou mightest be brought up under my eye;" a similar meaning also pertains to the IV. f. *صُنِعَ* n.a. An act, that which is done; For the elliptical expression *صُنِعَ اللَّهُ* at 27 v. 90 see *وَصِيَّةٌ*; see also a similar ellipse at 4 v. 121. *صَنَعَةٌ* An art. *مَصَانِعُ* (2nd declension) plur. of *مَصْنَعٌ* A cistern, also a palace, citadel or other fine building.—*إِصْطَنَعَ* for *إِصْطَنَعَ* VIII. D. S. Gr. T. 1, p. 222, To appoint as agent (with acc. and *ل*).

*صَنِمٌ* To be foul (a smell). *أَصْنَامٌ* plur. of *أَصْنَمٌ* An idol.

*صَوْرٌ* or *صَوْرٌ* A palm or other tree springing from the same root as others; Plur. *صُورَانٌ*; no verbal root.

*صَهَرَ* aor. a. To injure by its heat (the sun), to dissolve. *صَهْرٌ* Relationship by marriage.

*صَابَ* aor. o. To pour forth, hit the mark. *صَوَابٌ* That which is right. *صَيْبٌ* A rain-cloud.—

*أَصَابَ* 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 حَرْثٌ*, "It strikes (or injures) the corn;" To meet with, as at 3 v. 159 *أَصْبَتُمْ مِثْلَهَا*, "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 *أَصْبَاهُمْ بِذُنُوبِهِمْ* 7 v. 98, "We could punish them for their sins;" *أَصِيبٌ* 12 v. 56, "We pour down our mercy upon whom we please." *صَيْبٌ* part. act. That which happens. *مُصِيبَةٌ* An accident, misfortune, calamity.

*صَوَّتَ* aor. o. and a. To emit a sound. *صَوْتٌ* n.a. A sound, voice; Plur. *أَصْوَاتٌ*.

*صَارَ* aor. o. To incline or turn—a thing—towards (with *إِلَى*); To divide, dissect. *صَوْرٌ* A trumpet Plur. *صُورٌ* A form.—*صَوَّرَ* II. To form, fashion (with acc. and *فِي*). *مُصَوِّرٌ* part. act. One who forms. *الْمُصَوِّرُ* The Fashioner, a name of God.

*صَاعٌ* aor. o. To measure with a *صَاعٌ* containing about four pints. *صَوَاعٌ* A drinking cup.

*صَافَ* aor. o. To bear wool. *أَصْوَافٌ* plur. of *صَوْفٌ* Wool, a fleece.

*صَامَ* aor. o. To fast; *فَلْيَصُمْهُ* 2 v. 181, "Let him fast (during) it," for *فِيهِ*, D. S. Gr. T. 2, p. 339. *وَيَامٌ* n.a. A fast, the act of fasting. *صَائِمٌ* part. act. One who fasts.

صَاح aor. i. *To shout*. صَاحَةٌ n.a. A shout, a blast, a terrible and mighty noise, also a punishment from Heaven.

صَاد aor. i. and a. *To hunt*. صَيْدٌ Game, the produce of the chase, including fish.—إِصْطَادٌ for إِصْتَادٌ VIII. D. S. Gr. T. 1, p. 222, *To hunt*.

صَارَ aor. i. *To become*; to go, tend towards (with إِلَى). مَوْصِرٌ 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."

صَاصَ aor. i. *To produce imperfect dates* (a palm-tree). صَيَاصٍ for صَيَاصٍ plur. of صَيْصَةٍ or صَيْصِيَّةٍ A castle, or defensive work.

صَافَ aor. i. *To pass the summer*. صَيْفٌ n.a. The summer.

## ض

ضَافٍ Plur. ضَافٌ Sheep; no verbal root.

ضَبَحَ aor. a. *To breathe hard in running*. ضَبْحٌ n.a. The act of panting.

ضَجَعَ aor. a. *To lie on the side*. مَضَاجِعُ (2nd declension) plur. of مَضْجَعٌ A sleeping place, resting place; at 3 v. 148 it alludes to the sleep of death.

ضَحِكَ aor. a. *To laugh, laugh at, ridicule* (with مِنْ). ضَاحِكٌ part. act. Laughing, one who laughs.

ضَحَا aor. o. *To appear conspicuously*; and ضَحِيَ aor. a. *To suffer from the heat of the sun*. ضَحَا or ضَحَى comm. gend. said by some to be the plur. of ضَحْوَةٌ 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.

ضَدَّ aor. o. *To gain a law-suit*. ضِدٌّ Contrary, an adversary.

ضَرَّ aor. o. *To hurt, harm, injure*. ضَرٌّ n.a. Harm, hurt, injury, affliction. ضَرٌّ Harm, affliction, evil, adversity, famine, as at 12 v. 88. ضَرٌّ Hurt, inconvenience. ضَارٌّ part. act. One who

hurts. ضَرَّاءُ fem. (2nd declension) D. S. Gr. T. 1, p. 402, Adversity, loss, tribulation.—

ضَارَّ III. *To hurt, annoy*; to put to inconvenience on account of (with acc. of pers. and ب). Note. In Surd verbs of this form there

is no difference between the act. and pass. in the Aorist tense. ضَرَّارٌ n.a. Injury; ضَرَّارًا By violence.

مَضَارٌّ part. act. Injuring.—إِضْطَرَّ for إِضْطَرَّ VIII. D. S. Gr. T. 1, p. 222, *To compel*; to drive forcibly (with acc. and إِلَى); Pass.

أُضْطِرَّ To be driven by necessity (with فِي or إِلَى). مَضْطَرٌّ part. act. or pass. One compelled by necessity; 27 v. 63, "Him who is compelled by his necessities" (to ask relief of God).

ضَرَبَ aor. i. *To beat, strike* (with acc. and ب);

This is the primary meaning, but the verb admits of a great variety of interpretations, thus ضَرَبَ اللَّهُ مَثَلًا 14 v. 29, "God propounds as an example," or "puts forth a parable" (with لِي); thus also at 43 v. 16 مَا ضَرَبَ لِلرَّحْمَنِ 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; **ضَرَبُوا فِي الْأَرْضِ** 3 v. 150, "They travelled in the earth;" here we may suppose an ellipse of **بَارِجْلِهِمْ** or some similar word; so likewise in the expression **إِذَا ضَرَبْتُمْ فِي سَبِيلِ اللَّهِ** 4 v. 96, "When ye are on the march in the cause of God's religion;" **وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّ** 24 v. 31, "And let them draw their veils over their bosoms;" **أَفَنَضْرِبُ عَنْكُمُ الذِّكْرَ** 43 v. 4, "Shall we then turn away from you our admonition;" **قَضَرَبَ بَيْنَهُمْ بِسُورٍ** 57 v. 13, "And a separation shall be made between them by a wall;" **وَضَرَبْتَ عَلَيْهِمُ الدِّقَّةَ** 2 v. 58, "And vileness was stamped upon them." **ضَرَبَ** 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. **ضَرَّ** aor. a. *To be humble.* **ضَرِيعٌ** A plant growing in Hell, said to be more bitter than aloes, more fetid than a putrid corpse, and more burning than fire.—**تَضَرَّعَ** and **إِضْرَعَ** D. S. Gr. T. 1, p. 222, V. To humble one's-self, submit one's-self humbly to God. **تَضَرَّعٌ** n.a. Humility. **ضَعْفٌ** and **ضَعَفٌ** aor. o. To be weak. **ضَعْفٌ** and **ضَعَفٌ** ns.a. Weakness, infirmity. **ضِعْفٌ** Plur. **أَضْعَافٌ** Like, an equal portion, a portion equal to another, or as much again, double; **إِنَّا لَأَذْنُتُكَ ضِعْفَ الْحَيَاةِ وَضِعْفَ 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 **عَذَابٍ** being in both cases understood;

D. S. Gr. T. 2, p. 279; Dual **ضِعْفَانِ**, Oblique **ضِعْفَيْنِ** Two equal portions, twofold. **ضَعِيفٌ** plur. of **ضَعُوفٌ** comm. gend. Weak. **ضَعِيفٌ** Plur. **ضُعَفَاءُ** (2nd declension) Weak, infirm. **أَضْعَفُ** (2nd declension) comp. form, Weaker. — **ضَاعَفَ** III. To double, give double (with acc. and **لِ**). **مُضَاعَفٌ** part. pass. Doubled. — **مُضْعِفٌ** part. act. IV. f. One who makes double.—**إِسْتَضْعَفَ** 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. **مُسْتَضْعَفٌ** part. pass. One who is found or held to be weak. **ضَعَفَ** aor. a. *To repeat in a confused and jumbled manner.* **ضِعْفٌ** A handful of green and dry grass or other herbs; Plur. **أَضْعَافٌ** Things confusedly mixed together; **أَضْعَافُ أَحْلَامٍ** 12 v. 44, "Confused dreams." **ضَغِنَ** aor. a. *To dislike.* **أَضْغَانٌ** plur. of **ضَغْنٌ** Ill-feeling, hatred. **ضَفَدَعٌ** A frog; Plur. **ضَفَادِعُ** (2nd declension); The grammatical root is **ضَفَعٌ** *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 **عَنْ**); to lie hidden (with **فِي**), as at 32 v. 9. **ضَالٌّ** part. act. One who errs or goes astray. **ضَلَالَةٌ** and **ضَلَالٌ** Error, mistake. **أَضَلَّ** (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.—**تَضَلَّلَ** n.a. II. f. Error.—**أَضَلَّ** IV. To cause to err, seduce, lead astray from (with double acc. or acc. and



عَن), as **فَأَسْلَوْنَا أَسْبِيلًا** 33 v. 67, "And they have seduced us from the right path;" The **ا** is here added to **أَسْبِيل** to assist the rhyme; D. S. Gr. T. 2, p. 497; **أَفْعَلْ أَعْمَالَهُمْ** 47 v. 1, "He has made their (good) works to be of none effect;" to seduce through or by means of (with **بِ**). **مُضِلٌّ** part. act. One who seduces.  
**ضَمَّ** aor. o. To draw close, to hug (with acc. and **إِلَى**); **وَأَضْمَمْتُ يَدَكَ إِلَى جَنَاحِي** 20 v. 23, "Draw thine hand close under thine arm."  
**ضَمَرَ** aor. o. To be slender. **ضَامِرٌ** part. act. That which is slender, or tucked up in the belly.  
**ضَمَّ** aor. a. and i. To be tenacious or grasping. **وَمَا هُوَ** Greedy, avaricious, grudging; **وَمَا هُوَ عَلَى آفَاقٍ بِضَمٍّ** 81 v. 24, "And he does not act grudgingly in the communication of the secrets;" some copies have **بِظَنٍّ**, "He had no suspicion of the secrets."  
**ضَنَكٌ** To be narrow. **ضَنَكٌ** n.a. comm. gend. Narrow, wretched.  
**ضَمِيٌّ** To be without breasts and barren (a woman), and therefore like a man.—**ضَاهِيٌّ** III. for **ضَاهِيٌّ**

(the primitive form **ضَاهِيٌّ** is not found), To resemble, D. S. Gr. T. 1, p. 236. *Note.* The word **يُضَاهِرُونَ** 9 v. 30 is also spelt **يُضَاهِرُونَ**, and **يُضَاهِرُونَ** without the hamza.  
**ضَاءَ** aor. o. To shine. **ضِيَاءٌ** Light.—**أَضَاءَ** IV. To enlighten, illuminate.  
**ضَارَ** aor. i. To injure. **ضَيْرٌ** n.a. Harm, injury.  
**ضَارَ** aor. i. To defraud. **ضَيْرِيٌّ** for **ضَيْرِيٌّ** D. S. Gr. T. 1, p. 112 (2nd declension), An unfair apportionment.  
**ضَاعَ** aor. i. To perish.—**أَضَاعَ** IV. To suffer to perish, neglect, be unmindful of.  
**ضَافَ** aor. i. To become a guest. **ضَيْفٌ** n.a. sing. and plur. A guest, guests.—**ضَيْفٌ** II. To entertain a guest.  
**ضَاقَ** aor. i. To be narrow, straitened; **وَضَاقَ بِهِمْ ذَرْعًا** 11 v. 79, "And he was powerless to (protect) them;" **9 ضَاقَتْ عَلَيْهِمُ الْأَرْضُ** 119, "The earth became straitened for them." **ضَيْقٌ** n.a. Trouble, grief. **ضَيْقٌ** Strait, narrow. **ضَاقَتْ** part. act. That which becomes narrow or straitened.—**ضَيْقٌ** II. To reduce to straits (with **عَلَى** of pers.).

ط

**طَالُوتٌ** (2nd declension) Saul, king of Israel.  
**طَبَعَ** aor. a. To seal, seal up (with **عَلَى**).  
**طَبَّقَ** aor. i. To cover. **طَبَقٌ** A state, condition.  
**طَبَاقٌ** plur. of **طَبَقَةٌ** The order of the Heavens, one above another; **طَبَاقًا** In order one above another.  
**طَبَّ** 3rd pers. fem. plur. of **طَابَ** for **طَيَّبَ** q.v.  
**طَحَّى** aor. a. D. S. Gr. T. 1, p. 250, To expand, spread out.

**طَرَحَ** aor. a. To cast forth (with double acc.), as **12 طَرَحُوهُ أَرْضًا** 9, "Cast him forth into a (distant or unknown part of the) earth."  
**طَرَدَ** aor. o. To drive away; the word **فَطَرَدَهُ** is put in the subjunctive at 6 v. 52 as being what the grammarians call **جَوَابُ النَّفْيِ**; 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.

طَرَفَ aor. i. *To avert*. طَرَفَ n.a. An eye, a glance, sight of the eyes. طَرَفَ Plur. أَطْرَافَ The extremity, extreme part or verge, border; طَرَفَيَّ الْتَهَارَ 11 v. 116, "The two extremities of the day," morning and evening.

طَرَقَ aor. o. *To come by night*. طَارِقٌ part. act. That which appears by night. طَرِيقٌ comm. gend. A way, a road. طَرِيقَةٌ Plur. طَرَائِقُ (2nd declension) A path, line of conduct, behaviour; طَرِيقَهُمْ 20 v. 104, "Those most eminent for their good conduct;" سَبْعَ طَرَائِقَ 23 v. 17, "Seven tracts," meaning the seven Heavens; طَرِيقَةٌ is also used with a plur. signification for Chiefs, Princes; thus at 20 v. 66.

طَرَا aor. o. *To come from afar*; and طَرَى aor. a. *To be recent*. طَرِيٌّ Fresh.

طس Initial letters of the 27th chapter, pronounced طه Seen, see آلم.

طسم Initial letters of the 26th and 28th chapters, see طس.

طَعِمَ aor. a. *To eat, taste*; طَعِمُوا 5 v. 94, "There is no sin in that they have tasted" (that which had not at that time been forbidden them). طَاعِمٌ part. act. One who eats. طَعْمٌ n.a. Taste, and طَعَامٌ n.a. Food, the act of eating, as at 5 v. 97.—أَطْعَمَ IV. *To feed, give food to* (with double acc.); أَطْعَمَهُمْ 106 v. 3, "Who hath provided them with food against hunger." إِطْعَامٌ n.a. The act of feeding; At 2 v. 180 and 5 v. 96 طَعَامٌ also appears to bear this meaning, and may then be considered as another noun of action of the IV. f.—اسْتَطْعَمَ X. *To ask for food* (with double acc.).

طَعَنَ aor. a. and o. *To pierce with a spear*, to

speak ill of (with فِي of pers.). طَعَنَ n.a. Evil speaking.

طَغَا aor. o. and طَغَى or طَغَى aor. a. *To transgress, exceed all bounds* (in wickedness); to wander from its orbit; applied at 53 v. 17 to the eyesight; to overflow, as at 69 v. 11. طَغْيَانٌ n.a. Transgression, the being exceedingly wicked. طَاغِيٌّ part. act. One who is excessively impious, a transgressor. طَاغِيَّةٌ A storm of

thunder and lightning of extreme severity.

أَطْفَى comp. form for أَطْفَى (2nd declension) Most extravagant in wickedness. طَغْوَى Excess

of impiety, as كَذَّبَتْ ثَمُودُ بِطَغْوَاهَا 91 v. 11,

"The tribe of Thamood accused (Sāleh) of

falsehood by reason of their extreme wicked-

ness." Note. The names of Arab tribes are

feminine. طَاغُوتٌ Taghoot, 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 كَعْبُ بْنُ الْأَشْرَفِ, either from his

exceeding wickedness, or because a judgment

given by him would be prompted by the Devil.

—أَطْفَى IV. *To cause to transgress, to make*

one a transgressor.

طَفَّ *To be near*.—تَطَفَّفَ n.a. II. f. The giving short measure. مُطَفِّفٌ part. act. One who

gives short measure.

طَفِيَ aor. a. *To be extinguished*.—أَطْفَأَ IV. *To*

extinguish (with acc. and بِ).

طَفَى aor. a. *To begin*.

طِفْلٌ *To be of a tender age*. طِفْلٌ sing. and plur.,

though we also find the plur. أَطْفَالٌ Very

young children, infants.

طَل To moisten the ground (dem). طَل Dew.

طَلَب aor. o. To seek; at 7 v. 52 it means to follow up. طَلَب n.a. The act of searching for. طَالِب part. act. A petitioner. مَطْلُوب part. pass. Petitioned.

طَلَح aor. a. To be weary. طَلَح n.a. A Plantain or Banana tree, according to some the Acacia or Egyptian thorn.

طَلَع aor. a. and o. To ascend, rise—the sun,—(with عَلَى). طَلَع 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. طُلُوع n.a. The rising. مَطْلَع n.a. The time of rising (of the dawn). مَطْلَع n.a. Place of the sun's rising.—أَطْلَع IV. To make manifest to any one, cause one to understand (with acc. of pers. and عَلَى of thing).—إِطْلَع for أُطْلَع 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 أَطْلَع “Has he penetrated?” for أَأَطْلَع, the أ of union being omitted after the interrogative أ 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 هَلْ أَنْتُمْ مُطْلِعُونَ فَاطْلَع 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 عَلَى; so likewise when it means to mount above, come upon, or meet with. مُطْلِع part. act. One who looks down upon.

طَلَّق aor. o. To be divorced. طَلَّق n.a. Divorce.—طَلَّق II. To divorce. مُطَلِّق fem. part. pass. A woman who is divorced.—إِطْلَق VII. To depart, go one's way, to be free or loose, as at 26 v. 12.

طَمَّ aor. o. and i. To be much. طَامَّة A calamity; طَامَّة الْكَبْرَى 79 v. 34, “The very great calamity,” viz. The last Judgment.

طَمَّت aor. o. and i. To deflower a virgin.

طَمَس 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 عَلَى).

طَمِع aor. a. To desire (with أَنْ). طَمِع n.a. Desire, a hoping or longing for; at 13 v. 13 طَمِعًا means “causing you to be full of hope (for rain).”

طَمَن Quiet; whence comes طَمَان (quadriliteral) To rest.—إِطْمَأْن IV. To be quiet, rest securely in, or satisfied with (with بِ); 4 v. 104, “And when ye are secure (from danger);” 2 pers. plur. pret. D. S. Gr. T. 1, p. 231. مُطْمَئِن part. act. One who rests securely, or enjoys peace and quiet.

طَه Initial letters and name of the 20th chapter, pronounced Ṭà' Hà', see آتَم.

طَهَّر To remove; aor. o. To be pure, free from her courses (a woman). طَهْر n.a. Pure. أَطَهَّر (2nd declension) comp. form, More pure, see D. S. Gr. T. 2, p. 304.—طَهَّر II. To purify, cleanse. تَطْهِير n.a. Purification. مُطَهِّر part. act. One who frees from impurity. مُطَهَّر part. pass. Purified, freed from impurity, clean, pure.—إِطَهَّر or تَطَهَّر V. D. S. Gr. T. 1, p. 220, To purify one's-self, keep one's-self pure; 5 v. 9, imperat. “Then purify yourselves” (by washing the entire body). مُسْتَطَهِّر or مُطَهِّر part. act. Those who purify themselves, or are clean, pure.

طَوَّ aor. o. To be firm and immoveable. طَوْد A mountain.

طَار aor. o. To approach. طَوْر A mountain; طَوْر

طُورُ سَيْنَا or سَيْنَا Mount Sinai; it is also called طُورُ أَسْبَاطٍ plur. of طُورُ A condition or state; 71 v. 13, "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. طَوَّعَ Obedient; طَوَّعًا With willing obedience. طَاعَ Obedience. طَاعَ part. act. One who is obedient, obedient. — طَوَّعَ II. To permit, consent to (with acc. and ل of pers.). — أَطَاعَ IV. To obey. مُطَاعَ part. pass. Obeyed. — تَطَوَّعَ V. To give one's-self obediently or willingly to perform (a good work). مَطَوَّعَ part. act. D. S. Gr. T. 1, p. 327, One who gives himself willingly to perform (a good or charitable action). — اسْتَطَاعَ and اسْتَطَاعَ 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 مَا لَمْ تَسْتَطِعْ عَلَيْهِ, 18 v. 81, "That which thou wast not able to bear patiently;" It is also used with أَنْ or with acc. and ل; 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 كَيْفَ تَسْتَطِيعُ مَعِيَ صَبْرًا "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 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 طَافَ. طَائِفَةٌ 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. طَوَّافٌ One who goes about (to serve another). — اطَّوَّفَ V. D. S. Gr. T. 1, p. 220, To go round about (with ب). طَافَ aor. o. *To be able*. طَائِفَةٌ Power, strength. — طَوَّقَ II. To twist a collar; سَيِّطَوْنَهُ مَا بَخِلُوا بِهِ 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." — أَطَاقَ 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.). طَوَّلَ Plenty of wealth, a sufficiency of means, Power, as at 40 v. 3. طَوَّلَ n.a. Height. طَوِيلٌ Long. — تَطَاوَلَ VI. To be prolonged (with عَلَى of pers.). طَوَّى aor. i. To roll up. طَى n.a. The act of rolling up. طَوَّى Toowa, name of a valley near Mount Sinai. مَطْوًى part. pass. Rolled up. طَابَ aor. i. To be good, pleasing (with ل); فَإِنْ طَابَ لَكُمْ عَنِ شَيْءٍ مِنْهُ تَنَبَّأُوا 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. طَوْبَى (2nd declension) Good fortune, happiness. طَيِّبٌ Good, agreeable, sweet and clean, happy, favourable.

طَار aor. i. To fly. طَيْر 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 طَائِر, meaning Birds. طَائِر part. act. A flying thing, an omen, and especially an evil

one.—طَئِر or طَئِر V. D. S. Gr. T. 1, p. 220, To augur evil, draw an evil augury from (with ب). مُسْتَطِير part. act. X. f. That which spreads itself far and wide.

طَاف aor. i. To appear (a spectre). طَائِف part. act. A spectral appearance of the Devil, an instigation of the Devil; see طَاف for طَوَف.

طَان aor. i. To plaster with clay. طِين Clay.

## ظ

ظَم To migrate. ظَمَن n.a. Migration.

ظَا aor. i. To claw with the nails. ظُفْر A nail or claw; ذِي ظُفْر 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.—أَظْفَر IV. To give the victory to (with acc. of pers. and عَلَى).

ظَلَّ aor. a.; 2nd pers. sing. pret. ظَلَّت or ظَلَّت D. S. Gr. T. 1, p. 228, To continue all day, become (with aor. of verb following). ظِل Shade. ظِلَّة Plur. ظِلٌّ A covering, roof. ظِلٌّ sing. and plur. Shadows, shady groves. ظِلِيل Shady.—ظَلَّل II. To overshadow—with clouds—(with acc. of thing and عَلَى of pers.).

ظَلَم aor. i. To wrong, injure; to be unjust, oppressive, or tyrannical towards any one (with acc. also with ب, or with acc. of pers. and ب); to be guilty of injustice, to act wickedly; to be wanting in, or fail, as ظَلِمَ وَلَمْ تَظْلِمَ 18 v. 31, "Nor did they fail in any of it." ظَلَم Injustice, tyranny, obscurity. ظُلْمَة Plur. ظُلُمَات Darkness. ظُلُوم Unjust.

ظَلَم Very unjust. ظَالِم part. act. One who treats unjustly (with ل). أَظْلَم (2nd declension) comp. form, More unjust. مَظْلُوم part. pass. Unjustly treated.—أَظْلَم IV. To injure; to be dark (with عَلَى). مُظْلِم part. act. One who is in the dark.

ظَمَى aor. a. To thirst. ظَمَأ n.a. Thirst. ظَمَان (2nd declension) D. S. Gr. T. 1, p. 403, Very thirsty.

ظَنَّ aor. o. To think, be of opinion, imagine (with acc. or ب, or with أَنْ); for the construction ظَنُّوا مَا لَهُمْ مِنْ مَخِيبٍ 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. Opinion. ظَنَّ part. act. One who forms an opinion.

ظَهَرَ aor. a. and i. To appear, be manifest (with فِي); to help, mount, ascend (with acc. or عَلَى); to get the better of, know, distinguish (with عَلَى). ظَهْر Plur. ظُهُور The back. ظَاهِر part. act. One who is manifest, that which is apparent, outward (speech), as at 13 v. 33; clear, conspicuous, victorious; قَرِي ظَاهِرَة 34 v. 17, "Conspicuous cities," or "cities connected

one with another by a track called **ظَهْرٌ**;  
**ظَاهِرَةٌ** Outwardly. **ظَهِيرٌ** A helper. **ظَهِيرَةٌ**  
 Mid-day heat. **ظَهْرِيًّا** Thrown behind the back,  
 with neglect.—**ظَاهَرَ** III. To assist (with acc.  
 and **عَلَى**); to divorce a wife, with the words  
**أَنْتِ عَلَى كَظْهِرِ أُمِّي**, see 58 v. 2.—**أَظْهَرَ** 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**).—**تَظَاهَرَ** VI. To assist one another  
 against (with **عَلَى** and **بِ**).

ع

**عَبَأَ** aor. a. To mix scents; to be solicitous about  
 (with **بِ**).

**عَبَتَ** aor. a. To amuse one's-self. **عَبْتٌ** n.a.  
 Sport, jest.

**عَبَدَ** aor. o. To adore, worship. **عَبْدٌ** Plur. **عِبَادٌ** A  
 servant; and Plur. **عِبَاءٌ** Servants, especially  
 of God. **عَابِدٌ** part. act. A worshipper. **عِبَادَةٌ**  
 Service, worship.—**عَبَدَ** II. To enslave.

**عَبَّرَ** aor. o. To pass over; to interpret (with **لِ**).  
**عِبْرَةٌ** An instructive warning. **عَابِرِينَ** for **عَابِرِي**  
 oblique plur. of **عَابِرٌ** part. act. One who passes  
 over.—**إِعْتَبَرَ** VIII. To take warning.

**عَبَسَ** aor. i. To be austere, to frown. **عَبُوسٌ** Austere,  
 dismal.

**عَبَّرَ** To glitter like the mirage. **عَبْقَرِيٌّ** sing. and  
 plur. A kind of rich carpet.

**عَتَبَ** aor. o. and i. To be angry.—**مُعْتَبٌ** part. pass.  
 IV. f. Received into favour.—**إِسْتَعْتَبَ** X. To  
 beg for favour, receive into favour, invite any  
 one to make himself acceptable.

**عَتَدَ** To be prepared. **عَتِيدٌ** Ready.—**أَعْتَدَ** IV. To  
 prepare (with acc. of pers. and **لِ**).

**عَنَّ** aor. o. To be old. **عَنِيٌّ** Ancient.

**عَنَلَّ** aor. i. and o. To drag violently (with acc. and  
**إِلَى**). **عُنَلٌ** Violent, cruel.

**عَنَّا** aor. o. To be proud, insolent, to offer an insolent  
 opposition, to exceed all bounds—in impiety—  
 (with **عَنْ**). **عُنُوٌّ** n.a. Insolence, pride. **عَانَتْ**  
 for **عَاتِيَتْ**, Fem. **عَاتِيَةٌ** part. act. Exceeding,  
 violent. **عَيْتِيٌّ** A decrepit old man, an obstinate  
 rebel.

**عَثَرَ** aor. o. To stumble; to perceive (with **عَلَى**).—  
**أَعَثَرَ** IV. To make one acquainted with a thing,  
 or cause one to understand (with **عَلَى** of pers.).

**عَثَا** aor. a. i. and o. To do evil (with **فِي**).

**عَجِبَ** aor. a. To wonder (with **مِنْ**, or with **أَنْ** of  
 following verb). **عَجَابٌ**, **عَجَبٌ**, and **عَجِيبٌ**  
 Wonderful.—**أَعْجَبَ** IV. To delight, please.

**عَجَزَ** aor. i. To be weak. **عَجُوزٌ** An old woman  
**أَعْجَازٌ** Roots of palm-trees.—**مُعَاجِزٌ** part. act.  
 III. f. One who baffles, or makes of none effect.  
 —**أَعْجَزَ** IV. To weaken, to be unable, to frus-  
 trate, find one to be weak; **إِنَّهُمْ لَا يَعْجِزُونَ** 8  
 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**. **مُعْجِزِينَ** for **مُعْجِزِي** oblique plur.  
 of **مُعْجِزٌ** part. act. One who weakens or frus-  
 trates.

عَجَفَ aor. i. and o. *To emaciate.* عَجَافٌ plur. of عَجْفَاءَ fem. of أَتَجَفُ (2nd declension) Lean; at 12 v. 43 the word agrees with بَنَاتٌ understood.

عَجَلَ aor. a. *To hasten, accelerate* (with acc., or with عَلَى); *to be hasty or act hastily* (with عَلَى); *to hurry over* (with بِ), as 75 v. 16, "That thou mayest hurry over it," viz. the receiving of the Korân from the Angel Gabriel. عَجَلٌ Precipitation. عَجَلٌ A calf. عَاجِلٌ part. act. That which hastens away, transitory. عَجُولٌ Hasty.—عَجَلَ II. *To cause to hasten, give beforehand* (with acc. and لِ).—عَجَّلَ IV. *To cause to hasten* (with acc. of pers. and عَنْ).—عَجَّلَ V. *To be in a hurry.*—إِسْتَعْجَلَ X. *To seek or desire to hasten* (with لِ of pers. and بِ of thing), as 46 v. 34, "Neither desire to hasten (their punishment) for them;" the first complement بِالْعَذَابِ 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).—إِسْتَعْجَلُوا n.a. *The desire of hastening*; 10 v. 12, "According to their desire of hastening;" D. S. Gr. T. 1, p. 503.

عَجَمَ aor. o. *To try by biting.* أَعْجَمٌ (2nd declension) A barbarian, a foreigner, one who speaks Arabic imperfectly. أَتَعْجَمُ Barbarous, foreign.

عَدَّ aor. o. *To number, reckon, reckon up* (with acc. and لِ of pers.). عَدٌّ n.a. A number, computation, determined number. عَدَدٌ A number. عِدَّةٌ A number, prescribed term. عِدَّةٌ A provision. عَادَ part. act. One who keeps an account. عَادُوا part. pass. Determined, computed.—عَدَّ II. *To prepare, or lay up any-*

thing against the future.—أَعَدَّ IV. *To prepare, arrange* (with acc. and لِ); 8 v. 62, "Prepare ye!" for أَعِدُّوا imperat. see D. S. Gr. T. 1, p. 230.—إِعْتَدَ VIII. *To reckon or fulfil a term.*

عَدَسَ aor. i. *To minister.* عَدَسٌ generic noun, Lentils.

عَدَلَ aor. i. *To deal justly* (with بِ or بَيْنَ); *to establish justice* (with بَيْنَ), 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; 5 v. 96, "Instead thereof."

عَدَنَ aor. i. and o. *To abide constantly.* عَدْنٌ n.a. A perpetual abode, Eden, Paradise.

عَدَا aor. o. *To pass by; to transgress* (with فِي); *to turn aside* (with acc. and عَنْ). عَدُوٌّ n.a. Malice, wickedness. عَادٍ for عَادٍ part. act. A transgressor. عَادِيَاتٌ Swift mares. عَدَاوَةٌ Enmity. عُدْوَةٌ The side of a valley. عُدْوَانٌ Injustice, hostility. عَدُوٌّ Plur. أَعْدَاءُ An enemy; The sing. عَدُوٌّ is sometimes put for the plur., thus at 18 v. 48 عَدُوٌّ لَهُمْ "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.). مُعْتَدٍ part. act. Wicked, a transgressor.

عَذَبَ aor. i. *To hinder.* عَذَبٌ n.a. Fresh, sweet. عَذَابٌ Punishment, torment.—عَذَّبَ 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  
 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. مُعَذِّب part. act. One who punishes. مُعَذَّب part. pass. Doomed to punishment.

عَذَرَ aor. i. To excuse. عَذْر n.a. An excuse. مَعْذِرَةٌ An excuse. مَعَاذِيرُ (2nd declension) plur. of مَعْذِرٌ Excuses.—مُعَذِّر part. act. II. f. Uttering excuses.—إِعْتَذَرَ VIII. To excuse one's-self (with إِلَى of pers.).

عَرَّ aor. i. To be scabby. مَعْرَةٌ A crime.—مُعْتَرٍ part. act. VIII. f. One who does not beg, though poor.

عَرَب aor. i. To eat; and عَرَب To be pure Arabic and free from faults (a speech). عُرْبٌ Beloved wives, plur. of عَرُوبٌ. عَرَبِيٌّ Arabic, an Arabian. أَعْرَابٌ plur. no sing. The Arabs of the desert.

عَرَجَ aor. o. To mount, ascend (with إِلَى or فِي). مَعَارِجُ (2nd declension) Lame from birth. مَعْرَجٌ (2nd declension) plur. of مَعْرَجٌ A ladder, place of ascending, stairs.

عَرَجَنَ To stamp cloth with the figure of date-stalks. عُرْجُونٌ A dry date-stalk.

عَرَّشَ aor. i. and o. To construct, build houses. عَرْشٌ n.a. A throne; Plur. عُرُوشٌ Foundations, props, supports. مَعْرُوشٌ part. pass. Supported on trellis-work.

عَرَضَ aor. i. To happen, come against; to propose, set before (with acc. and لِ or عَلَى). عَرْضٌ n.a. Breadth, extent; عَرْضًا In an extended manner. عَرَضٌ Temporal goods or advantage, this world's gear. عَرَضَةٌ 2 v. 224, Object, butt, or impediment, according to different renderings.

عَرِيشٌ Much, many. عَارِضٌ A cloud traversing the sky.—عَرَضَ II. To make an offer (with بِ).—أَعْرَضَ IV. To turn aside, decline to do a thing, leave it undone (with عَنْ). إِعْرَاضٌ n.a. A turning away, aversion. مُعْرِضٌ part. act. One who turns away from, averse.

عَرَفَ aor. i. To know, discern (with acc. and بِ or فِي); The difference between عَرَفَ and عَلِمَ is that the former refers to distinct and specific knowledge, while the latter is more general; hence the opposite to عَرَفَ is أَنْكَرَ To deny, and to عَلِمَ جَهَلَ To be ignorant. عُرِفَ Known, just, a benefit; عُرِفَا 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 مُنْكَرٌ.—عَرَفَ II. To acquaint, make known (with acc. of thing and لِ of pers.).—تَعَارَفَ VI. To know one another (with بَيْنَ).—إِعْتَرَفَ VIII. To confess, acknowledge (with بِ).

عَرَمَ aor. o. To strip meat from off a bone. عَرِمٌ plur. no sing. Mounds or dams for banking in a body of water; أَلْعَرِمُ Name of an inundation which destroyed the city of Sabā'.

إِعْتَرَى aor. o. To come upon. عُرُوَةٌ A handle.—عَرَى VIII. To come down upon, afflict (with acc. of pers. and بِ).

عَرَى aor. i. To come upon; and عَرَى aor. a. To be naked. عَرَاءٌ A bare place.



عَزَّ aor. i. *To be rare, precious; to get the better of* (with acc. of pers. and *فِي*). عِزٌّ n.a. Power, glory. عِزَّة Power, honour, pride. عِزْر Plur. عِزْرَةٌ Mighty, excellent, troublesome; grievous, as at 9 v. 129 (with *عَلَى*). أَعَزَّ (2nd declension) More excellent, mightier, worthier, most powerful; Fem. عَزَى (2nd declension); آلْعَزَى El 'Uzza, name of an idol of the Pagan Arabs. —عَزَزَ II. *To give additional power, to corroborate* (with *بِ*). —أَعَزَّ IV. *To render powerful*. عَزَبَ aor. o. and i. *To be away from, be hidden* (with *عَنْ*).

عَزَرَ aor. i. *To reprehend*. عَزِيرَ Ezra. —عَزَزَ II. *To assist, honour*.

عَزَلَ aor. i. *To remove from a place or office, set aside*. مَعَزَلٌ A place separate from the rest. مَعَزُولٌ part. pass. Removed. —إِعْتَزَلَ VIII. *To separate one's-self from, remove one's-self from* (with acc. of pers.).

عَزَمَ aor. i. *To determine, resolve, purpose; to be determined on or decreed, as at 47 v. 23*. عَزْمٌ n.a. Fixed determination; عَزْمُ الْأُمُور "God's fixed resolve concerning human affairs."

عَزَا aor. o. *To bring one back*. عَزِينَ oblique plur. of عِزَّة A crowd, company, D. S. Gr. T. 1, p. 358.

عَسَرَ aor. i. and o. *To demand with harshness the repayment of a loan, to be difficult*. عُسْرٌ n.a. Difficulty. عُسِرٌ Difficult, unlucky, grievous. عُسْرَةٌ Difficulty, distress; 2 v. 280, "One who finds a difficulty in paying a debt." عُسِيرٌ Difficult, dire, grievous. عُسْرَى (2nd declension) Wretchedness. —تَعَاسَرَ VI. *To be difficult; to be in a difficulty; 65 v. 6, "If ye find yourselves in a difficulty;"*

the particle *إِنْ* gives the preterite a future signification; D. S. Gr. T. 1, p. 181.

عَسَسَ *To come on by night (as a wolf); quadriliteral verb derived from عَسَّ To go round by night to keep watch.*

عَسَقَ preceded by حَم Initial letters at the commencement of the 42nd chapter, see آتَمَ.

عَسَلَ aor. i. and o. *To mix food with honey*. عَسْلٌ 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; 2 v. 247, "Will it come to pass that ye?" "Would it have happened that ye?" 47 v. 24.

عَشَرَ aor. o. *To take away a tenth part; aor. i. To make ten by adding one to nine*. عَشْرٌ n.a. and عَشْرٌ fem.; عَشْرَةٌ and عَشْرَةٌ 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 مَنْ جَاءَ بِالْحَسَنَةِ 161 *Whoever shall bring a good action shall have ten (good actions) equivalents of that which he has wrought;* Here, although the noun *أَمْنَالٌ* is masc. عَشْرٌ is fem. because it really refers to *حَسَنَاتٌ* understood; D. S. Gr. T. 2, p. 329; so also at 2 v. 234, where عَشْرًا agrees in gender with *لِيَأْتِي* understood. عِشْرُونَ Twenty. عِشْرَاءُ plur. of عِشْرَاءُ (2nd declension) Camels ten months gone with young. عِشِيرٌ A companion. عِشِيرَةٌ Kindred on the father's side. مَعْشَرٌ A company. مَعْشَارٌ The tenth part. —عَاشَرَ III. *To live with, associate with* (with acc. of pers. and *بِ*).

عَشَا aor. o. *To be purblind*; to withdraw from (with عَن). عِشَاء Commencement of darkness, evening. عِشِي Evening. عِشِيَّة An evening.  
عَصَب aor. i. *To surround*. عَصْبَة A body of men from ten to forty. عَصِيب Grievous, heavy.  
عَصَرَ aor. i. *To press* (grapes). عَصْر n.a. Age, time, afternoon.—إِعْصَارٌ n.a. IV. f. A whirlwind.  
مُعْصِرَات part. act. fem. plur. (Clouds) emitting or pressing out rain.  
عَصَف aor. i. *To blow violently*. عَصْف n.a. Leaves and stalks of corn, of which the grain has been eaten by cattle; عَصْفًا In violent gusts.  
عَاصِف part. act. Stormy, a tempestuous wind.  
عَاصِفَةٌ A violent wind.  
عَصَم aor. i. *To make a profit*; to preserve, save harmless (with acc. and مَن). عَصَمٌ plur. of عَصْمَة Defence, guardianship; عَاصِمٌ part. act. Defender.—إِعْتَصَم VIII. *To take hold on*, cleave firmly to (with ب).—إِسْتَعَصَم X. *To preserve one's-self from sin*.  
عَصَا aor. o. *To strike one with a stick*. عَصَا fem. for عَصَوٌ and عَصَوَا A staff, rod. *Note*. و at the end of a word, when preceded immediately by fatha, does not take a vowel, but becomes quiescent, and is changed into ا 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; عَصَا plur. of عَصِي.  
عَصَى aor. i. *To rebel, disobey* (with acc. and ل or acc. and نِي). عَصِي Rebellious. عَصِيَان Rebellious. مَعْصِيَة Disobedience.  
عَضَّ aor. a. *To bite* (with عَلَى 25 v. 29, or acc. and عَلَى 3 v. 115).  
عَضَّد aor. o. *To strike any one on the arm*. عَضْد An arm, a helper.

عَصَلَ aor. a. o. and i. *To hinder a woman from marrying* (with اَنَّ).  
عَصَا aor. o. *To divide limb from limb*. عَصِين oblique plur. of عَصَة A separate part. *Note*. Nouns from a defective root occasionally lose their last radical letter, which is then replaced by ة; thus عَصَو becomes عَصَة; on passing into the plur. they regain the masc. form, thus عَصُون is the plural of عَصَة; D. S. Gr. T. 1, pp. 317 and 359.  
عَطَف aor. i. *To incline towards, be well disposed towards*. عَطْف A side.  
عَطَل To be bare of ornaments (a woman).—عَطَلٌ II. *To deprive of ornament, leave without care*.  
مُعْطَل part. pass. Neglected.  
عَطَا aor. o. *To take anything in the hand*. عَطَاء A gift.—أَعْطَى IV. *To give* (with double acc.); to be docile, as at 92 v. 5.—تَعَاطَى VI. *To undertake, or take* (a sword) in the hand, 54 v. 29.  
عَظَّمَ To give a dog a bone; and عَظَّمَ To be great. عَظَمٌ n.a. A bone; Plur. عِظَامٌ. عَظِيم Great, heavy. أَعْظَم (2nd declension) Greater, superior, highest in rank.—عَظَّمَ II. *To make great, honour*.—أَعْظَم IV. *To increase* (with acc. and ل of pers.).  
عَفَّ aor. i. *To abstain from that which is unlawful or improper*.—تَعَفَّف n.a. V. f. Modesty.—إِسْتَعَفَّ X. same as عَفَّ.  
عَفَّر aor. i. *To roll (one) in the dust*. عَفْرِيت A daemon, an 'Efreet.  
عَفَا aor. o. *To obliterate all traces* (as the wind); to pardon (with عَن or ل); to abound, as at 7 v. 93; to pass over, pass by (with عَن), as at 5 v. 18; to remit, as at 2 v. 238. *Note*. يَعْفُو is found in some copies for يَغْفُو 3rd pers.

sing. aor.; this **ا** is called **اَلْوَقَايَةِ** 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 **عَافُوْ** part. act. Forgiving. **عَفُوٌّ** Very forgiving.

**عَقَبَ** To strike on the heel; aor. o. To succeed. **عُقْبٌ** Success; **خَيْرٌ عُقْبًا** 18 v. 42, Lit. "The best as to success." **عَقِبَ** comm. gend. A heel, posterity; Plur. **أَعْقَابٌ** Heels; **عَقَبَيْهِ** His two heels. **عِقَابٌ** Punishment; **عِقَابٌ** for **عِقَابِي** 13 v. 32, etc. "My punishment." **عَقَبَةٌ** A place hard of ascent. **عُقْبَى** (2nd declension) End, success, reward, as **عُقْبَى** **اَلْذَّارِ** The reward of Paradise. **عَاقِبَةٌ** End, issue, (fortunate) result; **عَاقِبَةُ اَلْذَّارِ** same as **اَلْذَّارِ** **عُقْبَى** **اَلْذَّارِ** **عَقَبَ** II. To retrace one's steps. **مُعَقِّبٌ** part. act. One who puts off or reverses; **مُعَقِّبَاتٌ** Angels (of the night and day) who succeed each other.—**عَائِبٌ** III. To punish (with **ب**); to succeed in turn, as at 60 v. 11; Pass. **عُوِّبَ** To be punished or injured, as at 16 v. 127.—**أَعْقَبَ** IV. To cause to succeed or follow (with acc. and **فِي**).

**عَقَدَ** To tie in a knot, strike a bargain, make a compact, enter into an obligation. **عَقْدٌ** Plur. **عُقُودٌ** A compact. **عُقْدَةٌ** Plur. **عَقْدٌ** A knot, tie, obligation; **اَلنِّفَاقَاتُ فِي اَلْعُقَدِ** 113 v. 4, "The women who blow on knots," witches.

**عَقَّرَ** aor. i. To wound, hamstring. **عَاقِرٌ** Barren (woman).

**عَقَلَ** aor. i. To keep back (a camel, by tying up the foreleg); aor. i. and o. To understand, to be ingenious, prudent, sagacious; **لَهُمْ قُلُوبٌ** 22 v. 45, "They have hearts to understand with."

**عَقِمَ** 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.

**عَكَفَ** aor. i. and o. To keep back, detain (with **عَنْ**); to give one's-self up to (with **عَلَى**). **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. **عَلَقٌ** Clotted blood. **عَلَقَةٌ** A lump of clotted blood.—**مُعَلَّقَةٌ** part. pass. II. f. One in suspense.

**عَلَّمَ** aor. i. and o. To mark, sign; and **عَلِمَ** aor. a. To know (with acc. and **فِي**, also with **أَنْ**); to distinguish (with acc. and **مِنْ**); to be learned or knowing; For the difference between **عَلِمَ** and **عَرَفَ** see **عَرَفَ**. **عِلْمٌ** n.a. Science, knowledge, learning, art; **عِلْمٌ لِّلسَّاعَةِ** 43 v. 61, "A sign or means of knowing the last hour." **عَلَمٌ** A sign; Plur. **أَعْلَامٌ** Long mountains. **عَالِمٌ** part. act. One who knows, or is wise. **عَلَامَةٌ** A sign, mark. **عَالَمِينَ** 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. **عُلَمَاءُ** (2nd declension). **عَلَامٌ** Very learned, wise or knowing. **أَعْلَمٌ** (2nd declension) comp. form, More or most wise or knowing (with **ب**). **مَعْلُومٌ** part. pass. Known, predetermined.—**عَلَّمَ** II. To teach (with **ب**, or with double acc., or with acc. and **مِنْ** or **بِ**). **مُعَلَّمٌ** part. pass. Taught, instructed.—**أَعْلَمَ** IV. To make known.—**تَعَلَّمَ** V. To learn (with acc. or with **مِنْ**).

علن aor. i. and o. *To be manifest.* عَلَانِيَةً In public, openly.—اَعْلَنَ IV. To make manifest, publish (with اَنْ or with acc. and لِ).

عَلَا aor. a. and o. To be high, lofty, exalted, elated, proud (with فِي or عَلَى); to be upon, to be over, as مَا عَلَوْا 17 v. 7, "That over which they had gained the upper hand;" وَلَتَعْلُنَّ عُلُوهَا كَبِيرًا 17 v. 4, "And ye will verily be elated with great insolence;" تَعْلُنَّ is here put for تَعْلُونَ, the radical و 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. عُلُوٌّ n.a. Exaltation, insolence, pride; عُلُوهَا كَبِيرًا 17 v. 45; عُلُوهَا is said by Beidāwē to stand in this place for تَعَالِيًا; the literal meaning will therefore be "May he be exalted far above that which they utter by a great exaltation." عَالِينَ oblique plur. of عَالٍ for عَالٍ part. act. That which is high or haughty; Fem. عَالِيَةٌ Lofty, see D. S. Gr. T. 1, p. 330; عَالِيَهَا سَافِلَهَا 11 v. 84, "Upside down;" عَلَيْهِمْ ثِيَابٌ سُنْدُسٌ 76 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 يَعْلُوهُمْ 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 عَلَى); also "He came" (with إِلَى 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 عَنْ "Be He raised far above," as تَعَالَى عَمَّا يُشْرِكُونَ 16 v. 3, "Be He exalted far above that which they associate (with him)," see تَبَارَكَتْ. فَتَعَالَيْنَ "Come then!" fem. plur. imperat. اَلْمَتَعَالَى 13 v. 10 for اَلْمَتَعَالَى on account of the pause, D. S. Gr. T. 2, p. 496, part. act. The exalted, the High.—اِسْتَعْلَى X. *To mount*, get the upper hand.

عَلَى aor. i. *To mount up.* عَلَى 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 اَنْ In order that, on condition that, seeing that, although; عَلَى مَكَانَتِكُمْ 6 v. 135, "According to your power;" عَلَى اَدْبَارِهَا 4 v. 50, "As—or like—the hinder parts thereof;" عَلَى حَرْبٍ 22 v. 11, "After a way," or "upon the verge—as it were—(of religion);" The various meanings of عَلَى seem all to be more or less connected with the primary idea of something upon or over another. اَعْلَى (2nd declension) comp. form, Higher, highest, more or most exalted; Fem. عَلِيَا (2nd declension) for عَلِيَا 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. اَعْلَوْنَ for اَعْلَوْنَ according to the rule of permutation, D. S. Gr. T. 1, p. 354; Fem. Plur. عَلَى for عَلَى and with the article اَلْعَلَى عَلَى High, sublime, eminent; name of Mohammad's son-in-law. عَلِيٌّ *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 Moslems

differ greatly about this word and its meaning ; it is found in Hebrew.

عَمَّ aor. o. *To be common.* عَمَّ Plur. أَعَمَّ An uncle on the father's side. عَمَّة An aunt on the father's side.

عَمَد aor. i. *To afflict.* عَمَد plur. of عِمَاد comm. gend. A column, a lofty structure, a tent pole. — تَعَمَّد V. *To propose.* مُتَعَمِّدًا On purpose.

عَمَّر aor. o. *To cultivate, make habitable, perform the sacred visitation—to Mecca—(with acc.).* عَمَّر Life; لَعَمَّرَك a form of oath, "Verily by thy life." *Note.* When not used in this manner the word is written and pronounced عُمَّر. عُمَّر Life, age, and especially long life, old age. عِمَارَة The sacred visitation to Mecca. عِمَارَة n.a. Religious cult, culture. عِمْرَان (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. مَعْمُور part. pass. Visited, etc.—عَمَّر II. *To cause to live, grant a long life to.* مَعْمَر part. pass. One whose life is prolonged.—إِعْتَمَر VIII. *To visit, pass one's time in visiting.*—إِسْتَعْمَرَ X. *To settle any one as an inhabitant (with acc. and في).*

عَمَّق aor. o. *To be deep.* عَمِيق Deep, distant, far off.

عَمِل aor. a. *To be active (a camel); to do, make, act, work, operate;* كُلُّ يَعْمَلُ عَلَى شَاكِلَتِهِ 17 v. 86, see شَاكِلَة, see also 6 v. 135; at 34 v. 12 before إَعْمَلُوا we must understand the words وَقِيلَ لَهُمْ "It was said to them," viz. the house of David; so also at the 10th verse the word أَمَرْنَاهُ "We commanded him," is to be understood before أَعْمَلَ, see أَمَّن. عَامِل part. act. One who does, etc., an operator, worker, toiler.

عَمَل Plur. أَعْمَال Work, act, deed, labour, toil, action.

عَمَد aor. a. *To wander distractedly to and fro (with في); to be struck with amazement.*

عَمِيَ aor. i. *To flow;* and عَمِيَ aor. a. *To be blind, dark, obscure;* أَلْأَنْبَاءُ نَعَمِيَّتٌ عَلَيْهِمُ 28 v. 66, "And the account shall be (was) obscure unto them." عَمَى n.a. Blindness (of heart). عَم Plur. عَمُونَ Acc. عَمِينَ Blind, D. S. Gr. T. 1, p. 354. أَعْمَى (2nd declension); Plur. عَمَى and عَمِيَان Blind, dark.—عَمَى II. *To blind, hide, conceal from (with عَلَى of pers.), as* فَعَمِيَّتْ عَلَيْكُمْ 11 v. 30, "And it is hidden from you."—عَمَى IV. *To make blind.*

عَن Off, from, from off, away from, out of, in spite of, concerning; The primary signification of عَن 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; لَا تَجْزَى نَفْسٌ عَنْ نَفْسٍ شَيْئًا 2 v. 45, "One soul shall not at all make satisfaction for another," i.e. so that the punishment should be transferred from one to another; اللَّهُ غَنِيٌّ أَلَلَهُ غَنَى "God is rich away from his creatures," i.e. rich enough to dispense with them.

عَنْب generic noun, Plur. أَعْنَاب A grape, grapes, a vine; no verbal root.

عَنِت aor. a. *To be corrupt, fall into misfortune, perish, to commit a crime;* 3 وَدُّوا مَا عَنِتُّمْ 114, "They desire your ruin;" مَا with the verb following is here considered as equivalent to the noun of action عَنِتُّكُمْ, and is hence called مَا مَصْدَرِيَّة D. S. Gr. T. 1, p. 541; 49 لَعَنِتُّمْ 7, "Ye would certainly be guilty of a crime."

لَاعْنَتَكُمْ n.a. Sin.—أَعْنَتَ IV. To destroy; 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.

عِنْدَ aor. o. *To go out of the right way.* عِنْدَ 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 عِنْدِ, as مِنْ عِنْدِ اللَّهِ "From God;" also when followed by ي, as عِنْدِي (It is) in my power; (there is) with me, or I have, Lat. *mihī est*; 12 v. 60, "There will be no measuring (of corn) for you on my part;" D. S. Gr. T. 1, p. 496. عَنِيدٌ Contumacious, stubborn, refractory.

عَنْقَ *To hide the head and neck in its form (a hare).* عَنْقُ comm. gend. Plur. أَعْنَاقُ A neck.

عَنْكَبُوتٌ comm. gend. A spider; verbal root doubtful.

عَنَا aor. o. *To distress, to be humble (with ل);* 20 v. 110, "And their faces shall be humbled."

عَهْدَ aor. a. To enjoin, command, stipulate, covenant (with إِلَى of pers. and أَنْ, or with عِنْدَ of pers.). عَهْدٌ A covenant, promise; also time, as at 20 v. 89.—عَاهَدَ III. To make a covenant with (with acc. of pers. and عَلَى of matter).

عَهْنُ aor. o. *To wither.* عَهْنٌ Particoloured wool.

عَاجَ aor. o. *To stand still, recede;* and عَوَجَ *To be bent, distorted.* عَوَجٌ Crookedness, curvature, distortion, obliquity; 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.

عَادَ aor. o. To return, turn (with ل or فِي), frequently used with an ellipse of the complement; 58 v. 4, "Then they would revert to or repair what they have said;" this passage admits of a variety of explanations. عَادَ 'Ad, an ancient and powerful tribe of Arabs of prodigious stature, descended from 'Ad, the great-grandson of Shem. عَايَدَ part. act. One who returns. مَعَادٌ A place whither one returns, a name of Mecca.—أَعَادَ IV. To cause to return, restore (with acc. of pers. and فِي, or with double acc.).

عَادَ aor. o. *To be next the bone (flesh);* to take or seek refuge, especially with God (with ب of pers. and مِنْ); also used with أَنْ meaning lest, as at 2 v. 63, and again at 44 v. 19. مَعَادٌ A refuge; 12 v. 23, "God forbid!" Lit. "(I seek) refuge with God," for أَعُوذُ بِاللَّهِ مَعَادًا IV. To recommend to the protection—of God—(with acc. of pers. and ب) اِسْتَعَاذَ X. To take refuge (with ب of pers. and مِنْ); فَاسْتَعِذْ imperat. 7 v. 199, "Then fly for protection."

عَوْرَةً aor. a. and o. *To be or to make one-eyed.* عَوْرَةٌ Pudendum, nakedness, a place lying naked and exposed to the enemy, as at 33 v. 13; 24 v. 57, Lit. "There are three (times) of nakedness for you."

عَاقَ aor. o. *To keep back.*—الْمُعَوِّقِينَ 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.* عَامٌ A year; 31 v. 13 oblique dual, Two years.

عَوَانَ aor. o. *To be middle-aged (a woman).* عَوَانٌ

Middle-aged.—**أَعَانَ** IV. To assist (with acc. and **عَلَى** or **بِ**) ; **فَأَعِينُونِي** 18 v. 94, "Then assist me."—**تَعَاوَنَ** VI. To help one another (with **عَلَى**).—**اِسْتَعَانَ** X. To ask assistance (with acc. of pers. or with **بِ**). **مُسْتَعَانَ** part. pass. One whose aid is to be implored.

**عَيَّ** aor. i. To hesitate; and **عَيَّ** aor. a. To be hindered so as to be unable to complete a thing (with **بِ**) ; **لَمْ يَعْ** 46 v. 32 aor. cond. "He was not unable to complete;" **أَفْعَيْنَا** 50 v. 14, "Were we then unable to finish?" The verb **عَيَّ** 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.

**عَابَ** aor. i. To be faulty; to render faulty or unserviceable.

**عَادَ** aor. i. To visit. **عِيدٌ** A feast, festival.  
**عَارَ** aor. i. To go backwards and forwards. **عَيْرٌ** fem. A caravan.

**عَيْسَى** (2nd declension) Jesus, Our Saviour.  
**عَيْشَةً** aor. i. To pass one's life, live. **عَيْشَةٌ** n.a. Life. **مَعَايِشٌ** Whatever is necessary to support life. **مَعَايِشٌ** Plur. **مَعَايِشٌ** (2nd declension) Existence, manner of living, victuals, necessities of life.

**عَالَ** aor. i. To twist the body about in a conceited manner when walking, to be poor. **عَائِلٌ** part. act. Poor. **عَيْلَةٌ** Poverty.

**عَانَ** aor. i. To flow. **عَيْنٌ** fem. Plur. **عُيُونٌ** A fountain, spring of water; Plur. **أَعْيُنٌ** An eye. **عَيْنٌ** for **عَيْنٌ** D. S. Gr. T. 1, p. 112, § 227, fem. plur. of **أَعْيُنٌ** (2nd declension) Having large eyes. **مَعِينٌ** Clear-flowing, a fountain.

## ع

**عَوَى** see **عَاوَيْنَ**.

**عَبَّرَ** aor. o. To delay. **عَبْرَةٌ** Dust. **غَابِرٌ** part. act. One who stays behind, lags behind.

**غَبَّرَ** aor. i. To deceive.—**تَغَابَنَ** n.a. VI. f. Mutual deceit.

**غَشَا** aor. o. To be covered with foam and dead leaves, etc. (a river). **غُشَاءٌ** Scum and refuse, light straw, stubble.

**غَدَرَ** aor. i. and o. To remain behind.—**غَادَرَ** III. To leave out.

**غَدَقَ** aor. a. To be full of water (a spring). **غَدَقٌ** Copious, abundant.

**غَدَا** aor. o. To come or go early in the morning (with **مِنْ** or **عَلَى**). **غَدُوٌّ** for **غَدُوٌّ** The morrow;

**غَدَا** To-morrow. **غَدَاةٌ** An early meal, dinner. **غَدُوٌّ** The morning, early morning. **غَدَاةٌ** same as **غَدُوٌّ**.

**غَرَّ** 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. **غُرُورٌ** A deceiver, the Devil. **غُرُورٌ** A vain hope; **غُرُورًا** Deceitfully.

**غَرَبَ** aor. o. To go away, set, as the sun (with **فِي**). **غُرَابٌ** A raven. **غُرُوبٌ** Sunset. **غُرُبٌ** Fem. **غُرُبَةٌ** The West. **غُرَابِيْبٌ** (2nd declension) plur. of **غُرَابِيْبٌ** A kind of black grapes. **مَغْرِبٌ** The West, setting of the sun; Plur. **مَغَارِبٌ** (2nd declension) The western parts of

the earth; Dual مَغْرَبَانِ 55 v. 17, The two points in the Heavens, where the sun sets in summer and winter.

غَرَفَ aor. i. and o. *To draw water for drinking.*

غُرْفَةٌ A draught of water taken up in the hand; the seventh Heaven, 25 v. 75. غُرْفٌ and غُرَفَاتُ plurals of غُرْفَةٌ Lofty apartments.—إِغْتَرَفَ VIII. To drink out of the hand (with acc. and بَ).

غَرِقَ *To be submerged.* غَرَقَ n.a. A draught. غَرَقًا

At a single draught; and hence, suddenly, violently. غَرَقَ The act of drowning.—أَغْرَقَ

IV. To drown (with acc. and فِي or بِ).

مُغْرَقٌ part. pass. Drowned.

غَرِهَ aor. a. *To be in debt.* غَارِمٌ part. act. One in

debt. غَرَامٌ A continuous torment. مَغْرَمٌ A

debt that must be paid, a forced loan, 9 v. 99.

—مُغْرَمٌ part. pass. IV. f. One who is involved in debt, or laid under an obligation.

غَرَا aor. o. *To glue.*—أَغْرَى IV. To excite, incite

against (with acc. and بِ); to cause enmity (with بَيْنَ).

غَزَلَ aor. i. *To spin.* غَزَلَ n.a. A spinning, that which is spun.

غَزَا aor. o. *To will, seek, make an hostile excursion against.* غَزَى for غَزَى plur. of غَزَا for غَزَا A combatant.

غَشَى aor. i. *To be very dark (the night).* غَشَى n.a.

The commencement of night. غَاسَتْ The

moon, also the commencement of darkness.

غَسَاؤٌ Corruption which flows from the bodies of the damned.

غَسَلَ aor. i. *To wash.* غَسَلْنَ Same as غَسَاؤٌ q.v.

—إِغْتَسَلَ VIII. To wash one's-self. مَغْتَسَلٌ A place for washing.

غَشَى aor. a. *To cover over, come upon, as at 29 v.*

55, يَوْمَ يَعْشَاهُمْ آَلْعَذَابِ "On a certain day their

punishment shall come upon them;" يَعْشَاهُمْ

is here put for يَعْشَاهُمْ D. S. Gr. T. 1, p. 118;

غَشَى عَلَيْهِ pass. Lit. "It is covered over upon

him," a phrase meaning "he faints," 33 v. 19.

غَاشِيَةٌ The day of judgment. غَوَاشٍ plur. of

غَاشِيَةٌ A covering. غِشَاوَةٌ A covering, veil.

مَغْشَى part. pass. One in a swoon.—غَشَى II.

To cover, to cause to cover (with double acc.).

—أَغَشَى IV. To cover, cause to cover or be

covered (with double acc.).—تَغَشَى V. To

have carnal connexion with.—إِسْتَغَشَى X. To

cover one's-self with—a garment—(with acc. of garment).

غَضَّ aor. a. *To be annoyed by something sticking in*

the throat. غُضَّةٌ Something which sticks in

the throat, so as to cause pain.

غَضَبَ aor. i. *To carry off violently.* غَضَبًا By

force.

غَضَّضَ aor. o. *To cast down—the eyes, to lower—the*

voice (with مِنْ).

غَضِبَ aor. a. *To be angry (with عَلَى of pers.*

against whom). غَضَبٌ n.a. Anger, indigna-

tion. غَضَبَانٌ adj. (2nd declension) Angry.

مَغْضُوبٌ part. pass. Incensed.—مُغَاضِبٌ part.

act. III. f. Being angry.

غَطَشَ aor. i. *To be dark.*—أَغْطَشَ IV. To make

dark.

غَطَا aor. o. *To be dark.* غِطَاءٌ 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 غَفَّارٌ

Very forgiving. غُفْرَانُكَ رَبَّنَا Pardon; رَبَّنَا 2 v. 285, "(We implore) thy pardon, O our

Lord;" There is here an ellipse of تَطْلُبُ or



some similar word ; see D. S. Gr. T. 2, p. 82.  
 مَغْفِرَةٌ Pardon.—اِسْتَعْفَرَ X. To ask pardon for  
 (with لِ); to ask pardon of (with acc. of pers.  
 and لِ). اِسْتِعْفَارٌ n.a. The act of asking for-  
 giveness. مُسْتَغْفِرٌ part. act. One who asks  
 forgiveness.

غَفَلَ aor. o. To neglect, be negligent (with عَنْ).  
 غَافِلٌ part. act. One who is negligent or care-  
 less. غَفْلَةٌ Negligence, carelessness.—اَغْفَلَ IV.  
 To cause to be negligent (with acc. and عَنْ).  
 غَلَّ aor. o. To insert, defraud, bind—as the hand to  
 the neck. غِلٌّ Hidden enmity, grudge. غُلٌّ  
 Plur. اَغْلَالٌ A collar, yoke. مَعْلُولٌ part. pass.  
 Bound, tied up; لَا تَجْعَلْ يَدَكَ مَعْلُولَةً اِلَى عُنُقِكَ  
 17 v. 31, "Nor let thy hand be tied up to thy  
 neck," i.e. Be not niggardly.

غَلَبَ aor. i. To prevail (with عَلَى); overcome,  
 conquer. غَلَبٌ n.a. Victory, conquest; مِنْ  
 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. اَغْلَبَ plur. of غَلَبَ  
 Thick necked, lofty. حَدَآتٍ غُلْبًا 80 v. 30,  
 "Gardens (planted) thick (with trees)."  
 مَعْلُوبٌ part. pass. Overcome.

غَلَطَ aor. i. and غَلَا aor. o. To be thick, rough, severe  
 (with عَلَى of pers.). غَلِيطٌ Plur. غَلَاظٌ Rough,  
 severe, strong, firm; غَلِيطٌ الْقَلْبُ Hard-  
 hearted. غِلَظَةٌ Severity.—اِسْتَغْلَظَ X. To be  
 thick, strong.

غَلَفَ To put a bottle into its case; and غَلَفَ To be  
 uncircumcised. اَغْلَفَ Plur. غُلَفٌ Uncircum-  
 cised.

غَلَقَ aor. i. To shut (a door).—غَلَقَ II. Same as غَلَقَ.  
 غِلْمٌ aor. a. To be lustful. غُلَمٌ Plur. غُلَمَانٌ A boy,  
 a youth, frequently used in the Korân for a son.

غَلَا aor. o. To be dear, excessive; to exceed what is  
 just and proper (with فِي).

غَلَى aor. i. To boil. غَلَى n.a. The act of boiling.

غَمَّ aor. o. To cover. غَمٌّ n.a. Anguish, affliction.

عُمَّةٌ In the dark. عُمَامٌ plur. of عَمَامَةٌ Clouds  
 covering the heavens.

غَمَرَاتٌ Plur. عَمْرَةٌ aor. a. To abound (in water).

A flood of water, a confused mass of anything;  
 sometimes used metaphorically, as غَمَرَاتُ  
 اَلْمَوْتِ The pangs of death.

تَغَامَزَ VI. غَمَزَ aor. i. To point, or wink at any one.—  
 To wink at one another.

اَغْمَضَ aor. o. To be low and level (the ground).—  
 اَغْمَضَ IV. To connive at the payment of less  
 than the full value (with فِي).

غَنِمَ To get as booty, acquire, gain without trouble.

غَنَمٌ n.a. Sheep. مَغَانِمٌ (2nd declension) plur.  
 of مَغْنَمٌ Plunder, spoils.

غَنِيَ aor. a. To be rich; to dwell (with فِي).

Plur. اَغْنِيَاءٌ (2nd declension) Rich, self-suffi-  
 cient, able to do without others (with عَنْ).—

اُغْنَى IV. To enrich (with acc. and مِنْ); to

avail or be profitable to, satisfy, suffice for,

fill the place of another for or against; used

with عَنْ of pers. for whom, and مِنْ of pers.

against whom, as at 12 v. 67; or with عَنْ of

pers. and acc. as at 19 v. 43, see عَنْ; another

construction is found at 53 v. 29, لَا يُغْنِي مِنْ

اَنْتَحَى شَيْئًا "It profiteth nothing against the

truth;" 77 v. 31, "It shall

not avail against the flame;" It is also em-

ployed with the acc. alone, as at 80 v. 37.

مُعِينٌ part. act. One who suffices or stands in

the place of another.—اِسْتَعْنَى X. To become

rich, desire riches, to be able to do without, to

be self-sufficient.

اِسْتَعَاثَ aor. o. To assist, relieve (with ب). غَاثُ

X. To implore assistance (with acc. and عَلَى).

غَارَ aor. o. To come into a hollow place. غَارُ A cavern. غَوْرَ n.a. (Water) running away under

ground. مَعَارَةُ A cave.—مُغِيرَاتُ fem. plur. part. act. IV. f. Horses making an hostile excursion.

غَوَّاصَ aor. o. To dive (with ل at 21 v. 82). غَوَّاصُ A diver.

غَاظَ aor. o. To plunge into. غَاظُ A hollow place, a privy, easing one's-self.

غَالَ aor. o. To seize. غَوْلُ Inebriation.

غَوَى aor. i. To wander, go astray. غَيٌّ n.a. Error, destruction. غَوِيٌّ One who is in the wrong.

غَاوٍ part. act. Plur. غَاوُونَ, Oblique Plur. غَاوِينَ One who goes astray; expressions denoting Devils, or those who listen to them.—أَغْوَى IV. To lead astray.

غَابَ aor. i. To be absent. غَيْبٌ n.a. Plur. غُيُوبٌ A secret, mystery, whatever is absent or hidden.

غَيَابَتٌ for غِيَابَتٌ, D. S. Gr. T. 1, p. 276, note, The bottom (of a well, etc.). غَايِبٌ part. act.

He or that which is absent or hidden.—اِغْتَابَ VIII. To traduce the absent, as وَلَا يَغْتَبُ 49 v. 12, "Neither traduce one another;" aor. conditional.

غَيِّتَ aor. i. To water by means of rain. غَيْتٌ Rain.

غَارَ aor. i. To provide for. غَيْرٌ A difference, an other; This word, which sometimes does duty as an adverb, is then indeclinable, as غَيْرٌ Not, besides, unless; when used as a preposition, and meaning Without or Except, it becomes declinable, see بَعْدُ. 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. مُغَيِّرٌ part. act. One who changes.—مُغَيَّرٌ see غَارَ for غَوْرَ.—تَغَيَّرَ V. To be changed.

غَاصَ aor. i. To diminish, abate, be wanting, as مَا تَغِيضُ الْأَرْحَامُ 13 v. 9, "What the wombs want (of their due time)."

غَاظَ aor. i. To incense, irritate (with acc. and ب). غَيْظٌ n.a. Anger, fury. غَاظٌ part. act. One who is angry.—تَغَيَّظَ n.a. V. f. A raging furiously.

## ف

فَ A prefixed conjunction having less conjunctive power than وَ, and hence principally employed in connecting sentences; the following is from Johnson's Pers. Arab. and English Dictionary; فَ 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 فَاَمَّا, فَاَنْ, فَاِنِ, فَاِنِ etc. etc.

فَاتَحَ An opening or commencement, rt. فَتَحَ q.v. فَاجِرُو "Then protect him;" imperat. iv. f. of فَاجَرٌ q.v.

فَأَذَ aor. a. *To hurt any one in the heart.* فُؤَادٌ Plur. أَفْئِدَةٌ The heart.

فَرِهَ see فَارْهَيْنَ.

رَأَى "Then show me;" imperat. iv. f. of رَأَى q.v. with فَ prefixed.

فَأَ for فَاوْ or فَايَ aor. o. and i. *To split (the head) with a sword.* فَيْةٌ A band or party of men, army.

فَاوْ see فَايَ for فَاوْ.

وَجَسَ see فَاوْجَسَ.

تَوَلَّى aor. a. *To break, cease, desist, as تَوَلَّى تَذْكُرُ يُوسُفَ 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; تَوَلَّى is here put for تَوَلَّى, D. S. Gr. T. 1, p. 97.*

فَتَحَ aor. a. *To open (with acc. or with acc. of thing and عَلَى of pers.); to explain or reveal (with بَ of thing and عَلَى of pers.); To grant—a mercy or a victory—(with acc. and لَ of pers.), as at 48 v. 1; to adjudicate in a cause (with 21 v. 96, حَتَّى إِذَا فَتَحَتْ يَاجُوجَ وَمَاجُوجَ; (بَيْنَ "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 يَاجُوجَ and مَاجُوجَ, D. S. Gr. T. 2, p. 233. فَتْحٌ Victory, a decision or judgment, the taking of a town, and especially of Mecca, which is sometimes called الْفَتْحُ 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. فَاتَحَ part. act. *One who opens, one who gives judgment; الْفَاتِحَةُ* Name of the opening chapter of the Korân. الْفَاتِحُ

The Judge, an epithet of God. مَفَاتِيحُ (2nd declension) plur. of مَفَاتِيحَ or مَفَاتِيحَ A key.—

فَتَحَ II. *To open (with لَ of pers.).* مَفْتُوحٌ part.

pass. *Opened.*—إِسْتَفْتَحَ X. *To ask assistance—of God,—against (with عَلَى); to ask for a judgment or decision—in a suit,—as at 8 v. 19.*

فَتَرَ aor. o. and i. *To be quiet; to feel weak or faint, to desist.* فَتْرَةٌ A cessation, or interval of time between two prophets.—فَتَرَ II. *To weaken, diminish—a punishment—(with عَنْ).*

فَتَّقَ *To split, cleave asunder.*

فَتَّلَ aor. i. *To twist (a rope).* فَيْتِيلٌ A small skin in the cleft of a date-stone, hence a thing of no value.

فَتَنَ aor. i. *To try, or prove—as gold in the fire—(with acc. and بَ 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 عَنْ); 51 v. 13, "They shall be proved, punished, or burnt in the fire."* فُتُونٌ n.a. A trial. فَاتِنٌ part. act. *One who leads into temptation.* فِتْنَةٌ 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; 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; 10 v. لَا جَعَلْنَا فِتْنَةً

85 and 60 v. 5, "Do not make us (the subject of) punishment;" Beidāwēe says **مَوْضِعُ فِتْنَةٍ**; 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 **فِتْنَةٌ** because that excuse is a lie forged by the Idolators. **مَفْتُونٌ** part. pass. Distracted, demented.

**فَتَا** aor. o. *To be superior to another in generosity.*

**فَتَى** A young man, man-servant; Dual **فَتَيَانٍ**; Plur. **فَتَاةٌ** of few, and **فَتَيَانٌ** of many. **فَتَاةٌ** Plur. **أَفْتَى** Young women, maid-servants.—

**أَفْتَى** 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 **أَ** interrogative); 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.* **فَجٌّ** n.a. Plur. **فَجَاجٌ** A broad way, especially between two mountains.

**فَجَّرَ** aor. o. *To cause water to pour forth (with acc. and **مِنْ**); to go aside from the right way, to act wickedly.* **فَجَرٌ** n.a. The dawn, day-break. **فَاجِرٌ** part. act. Wicked; Plur. **فَجَرَةٌ** and **فَجَّارٌ**.

**فُجِّرَ** n.a. Wickedness.—**فَجَّرَ** II. To cause to flow (with acc. and **فِي**, or with double acc.); 82 v. 3, "And when the seas shall be made to flow (together)," so as to form but one sea. **تَفْجِيرٌ** n.a. The act of

causing (water) to flow.—**تَفَجَّرَ** V. To flow (with **مِنْ**).—**إِنْفَجَرَ** VII. To flow (with **مِنْ**); at 2 v. 57 the verb is put in the fem., being (as *we* should say) governed by the nominative **أَتْنَتَا 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.

**فَجَّأَ** aor. o. *To open (a door).* **فَجْوَةٌ** A clear open space, as between the sides of a cave.

**فَحْشٌ** *To be shameful or infamous.* **فَحْشَاءٌ** (2nd declension) Filthy, shameful, or dishonourable conduct, especially stinginess in the payment of tithes or other religious dues. **فَاحِشَةٌ** Filthiness, uncleanness, a filthy report, a crime, fornication or adultery; Plur. **فَوَاحِشٌ** (2nd declension) Abominable crimes.

**فَخَّرَ** aor. a. *To boast.* **فُخُورٌ** Vain-glorious, a boaster. **فَخَّارٌ** Earthenware.—**تَفَاخَرٌ** n.a. VI. f. Mutual boasting.

**فَدَى** aor. i. *To ransom (with acc. and **بِ**).* **فِدَاءٌ** n.a. A ransom. **فِدْيَةٌ** A ransom, that which is paid as ransom or to redeem a fault.—**إِفْتَدَى** VIII. To ransom, redeem.—**فَادَى** III. To ransom or redeem one's-self with (with **بِ**), or from (with **مِنْ**); thus at 5 v. 40, **لِيَقْتَدُوا بِهِ مِنْ عَذَابٍ** "To redeem themselves with it from the punishment," etc.

**وَدَى** see **فِدْيَةٌ**.

**وَذَرَ** see **فَذَرُوهُ**.

**فَرَّ** aor. i. *To flee, flee to (with **إِلَى**); fly from (with **مِنْ**).* **فِرَارٌ** n.a. Flight, the act of fleeing away. **مَقَرٌّ** A place of refuge.

**فَرَّتْ** aor. o. *To be nicked.* **فُرَاتٌ** Sweet (water).

فَرَجَ aor. i. and o. *To let out the contents—of a basket.* فَرَجَ Fœces.

فَرَجَ aor. i. *To split, cleave asunder.* فَرَجَ, Plur. فُرُوجَ An interstice, break, flaw, private parts; 21 v. 91, “And she who preserved her chastity,” viz. The Virgin Mary.

فَرَجَ aor. a. *To be glad, rejoice (with ب).* فَرَجَ Joyful; at 28 v. 76 it means one who exults (in riches).

فَرَجَ aor. o. *To be separated, alone.* فَرَجَ, Plur. فَرَادَى (2nd declension) Alone, without companions, or as at 21 v. 89, without offspring.

فَرَجَ *To spread on the ground.* فَرَجَ comm. gend. Paradise; the original meaning of the word is a park or garden planted with fruit-trees; it is from the Plur. فَرَادِيسُ that we have the Greek word Παράδεισος.

فَرَجَ aor. o. *To spread as a carpet on the ground.* فَرَجَ n.a. Animals fit for slaughter. فَرَجَ generic noun, Moths. فَرَجَ n.a. Plur. فَرَجَ A carpet used as a bed, a mattress, and metaphorically a wife; thus at 56 v. 33, فَرَجَ “And damsels raised on lofty couches.”

فَرَجَ 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 قَارِصٌ An old cow. فَرِصَةٌ An ordinance (especially of God), a settled portion, dower or jointure; فَرِصَةٌ see وَصِيَّةٌ. مَفْرُوضٌ part. pass. Appointed, determinate.*

فَرَجَ aor. o. *To precede, to be extravagantly reproachful or insolent (with عَلَى).* فَرَجَ 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.—فَرَجَ II. *To be negligent, omit, act negligently (with فِى).* مَفْرُطٌ part. pass. IV. f. Made to hasten.

فَرَجَ aor. a. *To mount up.* فَرَجَ A branch or top of a tree.

فَرَجَ (2nd declension) Pharaoh.

فَرَجَ aor. a. and o. *To empty, finish;* 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.). فَرَجَ part. act. Empty, void.—فَرَجَ IV. *To pour out (with acc. and عَلَى).*

فَرَجَ 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; فَرَجَ aor. a. *To be afraid.* فَرَجَ 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. فَرَجَ A separate part, heap, hillock. فَرَجَ A band of men. فَرَجَ A part, portion, some, a party or band of men. فَرَجَ 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.—فَرَّقَ II. To make a division or distinction (with بَيْنَ); to make a schism in (with acc.). تَفَرَّقَ n.a. Division, dissension.—فَارَقَ III. To quit, part from (with acc.). فِرَاقٌ n.a. The act of quitting, a separation; at 18 v. 77 فِرَاقُ is antecedent to بَيْنِي; it must be borne in mind that بَيْنَ 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.—تَفَرَّقَ V. To be divided among themselves (with فِي); فَتَفَرَّقَ 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. مُتَفَرَّقٌ part. act. Divers, different.

فُ To be brisk. فَارَةٌ part. act. One who is clever, insolent or petulant.

فَرَّ aor. i. To cut. فَرٌّ New, strange, wonderful.

—فَتَرَى VIII. To feign, forge, invent a lie (with acc. and عَلَى of pers.); بُهْتَانٍ يَفْتَرِيهِ بَيْنَ أَيْدِيهِمْ; 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. مُفْتَرٍ for مُفْتَرٍ part. act. A forger. مُفْتَرٍ for مُفْتَرٍ part. pass. Feigned, pretended, forged.

فَرَّ aor. i. To flow as blood from a wound.—فَسْتَفِرُّ X. To remove, expel (with acc. and مِنْ); to deceive, lead to destruction (with acc. of pers. and بِ).

فَرَعَ aor. a. To be terrified, smitten with fear (with مِنْ). فَرَعٌ n.a. Terror.—فَرَعَ II. when used with عَنْ means To free from fear, as إِذَا فَرَعَ 34 v. 22, “(Until) their hearts shall have been freed from fear.”

فَسَحَ aor. a. To be spacious, to make room for a person (with لِ of pers.).—تَفَسَّحَ V. To make room (with فِي of place).

فَسَحًا see سَحَقَ.

فَسَدَ aor. o. To be corrupt. فَسَادٌ n.a. The acting corruptly, corruption, violence; بَغِيرِ نَفْسٍ 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.

فَسَّرَ aor. i. and o. To discover.—تَفْسِيرٌ 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. فَسَقٌ and فَسُوقٌ ns.a. Transgression, impiety, wickedness. فَاسِقٌ part. act. A transgressor, one who is wicked.

فَشِلَ aor. a. To be weak, faint-hearted.

فَصَحَ aor. o. To show itself (the dawn); and فَصَحَ To be eloquent, speak with fluency and correctness. أَفْصَحَ (2nd declension) comp. form, More eloquent.

فَصَّرْهُمْ “Then draw them (towards thee),” imperat. of صَارَ for صَوَّرَ q.v.

فَصَّلَ aor. i. To dissect, depart; to make a distinction or division, or judge between (with بَيْنَ of pers. and فِي of thing). فَصْلٌ n.a. A distinc-

tion, separation, a means of distinguishing good from evil, as at 86 v. 13; **فَصَلَ** **الْحَقَّابَ** 38 v. 19, see **حِطَابَ**. **فَاعِلٌ** part. act. One who judges between truth and falsehood. **فَصَالٌ** Weaning. **فَصِيلَةٌ** A family, relations.—**فَصَلَ** II. To explain distinctly (with acc. and ل of pers.). **تَفْصِيلٌ** n.a. A clear explanation, exposition. **مُفَصَّلٌ** part. pass. Clearly explained, distinct.

**فَصَمَ** aor. i. To break.—**إِنْفِصَامٌ** n.a. VII. f. The act of being broken; **لَا آفِصَامَ لَهَا** 2 v. 257, "It has no flaw or break in it."

**إِنْقَصَ** aor. o. To break asunder. **فِصَّةٌ** Silver.—**إِنْقَصَ** VII. To be broken up, dispersed, separated (with **مِنْ**).

**فَضَحَ** aor. a. To expose to shame; **لَا تَفْضَحُونِ** 15 v. 68, "And do not expose me to disgrace (by ill-treating my guests)."

**فَضَلَ** aor. o. To remain over and above. **فَضْلٌ** Excellence, merit, favour, a free gift, bounty, grace, munificence, indulgence.—**فَضَلَ** II. To prefer, favour, cause to excel, grant favours to one person in preference to another (with acc. and عَلَى, and with **بِ** of thing). **تَفْضِيلٌ** n.a. Excellence, preference.—**تَفَضَّلَ** V. To make one's-self superior (with عَلَى).

**فَضَا** aor. o. To be roomy.—**أَفْضَى** IV. To go in unto, as a husband to a wife (with إِلَى).

**فَطَرَ** aor. o. and i. To split, create. **فَاطِرٌ** part. act. A Creator. **فِطْرَةٌ** for **فَطَرْتُ** 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.

**فُطِرَ** A rent, flaw, or fissure.—**تَفَطَّرَ** V. To be rent asunder.—**إِنْفَطَرَ** VII. To be cloven asunder. **إِنْفِطَارٌ** n.a. The being cloven asunder. **مُسْفِطِرٌ** part. act. Cloven or rent asunder.

**فَطَّ** To force water out of an animal's stomach. **فَطٌّ** Harsh, severe.

**فَعَلَ** aor. a. To do, make, act, perform, accomplish. **فِعْلٌ** An action, a doing. **فَعْلَةٌ** A deed. **فَاعِلٌ** 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. **مَفْعُولٌ** part. pass. Done, made, effected, performed, fulfilled; at 8 vv. 43 and 46 the past part. **كَانَ مَفْعُولًا** is put in prophetic language for the future **يُفَعَّلُ**; a similar instance occurs at 73 v. 18.

**فَقَدَ** aor. i. To seek for that which is lost, to lose.—**تَفَقَّدَ** V. To make an inquiry into; at 27 v. 20 it may be rendered "He reviewed."

**فَقَّرَ** aor. o. and i. To dig, break the vertebrae; and **فَقْرٌ** To be poor. **فَقْرٌ** n.a. Poverty. **فَاقِرَةٌ** A calamity, properly that which breaks the vertebrae. **فَقِيرٌ** Plur. **فُقَرَاءٌ** (2nd declension) Poor, needy; when used with ل as at 28 v. 24 **فَقِيرٌ . . . . إِلَيَّ** 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.

**فَقَّعَ** 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.

**فَقَيْنَا** "Then deliver us," see **وَقَى**.

**فَقَّهَ** To be superior in wisdom; and **فَقَّهٌ** 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 **نَفِي**).

**فَكَتَ** aor. b. To break. **فَكَتَ** n.a. The act of freeing (captives).—**مُتَفَكِّتٌ** part. VII. f. Dislocated, one who vacillates (in his faith), as at 98 v. 1.

**فَكَرَ** To think.—**فَكَرَ** II. To meditate; at 74 v. 18 it means to meditate blasphemies against the Korân.—**تَفَكَّرَ** V. To consider, meditate (with **نَفِي**).

**فَكِهَ** To be very merry. **فَكِهَ** A jester, one who makes game of others. **فَاكِهَ** part. act. One who is very joyful, rejoices greatly (with **ب** or **نَفِي**). **فَاكِهَةٌ** Plur. **فَوَاكِهٌ** (2nd declension) Fruit.—**تَفَكَّهَ** V. To wonder.

**فُلٌ** A certain person. **فُلَانٌ** Such an one, a certain person.

**فَلَحَ** To split.—**أَفْلَحَ** IV. To prosper, be happy, attain one's desires. **مُفْلِحٌ** part. act. One who is prosperous or happy.

**فَلَقَ** aor. i. To split, cause to come forth. **فَلَقٌ** 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. **فَالِقٌ** part. act. One who causes to put forth or break forth.—**إِنْفَلَقَ** VII. To be split open, divided.

**فُلُكٌ** To be round (a breast). **فُلُكٌ** comm. gend. and number, Ships, a ship, shipping, The Ark. **فُلُكٌ** The orbit of a celestial body.

**فَلَيْعَمَ** see **فَلَيْعَمَ**.

**فَلَيْصَمَهُ** see **فَلَيْصَمَهُ** for **فَلَيْصَمَهُ**.

**فَلَيْصَمَهُ** for **فَلَيْصَمَهُ** see **فَلَيْصَمَهُ**.

**فَنَ** To drive camels. **أَفْنَانٌ** plur. of **فَنَنْ** A branch,

or of **فَنَنْ** A species; if the latter meaning be adopted we must understand the words **مِنْ أَشْجَارٍ** "Of trees," at 55 v. 48, where it occurs.

**فَنَدَ** To dote.—**فَنَدَ** II. To make a dotard of, regard as a dotard.

**فَنَى** aor. i. To vanish. **فَانٍ** for **فَانِيٌّ** part. act. Perishable, liable to decay.

**فَهَمَ** To understand.—**فَهَمَ** II. To cause to understand (with double acc.).

**فَاتَ** aor. o. To pass away from, slip (an opportunity); escape (with acc.). **فَوَتْ** n.a. Escape.—**تَفَاوَتْ** n.a. VI. f. A disparity, or want of proportion.

**فَاجَ** aor. o. To diffuse a fragrant odour. **فَوَجٌ** A troop or company; Plur. **أَفْوَاجٌ**.

**فَارَ** aor. o. To boil, boil up or boil over; **فَارَ التَّنُورُ** 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. **فَوْرٌ** n.a. Haste; **مِنْ فَوْرِهِمْ** 3 v. 121, "Immediately on their arrival, or before they had rested," see D. S. Gr. T. 1, p. 526.

**فَارَ** aor. o. To get possession of, gain, receive salvation, obtain one's desires. **فَوْرٌ** n.a. Victory, felicity, safety, salvation. **فَائِزٌ** part. act. One who enjoys felicity or receives salvation. **مَفَازٌ** A place of safety or felicity. **مَفَازَةٌ** An escape, place of refuge.

**فَوَضَ** 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. **فَوَقٌ** 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. **فَوْقَ** as **فَوْقَكُمْ** "Over you," or in the genitive after a preposition, as **فَوْقَ الْأَرْضِ** 14 v. 31, "From above (or from the surface of) the earth;" D. S. Gr. T. 1, pp. 494 and 510; see also **بَعْدُ** **فَوَاقٍ** A delay, properly the space of time between two milkings, or of the opening and closing of the hand in milking.—**أَفَاقٍ** IV. To come to one's-self, recover (after a swoon or illness).

**فُومٌ** generic noun, Garlic; no verbal root.

**فَاوٌ** aor. o. To pronounce a word. **فَمٌ** or **فَمٌ** or with a complement **فُو**, Gen. **فِي**, Acc. **فَا**; Plur. **أَفْوَادٌ** A mouth; The word **فَمٌ** is formed from the regular noun **فُو** by cutting off the two last radical letters, and substituting **م**; 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 **أَدْخُلُوا فِي أُمَمٍ 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.

**فَأَى** aor. i. To return, go back (with **إِلَى**); to go from a vow, as at 2 v. 226.—**أَفَأَى** IV. To bring under the power or authority of any one (with acc. and **عَلَى** of pers.).—**تَقَيَّى** V. To turn itself about (as a shadow cast by the sun).

**فَأَصٌ** aor. i. To be copious; to overflow (with **مِنْ**).—**أَفَأَصٌ** 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

**ق** Name and initial letter of the 50th chapter, see **آلَم**.

**قَبِجٌ** To abhor; and **قَبِجٌ** 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. **قُبُورٌ** A grave. **مَقَابِرٌ** (2nd declension) plur. of **مَقْبَرَةٌ** A cemetery.—**أَقْبَرٌ** IV. To cause to be buried.

**قَبَسٌ** aor. i. To get a light from another. **إِقْتَبَسَ** VIII. To take a light from another (with **مِنْ**).

**قَبَضٌ** 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 **أَجْبَحَتْهُنَّ**. **قَبْضَةٌ** n.a. A contraction. **قَبْضَةٌ** A handful. **مَقْبُوضٌ** part. pass. Taken.

**قَبِلَ** aor. a. To accept (with acc. and **عَنْ** or **مِنْ**); to admit (with acc. and **لِ** of pers.) **قَابِلٌ** part. act. One who accepts. **قَبْلٌ** 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 قَبْلُ** 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 **بَعْدَ** q.v.; see also D. S. Gr. T. 2, p. 152. **قَبْلَ** The forefront; **قَبْلَهُ** 6 v. 111, "Before their eyes," or "In hosts," with which meaning **قَبْلَ** may be regarded as the plur. of **قَبِيلَ** q.v. **قَبْلَ** Power, a side or part; **قَبْلَ** Towards, in the direction of, as **قَبْلَ الْمَشْرِقِ** 2 v. 172, "Towards the East;" **قَبْلَ** 27 v. 37, "Against whom they will have no power;" **قَبْلَهُ** 57 v. 13, "Alongside it." **قَبْلَهُ** 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. **قَبُولٌ** 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**). — **تَقَبَّلَ** 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 **فَتَقَبَّلَ مِنِّي** "Then accept from me (that which I have

vowed"—**مَا نَذَرْتَهُ**); a similar passage is found at 2 v. 121, D. S. Gr. T. 2, p. 454. — **مُقَابِلٌ** part. act. VI. f. Opposite to, or facing one another. — **مُسْتَقْبِلٌ** part. act. X. f. Proceeding towards (with acc.).

**قَتَرَ** aor. o. and i. To be niggardly. **قَتَرٌ** and **قَتَرَةٌ** Black dust, blackness. **قَتُورٌ** Niggardly. — **مَقْتَرٌ** part. act. IV. f. To be in reduced circumstances.

**قَتَلَ** aor. o. To kill, slay; **فَقَاتِلُوا أَنْفُسَكُمْ** 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 **قُتِلَ** 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. **قَتْلٌ** n.a. The act of putting to death, slaughter. **قَتْلَى** (2nd declension) for **قَتْلَى** D. S. Gr. T. 1, pp. 110 and 402, plur. of **قَتِيلٌ** One who is slain. — **تَقْتِيلٌ** II. To slay, or cause to be slain. **تَقْتِيلٌ** n.a. The act of slaughtering. — **قَاتَلَ** III. To fight against (with acc. of pers.); **9 قَاتَلَهُمُ اللَّهُ** v. 30, "May God curse them," see **قَاتَلَ** At 3 v. 140 there seems to be an ellipse after **قَاتَلَ** of the objective or immediate complement, **إِنْسَانًا** or some similar word being understood, D. S. Gr. T. 2, p. 454. **قِتَالٌ** n.a. The act of fighting, war. — **إِقْتَتَلَ** VIII. To contend among themselves.

**قَيْشَاءٌ** generic noun, Cucumbers; no verbal root.

**إِقْطَحَ** aor. o. To rush headlong. — **إِقْطَحَ** VIII. To undertake an enterprise in a headlong or impetuous

manner. **مُقَاتِلٌ** part. act. One who rushes or leaps headlong, found at 38 v. 59, where it means "Rushing headlong (into Hell)."

**قَدَّ** A particle frequently prefixed to the preterite to give it a past signification; where among several verbs in the preterite one has the particle **قَدَّ** prefixed, such verb is to be taken in the Pluperfect tense; so also among several Pluperfects the one which follows **قَدَّ** 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, **وَقَدْ نَصَلَ لَكُمْ مَا حَرَّمَ عَلَيْكُمْ** 6 v. 119, "For he hath even now explained to you what he hath forbidden you;" another use of **قَدَّ** is to add energy to an affirmation, and it may then be rendered truly, of a certainty, or verily; thus, **قَدْ يَعْلَمُ مَا أَنْتُمْ عَلَيْهِ** 24 v. 64, "He knows of a surety what ye are about;" so also at 91 v. 9, **قَدْ أَلْجَحَ مَنْ زَكَّاهَا**, "Verily he who hath purified it is happy;" Lastly, **قَدَّ** may sometimes be rendered frequently, as at 2 v. 139, **قَدْ نَرَى تَوَلَّى وَجْهَكَ**, "We have frequently observed the turning of thy face;" It is found in combination with other particles as **وَقَدْ**, **لَقَدْ**, etc. D. S. Gr. T. 1, p. 533.

**قَدَّ** aor. o. To rend. **قَدَّ** plur. of **قَدَّ** A party of men at variance among themselves; **كُنَّا طَرَائِقَ قَدَّ** 72 v. 11, "We are (followers of) different ways."

**قَدَحَ** aor. a. To strike fire. **قَدَحَ** n.a. The act of striking fire.

**قَدَّرَ** aor. o. and i. To be able, to be able to do, have power over, prevail against (with **عَلَى**); to

measure to an exact nicety (with acc. of thing and **عَلَى** 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 قَدَّرُوا اللَّهَ حَتَّى تَذَرِيَهُ** 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. **قَدَّرَ** n.a. That which is determined or predestined of God, measure, value, power; **لَيْلَةُ 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. **قَدَّرَ** n.a. The Divine decree, that which is predestined, a definite quantity, a determined measure; **عَلَى قَدْرِ** 2 v. 237, "Upon him who is in easy circumstances (shall be set) an amount according to his ability;" it is also read **قَدَّرَهُ**. **قَدَّرَ** plur. of **قَدَّرَ** comm. gend. A cauldron. **قَادِرٌ** part. act. One who is able or has power over, one who determines beforehand. **قَادِرٌ** Able, potent. **مَقْدُورٌ** part. pass. Determined. **مِقْدَارٌ** A definite quantity, or determined measure, a space.—**قَدَّرَ** 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;" **قَدَّرُوهَا تَقْدِيرًا** 76 v. 13, "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 pre-  
vail (with عَلَى).

رُوحٌ To be pure. قُدُسٌ Purity, sanctity. أَلْفُدُسُ The Holy Spirit, by which name the  
Mohammedans designate the Angel Gabriel.  
أَلْفُدُوسُ The Holy One, an epithet of God.—  
مُقَدِّسٌ II. To sanctify, bless (with لِ).  
part. pass. Sacred, holy.

قَدَّمَ aor. o. To precede; and قَدِمَ aor. a. To betake  
one's-self, come to (with إِلَى). قَدَمٌ Merit;  
when of the fem. gend. it means A foot; Plur.  
أَقْدَامٌ Old, ancient. أَقْدَمُونَ Forefathers.  
— قَدَّمَ II. To bring upon (with acc. and لِ of  
pers.); to do a thing before, prepare before-  
hand, send before (with لِ and with or with-  
out 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 إِكْثَمْتُ إِلَيْكُمْ بِالْوَعِيدِ  
50 v. 27, "Since we have already threatened you  
beforehand;" at 49 v. 1 there is an ellipse of the  
accus., the words لَا تَقْدَمُوا may probably mean  
"Do not put yourselves forward," or "do not  
obtrude your opinions;" there are other read-  
ings, but this seems best to accord with the  
context, which contains several hints on good  
breeding and etiquette.—تَقَدَّمَ V. To go before;  
at 74 v. 40 it means to go forward in the right  
way.—إِسْتَقْدَمَ X. To desire to advance, wish  
to anticipate. مُسْتَقْدِمٌ part. act. One who  
goes forward, or desires to advance.

قَدَا aor. o. To be agreeable in taste and smell (food).  
—إِثْتَدَى VIII. To imitate, copy (with بِ).  
أَقْتَدَى imperat. for أَتَقْدِ with the addition of تَ

called هَاءُ الْوَقْفِ D. S. Gr. T. 1, p. 252. مُقْتَدٍ  
for أَتَقْدِ part. act. One who imitates (with  
عَلَى).

تَذَفَّ aor. i. To pelt, cast (with acc. and فِي or بِ);  
يَقْدُفُ بِالْحَقِّ 34 v. 47, "He casts his truth  
(over his servants);" at 20 v. 90 we must  
understand the words فِي السَّارِ; 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 إقْرَنَ 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 قَرَّ q.v.;  
to be cool, applied to the eyes, thus at 20 v. 41  
كَيْ تَقَرَّ عَيْنَهَا literally, "So that her eye might  
be cool," i.e. "That she might rejoice;" so also  
at 19 v. 26 وَقَرَّى عَيْنًا "And cool (or refresh) thy-  
self," literally, "Be cool as to thine eye." قَرَارٌ  
n.a. Stability, a fixed or secure place, reposi-  
tory, place of abode. قُرَّةٌ Coolness; قُرَّةٌ عَيْنٍ  
"Delight,—literally, coolness—of the eye."  
قَوَارِيرٌ (2nd declension) plur. of قَارُورَةٌ A glass  
bottle;" at 27 v. 44 it must be translated  
"Slabs of glass;" قَوَارِيرٌ مِّنْ نِّصَّةٍ 76 v. 16,  
"Glass bottles resembling silver," or it may  
be "Silver bottles resembling glass."—أَقَرَّ IV.  
To confirm, to cause to rest or remain (with  
فِي).—إِسْتَقَرَّ X. To remain firm (with acc. of  
place). مُسْتَقَرٌّ part. act. That which remains  
firmly fixed or confirmed, abiding, lasting.  
مُسْتَقَرٌّ 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 مُسَافِرًا; the words may refer either to the loins of the Father, or a mansion upon earth.  
 قرأ<sup>1</sup> aor. a. and o. To read, rehearse to (with acc. and على of pers.). قُرُوءَ Period of a woman's monthly courses. قرآن The Korân, properly pronounced Kor-ân.—أقرأ<sup>2</sup> IV. To cause to read or rehearse.  
 قرب<sup>3</sup> To make a night journey; and قَرِبَ aor. a. To approach, draw near to; فَلَا تَقْرُبُوهُمْ 2 v. 183, "And do not go near (to transgress) them."  
 قُرْبَ Proximity; at 9 v. 100 it may be rendered "A means of drawing nigh." قُرْبَ Plur. قُرْبَاتٍ Pious works which draw men nigh unto God. قَرِيبٌ comm. gend. Nigh, near, near at hand, either in place or time; مِنْ قَرِيبٍ Shortly after; قَرِيبًا as an adverb, Lately.  
 قَرِيبَى for قَرِيبَى (2nd declension) D. S. Gr. T. 1, pp. 110 and 402, Affinity, relationship; دُوَّ الْقَرِيبَى A relation. قُرْبَانٌ 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.  
 أَقْرَبُ (2nd declension) comp. form, Closer, closest, nearer, nearest, more probable; at 16 v. 79 it means "In a shorter time," or "quicker."  
 الْقَرِيبُونَ Kinsfolk, kindred, those most nearly related. مَقْرَبَةٌ Relationship.—قَرَّبَ 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.—اقْتَرَبَ VIII. To draw near.

قَرَحَ aor. a. To wound. قَرَحٌ n.a. A wound.  
 قَرَدَ aor. i. To collect. قَرَدَةٌ plur. of قَرَدٌ An ape.  
 قَرَسَ aor. i. and o. To cut off. قُرَيْشٌ Name of a noble Arab tribe descended from Ishmael, of which Moḥammad's grandfather was Prince.  
 قَرَصَ aor. i. To cut; to turn away from (with acc. of pers. or thing). قَرَصٌ n.a. A loan, especially one which is payable at the option of the borrower, and hence called قَرَصٌ حَسَنٌ; according to some, however, the meaning of this expression is "a loan at good interest."—أَقْرَضَ IV. To lend (with double acc.).  
 قَرَطَسَ quadrilateral, To hit the mark. قَرَطَ Plur. قَرَاطِيسُ (2nd declension) Paper.  
 قَرَعَ aor. o. To get the better of another in drawing lots, to strike. قَارِعَةٌ Adversity, that which strikes; a name of the Day of Judgment.  
 قَرَفَ aor. i. To peel.—اقْتَرَفَ VIII. To acquire, gain. مَقْتَرِفٌ part. act. One who gains.  
 قَرَنَ for اقْتَرَنَ fem. plur. imperat. of قَرَّ q.v.  
 قَرَنَ aor. i. To join one thing to another. قَرْنٌ n.a. A horn, a generation; Dual قَرْنَانِ, oblique قَرْنَيْنِ, as دُوَّ الْقَرْنَيْنِ He of the two horns, Alexander the Great, see دُوَّ; Plur. قُرُونٌ. قَرِينٌ Plur. قُرَنَاءُ (2nd declension) An intimate companion. قَارُونُ Korah, a proper name of foreign origin, and therefore of the 2nd declension, D. S. Gr. T. 1, p. 404.—مَقْرَنٌ part. pass. II. f. Bound together.—مَقْرِنٌ part. act. IV. f. One who is able to do a thing (with لِ of thing).—مُتَقَرِّنٌ part. act. VIII. f. One who is associated with another, or follows in procession.  
 قَرَى aor. i. To entertain a guest. قَرِيَّةٌ A city, town, village; Dual الْقَرَيَتَانِ The two cities Mecca and Et-Ṭâ-if; Plur. قُرَى.

كَس To think evil. قَسيس A Christian Priest.

كَسر To compel any one to do a thing against his will. كَسورة Powerful, a lion.

كَسَط aor. i. To swerve from justice; also aor. i. and o. To be just. كَسَط 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. قَاسِط part. act. One who acts unjustly or unrighteously. أَكْسَط (2nd declension) comp. form, More just. مُقْسِط IV. To be just (with *إلى* or *في*). مُقْسِط part. act. One who observes justice.

كُسْطَاس A balance; this word is said to be of Greek origin.

قَسَم aor. i. To divide into parts; to portion out (with acc. and *بين*). قَسَمَة An oath. قَسَمَة A partition, a dividing, an apportionment. مَقْسُوم part. pass. Divided, distinct. قَاسِم part. act. II. f. One who apportions. قَاسِم III. To swear unto (with acc. of pers.). أَقْسَم IV. To swear (with acc. of oath and *ب*, or with a verb preceded by *ل*); 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* 30 v. 54, "The wicked will swear (that) they have not tarried;" at 75 v. 1 the words *لَا أَقْسَمُ* are generally rendered "Verily I swear," *لَا* 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 *لَا*. تَقَاسَم VI. To swear one to another (with *ب*).

مُقْتَسِم part. act. VIII. f. One who divides.—*إِسْتَقْسَم* X. To draw lots or divine by means of headless arrows.

قَاس aor. o. To be hard. قَسَوَة n.a. Hardness. قَاس for قَاسَو D. S. Gr. T. 1, p. 330, part. act. Hard; for the construction of the phrase *لِلْقَاسِيَةِ قُلُوبُهُمْ* 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 مَنْ 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.

قَشَعَر A cucumber. *إِنشَعَرَ* IV. f. quadriliteral, To become rough or creep with terror—the skin—(with *من*).

قَصَص aor. o. To cut, lop, to follow, declare; to narrate or relate, to make mention of (with acc. and *على* of pers.). قَصَص n.a. A narrative, story, history, the act of following; *تَصَصَا* 18 v. 63, "Following their footsteps." قَصَاص Retaliation.

قَصَد aor. i. To intend, to be moderate, steer a middle course. قَصَد The right way, the middle path, "Le juste milieu." قَاصِد part. act. Easy or moderate (journey). مُقْتَصِد part. act. VIII. f. One who keeps to the right path, a man of good intentions; also one who halts between two opinions.

قَصَرَ To be short; aor. o. To diminish, cut short, as prayers (with *من*). قَصَرَ n.a. Plur. قُصُور A palace, castle. قَاصِر part. act. One who keeps

in restraint. مَقْصُورٌ part. pass. Confined, kept at home (a woman). مَقْصَرٌ part. act. II. f. One who cuts short (his hair). أَقْصَرَ IV. To desist.

تَصَفَّأ aor. i. To dash in pieces (a ship). قَاصِفٌ A heavy gale of wind.

نَصَمَ aor. i. To break in pieces, demolish utterly.

أَقْصَى aor. o. To be distant. قَيْسٌ Distant. أَقْصَى for أَقْصَرُ D. S. Gr. T. 1, p. 105, Fem. قُصْوَى (2nd declension) comp. form, More remote, further; أَلَمْسَجِدُ أَلْأَقْصَى 17 v. 1, "The further mosque," the Holy House at Jerusalem, on the site of which now stands the mosque of El Akşa.

قَضَّ aor. o. To bore. — إِنْقَضَ VII. To threaten to fall down.

قَضَبَ aor. i. To cut off. قَضَبٌ n.a. Trefoil or clover.

قَضَى 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.); قَتَلَ عَلَيْهِ 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 بَيْنَ of persons and بِ or فِي). قَاضٍ part. act. One who decrees, determines, judges, etc.; يَا لَيْتَهَا كَانَتْ أَلْقَاضِيَةً 69 v. 27, "Oh! would to God that it (death) had made an end of me." مَقْضَى part. pass. Decreed, D. S. Gr. T. 1, p. 330.

قَطَّ aor. o. To cut. قَطٌّ A judge's sentence.

قَطَّرَ aor. o. To drop. قَطَرٌ Molten brass. أَقْطَارٌ plur. of قَطَرٌ A side, a tract of earth or heaven. قَطْرَانٌ Liquid pitch.

قَطَعَ aor. a. To cut asunder, cut down (a tree), cut off; to pass or traverse as at 9 v. 122; تَقَطَّعُوا 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. قِطْعٌ A part; according to some the first watch of the night. قِطْعٌ A part of the night, the darkness of the night towards morning; also plur. of قِطْعَةٌ A part or portion. قَاطِعٌ part. act. One who decides, as at 27 v. 32. مَقْطُوعٌ part. pass. Cut off. — نَطَعَ II. To cut off, cut in pieces, divide, disperse separately; وَتَنْطَعُوا أَرْحَامَكُمْ 47 v. 24, "And would ye sever the ties of relationship?" to cut out (clothes), as at 22 v. 20. — تَنْطَعٌ V. To be cut up into pieces, divided asunder; 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.

نَطَفَ aor. i. To gather the vintage. نَطُوفٌ plur. of نِطْفٌ A bunch of grapes.

نَطْمِيرٌ The thin skin which envelops a date-stone.

تَعَدَّ 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 أَخَوَاتُ 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, لَأَتَعِدَنَّ 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 ظرف or adverbial expression embodying the idea of place ; it stands for عَلَى صِرَاطُكَ or فِى صِرَاطُكَ D. S. Gr. T. 2, p. 393, note ; a similar passage is found at 9 v. 5. قَاعِدٌ n.a. The act of sitting still, see قَاعِدٌ comm. gend. and number, Sitting. قَاعِدٌ Plur. قَاعِدُونَ part. act. One who sits still or remains at home ; Fem. Plur. قَوَاعِدُ (2nd declension) Foundations, women who are past child-bearing. مَعْدٌ n.a. Plur. مَعَدٌ (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. قَرَّ aor. a. To descend.—مُنْقَعِرٌ part. act. VII. f. That which is torn up by the roots. اُنْقَالَ aor. i. and o. To return from a journey. اُنْقَالٌ plur. of اُنْقَالٌ A lock. قَفَا aor. o. To follow.—فَقَى II. To cause to follow or succeed (with بِ of pers. and عَلَى). قَلَّ aor. i. To be few, to be little. قَلِيلٌ Few, little, small. اَقْلٌ (2nd declension) comp. form, Fewer, poorer.—قَلَّلَ II. To make few, cause to appear few, as at 8 v. 46.—اَقْلَ IV. To bear, carry. قَلَبَ aor. i. To turn, return (with إِلَى). قَلْبٌ n.a. Plur. قُلُوبٌ A heart.—قَلَبَ II. To cause to turn, turn upside down, upset ; يُقَلِّبُ كَفَيْهِ 18 v. 40, “He turned his hands upside down,” or with the backs to his belly, a sign of grief ; to turn about ; يُقَلِّبُ اللّٰهُ اللَّيْلَ وَالنَّهَارَ 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. تَقَلُّبٌ 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. مُتَقَلِّبٌ Time or place where any one is busily employed, as in journeying to and fro, etc.—اِنْتَقَلَ 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 اِنْتَقَلَ عَلَى عَقِيْبِهِ occur ; اَيُّ مُتَقَلِّبٍ 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).” مُنْقَلِبٌ part. act. One who returns. مُنْقَلَبٌ 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. قَلَدَ aor. i. To collect (water, etc.). قَلَادٌ (2nd declension) plur. of قَلَادَةٌ An ornament of the neck, wreath or garland. مَقَالِيدُ (2nd declension) plur. of مَقَالِدٌ A key. اَنْقَعَ aor. a. To remove, extract.—اَنْقَعَ IV. To desist. اَنْقَمَ aor. i. To pare (the nails, etc.). اَنْقَمٌ Plur. اَنْقَمٌ A pen ; a headless arrow used in casting lots. اَنْقَى aor. i. To fry ; to hate. اَنْقَالٌ part. act. One who abhors (with ل). اَنْقَمَ To raise the head and refuse to drink (a camel).—مَنْقَمٌ part. pass. IV. f. One whose head is forced up so that he cannot see. نَمَرَ aor. o. and i. To game with dice ; and نَمَرَ aor. a. To be white. نَمَرٌ n.a. The moon (especially from the 3rd to the 26th day).



قَمَصَ aor. i. and o. *To canter or bound.* قَمِيشَ A shirt; Fr. *Chemise*.

قَمَطَرَ quadrilateral, *To tie up the neck of a leather bottle.* قَمَطِيرٌ Calamitous (day).

قَمَعَ aor. a. *To goad (an elephant) on the head.* مَقَامِعُ (2nd declension) plur. of مَقَمَّةٌ A mace.

قَمِلَ *To be lousy.* قَمَلٌ generic noun, Lice.

قَنَتَ aor. o. *To be devout, obedient to God (with ل).*

قَانِتٌ part. act. One who is obedient to God, devout, constant in prayer.

قَنَطَ *To hinder*; and قَنِطَ aor. a. *To despair (with مِّنْ).* قَانِطٌ part. act. One who despairs.

قَنَطَرَ quadrilateral, *To leave the country and inhabit a town.* قَنَاطِيرُ Plur. (2nd declension) A talent, 1200 ounces of gold. مَقْنَطَرٌ part. pass. Counted by talents; the expression قَنَاطِيرُ وَأَقْنَاطِيرُ 3 v. 12 is equivalent to "Heaps of talents."

قَنَعَ aor. a. *To beg*; and قَنِعَ aor. a. *To be content.*

قَانِعٌ part. act. One who asks humbly, also one who is content.—مُقْنِعٌ part. act. IV. f. One who lifts up the head.

قَنَّا aor. o. *To get, acquire.* قِنَانٌ plur. of قِنَا A cluster of dates.

قَنَى aor. i. *To acquire.*—أَقْنَى IV. *To cause to acquire, to make contented.*

قَهَرَ aor. a. *To overcome, oppress.* الْقَهَّارُ The Omnipotent, the Victorious God. قَاهِرٌ part. act. One who subdues (used with قُوَّةٌ); الْقَاهِرُ The Conqueror, a name of God.

قَوَّا plur. imperat. of قَوَّى q.v.

قَابَ aor. o. *To dig.* قَابٌ A space, distance.

قَوَّتَ aor. o. *To nourish.* أَقْوَاتٌ plur. of قَوْتٌ Nourishment.—مُقِيتٌ part. act. IV. f. Watchful, a guardian.

قَوَّسَ aor. o. *To compare by measurement.* قَوْسَيْنِ oblique dual of قَوْسٌ comm. gend. A bow.

قَاعَ aor. o. *To cover (a female).* قَاعٌ Plur. قِيَعَةٌ A level plain.

قَالَ aor. o. *To say, speak (with ل)*; instances not unfrequently occur where this word is altogether omitted; for example at 39 v. 4, where قَالُوا 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 أَنَّ D. S. Gr. T. 1, p. 568, and T. 2, p. 468; see also أَنَّ قَوْلٌ n.a. A saying, speech, that which is pronounced, a sentence, a word; Plur. أَقْوَالٌ, Plur. of Plur. أَقْوَايِلُ (2nd declension). قِيلَ A word, saying, pronouncing, speech, discourse, conversation; at 43 v. 88 if we read وَقِيلَ "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 قَالٌ for قِيلَ.—تَقَوَّلَ V. *To fabricate falsely, counterfeit (with acc. and على of pers.).*

قَامَ aor. o. *To stand, stand fast or firm, stand still, stand up—to prayer (with إِلَى and نَبَى, or عَلَى of place); to come (with مِّنْ of place);* يَوْمٌ 14 v. 42, "On the day when their account shall stand good, or when the reckoning shall come;" to stand before (with ل); 57 v. 25, "That men should be righteous in their dealings," used also with ل of pers., as at 4 v. 126. قَوْمٌ n.a. A people. قِيمٌ or قِيمٌ Right, true; at 98 v. 4 we may understand the word اَلْمِلَّةُ Religion, before اَلْقِيَمَةُ قَائِمٌ part. act. Standing, firm, upright,

certain to come, as at 18 v. 34. **قَوَامٌ** Right, equity. **قِيَامٌ** plur. of **قَوِيْمٌ** Standing upright, erect; **قِيَامٌ** 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. **قَوَامٌ** One who has a high standing, superior to, firm, upright, as 4 v. 134, "Observe strict integrity when bearing witness before God." **اَلْقَوِيْمُ** The Self-subsisting (God). **اَلْقِيَامَةُ** The Resurrection. **اَقْوَمُ** (2nd declension) comp. form, More or most right; at 17 v. 9 there is an ellipse, the sentence if completed would stand thus **يَهْدِي لِّلْطَّرِيقَةِ اَلَّتِي هِيَ اَقْوَمُ اَلطَّرِيقِ**; for the syntax of adjectives of this form see D. S. Gr. T. 2, p. 301 *et seq.*; **اَقْوَمُ** *Lit.* "More correct in pronunciation," or "more suitable for distinct pronunciation." **مَقَامٌ** 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; **مَقَامَهُمَا** 5 v. 106, "In their place."—**تَقْوِيْمٌ** n.a. II. f. Symmetry. —**اَقَامَ** IV. To cause to stand upright; to observe or continue in (with acc.), as **اَقَامَ اَلصَّلَاةَ** 2 v. 172, "He is constant at prayer;" To set straight, institute or appoint (with acc. and **لِ**); **وَلَا نَقِيْمَ لَهُمْ يَوْمَ الْقِيَامَةِ وَزَنًا** 18 v. 105, "And we will allow them (their works) no weight on the day of resurrection." **وَأَقِيْمُوا الشَّهَادَةَ لِلّٰهِ** 65 v. 2, "And offer straightforward evidence be-

fore God." **اِقَامَةً** for **اِقَامٌ** D. S. Gr. T. 1, p. 294, n.a. The act of being constant (in prayer); **يَوْمَ اِقَامَتِكُمْ** 16 v. 82, "On the day of your halting, or pitching your tents." **مَقَامٌ** and **مَقَامَةٌ** Time or place of abode, station; **دَارُ الْمَقَامَةِ** 35 v. 32, "The mansion of eternal abode." **مُقِيْمٌ** part. act. One who observes religious rites, constant, lasting, permanent; **وَاِنَّهَا لَمُسَيِّلٌ مُّقِيْمٌ** 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; **اَلْمُقِيْمِي** **اَلصَّلَاةَ** "Those who are constant in prayer;" for the construction see D. S. Gr. T. 2, p. 183. —**اِسْتَقَامَ** X. To act uprightly (with **اِلَى** of pers.); walk uprightly in the paths of religion (with **عَلَى**). **مُسْتَقِيْمٌ** part. act. Right, righteous, upright, well constituted.

**قَوِيٌّ** *To excel in strength*; and **قَوِيٌّ** aor. a. *To be strong*. **قُوَّةٌ** Plur. **قُوَى** Power, strength, vigour, resolution, firmness, force, determination to observe a law. **قُوِيٌّ** Strong, powerful. —**مُقَوِيٌّ** for **مُقَوِيٌّ** part. act. IV. f. One who inhabits a desert.

**قَاَصٌ** aor. i. *To break the shell (a chicken)*. —**قَيَّصَ** II. To prepare or destine for any one (with acc. and **لِ** of pers.).

**قَالَ** aor. i. *To take a siesta at noon*. **قَائِلٌ** part. act. One who sleeps at mid-day. **مَقِيْلٌ** Place of repose at noon.

ك

**ك** Fem. affixed pronoun of the second person singular, meaning thee when affixed to verbs

and prepositions, and thy when affixed to nouns.—**ك** is also a particle prefixed

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 *مَثَلُ* the latter is redundant; Example, *كَمَثَلِ حَبَّةٍ* 2 v. 263, "Like the resemblance of a grain," D. S. Gr. T. 1, p. 473.

*كَأْسٌ* fem. A cup; no verbal root.

*كَايِنٌ* How many (*كَيْفَ*); this word is regarded by grammarians as an indeclinable noun; D. S. Gr. T. 1, p. 454.

*كَبَّ* aor. o. To invert, throw face downwards (with *فِي*). *مُكَبِّ* part. act. IV. f. Grovelling (with *فِي* of face).

*كَبَّتْ* aor. i. To throw prostrate, expose to ignominy.

*كَبَدَ* aor. i. and o. To injure any one in the liver. *كَبْدٌ* Trouble, misery.

*كَبِرَ* aor. o. To be older than another; *كَبِرَ* aor. a. To be aged; and *كَبِرَ* aor. o. To be great; to be a weighty or grievous matter (with *عَلَى* or *عِنْدَ* of pers.); *كَبِرَ مَثَلًا* 40 v. 37, "It is grievously odious;" the subject of the verb is here said to be *مِثْلُ ذَلِكَ* meaning *الْحُجْدَالِ* *كَذَلِكَ*; *كَبِرَتْ كَلِمَةٌ* 18 v. 4, "How odious a word;" *كَبِرَتْ* is here used as a verb of blame, D. S. Gr. T. 2, p. 225, note; *خَلَقًا وَمَا يَكْبُرُ 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. *كَبَرٌ* Greatness, pride; *وَالَّذِي تَوَلَّى كِبَرَهُ* 24 v. 11, "He who hath taken in hand to magnify it." *كَبَرٌ* n.a. Old age. *كَبِيرٌ* Plur. *كِبَرَاءٌ* (2nd declension) Great, grand, large, aged, grievous; *إِنَّهُ لَكَبِيرُكُمْ* 20 v. 74, "Verily he is your chief, or your master;" *كَبِيرُهُمْ* "The biggest or the eldest of them." *كِبَارٌ* (2nd declension) plur.

of *كَبِيرَةٌ* A grievous sin. *كُبَارٌ* Of great magnitude. *أَكْبَرُ* Plur. *أَكْبَرُ* (2nd declension) comp. form, Greater, more grievous, etc., greatest; Fem. *كُبْرَى* (2nd declension), Fem. Plur. *كُبَرٌ*; *إِنَّهَا لِأَحَدَى الْأكْبَرِ* 74 v. 38, "Verily it is one of the greatest (calamities);" *بَلِيَّةٌ* plur. of *بَلِيَّةٌ* being understood. *كِبْرِيَاءٌ* (2nd declension) Greatness, glory. II. To magnify (God) by saying *أَكْبَرُ* *تَكْبِيرٌ* n.a. The act of magnifying God by saying *أَكْبَرُ* *أَكْبَرُ* IV. To extol. *تَكَبَّرَ* V. To act insolently (with *فِي* of place). *مُتَكَبِّرٌ* part. act. One who is haughty and arrogant. *الْمُتَكَبِّرُ* The Self-exalting, a name of God. *اسْتَكْبَرَ* X. To be puffed up with pride, to behave with insolence (with *فِي* of place); at 38 v. 76 *اسْتَكْبَرَتْ* is for *اسْتَكْبَرَتْ* D. S. Gr. T. 1, p. 71; to reject with insolence (with *عَنِ*). *اسْتِكْبَارٌ* n.a. Arrogance. *مُسْتَكْبِرٌ* part. act. One who is proud and haughty.

*كَبَّ* To throw down headlong (with *فِي*), rt. *كَبَبٌ* q.v.

*كَتَبَ* aor. o. To write, write down, transcribe; to prescribe, command, ordain or decree in writing (with acc. and *لِ* or *عَلَى* of pers. and also with *أَنْ*); Ex. *وَكَتَبْنَا عَلَيْهِمْ فِيهَا أَنْ* 5 v. 49, "And we wrote for them therein a command that, etc.;" to inscribe (with acc. and *فِي*); at 52 v. 41, and 68 v. 47 the sense requires that we understand the words "from the preserved table of God's decrees." *كَاتَبَ* part. act. A writer or scribe. *كِتَابٌ* n.a. Plur. *كُتُبٌ* A book, writing, Scripture, written revelation, decree, letter; at 2 v. 236 it may be translated "the prescribed period;" *كِتَابٌ مُبِينٌ* 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.

كِتَابِي for كِتَابِي see حِسَابِي. مَكْتُوبٌ part.

pass. Written down.—كَاتَبَ III. To give a slave a contract of freedom on payment of a certain sum (with acc.).—اُكْتُبَ VIII. To cause to be written.

كَتَمَ aor. o. To conceal, hide (with double acc.); to keep back (evidence).

كَتَبَ aor. o. and i. To collect into one place. كَيْبٌ A heap of sand.

كَثُرَ To be superior to in point of numbers; and كَثْرَ

aor. o. To be much, many, numerous. كَثْرَةٌ

Multitude, abundance. كَوْنٌ 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.—كَثُرَ II. To multiply.

أَكْثَرَ IV. To multiply, as فَأَكْثَرَتْ 11 v. 34, "And thou hast multiplied disputes with us."—تَكَاثَرُ n.a. VI. f. The act of multiplying.

اِسْتَكْثَرَ X. To wish for much, make great use of (with مِنْ of thing).

كَدَحَ aor. a. To study or labour after anything.

كَدَحٌ n.a. The act of labouring after anything.

كَادِحٌ part. act. One who labours after (with إِلَى).

كَدَّرَ aor. o. To be muddy.—اِنْكَدَّرَ VII. To shoot downwards (the stars).

كَدَّأَ aor. a. (apparently for كَدَّأَ) To be hard; and

اَكْدَى aor. i. To be niggardly.—اُكْدَى IV. To be niggardly.

كَذَّبَ aor. i. To lie, lie to, falsely invent (with acc.); to tell lies about or against (with عَلَى). كُذِّبُوا

pass. "They were the victims of falsehood."

كَذِبٌ n.a. A lie; used also as an adjective,

lying, false, as يَدِمُ كَذِبٌ 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. كَذَابٌ One given to

lying, a great liar. كِذَابٌ n.a. A falsehood.

مَكْذُوبٌ part. pass. Belied; غَيْرُ مَكْذُوبٍ In-

fallible.—كَذَّبَ 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 اَرْتَابِل as the complement of the

verb, D. S. Gr. T. 2, p. 454; بِمَا كَذَّبُون for

كَذَّبُونِي 23 v. 26, "In respect of their having

accused me of falsehood," D. S. Gr. T. 2, p.

497; At chapter 55 the word تُكَذِّبَانِ "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. تَكْذِيبٌ n.a. The act

of imputing falsehood. مُكْذِّبٌ part. act. One

who falsely denies, or accuses of falsehood or

imposture.

كَرَّ aor. a. To return. كَرَّةٌ A return, a turn of luck;

كَرَّتَيْنِ 67 v. 4, Two other times, twice again.

كَرَبَ To twist a rope, grieve. كَرْبٌ n.a. Grief,

distress.

كُرْس *A shed or stable for goats; no verbal root.*

كُرْسِي *A throne.*

كَرَم aor. o. *To be superior to another in generosity.*

كِرَام Plur. كَرَام Honourable, noble, generous, kind, beneficent, gracious, munificent, agreeable, as at 56 v. 43; كِرَامًا 25 v. 72, "Courteously." أَكْرَم (2nd declension) comp. form, Most beneficent, most honourable.—كَرَّمَ II. To honour.

مُكْرَم part. pass. Honoured.—أَكْرَم IV. To honour, make honourable.

إِكْرَام n.a. Honour. مُكْرِم part. act. One who honours.

مُكْرَم part. pass. Honoured.

كَرِه aor. a. *To detest, dislike, be averse from (with acc.).*

كَرِهَة and كَرِهَة ns.a. Repugnance, a trouble, something disagreeable; كَرِهًا Against one's will; كَرِهًا 46 v. 14, "With pain and grief."

كَارِه part. act. One who dislikes or is averse from anything. مَكْرُوه part. pass. Abominated, hateful.—كَرِهَ II. To render hateful (with acc. and إِلَى of pers.).—أَكْرَه 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).

إِكْرَاه n.a. Compulsion.

كَسَب 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; مَا كَسَبَتْ قُلُوبُكُمْ 2 v. 225, Lit. "What your hearts have gained," meaning*

*"what your hearts have assented to."*—

اِكْتَسَب 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 كَسَب may occasionally require to be rendered to deserve; بَغِيرَ مَا اِكْتَسَبُوا 33 v.*

58, "Without their having been guilty of anything to deserve such treatment."

كَسَد aor. o. *To fail in finding customers.* كَسَاد n.a.

*A want of purchasers; the act of remaining unsold.*

كَسَف aor. i. *To cut up (cloth).* كِسْف A segment,

*a piece cut off. كِسْف plur. of كِسْفَة A piece or segment; كِسْفًا adverbially, In pieces.*

كَسِل aor. a. *To be lazy.* كَسَال plur. of كَسَلَن Lazy, sluggish.

كَسَا aor. o. *To clothe (with double acc.).* كِسْوَة Clothing.

كَشَط *To remove, take off—a cover.*

كَشَف aor. i. *To uncover, lay bare, remove, take off*

*(with acc. and عَنْ سَاتِي 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. كَشَف n.a. The act of removing, etc. كَاشِف part. act. One who removes, takes off, or reveals; at 58 v. 53 كَاشِفَة agrees with نَفْس, and كَاشِفَات at 39 v. 39 with آلِهَتِكُمْ understood.*

كَظَم aor. i. *To abstain from chewing the cud (a camel).* كَاطِم part. act. One who restrains,

*obstructs or chokes. كَظِيم Grieving inwardly and in silence. مَكْظُوم part. pass. Oppressed with silent sorrow.*

كَعَب aor. o. and i. *To have swelling breasts (a girl).*

كَعْبَة dual of كَعَب The ankle-joint. كَعْبَة A

*die, a building in form of a Cube, and hence the Ka'ba or square temple at Mecca. كَوَاعِب*

*(2nd declension) plur. of كَاعِب part. act. A damsel with swelling breasts; D. S. Gr. T. 1,*

*p. 343, note.*

كَفَّ aor. o. *To hem a garment*, to withhold, restrain, keep back (with acc. and عَنْ). كَفَّ n.a. fem. A hand. كَافَّةً The whole; كَافَّةً Altogether, wholly, entirely, universally; فَاتِلُوا الْمُشْرِكِينَ 9 v. 36, "War with the idolaters throughout the whole of them."

كَفَّا aor. a. *To turn back* (transitive). كُفُوًا Like, equal.

كَفَّتْ aor. i. *To gather together*. كِفَاتٌ A place where things are gathered together.

كَفَّرَ 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 بِ). كُفْرٌ and كُفُورٌ ns.a. Infidelity, disbelief, ingratitude. كُفْرَانٌ n.a. Denial. كَافِرٌ part. act. One who denies or is ungrateful for benefits received, an unbeliever, infidel; Plurals كَافِرُونَ and كُفَرَاءٌ; at 57 v. 19 كَافِرُونَ may be translated "Husbandmen," as those who cover over the seed; Fem. Plur. كَوَافِرٌ (2nd declension). كُفَّارٌ An ungrateful, disbelieving person. كُفَّارَةٌ Very ungrateful or unbelieving. كَفَّارَةٌ An atonement, an expiation, or that which is given as an expiation. كَافُورٌ Camphor.—كَفَّرَ II. *To cover over*, expiate (with acc. of crime, and عَنْ of pers.). أَكْفَرُ IV. *To make one an unbeliever*.

كَفَّلَ aor. o. *To nourish*, take care of, bring up for another (with acc. and لِ). كِفْلٌ A portion, a like part; ذُو الْكِفْلِ Dhul-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 كَفَّلَ; 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. كَفِيلٌ A sponsor, surety, bail.—كَفَّلَ II. same as كَفَّلَ. أَكْفَلُ IV. *To make one answerable*, as أَكْفَلِيهَا 38 v. 22, "Make me responsible for her, or commit her into my care."

كَفَى aor. i. *To be enough*, to suffice; as كَفَى بِاللَّهِ 13 v. 43, "God is sufficient as a witness," see ب; for the substitution of the preposition and genitive for the nominative case, see D. S. Gr. T. 2, p. 55; كَفَى is also used with a double accusative, as وَكَفَى اللَّهُ الْمُؤْمِنِينَ 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 ب and أَنْ, thus أَوَلَمْ يَكْفِ أَنْ لَئِنْ لَمْ يَنْزِلْ بِهِ آيَاتٌ 41 v. 53, "Is it not enough that thy Lord is, etc.;" or with acc. and أَنْ, as أَلَنْ يَكْفِيَكُمْ أَنْ يَرْفَعَهُ 3 v. 120, "Is it not enough for you that, etc." كَافٍ for كَافِيَ part. act. One who is sufficient for; بِكَافٍ عَبْدَهُ 39 v. 37, "Is not God a sufficient (protector of) his servant?" for the construction see D. S. Gr. T. 2, p. 182.

كَلَّ aor. i. *To be weary*. كُلٌّ n.a. A heavy burthen, also a domestic servant who is maintained by his master. كَلَّا 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. كُلٌّ 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 كَلَّ يَجْرِي لِجَلِّ مَسْمَى 13 v. 2, "Each (one) runs to an appointed goal;" again كَلُّهُمْ 8 v. 56, "And they were all (of them) unrighteous." كَلَّمَا 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. كَلَّا masc. and كَلَّتَا fem. Both, each of the two; these words are never used without a determinate complement, as كِلَاهُمَا 17 v. 24, "Both of them;" and كِلْتَا الْجَنَّتَيْنِ 18 v. 31, "Each of the two gardens," D. S. Gr. T. 2, pp. 155 and 243. كِلَانَهُ Kindred, a distant relative.

كَلَّا aor. a. To keep safe.

كَلَّبَ aor. o. To sew a leathern thong into a bag; and aor. i. To imitate the barking of dogs.

كَلَّبَ A dog.—مُكَلَّبٌ One who trains dogs or other animals to hunt. N.B. The verb is not found in the ii. f.

كَلَحَ aor. n. To put on a sour or austere look. كَالِحٌ part. act. One who grins and shows his teeth.

كَلَفَ aor. a. To be engrossed by an object.—كَلَّفَ 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 لَا and إِلَّا; at 4 v. 86, if we read لَا تُكَلِّفُ we must understand نَفْسٌ as the nominative, "No soul shall be compelled (to fight) except thine own soul," but there are other readings.—مُكَلِّفٌ part. act. V. f. A troublesome meddler, or a specious pretender.

كَلَّمَ aor. i. To wound. كَلَامٌ A word; 7 v. 141, "By my speaking to thee." كَلِمَةٌ Plur.

كَلِمَاتٌ and كَلِمٌ A word, a decree; كَلِمَةُ الْعَذَابِ 39 v. 20, "The sentence of punishment;" at 3 v. 57 the words إِلَى كَلِمَةٍ سَوَاءٍ 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 35 v. 11 and elsewhere كَلِمٌ is used in the sing. as though it were a collective noun, thus إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ "To him ascends the good word."—كَلَّمَ II. To speak to or with (with acc.). تَكْلِيمٌ n.a. The act of speaking to.—تَكَلَّمَ V. To utter a word, speak of (with ب).

كَلِّى imperat. fem. of أَكَلٌ q.v.

كَمْ interrogative conjunctive particle, *How much*, how many, followed by مِنْ with the genitive; How long a time, followed by the verb, or the verb and the acc. as كَمْ لَيْسْتُمْ . . . بَعْدَ سِنِينَ 23 v. 114, "What number of years have ye remained?"

كَمْ affixed masc. pronoun of the 2nd pers. plur. You, your; Dual كُمَا. Note. Each of the Arab pronouns is considered an indeclinable noun; D. S. Gr. T. 1, p. 455.

كَمْ aor. o. To cover. أَكْمَامٌ plur. of كِمٌّ The sheath or spathe in which the flowers of the Date-Palm are enveloped, a bud.

كَمَّلَ aor. o. To be whole, perfect. كَامِلٌ part. act. Whole, complete.—أَكْمَلَ IV. To perfect (with acc. of thing and لِ of pers.); to fulfil, complete.

كَمِهَ aor. a. To be blind from birth. أَكْمَهَ (2nd declension) D. S. Gr. T. 1, p. 403, Blind from birth.

كَن To cover. أَكْنَان and أَكْنَن plur. of كَن A covering of any kind, as a veil, shelter, etc. أَكْنَن is also the plur. of كَنَان Idem. مَكْنُون part. pass. Covered over, hidden, close kept.—أَكْنَن IV. To hide (with acc. and في).

كَدَد To cut, to be ungrateful. كُنُود n.a. comm. gender, Ungrateful.

كَفَّر aor. i. To bury (a treasure) beneath the earth; to treasure up (with acc. and ل). كَفَر n.a. Plur. كُفُور A treasure.

كَسَس aor. i. To lie in a covert (a deer). كَانِس part. act. That which hides itself; Plur. كُنُس A name applied to the stars, and especially to those planets which, from their proximity to the sun, occasionally hide themselves in his rays.

كَهَف A cave, cavern; no verbal root.

كَهَل To be of mature age, from 30 to 50. كَهْل One of full age, from 30 to 50 years old.

كَهَن aor. a. and o. To prophesy, to be a soothsayer. كَاهِن part. act. A soothsayer.

كَهِينَة see هَا for هَيْهَة.

كَبِيعُ Initial letters of the 19th chapter, see آلم.

كَعَب plur. of كَاعِب, see كَعَب.

كَاب aor. o. To drink out of a كُوب. Plur. أَكْوَاب A goblet without spout or handle, a cup.

كَاد for كَوَد aor. a; كَدَت or كِدَت 2nd pers. sing. pret. for كَوَدَت; D. S. Gr. T. 1, p. 242, To impede; to be just on the point of, to want but little of, as يَكَادُ الْبَرْقُ بِخَطْفِ أَبْصَارِهِمْ 2 v. 19, "The lightning all but took away their sight;" when used with a negative, the negation applies to the verb which follows كَاد, thus وَمَا كَادُوا يَفْعَلُونَ 2 v. 66, "And they wanted but little of not doing it;" وَلَا يَكَادُ يَبِينُ 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.

كَار aor. o. To twist up a turban.—كَوَّر 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 ἐλκεις, "Thou shalt roll or fold them up." تَكْوِير n.a. The act of folding up.

كَوَكَب To shine brilliantly (iron). كَوَكَب Plur. كَوَاكِب (2nd declension) A star.

كَان 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 الْإِنْسَانُ أُمَّةً 2 v. 209, "Mankind were one people or sect;" with the preposition ل it signifies to have, mihi est, possess; 3 v. 11, "Ye have already had a miracle;" to have in one's power, as يَدْخُلُوها أَنْ مَا كَانَ لَهُمْ أَنْ 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;" 3rd pers. plur. fem. pret. for كُنَنَّ; أَفَ, تَكُنَّ, يَكُنَّ, and وَلَيَكُونَنَّ etc. aorist conditional; وَلَيَكُونَنَّ 12 v. 32 for وَلَيَكُونَنَّ energetic form of aorist, "And verily he shall be." مَكَان A place; مَكَانَكُمْ 10 v. 29, "(Remain in) your places;" Beidawee explains the acc. in this place by an ellipse of the verb اَلزَّمُوا "Remain in," which governs the acc.; another explanation is given by De Sacy, Gr. T. 1, p. 502. مَكَانَة A place, pur-



pose, intention; عَلَى مَكَانَتِكُمْ 6 v. 135, "According to your ability."—اِسْتَكَانَ X. To humiliate one's-self; اَسْتَكَانُوا 3 v. 140 is thought by some to be the viii. f. of سَكَنَ q.v. and with the above meaning, the ا being due to a poetic license known as اِسْبَاعٌ or Saturation; D. S. Gr. T. 2, p. 497.

كَوَّى aor. i. To cauterize.

كَيْ So that. كَيْلًا Lest. لَيْكَلَا So that not; particles governing the subjunctive, D. S. Gr. T. 1, p. 202.

كَادَ aor. i. To contrive a stratagem for (with لِ of pers.); to plot against (with acc. of pers. or

with اِلِ); كَيْدُونِي 7 v. 194, "Devise a plot against me," D. S. Gr. T. 2, p. 497. For كَادَ 17 v. 76 and 37 v. 54 see كَادَ for كَوَدَ. كَيْدٌ n.a. A plot, stratagem, fraud, trick, cunning, contrivance. مَكِيدٌ part. pass. Plotted against.

كَافَ aor. i. To cut. كَيْفَ How? in what way? D. S. Gr. T. 1, pp. 185 and 205, and T. 2, p. 33.

كَالَ aor. i. To measure, measure out to any one (with acc. of pers.). كَيْلٌ n.a. A measuring out, a measure or quantity; كَيْلَ بَعِيرٍ 12 v. 65, "A camel's load." مِثَالٌ The vessel in which things are measured.—اِكْتَالٌ VIII. To receive by measure from (with عَلَى of pers.).

## ل

لِ a prefixed affirmative particle, Verily, surely, certainly; when prefixed to the article اَل the latter loses its ا, thus لَوَاقِعٌ for اَلْوَاقِعُ 2 v. 144, "Verily it is the truth." For the divers applications of لِ and the names it bears in consequence see D. S. Gr. T. 1, p. 504, see also لِ.

لِ a prefixed preposition which denotes both the genitive and dative cases, meaning To, for, unto, on account of, in order to, belonging to, see كَانَ; As عَلَى expresses the condition of a debtor, so does لِ that of a creditor, thus لِي عَلَيْهِ He owes me; thus also مَا سَلَفَ 2 v. 276, "What is past shall be credited to him," i.e. he shall be pardoned; يُعْفَرُ لَهُ, see 8. v. 39; when prefixed to the aorist conditional it gives it the force of an Imperative, as وَلَعَلِّي فَلْيَتَوَكَّلْ عَلَيْهِ فَلْيَتَوَكَّلْ 12 v. 67, "And on him let those who

trust repose their confidence." *Note.* When immediately following وَ and فَ لِ is generally written with a jezm لِ, and with a fatha ل when preceding any of the affixed pronouns, as لَنَا, لَكَ, etc., the affix of the first person singular is an exception to this rule, لِي being written with a kesra; Like لِ when preceding the article اَل it causes the latter to drop its ا, as لَلرَّبِّ for اَلرَّبِّ "To the Lord;" It is frequently used as a conjunction with an ellipse of اَنْ and then means so that, in order that; D. S. Gr. T. 1, p. 477.

لَا Not, no; when followed by the aorist conditional it serves as a negative Imperative, thus لَا تَوَاجِدْنَا 2 v. 286, "Do not punish us;" When used to deny the existence of a thing (equivalent to اَيْسَ) it generally governs the accus. which then loses its tanween, as in the

words **لَا 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.*; **لَا** 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 **لَا أَتَسَمُّ** must be translated "I swear;" on the other hand an ellipse of the negative is to be observed at 12 v. 85, see **فَتَأْ** and **أَلَا** for **أَلُو**; D. S. Gr. T. 1, pp. 167 and 516, also T. 2, pp. 413, 482, 490, and 563. **وَلَا** Neither, nor.

**حَنَكْتَ** see **لَا حَتَنَكُنْ**.

**عَنَيْتَ** see **لَا عَنَتُمْ**.

**أَلَا** To send; this verb is not found in the primitive form. **مَلَأْتُ** spelt also **مَلَكْتُ**, Plur. **مَلَأْنِي**. An angel, see also **مَلَكْتُ**.

**لَا** To glitter, shine. **نُورٌ** generic noun, Pearls, large pearls.

**أَبَّ** aor. o. To remain in a place. **أَبَابٌ** plur. of **أَب** The heart, understanding, intellect.

**لَبَّ** aor. a. To delay, tarry, sojourn (with **فِي** or with **أَنَّ** of following verb). **لَابَيْتٌ** part. act. One who tarries.—**تَلَبَّ** V. To tarry, remain in a place (with **بِ**).

**لَبَدَ** aor. o. To remain in a place. **لَبَدٌ** Much (wealth). **لَبَدٌ** plur. of **لَبْدَةٌ** That which is close packed like a lion's mane, and hence A dense crowd.

**لَبَسَ** aor. i. To cover, cloak, obscure (with acc. and **بِ**); to mystify (with double acc.); to render a thing obscure and confused to another (with acc. of thing and **عَلَى** of pers.); this appears to be the true meaning of the word at 6 v. 9, **وَلَلْبَسْنَا عَلَيْهِمْ مَا يَلْبِسُونَ** "And we would certainly have obscured for them that which they themselves rendered obscure or confused," viz. The

Angelic Glory, or the Heavenly Mission. **لَبَسَ** n.a. Confusion. **لَبَسَ** aor. a. To wear, put on, be clothed in. **لِبَاسٌ** A garment, clothing; **لِبَاسُ الْجُوعِ** 16 v. 113, "The extreme of hunger;" a hunger which closes them in on every side like a vesture. **كَبُوسٌ** A coat of mail.

**لَبَنَ** aor. i. and o. To eat much; and **لَبِنَ** To abound in milk. **لَبَنٌ** n.a. Milk.

**لَجَّ** aor. a. and i. To be obstinately litigious, to persist obstinately (with **فِي**). **لُجَّةٌ** A great body of water. **لُجًى** Vast and deep (sea).

**لَجَأَ** aor. a. To flee to. **مَلْجَأٌ** n.a. A place of refuge.

**لَعَدَ** aor. a. To make a receptacle for a corpse in the side of a tomb.—**أَلْعَدَ** IV. To deviate from that which is lawful and right, to put to a perverted use, act profanely towards (with **فِي**); at 16 v. 105 it may be rendered "They wickedly incline towards" (with **إِلَى**). **إِلْحَادٌ** n.a. Profanity. **مُلْحَدٌ** noun of place VIII. f. A place of refuge; D. S. Gr. T. 1, p. 305.

**لَحَفَ** aor. a. To cover with a cloak.—**إِلْحَافٌ** n.a. IV. f. Importunity.

**لَحَقَ** aor. a. To overtake, reach, attain unto (with **بِ**).—**أَلْحَقَ** IV. To join to or unite with another (with acc. and **بِ** of pers.).

**لَحِمَ** aor. o. To establish firmly; and aor. a. To feed with flesh. **لَحْمٌ** n.a. Plur. **لُحُومٌ** Flesh.

**لَحَنَ** aor. a. To incline towards any one. **لَحْنٌ** n.a. A vicious pronunciation.

**لَحَى** aor. a. D. S. Gr. T. 1, p. 250, To bark a tree. **لَحِيَّةٌ** The beard.

**لَدَّ** aor. o. To hold an altercation with any one. **لَدٌّ** plur. of **لَدٌّ** for **أَلَدٌّ** (2nd declension) Very contentious, fond of quarrelling.

لَدُنْ *To be soft and tender.* لَدُنْ although properly a noun, is always employed as a preposition, At, near, with; مِنْ لَدُنْ From before, from the presence of, from; D. S. Gr. T. 2, p. 154. لَدَى and لَدَا Prepositions said by De Sacy to be only different forms of لَدُنْ q.v.; their meaning is the same, but whereas لَدُنْ in the Korân is always found preceded by مِنْ, with لَدَا and لَدَى this is not the case.

لَذَّ aor. a. To find agreeable, take pleasure in. لَذَّة Pleasure, delight.

لَزَبَ aor. o. To stick closely. لَزِبَ part. act. Adhesive.

لَزِمَ aor. a. To be assiduous, stick close to.—لِزَامٌ 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 لِزَامًا for لَازِمًا, D. S. Gr. T. 2, p. 280; It may also be translated an abiding punishment.—لَزَمَ IV. To affix firmly (with double acc.); to compel one to do a thing, as أَتَلَزَمُكُمْهَا 11 v. 30, "Do we compel you to (accept) it?"

لَسَنَ aor. o. To seize one by the tongue. لِسَانٌ comm. gend. Plur. أَلْسِنَةٌ A tongue, language, speech; لِسَانٌ مِدْقِي عَلِيًّا 19 v. 51, Lit. "A lofty tongue of truth," i.e. "High and truthful praise;" a similar expression is found at 26 v. 84.

لَطَفَ aor. o. To draw near; and لَطِفَ aor. o. To be thin, fine. لَطِيفٌ Gracious, kind, sharp-sighted, acute, one who understands mysteries; اللطيف A name of God.—تَلَطَّفَ V. To act with courtesy and gentleness; at 18 v. 18 it would seem to mean With cleverness, see لَطِيفٌ.

لَطَى aor. a. To blaze. لَطَى 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 ي being radical it would have been written لَطَى, 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 لَطَى.—لَطَى V. To blaze fiercely.

لَعَبَ aor. a. To slaver, as an infant; and لَعِبَ aor. a.

To play, sport, trifle (with فِي). لَعِبَ n.a.

Playing, play, sport. لَاعِبٌ part. act. Sporting, one who jests.

لَعَلَّ 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 لَعَلِّي Perhaps I, perhaps thou, etc.

لَعَلَّ see عَلَا.

لَعَنَ aor. a. To drive away, curse. لَعْنٌ n.a. and

لَعْنَةٌ A curse. لَاعِنٌ part. act. One who curses.

مَلْعُونٌ part. pass. Accursed.

لَعْنَتُمْ see عَنِتُّمُ.

لَعِبَ aor. a. and o. To be greatly fatigued. لَعُوبٌ n.a. Weariness.

لَعَا aor. o. To speak; and لَغَى aor. a. To use vain words. لَعْوٌ n.a. Vain discourse, a trifling word or inconsiderate language. لَغِيَّةٌ Vain or obscene (discourse).

لَفَّ aor. o. To be thick and entangled (trees).

أَلْقَابٌ Trees thickly planted and with inter-

lacing boughs. لَفِيفٌ A mingled crowd.—

لَفَّ VIII. To be joined—one thing to another (with بِ).

لَفَتْ aor. i. To bend, turn aside (with acc. and عَنْ). لَفَّتْ VIII. To turn or look (back).

لَقِيَ aor. a. To burn, scorch.

لَقَطَ aor. i. To cast forth, utter.

لَقَا To diminish.—لَقِيَ IV. To find.

لَقَبَ Plur. أَلْقَابُ A nickname; no verbal root in the primitive form.

لَوَاتِحُ To impregnate (the female Palm-tree). لَوَاتِحُ (2nd declension) plur. of لَوَاتِحُ 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.*

لَقَطَ To gather.—لَقَطَ VIII. To happen on, light upon, also to pick up.

لَقِفَ aor. a. To catch up hurriedly; in the Korân it may be translated to swallow up quickly.

لَقِمَ aor. o. To obstruct (a path). لَقِمَانُ (2nd declension) Lokmân, an Arab sage, to whom the origin of Aesop's fables is ascribed.—لَقِمَ VIII. To swallow a mouthful.

لَقِيَ aor. a. To meet, meet with, see; to suffer from, experience (with acc. and مِنْ). لِقَاءُ n.a. see iii. f. لَاقِيَ for لَقِيَ part. act. One who meets with. لِقَاءُ n.a. A meeting; تِلْقَاءُ Towards; مِنْ تِلْقَاءِ نَفْسِي 10 v. 16, "Of my own accord."—لَقِيَ II. To cast upon, shed over (with double acc.); لَتَلْقَى الْقُرْآنَ 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; وَمَا يُلْقَاهَا 41

v. 35, "And no one shall be granted it," viz. such a disposition; Beidâwêe supplies the ellipse by the words هَذِهِ السَّجِيَّةُ III. لَاقِيَ.

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 Mohammar, or to the meeting between Moses and Mohammar, fabled to have taken place on the occasion of the famous night journey to the 6th Heaven.

مَلَأَنِي for مَلَأَنِي part. act. One who meets; 2 v. 43, "That they are about to meet their Lord;" مَلَأُوا is here put for مَلَأُونِ as being the antecedent to رَبِّهِمْ D. S.

Gr. T. 1, p. 416.—لَقِيَ IV. To throw, cast, throw down, send down, shed (with acc. and 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 بَ of thing, as at 60 v. 1; أَوْ لَقِيَ نَالِقَةً 50 v. 36, "Or who gives ear;" 27 v. 28, "And throw it," for نَالِقَةٍ D. S. Gr.

T. 1, p. 460; The dual أَلْقِيَا at 50 v. 23 is probably addressed to "the driver and the witness" spoken of at v. 20; وَلَا تُلْقُوا بِأَيْدِيكُمْ 2 v. 191, "Neither make your own hands accessory to your destruction;" in the passage has the meaning of أَنْفُسَكُمْ, the بَ is superfluous; D. S. Gr. T. 2, p. 55.

مَلَأَ for مَلَأَ part. act. One who throws or sends down.—لَقِيَ V. To meet; to receive or learn (with acc. and مِنْ) إِذْ تَلَقَّوْنَهُ بِأَلْسِنَتِكُمْ

for تَتَلَقَّوْنَ 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; 50 v. 16, لِتَلْقَى الْمُتَلَقِّيَانِ 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. مُتَلَقِّيَانِ dual part. act. v. *supra*.—تَلْقَى for تَلْقَى n.a. VI. f. D. S. Gr. T. 1, p. 111, A meeting one with another; at 40 v. 15 يَوْمَ التَّلَاقِ "The day of Judgment," is for يَوْمَ التَّلَاقِ, the final ي, not being pronounced before the وَقْتُ at the end of the verse, is omitted; D. S. Gr. T. 2, p. 496. —تَلْقَى 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 اِنْ and اَنْ takes the affixed pronouns after it, as لَكِنَّهُ لَكِنِّى 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.

اَوَابٌ see اَوَابٌ, rt. اَوَابٌ for اَوَابٌ.

لَمَّا Not, and لَمَّا 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; لَمَّا Not yet seems to be frequently used indifferently for لَمَّا; it is evidently composed of لَمَّا and لَمَّا, the latter being redundant; For اَلَمْ, اَلَمْ, اَلَمْ, etc. see اَلَمْ; for لَمَّا When v. لَمَّا.

لَمَّا aor. o. To assemble, collect, to be near. لَمَّا an adverb meaning When or after that, would appear to be the noun of action لَمَّا in an adverbial

form, it is used when speaking of past events; according to some commentators it is occasionally found in the sense of اِلَّا Except, unless, thus اِنْ كُلِّ نَفْسٍ لَمَّا عَلَيْهَا حَافِظٌ 86 v. 4, where if اِنْ is held to be for اِنْ and the مَا of لَمَّا to be redundant, the sense will be "Verily every soul has of a surety a Guardian over it;" with this reading لَمَّا would appear to stand for مَا لَمْ or rather مَا لَمْ; according to others, as above mentioned, the construction is the same as if the words were اِنْ كُلِّ نَفْسٍ لَمَّا عَلَيْهَا حَافِظٌ, the particle اِنْ having here a negative meaning, see اِنْ; in the above and in several other instances, such as 11 v. 113, 36 v. 32, and 43 v. 34, it is undecided whether لَمَّا should be spelt with or without the tesh-deed, see مَا; it is frequently followed by اِنْ. Altogether, entirely. لَمَّا 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.

لَمَحَّ aor. a. To give a glance with the eye. لَمَحَّ n.a. The twinkling of an eye.

لَمَزَ aor. o. and i. To wink, defame. لَمَزَ 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.—لَمَسَ VIII. To seek for.

لَنْ Not, by no means, governs the aorist in the subjunctive and with a future signification.

لَهَبٌ aor. a. To blaze. لَهَبٌ Flaming fire. اَبُو Aboo Lahab, an uncle of Mohammad.

لَهَبٌ aor. a. To hang out the tongue (a dog).

لَهَبٌ aor. a. To gulp down food.—لَهَبٌ IV. To inspire one with (with double acc.).

لَهَا aor. o. *To play*. لَهْوٌ n.a. A plaything, toy, sport, amusement; لَهْوٌ أَحَدِيْثٌ 31 v. 5, "The amusing story," i.e. a *certain* amusing story, or the amusing story (with which thou art acquainted). لَهْوٌ for لَهْوِيٌّ D. S. Gr. T. 1, p. 330, part. act. One who sports or jests; لَهْوِيَّةٌ قُلُوْبُهُمْ 21 v. 3, "Jesting in their hearts;" for the construction see D. S. Gr. T. 2, pp. 79, 197, and 270.—لَهْيٌ IV. To occupy, amuse; to divert from (with acc. and عَنْ) —لَهْيٌ V. To be unmindful of, or careless of (with عَنْ).

لَوْ If; for the difference between لَوْ and إِنْ see إِنْ; when immediately followed by a noun the particle لَوْ is interposed as at 7 v. 94, D. S. Gr. T. 1, pp. 161 and 561; With لَوْ at the head of a sentence we have sometimes an ellipse of the correlative proposition called by grammarians جَوَابُ الشَّرْطِ, 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. لَوْلا Unless, as لَوْلا رَهْطَكَ لَرَجَمْنَاكَ 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 لَفَضَحْتُمْ "Verily he would have exposed your wickedness;" another instance may be found at 48 v. 25, see وَطِي.

لَوْ 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. لَوْلا تَسْتَغْفِرُونَ اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ 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.

لَاتٌ aor. o. *To give a reply which was not called for*. لَاتٌ 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 لَا; D. S. Gr. T. 1, p. 262.—الَلَاتُ (2nd declension) Allât, a female Idol of the Pagan Arabs.

لَاحٌ aor. o. *To appear (a star); to cause one to change colour*. لَوَّحٌ Plur. لَوَّاحٌ n.a. A broad table or plank. لَوَّاحٌ verbal adjective of intensity, D. S. Gr. T. 1, p. 322, Darkening the colour (with لَ of pers.).

لَازٌ aor. o. *To seek the protection of*. لَوَاذٌ n.a. The act of flying for shelter.

لَوْطٌ aor. o. and i. *To be fixed in the affections*. لَوْطٌ Lot; proper name. لَوْطٌ A pearl, see لَوْطٌ.

لَامٌ aor. o. *To blame a person for anything (with acc. of pers. and فِي of thing)*. لَوْمَةٌ Blame, reproof. لَائِمٌ part. act. One who finds fault. لَوَّامٌ adjective of intensity, D. S. Gr. T. 1, p. 322, One who is constantly blaming others, or accusing himself; the words النَّفْسُ الْوَّامَةُ at 75 v. 2 are among other interpretations referred to the soul of Adam. مَلُومٌ D. S. Gr.

T. 1, p. 329, part. pass. Blamed, reprehensible.  
 — مُلِيمٌ part. act. IV. f. Deserving of blame.—  
 تَلَاَمٌ VI. To blame one another.  
 تَلَوٌ Plur. أَلْوَانٌ Colour, external form, species; no  
 verbal root; مُخْتَلِفًا أَلْوَانُهُ 16 v. 13, "Of dif-  
 ferent colours;" D. S. Gr. T. 2, pp. 79, 197,  
 and 270.  
 تَوَّى aor. i. To twist, pervert, turn back (with acc.  
 and عَلَى or بِ); يَكُونُ أَلَسْتَهُمْ بِالْكِتَابِ (عَلَى or بِ)  
 "They pervert the Scripture with their  
 tongues;" this word is by some spelt يَكُونُ or  
 يَكُونُونَ. تَوَّى n.a. The act of twisting or pervert-  
 ing.—تَوَّى II. To turn aside.  
 تَوَّى aor. i. To hinder.—تَوَّى or تَوَّى 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, re-  
 quire the noun following to be in the accus.;  
 it takes the affixed pronouns as تَوَّى etc.;  
 it seems probable that this word is of Hebrew  
 origin; D. S. Gr. T. 1, p. 536, note.

لَيْسَ for لَيْسَ It was not, is not; a negative verb  
 used only in the preterite, D. S. Gr. T. 1, p.  
 262; لَيْسَ is one of those verbs known as  
 أَخَوَاتُ كَانَ or sisters of كَانَ, which govern  
 the attribute in the accusative; D. S. Gr. T.  
 2, p. 60.

لَيْلٌ comm. gend. generic noun, Night, also the  
 civil day from sunset to sunset; Plur. nom.  
 and gen. لَيَالٍ for لَيَالِي and لَيَالِي, acc. لَيَالِي  
 By night; D. S. Gr. T. 1, pp. 402 and 410;  
 see also مَتَانٍ rt. نَتَّى noun of unity, A  
 night.

لَيْسَ Lest, for أَنْ لَا; at 57 v. 29 the لَا of لَيْسَ is  
 said to be redundant, لَيْسَ يَعْلَمُ must therefore be  
 translated "That they may know;" D. S. Gr.  
 T. 2, p. 490, note.

لَيِّنٌ aor. i. To be or become soft; to be mild towards  
 (with لِ). لَيِّنَةٌ A kind of Palm-tree. لَيِّنٌ  
 Soft, gentle.—لَيِّنٌ IV. To soften (with لِ);  
 لَيِّنًا for لَيِّنًا 34 v. 10, "We rendered soft."

م

مَا for مَا q.v.  
 مَا conjunctive pronoun, That which, which, that,  
 what, whatsoever, as, in such a manner as, as  
 much as, as far as; مَا دُمْتُ 5 v. 117, "As  
 long as I remained;" مَا مَثَلًا 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 فَتَنْكِهُنَّ 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

أَصْبَرَهُمْ 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 أَنْ, إِنْ,  
 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 لَمَّا, when placed between  
 a preposition and its complement it is in-  
 variably so, Ex. فِيمَا رَحْمَةٍ مِنَ اللَّهِ 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 **بِمَا** **وَمِمَّا** or **مِمَّا** for **مِمَّا** etc.; For an instance of what is known as **مَا مَصْدَرِيَّةٌ** see **عَبَّت**; 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 **لَا** 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.

**مَا** see **مَا** for **مَا**.

**مَا** see **أَب** for **أَب**.

**مَاجُوجُ** (2nd declension) Magog, a tribe of barbarians from the borders of the Caspian Sea; see Rev. ch. xx. v. 8.

**مَا** see **أَب**.

**مَا رُوتُ** (2nd declension) Mārūt, name of a rebellious angel, who for his disobedience is said to be suspended by the heels at Babel.

**مَا** see **مَا**.

**مَا** see **مَا**.

**مَا** aor. a. *To extend.* **مَا** or **مَا** A hundred.

**مَا** see **مَا**.

**مَا** see **مَا**.

**مَا** part. act. vi. f. of **مَا** q.v.

**مَا** aor. a. *To be advanced (the day).* **مَا** Household stuff, utensils, goods, chattels, provision, convenience; Plur. **مَا**. II. **مَا** To suffer to live; to permit one to enjoy (with acc. of pers. and **بِ**); to bestow freely (with double

acc.). **مَا** V. To enjoy, delight one's-self, pass one's time agreeably (with **بِ** or **فِي**); 2 v. 192, "And he who passes his time in the delights of visiting the temple of Mecca." **مَا** X. To enjoy, derive pleasure or advantage from (with **بِ**).

**مَا** see **مَا**.

**مَا** see **مَا**.

**مَا** *To be strong, robust.* **مَا** Strong, powerful. aor. o. *To move quickly.* **مَا** interrogative particle, When?

**مَا** see **مَا**.

**مَا** see **مَا**.

**مَا** aor. o. *To be like.* **مَا** Similitude, likeness, like, similar, equal, as much as, the same as; **مَا** In like manner; 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 **مَا** refers to the advantage obtained by the true believers at Bedr being equal to double their loss at Ohod. **مَا** Plur. **مَا** Like, a likeness, equivalent, similitude, comparison, parable, figure of speech; an example as at 43 v. 56; 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. **مَا** Fem. **مَا** (2nd declension) Most distinguished, thus 20 v. 66, "Your most distinguished nobility," see **مَا**. **مَا** A punishment to be taken as an example. **مَا** (2nd declension) plur. of **مَا** An image, statue.—**مَا** V. To seem like to any one (with acc. and **لِ** of pers.).



نَوَى for مَثَوَى D. S. Gr. T. 1, p. 118, see نَوَى.  
مَجْد aor. o. To excel in glory. مَجِيد Glorious,  
glorified.

مَجُوس (2nd declension) collective noun of Persian  
origin, Magi or fire-worshippers.

مَحَص aor. a. To run swiftly (a deer).—مَحَص II.  
To prove, try.

مَحَق aor. a. To destroy utterly, deprive of blessing,  
as at 2 v. 277.

مَحَل To inform against any one before the King.  
مَحَال n.a. Fraud, power.

مَحَل for مَحَلِّين see حَل.

مَحَن aor. a. To strike.—مَحَن VIII. To try; to  
dispose (with acc. and لِ). مَحْن part. pass.  
One who is tried or examined.

مَحَا aor. o. and a. To obliterate, blot out, totally  
abolish.

مَحَا see حَى.

مَحِص see حَاص for حَيْص.

مَحْتَال see حَال for حَيْل.

مَحْجَر aor. a. To plough the waves. مَوَاجِرُ (2nd  
declension) plur. of مَاجِرَة fem. part. act. That  
which ploughs the waves with a dashing noise.

مَحَضَر aor. a. i. and o. To churn. مَحَاضٍ collective  
noun, The pains of child-birth.

مَدَّ aor. o. To stretch forth, extend, stretch, draw  
out (with acc. or بِ and لِ of pers. or إِلَى of  
place); to cause to increase or abound (with  
acc. of pers. and فِي), as at 2 v. 14. مَدَّة n.a.  
The act of extending, etc.; فَلْيَمْدَدْ لَهُ الرَّحْمَنُ  
مَدًّا 19 v. 76, "To him let the Merciful grant  
an extension (of days)." مَدَد An additional  
help, auxiliary. مَدَاد Ink. مَدَّة A space of  
time, an allotted period. مَمْدُود part. pass.

Extended, extensive.—مَمْدُود part. pass. II. f.  
Widely extended.—أَمَد IV. To bestow, assist,  
cause to abound (with acc. of pers. and بِ or  
مِنْ). مُمِد part. act. One who assists.

مُدِير see دَنَر.

مَدَن To remain in a place. مَدِينَة Plur. مَدَائِن  
(2nd declension) A city, Medina. مَدَنِي Fem.  
مَدِينَة Of or belonging to Medina, revealed at  
Medina. مَدْيَن (2nd declension) Midian,  
name of a city and tribe of Hējaz.

مَذَاهِم part. xi. f. of ذَهَم q.v.

مَدِين see دَان for دَيْن.

مَرَّ aor. o. To pass by (with عَلَى or بِ); pass on,  
go (with بِ). مَر n.a. The act of passing away.

مَرَّة One time, turn; أَوَّل مَرَّة At first, the first  
time; 8 v. 58, "On every occa-  
sion;" مَرَّة adverbially, Once; مَرَّتَيْن or مَرَّتَانِ  
Twice, as اُطْلُقْ مَرَّتَانِ 2 v. 229, "Divorce (is  
permitted you) twice." مَرَّة Gall, under-  
standing, as at 53 v. 6. أَمَر (2nd declension)

comp. form, More bitter.—مُسْتَمِر part. act.  
X. f. That which is transient, also powerful;  
either interpretation may be employed at 54  
v. 2; at v. 19 it is by some rendered bitter,  
by others grave or heavy (misfortune).

مَرَّ aor. a. To be wholesome (food). مَرَّة n.a. A  
man. مَرِيء Easy of digestion, wholesome,  
salutary; مَرِيئًا, مَرِيئًا, or مَرِيئًا With easy diges-  
tion. اِمْرُؤ Gen. اِمْرِيء Acc. اِمْرَا, D. S. Gr.  
T. 1, p. 398, A man. اِمْرَاة A woman, a wife;  
both this and the preceding word are written  
with Wesla when not commencing a sentence.

رَبِّ see رَاب for رَبِّ.

مَرَّج aor. o. To send (cattle) to pasture, to let loose.

مَارِج Fire free from smoke. مَرِج Confused.  
 مَرَجَان Small pearls; or it may be coral.  
 مَرَج aor. a. To be joyful, elated. مَرَج Insolence;  
 مَرَح In a saucy, insolent manner.  
 مَرَد aor. o. To moisten (bread) in order to soften  
 it; to be obstinate (with عَلَى). مَرَد part. act.  
 One who is obstinately rebellious. مَرِيد  
 Obstinate in rebellion.—مَمَرَد part. pass. II. f.  
 Rendered smooth.  
 مَرَض To be ill. مَرَض n.a. Illness, sickness, dis-  
 ease, infirmity. مَرِيض Plur. مَرَضِي Sick, ill.  
 مَرَو generic noun, Flint-stones. المَرَوَة El Marwa,  
 name of a mountain near Mecca.  
 مَرَى aor. i. To press the teats in milking. مَرِيَة  
 A doubt.—مَارَى III. To dispute with one con-  
 cerning a thing (with acc. of pers. and عَلَى  
 or فِي of thing). مَرَاة n.a. The act of disput-  
 ing, a disputation.—تَمَارَى VI. To doubt con-  
 cerning a thing (with بِ). مَرَتَى VIII. To  
 doubt of (with فِي or بِ of thing). مُمْتَرٍ for  
 مُمْتَرِي part. act. One who doubts.  
 مَرِيَم (2nd declension) Mary.  
 مَرَج aor. a. To mix. مَرَج That which is mixed  
 with wine.  
 مَرَجَا see مَرَجَاة.  
 مَرَج part. act. of زَحَرَ q.v.  
 مَرَج part. pass. viii. f. of زَجَرَ q.v.  
 مَرَق aor. i. To tear.—مَرَق II. To scatter, disperse,  
 tear in pieces. مَرَق Time or place of scat-  
 tering, etc.  
 مَرَمَل see مَرَمَل.  
 مَرَن To go in the same direction as another. مَرَن  
 Cloud.  
 مَس aor. a. and o. To touch, befall, مَس n.a. A

touch.—مَسَّس n.a. III. f. Mutual contact;  
 20 v. 97, "Touch me not," D. S. Gr.  
 T. 2, p. 63.—تَمَّس VI. To touch one another.  
 مَسْطَر part. act. x. f. of طَارَ for طَيْرَ.  
 مَسْتَوِد part. pass. x. f. of وَدَعَ q.v.  
 مَسَح aor. a. To wipe, pass the hand over anything  
 in order to wipe it (with بِ of thing); to  
 smite with a sword. مَسَح n.a. The act of  
 smiting with a sword. الْمَسِيح The Messiah,  
 Lit. The Anointed.  
 مَسَخ aor. a. To change, transform; لَمَسَخْنَاهُمْ عَلَى  
 36 v. 67, "Verily we could have trans-  
 formed them in their places;" so that they  
 should have remained without power of motion.  
 مَسَد aor. o. To twist (a rope) strongly. مَسَد  
 Twisted fibres of the Palm-tree, coir.  
 مَسَك To take hold of. مَسَك comm. gend.  
 Musk.—مَسَك II. To hold fast (with بِ).—  
 مَسَك IV. To hold, take, catch hold of, hold  
 fast, withhold, keep back, hold up, retain.  
 مَسَك n.a. The act of retaining, etc. مَسَك  
 part. act. One who withholds, etc.—مَسَك  
 X. To take hold on, hold fast (with بِ).  
 مَسَك part. act. One who holds fast.  
 مَسَا aor. o. To wipe out the uterus of a camel, to  
 come in the evening.—مَسَى IV. To be or do  
 anything in the evening, as تَمَسُونَ 30 v.  
 16, "At eventide." Note. مَسَا or مَسَى is one  
 of those verbs known as أَخَوَاتُ كَانَ, D. S. Gr.  
 T. 2, p. 60.  
 مَسَطَر see مَسَطَر.  
 مَسَج To mingle. مَسَج plur. of مَسِج Mingled.  
 مَسَا see مَسَاة.  
 مَسَى aor. i. To walk, go, proceed (with عَلَى or فِي

of place). مَشَى n.a. The act of walking, walk.

مَشَا One who goes about with lying slanders.

مَصَّر aor. o. To milk with the tips of the fingers.

مَضَر (1st and 2nd declension) comm. gend. A large city, Egypt, D. S. Gr. T. 1, p. 405.

مُصَيِّر for مُسَيِّر see سَطَر.

مُضَار plur. of مُضَارَة, rt. ضَر q.v.

مَضَغ aor. a. and o. To chew. مَضَعَة A morsel of flesh.

مَضَى aor. i. To pass by, pass away, go away.

مُضَى n.a. The act of going away.

أَمَطَر aor. o. To rain upon. مَطَر n.a. Rain.—أَمَطَر

IV. To cause to rain; وَأَمَطَرْنَا عَلَيْهِمْ مَطَرًا 7 v.

82, "And we rained down upon them a shower

(of stones);" see also 11 v. 84. مُمِطِر part.

act. That which causes or brings rain.

مُطَمِّن see طَمَّن, rt. طَمِّن.

مَاطَا aor. o. To travel at a quick pace.—تَمَطَّى V. To walk in a haughty, conceited manner.

مُطَوِّع see طَوَّع for طَوَّع.

مَعَ properly an indeclinable noun used as a preposition, With, together or in company with.

مَعَان see عَانَ for عَانَ.

مُعْتَد see عَدَا.

مُعْتَر and مَعَرَة, see عَرَّ.

مَعَرَ aor. o. To separate the goats from the sheep.

مَعَز generic noun, Goats.

مَعَن aor. a. To travel fast and far. مَاعُون Household stuff, whatever is of common and necessary use, also alms.

مَعَى comm. gend. Plur. أَمْعَاء Intestines; no verbal root.

مَعِين see عَانَ for عَانَ.

مُعَوِّر see عَوَّر for عَوَّر.

مَعْنَى plur. of مَعْنَى see عَنِ.

مَعْتُون see فَنَن.

مَعَت To hate. مَعَت n.a. Hatred, anger; at 4 v.

26 it means an odious and abominable thing.

مَعُو for مَعُو, see قَوَّى.

مَعِيَّت see قَات for قَات.

مَكَّ To suck dry. مَكَّة (2nd declension) Mecca.

مَكِي Fem. مَكِيَّة Of or belonging to Mecca, revealed at Mecca.

مَكَت aor. o. To delay, tarry, abide, remain (with

فِي). مَكَّت n.a. The act of tarrying, etc.;

مَكَتْ 17 v. 107, "Slowly and deliberately."

مَكَت part. act. One who tarries or remains.

مَكَر aor. o. To contrive a plot; to plot against

(with بِ); to act deceitfully. مَكْر A plot, a

deceitful trick, contrivance. مَكَر part. act.

One who lays plots.

مَكَن To hold high rank or authority. مَكَان see

كَان. مَكِين Firmly fixed, one whose rank is

firmly established.—مَكَّن 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 مَكَّنِي is for مَكَّنِي, D. S. Gr. T. 1, p.

458, note.—أَمَكَّن IV. To give power, as

فَأَمَكَّن 8 v. 72, "And he hath given thee power

over them;" D. S. Gr. T. 2, p. 454.

مَكَأ aor. o. To whistle. مَكَاء n.a. Whistling.

مَلَّ To baste a garment, convert. وَلَّة A religion,

form of worship.—أَمَل IV. To dictate.

مَلَّ aor. a. To fill, as لَمَلَّن 7 v. 17, "Verily I will fill"

(with acc. and مِنْ). مَلَّ for مَلَّ, D. S. Gr. T. 1,

p. 62, A quantity that fills anything, as مَلَّ

مَلَّ 3 v. 85, "The Earth full." مَلَّ A band,

company, assembly; also chief men, princes, the nobility; **أَمَلًا** **آلَعَلَى** 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. **مَالِي** for **مَالٍ** D. S. Gr. T. 1, p. 97, part. act. One who fills.—**إِمْتَلَأَ** VIII. to be full.

**مَلِكِي** part. act. iii. f. of **لَقِيَ** q.v.

**مَلَانَةً** see **أَلَانَتْ** for **لَانَتْ**.

**مَلَحَ** aor. a. and i. *To salt.* **مَلَحَ** fem. Salt.

**مَلَقَ** *To wipe out.*—**إِمْلَقَ** 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 يَمْلِكُ** 48 v. 11, "For who hath any power to prevail for you with God?" **مَلِكٌ** n.a. That which is in any one's power; **بِمَلِكِنَا** 20 v. 90, "As far as lay in our power."

**مَلِكٌ** Dominion, power, kingdom. **مَلِكٌ** sing. and plur. An angel, angels; see also **أَلَانَتْ** for **لَانَتْ**. **مَلِكٌ** One who possesses, a king; Plur. **مَالِكٌ** part. act. One who is lord over, a possessor; **مَالِيع**, name of the angel who has charge over Hell. **مَلَكُوتٌ** Dominion, kingdom. **مَلِيكٌ** A monarch. **مَمْلُوكٌ** part. pass. Possessed, owned.

**مَلَ** aor. o. *To run violently.* **مَلِيًا** For a considerable time.—**أَمَلَى** 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.).

**مِنْ** for **مَا** and **مِمَّا**.

**مَمَاتٌ** see **مَاتٌ**.

**مَمَحَنَ** see **مَحَنَ**.

**مُمْتَرِينَ** Oblique plur. part. act. viii. f. of **مَرَى** q.v. **مَمَدٌ** see **مَدٌ**.

**مِنْ** for **مَنْ**.

**مِنْ** 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. **مِنْ** **أَمْ** and **مَنْ** for **مِمَّنْ** and **أَمَّنْ**.

**مِنْ** 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 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; **مِنْهُمْ** 28 v. 5, "At their hands," i.e. "At the hands of the Children of Israel;" 3 v. 121, "Of a sudden," or "on their arrival," see **فَوْرٌ**; 5 v. 37, "On opposite sides;" 65 v. 6, "According to your means;" It is found

occasionally with the meaning of عَنْ, thus at 9 v. 38, أَرْضَيْتُمْ بِالْذُّنْيَا مِنَ الْآخِرَةِ "Are ye content with this present life in preference to that which is to come?" فَلَيْسَ مِنَ اللَّهِ 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 عَلَى of pers.); to reproach (with عَلَى of pers.), as at 49 v. 17; to be liberal, as لَا 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 عَلَى 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, فَمَا مَنَّا بَعْدَ وَإِنَّمَا فِدَاءٌ "And either (show) liberality afterwards, or (exact) a ransom." الْمَنَّانُ Manna. 52 v. 30, "Adverse fortune," by some interpreted to mean Death. مَمْنُونٌ part. pass. Diminished, broken off; أَجْرٌ 41 v. 7, "An uninterrupted reward."

نَوَصَ for نَاصِ see مَنْصَ.

مُنْتَهَى see مُنْتَهَى.

نَسَاءَ see نَسَاءَ.

نَشَأَ see مُنْشَأَتَ.

مَنْعَ aor. a. To refuse; to prohibit, hinder, forbid, prevent (with acc. and أَنْ or لَا followed by a verb); to defend as at 21 v. 44 and at 4 v. 140 (with مِنْ); 12 v. 63, "The measurement (of any corn) is forbidden us." مَنْعٌ part. act. That which defends. مَنْعٌ One who holds back (his hand), niggardly. مَنْعٌ

One who hinders or obstructs; مَنْعٌ لِلْخَيْرِ 50 v. 24, "One who hinders men from following the right path." مَنْعٌ part. pass. Forbidden.

فَكَتْ see مُتَفَكِّينَ.

نَهَجَ see مِنْهَاجَ.

مَنَّا aor. i. *To try*. مَنَّا (2nd declension) Manāt, an idol worshipped by the Pagan Arabs. مَنِيٌّ Sperma genitale. أَمَانِيٌّ Plur. أَمَانِيٌّ (2nd declension) A wish, desire; لَا يَعْلَمُونَ 2 v. 73, "They know not the Scripture, but according to their own vain imaginations or desires;" see next verse, also verse 105.—مَنِيٌّ II. To create desires in any one (with acc. of pers.), thus at 4 v. 118, وَلَا مَنِيَّتِهِمْ "And verily I will excite in them vain desires."—أَمْنَى IV. To emit (seed).—تَمَنَّى 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 Korān, vol. 2, p. 168, note; to long for, covet; at 3 v. 137 تَمَنُّونَ is for تَمَنُّونَ D. S. Gr. T. 1, p. 221.

مَهْدٌ aor. a. To spread open a bed; فَلَا تُفْسِدُهُمْ يَمْهَدُونَ 30 v. 43, "Verily they shall spread for themselves a couch (in Paradise)." مَهْدٌ n.a. A bed, cradle. مَاهِدٌ part. act. One who spreads a couch. مِهَادٌ A couch, a place of wide extent.—مَهْدٌ II. To make (things) smooth and agreeable. تَمْهِيدٌ n.a. The act of making smooth.

مَهْلٌ *To do a thing quietly and gently*. مُهْلٌ Fused brass, the dregs of oil.—مَهْلٌ II. To grant a delay, bear with for a time.—أَمَهْلٌ IV. To act quietly and gently towards.

هَلَكْتُ see مَهْلِكٌ.

مَا Whatsoever or whensoever, see D. S. Gr. T. 1, p. 194.

مَا aor. a. and o. *To serve*; and مَا *To be despicable*. مَا Despicable, contemptible; it may also be derived from مَا for مَا q.v.

مَا see مَا, rt. مَا.

مَا plur. of مَا, rt. مَا q.v.

مَا see مَا.

مَا plur. of مَا, see مَا.

مَا acc. plur. of مَا, rt. مَا q.v.

مَا see مَا.

مَا for مَا aor. o. *To die*; this is the usual form, but others are mentioned by lexicographers, as مَا or مَا aor. a. and مَا aor. i.; instances of the preterite with the first letter kesrated are found in most copies of the Korân, as مَا 23 v. 37, and مَا 23 v. 84; so also we have مَا in the 19th and مَا in the 21st chapter; see D. S. Gr. T. 1, pp. 114 and 242. مَا and مَا Death. مَا Plur. مَا Dead. مَا Plurs. مَا and مَا Dead, mortal, about to die. مَا noun of unity, One single death. مَا A dead body, that which is dead or dies of itself.—مَا IV. *To cause to die*; مَا 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 Naakeer.

مَا see مَا.

مَا aor. o. *To be agitated with waves (the sea)*; to press tumultuously like waves (with مَا). مَا n.a. A wave, the surge; used also as a collective noun, مَا 11 v. 44, "On waves like mountains."

مَا aor. o. *To be moved to and fro*. مَا n.a. Agitation, fluctuation.

مَا see مَا.

مَا (2nd declension) Moses.

مَا see مَا.

مَا see مَا.

مَا see مَا.

مَا aor. o. *To be rich, especially in cattle*. مَا

Plur. مَا Riches, wealth, substance, possessions, and especially flocks and herds; مَا

69 v. 28, for مَا "My wealth;" the مَا is affixed because followed by a pause, and is hence named مَا D. S. Gr. T. 1, p. 459.

مَا see مَا.

مَا see مَا.

مَا aor. a. o. and i. *To be full of water (a well)*.

مَا for مَا Water, liquor. *Note*. The hamza when followed by an affixed pronoun and moveable by Damma is changed into و, as مَا for مَا D. S. Gr. T. 1, p. 118.

مَا see مَا.

مَا see مَا.

مَا see مَا.

مَا aor. i. *To be moved*; مَا 16 v. 15, "Lest it should move with you;" for the ellipse of the negative see مَا. مَا A table, properly, when set out with food.

مَا aor. i. *To provide food for*.

مَا aor. i. *To separate, discriminate, distinguish* (with acc. and مَا). مَا V. *To burst*, as مَا 67 v. 8, "It will almost burst with fury" (for مَا). VIII. *To be separated*; مَا 36 v. 59, "And be ye separated" (from the righteous).

يَسِرُّ see ميسرة.

وَعَدَ see ميعاد.

وَكَّتَ see ميقات.

مِيكَال (2nd declension) Michael the Archangel.

مَالَ aor. i. To incline, turn away from, turn aside

from the right way (with n.a. in acc.); to turn against (with عكلى). مَيْل n.a. The act of turning aside. مَيْلَةٌ noun of unity, A single act of turning, as وَاحِدَةٌ 4 v. 103, "At once," und vice.

ن

ن Initial letter of the 68th chapter, see آلم.

نَا an indeclinable affixed pronoun meaning Our when following nouns, and Us when following verbs or prepositions; when affixed to the particles إِنَّ or أَنْ and written إِنَّا or اِنَّا, although representing an accusative, it must be rendered We, as وَأَشْهَدُ بِأَنَّا وَمُسْلِمُونَ 5 v. 111, "And bear thou witness that we are Moslems," or "resigned unto thee."

نَدَا 3rd pers. sing. fem. of نَادَى iii. f. of نَدَا q.v.

نَاى aor. a. To retire, as وَنَاى بِجَانِبِهِ 17 v. 85, "And he goes aside;" to go far away (with عَنْ).

نَبَأَ aor. a. To be exalted, to announce. نَبَأٌ Plur. أَنْبَاءٌ News, an announcement, message, account or story, a prophecy, as at 6 v. 66. نَبِيٌّ A prophet, Plur. أَنْبِيَاءُ and نَبِيُونَ (2nd declension). نَبُوءَةٌ Prophecy.—نَبَأَ II. To announce, to make acquainted with, declare or relate a circumstance to another (with ب of thing, or with acc. of pers. and ب, وَن, or عَنْ, also with acc. of pers. and أَنْ).—نَبَأَ IV. To make one acquainted with, to inform (with double acc. or with acc. and ب).—نَسَبَ X. To seek information from (with acc. of pers. and أ).

نَبَتَ aor. o. To germinate, to produce—as a tree—

(with ب). 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."—نَبَتَ IV. To produce, put forth, to cause to grow or spring up (with acc. and ب, وَن, or عَلَى).

نَبَذَ aor. i. To throw (with acc. and ب or فِي of place); to reject; فَنَبَذْتُهَا 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 فَانْثِرْهُمُ 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.—نَبَذَ VIII. To go aside (with وَن).

نَبَرَ aor. j. To defame.—نَبَرَ VI. To call one another names (with ب).

نَبَطَ aor. i. and o. To gush out.—اِسْتَنْبَطَ X. To elicit or discover (the truth) in matters of difficulty.

نَبَعَ aor. a. i. and o. To gush forth. يَنْبُعُ Plur. يَنْبَاعٌ (2nd declension) A fountain, spring of water.

نَنَ aor. o. To shake.

نَثَرَ aor. o. and i. To disperse. مَنثورٌ part. pass. Scattered.—نَثَرَ VIII. To be scattered.

نَجَدَ aor. o. To overcome. نَجْدٌ n.a. An open highway; at 90 v. 10 it is to be understood of the two highways of good and evil.

نَجَسَ aor. a. To be dirty and impure. نَجَسٌ n.a. Filth, uncleanness.

نَجَلَ aor. i. To throw. الْإِنْجِيلُ (common gender) The Gospel, from the Greek εὐαγγέλιον.

نَجَمَ aor. o. To appear. نَجْمٌ Plur. نُجُومٌ 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.

نَجَا aor. o. To escape, go free (with مَنْ). نَاجٌ part. act. One who escapes. نَجَاةٌ n.a. Salvation. نَجِيٌّ A secret; نَجِيًّا Privately. نَجْوَى n.a. (2nd declension) for نَجْوً D. S. Gr. T. 1, pp.

105 and 402, A private conference, clandestine discourse; at 17 v. 50 it appears to be used adverbially نَجْوَى “And when they confer in private;” but Beidāwēe inclines to the opinion that this word both here and at 58 v. 8 is a plural of نَجِيٍّ with the sense of مُتَنَاجِرُونَ, viz. “Those who confer privately together.”—نَجَّى II. To deliver, set free (with acc. and مَنْ, إِلَى, or بِ); to raise up, as at 10 v. 92. مُنَجِّيًا for مُنَجِّى Plur. مُنَجِّينَ for مُنَجِّينَ 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.).—أَنَجَى IV. To deliver (with acc. and مَنْ);

أَنَجَى 70 v. 14, “Then (he wishes that this) might deliver him;” the nominative أَلْفَعْدَاك

“This ransom” being understood.—نَاجَى VI.

To hold a private discourse one with another (with ب of matter).

نَحَبَ aor. o. To vow. نَحْبٌ n.a. A vow, as قَصَى 33 v. 23, “He has fulfilled his vow” by offering up his life for the Faith.

نَحَتَ aor. i. and o. To scrape, carve, prepare by scraping (with double acc. or with acc. and مَنْ).

نَحَرَ aor. a. To injure the jugular vein, to sacrifice by cutting the jugular vein.

نَحَسَ aor. a. To vex; and نَحَسَ To be unlucky. نَحْسٌ Bad luck. نَحْسٌ Unlucky. نَحَاسٌ Smoke without flame, also molten brass, both of which meanings have been assigned at 55 v. 35.

نَحَلَ aor. a. To make one a present; and نَحَلَ aor. a. To be thin. نَحْلٌ comm. gend. generic noun, Bees. نَحْلَةٌ A free gift, especially one given as dowry.

نَحْنُ personal pronoun of comm. gender used both in the dual and plur. We.

نَخِرَ aor. a. To be worn full of holes. نَخِرٌ Worn, rotten (a bone).

نَخَلَ To sift. نَخْلٌ comm. gend. Plur. نَخِيلٌ generic noun, A date-palm; or collectively, Palm-trees. نَخْلَةٌ noun of unity, A (single) Palm-tree.

نَدَّ aor. i. To flee, run away. نَدٌّ Plur. أَنْدَادٌ Like, equal, a match, an image or idol.

نَدِمَ aor. a. To be repentant, repent. نَدِيمٌ part. act. One who repents, a penitent. نَدَامَةٌ n.a. Repentance.

نَدَى aor. o. To call. نَادَى for نَادَى A council. نَدَى A council.—نَادَى III. To call to, call upon, invoke, cry aloud; to make a proclamation (with إِلَى); to call, or invite (with إِلَى or ل),



as *وَأَنذَارُ نَادِيَتُمْ إِلَى الصَّلَاةِ* 5 v. 63, "And when ye call to prayer;" (also with *مِنْ*), as *يُنَادِي* 50 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 *يُنَادُونَ* *مِنْ مَكَانٍ بَعِيدٍ* are interpreted "They shall be (like) those who are called to from afar," i.e. They shall not hear. *نَدَا* for *نَادَى* n.a. A cry, act of calling. *مُنَادٍ* for *مُنَادٍ* part. act. One who makes a proclamation, a crier, a preacher.—*تَنَادَى* VI. To call one to another. *تَنَادَى* for *تَنَادَى* for *تَنَادَى*, D. S. Gr. T. 1, p. 111, n.a. The act of calling one to another; *التَّنَادِ* 40 v. 34 is for *التَّنَادِي* the *ي* being omitted by poetic license at the end of the verse to preserve the rhyme.

*نَذَرَ* aor. o. and i. To vow, devote (with acc. and *لِ*). *نَذَرٌ* Plur. *نُذُورٌ* n.a. A vow. *نَذَرٌ* or *نَذْرٌ* A menacing, or warning; *نُذُرٌ* is also plur. of *نَذِيرٌ* A warner or preacher.—*أَنْذَرَ* IV. To warn, admonish, preach to (with acc. of pers. and *بِ*, or with *لِ* *أَنْ*); to threaten with, give warning of (with double acc.). *مُنْذِرٌ* part. act. A preacher, One who warns, admonishes, or threatens. *مُنْذَرٌ* part. pass. Warned.

*نَزَدَ* 1st pers. plur. aor. viii. f. of *زَادَ* for *زَيْدَ* q.v.

*نَزَعَ* aor. i. To pluck out, bring out, snatch away, extract, withdraw, or draw out somewhat sharply (with acc. and *مِنْ*); to strip off (with acc. and *عَنْ*). *نَازِعٌ* part. act. One who plucks out, as *وَالنَّازِعَاتِ غَرَّتُنَا* 79 v. 1, "By (the

angels) who tear out (the souls of the wicked) with violence." *نَزَعَ* adjective of intensity, Plucking forcibly or continuously, D. S. Gr. T. 1, p. 322.—*نَارَعَ* III. To dispute with any one (with acc.).—*تَنَارَعَ* VI. To dispute one with another (with *فِي* of matter, or with acc. and *بَيْنَ*); at 52 v. 23 it is used with acc. of thing and *فِي* of place, and is there to be interpreted "They shall present to one another."

*نَزَعَ* aor. a. To slander, sow dissensions (with *بَيْنَ*); to incite to evil, as at 7 v. 199. *نَزْعٌ* n.a. An evil suggestion, incitement to evil.

*نَزَفَ* aor. i. To exhaust (a well); in the Pass. it means to be exhausted or inebriated from drink (with *عَنْ*).

*نَزَلَ* aor. i. To descend (with *بِ* into, or *مِنْ* from, a place). *نَزْلٌ* That which is prepared for a guest, entertainment, an abode, a gift. *نَزْلَةٌ* noun of unity, Literally, One descent; *نَزَلَتْ* Once, as *رَأَى نَزْلَهُ أُخْرَى* 53 v. 13, "He saw him once again." *مَنَازِلُ* (2nd declension) plur. of *مَنْزِلٌ* A mansion, station, as of the moon at 10 v. 5 and 36 v. 39.—*نَزَلَ* II. To cause to descend, send down, especially from Heaven (with acc. and *عَلَى*, *إِلَى*, *مِنْ*, and *بِ*). *تَنْزِيلٌ* n.a. A sending down (from Heaven), a divine revelation, a name given to the Koran as having been sent down from Heaven. *مُنْزِلٌ* part. act. One who sends down. *مُنْزَلٌ* part. pass. Sent down.—*أَنْزَلَ* IV. To cause to descend, send down, make to come down (with acc. and *فِي*, *لِ*, *إِلَى*, *عَلَى*, and *مِنْ*). *مُنْزِلٌ* part. act. One who causes to descend, a receiver of guests, one who provides hospitality. *مُنْزَلٌ* part. pass. Sent down; At 23 v. 30 *مُنْزَلًا* may

be considered as the noun of time or place of coming down; it is also written *مَنْزِلًا* 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."—*تَنْزَلَ* V. To descend gently and gradually (with *عَلَى*).

*نَسَا* aor. a. To chide (camels). *نَسِيئًا* The putting off a sacred month till a later month. *مَنْسَأَةٌ* A staff.

*نَسَبَ* aor. o. and i. To make mention of any one's lineage. *نَسَبٌ* Plur. *أَنْسَابٌ* n.a. Consanguinity; at 25 v. 56 the words *نَسَبًا وَصِهْرًا* must be taken adverbially as though the phrase were *ذَا نَسَبٍ وَصِهْرٍ* "Capable of consanguinity and affinity;" meaning perhaps male and female.

*نَسَخَ* aor. a. To abolish, destroy, abrogate, nullify; to transcribe or copy. *نُسْخَةٌ* A copy or exemplar (of a book).—*اِسْتَنْسَخَ* X. To transcribe or copy out.

*نَسَرَ* aor. o. and i. To remove, tear with the beak. *نَسْرٌ* 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. *مَنْسَكٌ* A ceremonial. *مَنْاسِكٌ* (2nd declension) plur. of *مَنْسِكٌ* Places for sacrifice, rites and ceremonies.

*نَسَلَ* aor. o. To beget or bring forth (an animal);

aor. i. and o. To hasten (with *مِنْ*). *نَسْلٌ* n.a. Progeny, stock; at 2 v. 201 it would seem to be understood of the young of flocks and other domestic animals.

*نَسِيَ* aor. a. To forget, neglect. *نَسِيٌّ* A forgotten thing. *نَسِيٌّ* Forgetful. *نِسَاءٌ* and *نِسْوَةٌ* Women; The sing. of these words is wanting, but instead of it the word *إِمْرَأَةٌ* is employed, see *مَرَأً*. *مَنْسِيٌّ* part. pass. Forgotten, neglected, D. S. Gr. T. 1, p. 108.—*أَنْسَى* IV. To cause to forget (with double acc.); at 2 v. 100 *نُنْسِيهَا* 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. *نَاشِئَةٌ* 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 *نَفْسًا* 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." *نَشَأَ* II. To bring up, educate (with acc. and *فِي*). *أَنْشَأَ* IV. To produce, raise, create (with acc. and *فِي* or *مِنْ*). *إِنْشَاءٌ* n.a. Production, creation; 56 v. 34, "Verily we have created them by a (novel or peculiar) creation." *مُنْشِئٌ* part. act. One who produces. *مُنْشِئَةٌ* Plur. *مُنْشِئَاتٌ* for *مُنْشِئَاتٌ* 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 *إِلَى*). *نَشْرٌ* n.a. A spreading abroad. *نُشُورٌ* n.a. A bringing to life, resurrection, resuscitation (from sleep), as at 25 v. 49. *نَاشِرٌ* part. act. One who spreads abroad; the words *وَأَنْشَارَاتٍ*

نَشَرًا 77 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. مَنشُورٌ part. pass. Spread open.—مُنشَرٌ part. pass. II. f. Unfolded, expanded.—أَنشَرَ IV. To resuscitate (with acc. and ب) ; to raise the dead. مُنْشَرٌ part. pass. Raised from the dead.—إِنشَرَ VIII. To be spread abroad, disperse themselves (with فى). مُنْتَشِرٌ part. act. That which spreads itself abroad.

نَشَرَ aor. o. and i. To rise up, *to behave ill—a woman towards her husband, or a husband towards his wife.* نُشُورٌ n.a. Ill-conduct or perverseness on the part of a husband or wife towards one another.—أَنشَرَ IV. To raise.

نَشَطٌ aor. i. To go out from a place, *draw up a bucket at one pull.* نَشَطٌ n.a. The act of drawing up quickly and easily. نَاشِطٌ part. act. One who draws up easily ; the words نَاشِطَاتٍ and نَشَاطٌ 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 نَاشِرٌ.

نَصَبٌ aor. o. To place, fix, erect, *afflict* ; and نَصَبٌ aor. a. To use diligence, as at 94 v. 7, فَإِذَا قَرَعْتَ قَنَاصِبَ “And when thou hast finished (thy relaxation) be instant (in prayer, or in thanks to God).” نَصَبٌ n.a. Calamity. نَصَبٌ n.a. Labour, fatigue. نَصَبٌ 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.

أَنصَتَ aor. i. To be silent.—أَنصَتَ IV. Idem.

نَصَحٌ aor. a. To admonish, counsel, give good advice, be sincere and faithful (with ل of pers.). نَصِصٌ n.a. Counsel, advice. نَاصِحٌ part. act. One who counsels or advises, one who acts as a sincere friend to (with ل). نَصُوحٌ True and sincere (repentance).

نَصَرَ aor. o. To aid, assist, succour, protect ; to deliver (with acc. and مِن) 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, وَيَنْصُرْكُمْ عَلَيْهِمْ “And he will give you the victory over them.” نَصْرٌ n.a. Aid, assistance, victory. نَاصِرٌ part. act. Plur. نَاصِرُونَ and أَنْصَارٌ One who aids, etc., a protector. نَاصِرٌ Plur. أَنْصَارٌ 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 Mohamammad. نَصَارَى (2nd declension) plur. of نَصْرَانٌ A Christian, so called from نَصْرَانُ Naza-reth. نَصْرَانِيٌّ Christian. مَنصُورٌ part. pass. Aided, assisted.—تَنَاصَرُ VI. To aid one another ; at 37 v. 25 تَتَنَاصَرُونَ is for تَتَنَاصَرُونَ D. S. Gr. T. 1, p. 221.—إِنصَرَ VIII. To avenge one's-self, take vengeance (with مِن of pers.) ; to defend one's-self, deliver one's-self. مُنْصِرٌ part. act. One who is able to defend himself.—إِسْتَنْصَرَ X. To ask assistance of any one (with acc. of pers.).

نَصَفٌ aor. o. To reach the middle, or take half of anything. نِصْفٌ The half.

نَصَا aor. o. *To seize by the forelock.* نَاصِيَةٌ Plur.

نَوَاسِي (2nd declension) A forelock.

نَضَجَ aor. a. *To be ripe, done enough in cooking.*

نَضَخَ aor. a. *To sprinkle with water.* نَضَاحٌ Pouring forth copiously and continuously.

نَضَدَ aor. i. *To spread (carpets) one over another.*

نَضِيدٌ Piled one over another. مَنضُودٌ part. pass. Spread over one another, piled up in order; وَطَحَ مَنضُودٌ 56 v. 28, "And the acacia overspread with piles of flowers."

نَضَّرَ aor. o. *To endow with brilliancy and beauty, to shine.* نَضْرَةٌ Brightness, resplendence.

نَاضِرٌ part. act. Shining.

نَطَحَ aor. a. *To butt at with the horns.* نَاطِحَةٌ That which is gored to death. Note. The *ī* is commonly added to adjectives when changed into nouns substantive by what is called اَلتَّنْقِيلُ

D. S. Gr. T. 2, p. 279, note.

نَطَفَ aor. o. and i. *To drop.* نُطْفَةٌ Sperma genitale.

نَطَقَ aor. i. *To speak articulately and clearly, to speak (with عَلَى and بِ), as يَنْطِقُ عَلَيْكُمْ بِالْحَقِّ*

45 v. 28, "It speaks concerning you with truth;" 53 v. 3, "Neither doth he speak of his own will." مَنطِقٌ n.a.

Speech, language, as عَلَّمَنَا مَنطِقَ الطَّيْرِ 27 v. 16, "We have been taught the language of birds."—أَنْطَقَ IV. *To cause to utter articulate sounds.*

نَظَّأ 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 هَلْ, أَيْ، or كَيْفَ); عَلَى الْأَرَائِكِ يَنْظُرُونَ 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 وَلَهُمْ 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.

نَظَرَ n.a. A look. نَاطِرٌ part. act. One who looks at, beholds, observes, or waits for, a spectator.

نَظْرَةٌ A single glance. أَنْظَرَ IV. *To grant one a respite; to put off, as فَلَا تَنْظُرُونِ Poeticé for تَنْظُرُونِي*

7 v. 194, "And do not put me off (by any delay)." مُنْتَظَرٌ part. pass. Respited.—إِنْتَظَرُوا VIII. *To expect, wait, await.* مُنْتَظِرٌ part. act.

One who waits or expects.

نَجَجَ aor. a. and o. *To go quickly (a camel); aor. o. To be very white.* نَجَجَةٌ Plur. نَعَاجٌ An ewe sheep.

نَعَسَ aor. a. *To be weak, somnolent.* نُعَاسٌ n.a. Drowsiness, sleepiness.

نَعَى aor. a. and i. *To call aloud to (with بِ); properly, To call sheep, croak as a raven.*

نَعَلَ aor. a. *To give shoes to any one.* نَعْلٌ fem. A shoe.

نَعِمَ aor. a. o. and i. *To enjoy the comforts and conveniences of life, to be joyful.* نَعَمٌ Yea; For the difference between نَعَمَ and بَلَى see بَلَى.

نَعِمَ an irregular verb found in the Korán only in the masc. 3rd pers. sing., it is called by grammarians فِعْلُ اَلْمَدْحِ or verb of praise, its meaning is To be excellent, thus نَعِمَ اَلْمَوْلَى 8 v. 41, "He is an excellent master;" it may generally be rendered How excellent! as نَعِمَ اَلْأَوَّابُ 18 v. 30, "How excellent a reward!" It is used alike with both sing. and plur., thus فَنَعِمَ اَلْمَاهِدُونَ 51 v. 48, Lit. "How excellent (are we) who spread it out;" فَكَيْفَ 37 v. 73, "Varily how excellent—"

or gracious,—were those who answered," i.e. "We returned a gracious answer." نَعِمًا for نَعِمَ or مَا نَعِمَ as نَعِمًا يَعْظُمُ بِهِ 4 v. 61, "How excellent is the admonition which he gives you;" it is also written نَعِمًا Plur. نَعَامٌ Cattle. نَاعِمٌ part. act. Rejoicing, joyful. نَعْمَةٌ Comfort and convenience of life. نِعْمَةٌ Plur. أَنْعَمَ Grace, kindness, favour, beneficence; this word is sometimes spelt نَعَمَتٌ see D. S. Gr. T. 1, p. 276, note. نَعِيمٌ Happiness, delight, pleasure. نَعَمَاءُ (2nd declension) Grace, favour.—نَعَمٌ II. To provide good things for any one (with acc. of pers.).—نَعِمٌ IV. To be gracious towards (with عَلَى of pers.); to confer (benefits) upon (with acc. and عَلَى of pers.).

أَنْعَضَ aor. o. and i. To shake—the head.—أَنْعَضَ IV. To wag the head at any one (with acc. of إِلَى and رَأْسُ of pers.).

نَفَثَ aor. i. and o. To blow. نَفَاتٌ One who blows, as النِّفَاتَاتُ فِي الْعَقَدِ 113 v. 4, "The women who blow on knots," a kind of incantation.

نَفَخَ 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). نَفْحَةٌ A single blast.

نَفَذَ aor. a. To vanish, fail, to be exhausted. نَفَاقٌ n.a. A failure, failing.

نَقَدَ aor. o. To penetrate (as an arrow), to pass beyond or out of (with مِنْ).

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. نُفُورٌ n.a. The act of running away, or being a fugitive; in the Korân it means the act of

flying from the truth. نَفِيرٌ A company or number of men taking part with any one, as in war.—مُسْتَنْفِرٌ part. act. X. f. One who takes to flight, fugitive.

نَفَسَ To injure by casting an evil eye upon any one.

نَفْسٌ fem. Plur. أَنْفُسٌ and نُفُوسٌ 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 أَنْفُسُهُمْ, نَفْسُهُ and the rest must be translated himself, itself, themselves, etc.; بَغَيْرِ نَفْسٍ

5 v. 35, "Without (his having slain) a soul,"—unless in case of retaliation or as a punishment for murder; نَفْسًا when used adverbially, as at 4 v. 3, means willingly, see طَابَ rt. طَابَ for 10 v. 16, "Of my own accord, at my own pleasure."—تَنَفَّسَ V. To shine (the dawn); إِذَا تَنَفَّسَ 81 v. 18,

"By the dawn when it clears away the darkness by its breath."—تَنَافَسَ VI. To long for, aspire after. مُتَنَافِسٌ part. act. One who longs or aspires after.

نَفَسَ aor. o. To pick or tease wool; to stray for food by night (with فِي). مَنَفُوشٌ 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 مَنَفْعَةٌ An advantage, that which is useful or profitable.

نَفَقَ To be saleable; aor. a. and o. To come out of its hole (a jerboa). نَفَقٌ 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** or answer to the condition being understood; D. S. Gr. T. 2, p. 611. **نَفَقَةٌ** Expenditure, that which any one expends.—**نَافِقٌ** 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.* **نِفَاقٌ** n.a. Hypocrisy. **مُنَافِقٌ** part. act. One who is a hypocrite in religion.—

**أَنْفَقَ** 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 Korān 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.

**نَفَلَ** *To give booty.* **نَفْلٌ** 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**).

**نَقَبَ** aor. o. *To dig through (a wall).* **نَقَبٌ** n.a. The act of digging through. **نَقِيبٌ** A captain or leader.—**نَقَبَ** II. To pass or wander through, to search out (with **فِي**).

**نَقَذَ** *To liberate.*—**أَنْقَذَ** IV. To set free, deliver (with acc. and **مِنْ**), **إِسْتَنْقَذَ** X. To seek to deliver (with acc. and **مِنْ**).

**نَقَرَ** aor. o. *To strike;* Pass. **نُقِرَ** *To be blown (a trumpet).* **نَقِيرٌ** The groove in a date-stone; **نَقِيرًا** In the smallest matter. **نَاقُورٌ** A trumpet.

**نَقَصَ** aor. o. *To be deficient, to diminish, lessen; to cause a loss or deficiency as at 50 v. 4, مَا تَنْقُصُ الْأَرْضُ مِنْهُمْ* “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. **مَنْقُوصٌ** part. pass. Diminished.

**نَقَضَ** aor. o. and i. *To make a crashing noise, to break or violate (a treaty), to untwist, as at 16 v. 94.* **نَقْضٌ** n.a. The act of violating (a covenant).—**أَنْقَضَ** IV. To wring, as a load from getting loose on the back.

**نَقَعَ** aor. a. *To soak, raise a sound.* **نَقْعٌ** n.a. Dust rising and floating in the air.

**نَقَمَ** *To devour;* aor. i. To dislike, disapprove; 9 v. 75, “*وَمَا تَقْتُمُوا إِلَّا أَنْ أَغْنَاهُمْ اللَّهُ*” And their only reason for disliking (the plot to destroy Mohāmmad) was that God had enriched them, etc.;” to reject, take vengeance on (with **مِنْ** of pers.).—**إِنْتَقَمَ** VIII. To take vengeance on (with **مِنْ** of pers.). **إِنْتِقَامٌ** n.a. Vengeance. **مُسْتَقِمٌ** part. act. One who takes vengeance, an avenger.

**نَكَبَ** aor. o. To turn aside (with **عَنْ**). **نَكَبٌ** part. act. One who turns aside. **مَنَاقِبٌ** (2nd declension) plur. of **مَنْكِبٌ** A shoulder, a tract of country.

**نَكَتَ** 1st pers. plur. aor. cond. viii. f. of **كَالَ** for **كَيْلٌ** q.v.

**نَكَتَ** aor. o. and i. *To untwist (a rope), break (a covenant), violate an oath; used both with and without an accusative.* **نَكَتٌ** Plur. **أَنْكَاتٌ** The untwisted strands of a rope.

**نَكَحَ** aor. a. and i. *To perforate to marry a husband or wife.* **نِكَاحٌ** 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).—**اِسْتَنْخَمَ** 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). **نَكِدٌ** Niggardly.

**نَكَرَ** aor. a. To be ignorant of, to ignore, disavow, to feel a repugnance towards. **نُكْرٌ** and **نُكْرٌ** Iniquitous, horrible, unknown, unheard of, as at 18 v. 86. **نَكِيرٌ** Denial, reprobation, change; 22 v. 43, "How great was the change which I made in their condition;" **نَكِيرٌ** is here put Poeticè for **نَكِيرِي** D. 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. **مُنْكَرٌ** part. act. One who knows not, disavows, or denies. **مُنْكَرٌ** 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** 21 v. 66, *Lit.* "They were turned upside down upon their heads," meaning that they relapsed into idolatry. **نَاكِسٌ** part. act. One who bends down.—**نَكَسَ** II. To cause one to bend or bow down.

**نَكَصَ** aor. i. To fall back, retreat, as **عَقِبَ عَقِبَيْهِ** 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.—**اِسْتَنْكَفَ** X. To disdain (with **أَنْ** or **عَنْ**).

**نَكَلَ** aor. o. and i. To retire; and **نَكَلَ** To take example. **نَكَالٌ** Plur. **أَنْكَالٌ** A fetter. **نَكَالٌ** An example, a punishment.—**تَنَكَّلَ** n.a. II. f. The act of punishing or making an example.

**نَمَ** aor. o. and i. To spread calumnies. **نَمِيمٌ** Calumny, slander.

**نَمَارِقٌ** (2nd declension) plur. of **نَمْرَقٌ** A cushion, prop. a pad placed upon a saddle; no verbal root.

**نَمَلٌ** aor. o. To malign. **نَمَلٌ** generic noun, Ants. **أَنَامِلٌ** noun of unity, A single ant. **أَنَمَلَةٌ** (2nd declension) plur. of **أَنَمَلَةٌ** The tips of the fingers.

**نَهَجَ** aor. a. To point out the way. **مِنْهَاجٌ** A clear and open way.

**نَهَرَ** aor. a. To cause (a stream) to flow, to repulse, reproach. **نَهْرٌ** plur. of **نَهْرٌ** A river. **نَهْرٌ** A river. **نَهَارٌ** 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 **نَهَوَ** aor. o. To be intelligent; 79 v. 40, "He restrained his soul;" **نَهَى** is also used with **أَنْ** and **عَنْ**, 6 v. 56, "I am forbidden to worship," (see **أَنْ**).

**نَهَى** Understanding. **نَاهَى** for **نَاهَى** part. act. One who forbids.—**تَنَاهَى** 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; 53 v. 14,

"The Lote-tree beyond which there is no passing," see **بِدْرَةُ**. **مُنْتَهَى** for **مُنْتَهَى** part. act.

One who desists; Plur. **مُنْتَهُونَ** for **مُنْتَهُونَ** D. S. Gr. T. 1, p. 113.

**نَدَا** aor. o. To rise with difficulty; to weigh down—a load (with **بِ** of pers.).

**نَوَاصِي** plur. of **نَاصِيَةٌ**, rt. **نَصَا** q.v.

أَنَابَ aor. o. *To supply the place of another.*—

IV. *To repent and turn to God (with إِلَى).*

مُنِيبٌ part. act. One who turns with repentance to God.

نَاحَ aor. o. *To lament.* نُوحٌ proper name, Noah.

نُودُوا 3rd pers. plur. pret. pass. of نَادَى iii. f. of نَدَا q.v.

نَارَ aor. o. *To shine.* نَارٌ fem. Fire. نُورٌ Light.—

مُنِيرٌ part. act. IV. f. He or that which gives light, enlightening.

نَاسَ aor. o. *To be shaken to and fro (anything hanging).* نَاسٌ for أَنَاسٌ Men, people; a collective noun regarded as the plur. of إِنْسَانٌ A man, human being, rt. أُنِسَ q.v. It is said to embrace also the Genii and evil spirits, but I can recall no passage in the Korān where it is so employed.

نَاسَ aor. o. *To take, seize.*—تَنَاسٌ n.a. VI. f. The act of taking or receiving, reception; وَأَنَّى 34 v. 51, “And how should they receive (the faith) from a far distant place?” i.e. beyond the grave.

مَنَامَ aor. o. *To retreat, remain behind, fly.* مَنَامٌ Time or place of retreat.

نَاقَ aor. o. *To clean the flesh from fat.* نَاقَةٌ A she-camel.

نَالَ aor. o. *To bestow*; and aor. a. for نَوَّلَ D. S. Gr. T. 1, p. 242, *to grant (with acc. of pers. and ب of thing), see نَالَ for نَيَّلَ.*

نَامَ aor. o. *To win a sleeping match.* نَوْمٌ n.a. Sleep. نَائِمٌ part. act. One who sleeps. مَنَامٌ Time or place of sleeping, a dream.

نُونٌ The letter ن, a fish; ذُو النُّونِ The Lord of the Fish, name of the Prophet Jonah.

نَوَى aor. i. *To intend.* نَوَى Intention, a date-stone.

نَالَ aor. i. and a. D. S. Gr. T. 1, p. 243, *To obtain, get (with مِنْ); 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 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.” نَيْلٌ 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.*

8

and when preceded by kesra or by ي either quiescent after kesra or jazmated after fatha, هَا, 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 هَا, which is occasionally found at the end of words in case of pause,

and hence called هَاءُ التَّوَكُّفِ or هَاءُ التَّسْكُوتِ; see instances in the 69th chapter, at the 19th and some following verses.

هَا indeclinable affixed personal or possessive pronoun of 3rd pers. sing. fem. Her, it, its, see هَا.

هَآ is likewise an interjection, Lo! behold!; it is occasionally prefixed to other words, as هَاهُنَا written also هَهُنَا Here, هَآذَا or more commonly هَآذا This, and other words, without



apparently adding much to their signification ; D. S. Gr. T. 1, pp. 441 and 536. **هَاتُوا** Take ye! for **هَاتُمْ**, the **ك** being changed into hamza ; **هَآ** when thus followed by the affixed pronoun **ك** has the sense of **خُذْ** Take! the word occurs at 69 v. 19; see D. S. Gr. T. 1, p. 579.

**هَاتُوا** 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.

**هَاتَيْنِ** oblique fem. dual of **هَذَا** q.v.

**هَارُوت** (2nd declension) **Hārūt**, name of a rebellious angel, see **مَارُوت**.

**هَآؤُمْ** see **هَآؤُمْ**.

**هَبَطَ** aor. i. and o. To fall down, descend, come down (with **مِنْ**) ; to go down into (with acc.), as at 2 v. 58.

**هَبَا** aor. o. To be raised so as to float in the air (dust). **هَبَاءٌ** Dust floating in the air.

**هَجَدَ** To sleep, watch.—**تَجَدَّ** V. To watch (with **ب**).

**هَجَرَ** 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. **هَجْرٌ** n.a. The act of separating one's-self from another. **مَهْجُورٌ** part. pass. Spoken in a wild and delirious manner.—**هَاجَرَ** III. To migrate (with **إِلَى**, also with **فِي**) ; to fly one's country, emigrate, become a refugee (with **فِي**), as **أَلَذِينَ هَاجَرُوا فِي آلِهِ** 16 v. 43, i.e. **فِي حَقِّ آلِهِ**. "Those who have fled their country in pursuance of their duty to God, or for his sake," so also **مَنْ يَهَاجِرْ فِي سَبِيلِ آلِهِ** 4 v. 101, "He who flies his country (walking)

in the path of God's religion." **مُهَاجِرٌ** part. act. One who flies from his country, a refugee ; **أَلْمُهَاجِرُونَ** Those who fled from Mecca to avoid persecution on account of their religion.

**هَجَعَ** aor. a. To sleep.

**هَدَّ** aor. o. To break, demolish. **هَدٌّ** n.a. Demolition ; **هَذَا** In utter ruin.

**هَدَمَ** aor. i. To overturn.—**هَدَمٌ** II. To demolish.

**هَدَّهْدَ** To coo (as a dove). **هُدْهْدٌ** A Hoopoe.

**هَدَى** 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 ; **هَدَانِ** 6 v. 80, "He has directed me," for **هَدَانِي** D. S. Gr. T. 1, p. 118, and T. 2, p. 497. **هَدَى** n.a. A victim for sacrifice, an offering. **هُدًى** n.a. comm. gend. A direction, that which indicates the right way. **هَدِيَّةٌ** A gift, offering. **هَادٍ** part. act. One who directs, a director, guide. **أَهْدَى** (2nd declension) comp. form, One who is a better guide, or who follows a better direction. — **إِهْتَدَى** VIII. To be directed aright (with **لِ** or **إِلَى**). **مُهْتَدٍ** part. act. having like the verb a pass. signification, Guided aright, led into the right way.

**هَذَا** or **هَذَا** Fem. **هَذِهِ** ; Dual **هَذَانِ** Fem. **هَتَانِ** and oblique Fem. **هَاتَيْنِ** or **هَتَيْنِ** ; Plur. **هَؤُلَاءِ** This, these ; a compound word consisting of the particle **هَآ** Lo ! behold ! and the demonstrative pronoun **ذَا**. Note. According to the system of the Arab grammarians all the above words are considered indeclinable nouns, and totally independent of each other, see **ذَا**.

**هَرَبَ** aor. o. To fly, run away. **هَرَبٌ** n.a. Flight.

**هَرَعَ** To walk with quick and trembling gait.—

أهرع IV. To make to go hastily (with إلى or على).

هرون (2nd declension) Aaron.

هزّ aor. o. To move, shake (with إلى of pers. and ب, as at 19 v. 25).—هزّ VIII. To stir one's-self, to be stirred or set in motion.

هزّ aor. a. To break; and هزّ aor. a. To mock, ridicule. هزّ n.a. A mockery, derision, ridicule, jest, laughing-stock.—هزّ X. To mock, scoff, ridicule, laugh any one to scorn (with ب). هزّ part. act. One who scoffs.

هزلّ aor. o. To be thin; and هزلّ aor. a. To joke. هزلّ n.a. A joke.

هزمّ aor. i. To squeeze with the hand, to put to flight. هزمّ part. pass. Routed, put to flight.

هشّ aor. o. and i. To beat down leaves from a tree, as هشّ بها على غنمي 20 v. 19, "By means of it I beat down the leaves (as food) for my cattle."

هشّمّ aor. i. To break, especially anything dry or hollow. هشّمّ Dry sticks or stubble.

هضمّ aor. i. To break, injure, withhold that which is due; and هضمّ aor. a. To be thin and graceful.

هضمّ n.a. The withholding of that which is due. هضمّ Thin and smooth, as the spathe of the Palm when distended with flowers.

هطعّ aor. a. To run forward with the eyes fixed in horror.—هطعّ part. act. IV. f. One who hastens with fixed gaze or extended neck.

هكذا Thus, a word compounded of the particles ها Behold, ك As, and ذا This.

هلّ particle of interrogation, Whether? Is there? Does he? etc.

هلّ To appear. أهلة plur. of هلال 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 قمر. أهل IV. To invoke the name of God upon an animal in slaughtering it, as وما أهل به لعنير الله 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 بسم الله have been pronounced.

هلعّ To be very impatient. هلعّ Very impatient.

هلكّ aor. a. and i. To perish, die, fall; it is sometimes found with عن, as هلكّ من هلكّ عن بينة 8 v. 44, "That he who perishes may perish in spite of clear evidence;" هلكّ عني 69 v. 29, "My power has fallen away from me." هالكّ part. act. One who perishes. تهلكّ Perdition. مهلكّ Time or place of destruction.—أهلكّ IV. To destroy, waste, cause to perish (with acc. and ب). مهلكّ part. act. One who destroys. مهلكّ part. pass. Destroyed.

هلمّ Come! bring! an anomalous verb, D. S. Gr. T. 1, p. 546; it is found in the Koran only in the above form; as إلینا هلمّ 33 v. 18, "Come to us;" هلمّ شهداءکم 6 v. 151, "Bring forward your witnesses."

همّ or after kesra, etc. همّ, see ه, an indeclinable pronoun of 3rd pers. masc. plur.; Fem. هنّ or هنّ They; Dual هما or هما They two; when used as an affix after a verb or preposition 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.

همّ aor. o. To ponder anything in the mind, to meditate, think about, design, to be anxious

about (with **أَنْ**, also with **بِ**); to plot against, as **وَهَمَّتْ كُلُّ أُمَّةٍ بِرَسُولِهِمْ** 40 v. 5, "And every nation has laid plots against their prophet."—**أَهَمَّ** IV. To make anxious.

**هَمَّ** or **هَمَّا**, see **هَمَّ**.

**هَمْدٌ** aor. o. *To be extinguished, lifeless.* **هَامِدٌ** part. act. Barren and lifeless.

**هَمَرٌ** aor. i. and o. *To impel, pour forth.*—**مُتَهَمِّرٌ** part. act. VII. f. Pouring forth.

**هَمَزٌ** aor. i. and o. *To squeeze in the hand, to bite.* **هَمَّازٌ** comm. good. *A back-biter.* **هَمَّازٌ** A slanderer. **هَمَزَاتٌ** Evil suggestions of the Devil.

**هَمَسٌ** *To break, march all night without halting.* **هَمْسٌ** n.a. *A shuffling sound, properly, of camels' feet.*

**هَمَنٌ** no primitive form, *To put anything in the girdle called هِمَانٌ.* **هَامَانٌ** (2nd declension) proper name, Haman.

**هَنَ** or **هِنَّ** They, them, their; an indeclinable pronoun of the 3rd pers. fem. plur., see **هَمَّ**.

**هَنَّا** aor. a. o. and i. *To anoint a camel with pitch, to be wholesome.* **هَنِيئًا** May it be wholesome or profitable, much good may it do you; the accusative or adverbial form of **هَنِيئٌ** Wholesome, digestible, as **فَكَلُّوْهُ هَنِيئًا مَرِيئًا** 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."*

**هُنَا** There, in that place, composed of **هَـ** Here, with the affix **لِكَ**, in the same way as from the pronoun **ذَا** is formed the word **ذَلِكَ** or **ذَالِكَ**, D. S. Gr. T. 1, p. 513.

**هَـ** for **هَـ** Here, composed of **هَـ** Behold! and **هَـ** Here, in this place.

**هُوَ** He, it, an indeclinable personal pronoun of the third pers. sing. masc.

**هَآءُ** aor. o. *To return to one's duty (with إِلَى); to become a Jew.* **هُودٌ** Hood, name of a prophet said to have been sent to the tribe of 'Ad; the Jews, generic noun, same as **يَهُودٌ** q.v.

**هَارٌ** aor. o. *To fall to ruin.* **هَارٌ** Weak, infirm, tottering.—**إِنْهَارٌ** VII. *To fall in ruin, tumble to pieces (with بِ).*

**هَؤُلَاءِ** These; an indeclinable pronoun used as the plural of **هَذَا**, and composed of **هَـ** and **أُولَآءِ** q.v.

**هَانَ** aor. o. *To be light, vile, despicable, quiet.* **هُونٌ** n.a. Meekness, quietness, modesty. **هُونٌ** n.a. Contempt, ignominy. **هَيْنٌ** Light, easy.

**أَهْوَنُ** (2nd declension) comp. form, More or most easy.—**أَهَانٌ** IV. *To despise, render contemptible.* **مُهِنٌ** part. act. *That which renders contemptible, ignominious, shameful.* **مُهَانٌ** part. pass. *Despised, rendered contemptible.*

**هَوَى** aor. i. *To fall, to stoop as a bird to its prey, also to rise;* **هَوَى** aor. a. *To love, desire;* **وَإِذَا هَوَىٰ ۙ** 53 v. 1, by some interpreted "By the stars when they set," and by others "when they rise;" **فَجَعَلَ أَقْدَدَ مِنَ النَّاسِ** 14 v. 40, "Make the hearts of some men to be well inclined towards them;" *to blow away as the wind (with بِ), see 22 v. 32.* **هَوَىٰ** Plur. **أَهْوَاءٌ** Desire, will, lust, inclination. **هَوَايَ** Void. **هَآوِيَةٌ** The lowest pit of Hell.—**أَهْوَىٰ** IV. *To overthrow.*—**إِسْتَهْوَىٰ** X. *To infatuate.*

**هِيَ** She, it, an indeclinable personal pronoun of the 3rd pers. fem. sing.

**هَآءُ** aor. a. and i. *To be prepared.* **هَيْئَةٌ** Form, figure.—**هَيَّأَ** II. *To dispose aright (with acc. and لِ of pers.).*

هَيْت an anomalous verb used with the preposition ل, as هَيْتَ لَكَ 12 v. 23, "Come!" It is spelt in a variety of ways, as هَيْت, هَيْت, هَيْت, etc., D. S. Gr. T. 1, p. 546.

هَاجَ aor. i. To be raised or excited, as dust, anger, etc., to wither.

هَالَ aor. i. To pour out. مَهِيْلُ Poured out.

هَامَ aor. i. To be captivated by love, to wander abroad like one distracted (with نَفْسٍ). هِيَمَ plur. of هِيَمَاءَ A female camel raging with thirst from disease.

هَيَمَ quadrilateral verb, To say Amen! to keep anything safe. مَهِيْمٌ part. act. That which preserves anything safe (with عَلَى), as مَهِيْمُنَا 5 v. 52, "Preserving it (the Scripture) safe from change or corruption;" الْهَيَمِيُّ The Guardian, a name of God.

هَيَّاتَ an anomalous verb used like هَيْتَ with the preposition ل, as هَيَّاتَ لِمَا تُوعَدُونَ 23 v. 38, "Away with that which ye are threatened with;" it is equivalent to بَعَدَ, the Preterite being used for the Optative, D. S. Gr. T. 1, p. 545, but there are sundry ways of spelling it.

و

وَ 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 2 v. 33 read أَنْتَ وَزَوْجُكَ الْجَنَّةَ "Do thou inhabit the garden together with thy wife;" however the nominative وَزَوْجُكَ both here and in similar passages would seem to be preferred; وَ is also used in forms of oaths, and then governs the genitive, as فَوَرَبِّ فُورَبِّ 51 v. 23, "Then by the Lord of heaven and earth." For the difference between وَ and فَ see D. S. Gr. T. 1, p. 555.

أَمَرُوا see وَأَمَرُوا.

وَأَدَّ aor. i. يَدُّ fem. part. pass. (A damsel) buried alive.

وَالَّ aor. i. To fly for refuge. مَوِيلٌ A refuge.

وَبَرَّ aor. i. To stand still; and وَبَرَّ To have much hair or wool. أَوْبَارٌ plur. of وَبَرٌ Soft camel's-hair or felt.

وَبَقَّ aor. يَبِقُ; and وَبَقَّ aor. يَوْبِقُ To perish. مَوْبِقٌ

A place of destruction.—أَوْتَقَ IV. To destroy, cause to perish.

وَبَلَّ aor. يَبِلُّ To pursue eagerly, pour forth rain in large drops; and وَبَلَّ aor. o. To be heavy and unwholesome, as air, food, etc. وَابِلٌ A heavy shower of rain. وَبَالٌ Gravity, grievousness, heinousness. وَبِيلٌ A heavy blow, chastisement.

وَدَّدَ aor. يَدُدُ plur. of وَدَدٌ A stake; فِرْعَوْنُ ذُو الْأَوْتَادِ 38 v. 11, "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.

وَدَّرَ aor. يَدِّرُ To hate, defraud any one of a thing (with double acc.). وَدَرٌ n.a. Single; for the meaning of the words وَالشَّفْعِ وَالْوَتْرِ 89 v. 2, see شَفْعٌ.

وتن aor. يَتِن *To injure any one in the* وَتِن or aorta, the large artery which rises from the upper part of the heart.

وتنّاق aor. يَتْنُق *To confide or trust in any one.* وَتْنَق A bond, that with which anything is tied or bound. وَتْنَق fem. of أَوْتَق comp. form, Very firm. مِيثَاق A compact, bond. مِيثَاق A covenant, treaty.—وَأَتَق III. To enter into a compact or treaty with any one (with acc. of pers. and ب).—وَأَتَق IV. To bind, draw tight. وَتْن Plur. أَوْتَان An idol; the verbal root is not found in the primitive form.

وَجَب aor. يَجِب *To be necessary, to fall down dead, as* فَانَا وَجَبَتْ جُنُوبُهُ 22 v. 37, "And when they—*Lit.* their sides—have fallen dead." وَجَد aor. يَجِد *To find, perceive.* وَجْد n.a. Competence, means, as وَمِنْ وَجْدِكُمْ 65 v. 6, "According to your means."

وَجَس *To entertain fear.*—أَوْجَس IV. To conceive in the mind (with acc. and مِنْ), as وَأَوْجَسَ 11 v. 73, "And he conceived a fear of them."

وَجَف aor. يَجِف *To be agitated.* وَاجِف part. act. Palpitating.—أَوْجَف IV. To make a horse or camel move briskly with a bounding pace.

وَجَل aor. يَوَجَل *To fear.* وَجَل Afraid, smitten with fear.

وَجَه aor. يَجُه *To strike in the face.* وَجَه Plur. وَجُوهُ A face, countenance, favour, honour, sake, as لَوْجَه آلله 76 v. 9, "For the sake of God;" a beginning, as وَجَه النَّهَار 3 v. 65, "In the early part of the day;" intention, as أَنْ يَأْتُوا بِالشَّهَادَةِ عَلَى وَجْهِهَا 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 "He who submits himself to God;" اِنْقَلَبَ عَلَى وَجْهِهِ 22 v. 11, "He becomes a pervert," *Lit.* "He is turned upon himself;" may also be rendered "according to his manner or way." وَجِيه A tract. وَجِيه Honourable, held in high repute.—وَجَّه II. To turn, direct (with acc. and لِ) تَوَجَّه V. To proceed (with تَلَقَّاء and name of place).

وَحْد aor. يَحْد *To be one, alone, unique.* وَحْد n.a. Alone; وَحْد He or him alone, by himself; This word وَحْد 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.* وَاحِد One, single. وَحِيد n.a. II. f. The worship of one God, belief in the Unity of the Godhead.

وَحَش aor. يَحْش *To throw away (arms, etc.) in flight.* وَحَش plur. of وَحْش Wild beasts.

وَحَى aor. يَحَى *To indicate, reveal.* وَحَى n.a. A revelation, بِأَعْيُنِنَا وَوَحَيْنَا 11 v. 39, "Under our inspection, and according to our revelation."—وَاحَى IV. To reveal (with acc. and لِ, إِلَى, or فِي, also with فِي and أَنْ); to make signs (with إِلَى of pers. and أَنْ), thus at 19 v. 12, وَأَوْحَى إِلَيْهِمْ أَنْ سَبِّحُوا "And he made signs to them (as though he would say) praise God;" see أَنْ; to inspire, speak by inspiration or revelation (with إِلَى and أَنْ); to suggest (with acc. and إِلَى), as at 6 v. 112; also with إِلَى of pers. and لِ with subjunctive, as at 6 v. 121.

وَدَّ aor. a. *To love, desire, wish* (with acc. or with *لَوْ*, or *أَنْ*, or *لَوْ أَنْ*). وَدَّ n.a. Wadd, name of an Idol worshipped originally by the antediluvians, and subsequently by the Pagan Arabs. وَدَّ n.a. Love. وَدَّوَدَ Loving. مَوَدَّةٌ n.a. Love, affection, friendship.—وَادَّ III. To love.

وَدَعَ aor. يَدَعُ *To place, leave*, used only in the aor. and imperat.; imperat. دَعْ Leave alone, permit, take no notice of.—وَدَعَ II. To leave.—مُسْتَوْدَعٌ noun of time and place X. f. A place of deposit, as the womb or the grave.

وَدَقَّ aor. يَدِقُّ *To drop rain*. وَدَقَّ n.a. Rain.

وَدَى aor. يَدِي *To pay a fine as expiation for manslaughter*. وَادَى for وَادَى, and with the article الْوَادِي Poeticè for الْوَادِي, see D. S. Gr. T. 2, p. 497; Plur. أَوْدِيَّةٌ A valley, channel of a river, a river. دِيَّةٌ A fine to be paid for manslaughter, as فَدِيَّةٌ مُسَمَّةٌ 4 v. 94, "Then let a fine be given."

وَدَرَ aor. يَذِرُ *To fall upon, wound*; aor. يَذَرُ not used in the preterite; Imperat. ذَرَّ To leave, let, forsake, let go (with acc. and *عَلَى* or *فِي*, or with acc. and *لِ* followed by the aorist subjunctive); it is also used with *وَأَسَ* as ذَرْنِي وَمَنْ 74 v. 11, "Let me alone with him whom I have created"; فَذَرُوهُ 12 v. 47, "Leave it."

وَرَثَ aor. يَرِثُ *To be heir to any one* (with acc. of pers. or *مِنْ*); to inherit. وَرَثَ Plur. وَرَثَةٌ part. act. One who inherits, an heir. تَرَاثَ and مِيرَاثَ Inheritance.—أَوْرَثَ IV. To constitute one heir of anything, to give for an inheritance (with double acc.).

وَرَدَّ 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 وَرَدْنَا وَنَسُوقُ الْعَجِيرِينَ إِلَى جَهَنَّمَ وَرَدًا 19 v. 89, "And we will drive the wicked into Hell, as cattle are driven to water." وَارِدٌ part. act. One who goes down (with *لِ*); one who goes before a caravan to draw water, one who is present at. وَرْدَةٌ fem. of وَرَدٌ A rose, rosy. وَرِيدٌ The jugular vein. مَوْرُودٌ part. pass. Descended into, arrived at.—أَوْرَدَ IV. To lead one into (with double acc.).

وَرَقَّ aor. يَرِقُّ *To put forth leaves*. وَرَقٌّ collective noun, Leaves. وَرَقَةٌ A single leaf. وَرَقٌّ Money.

وَرَى aor. يَرَى *To eat away the interior of the body (matter)*. وَرَاءَ That which is behind. وَرَاءَ 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 وَرَاءَ ذَلِكَ 4 v. 28, "Whatever is beside this," or "all with this exception"; مِنْ وَرَائِهِمْ 45 v. 9, may be rendered either "Before them," or "behind them."—أَوْرَى III. To hide (with acc. and *عَنْ*) وَارَى IV. To strike fire. مَوْرِيَةٌ fem. part. act. One who strikes fire.—تَوَارَى VI. To be hidden, hide one's-self (with *بِ* or *مِنْ*); at 38 v. 31 the word تَوَارَتْ is used with an ellipse of the nominative, أَلَشَّمْسُ being understood; D. S. Gr. T. 2, p. 451.

وَزَرَ aor. يَزِرُ *To bear, carry (a burthen)*. وَزَرٌ Plur. أَوْزَارٌ n.a. A burthen, heavy weight, load; at 47 v. 5 it means "Arms, or other burthens imposed by war." وَزَرٌ An inaccessible mountain, and hence a place of refuge. وَازِرٌ part.

act. One who bears a burthen. **وزير** A counsellor or minister who bears the burthen of state, commonly spelt and pronounced Vizier.  
**وزع** aor. **يَزَعُ** To keep back, keep (men) in their ranks while marching.—**أَوْزَعُ** IV. To incite, put into the mind, instigate, inspire (with acc. and **أَنْ**).  
**وزن** aor. **يَزِنُ**, Imperat. **زِنْ** To weigh (with **بِ**); to weigh out for any one (with acc. of pers.).  
**وزن** n.a. A weighing, weight. **مَوْزُونٌ** part. pass. Evenly and equally balanced, that which has its weights evenly adjusted. **مِيزَانٌ** Plur. **مَوَازِينُ** (2nd declension) A balance; at 101 v. 5 and 6 **مَوَازِينُهُ** may be rendered "The measure of his good works."  
**وسط** aor. **يَسُطُ** To be in the midst, penetrate into the midst of. **وَسْطًا** The middle, middle; **أُمَّةٌ وَسْطًا** 2 v. 107 must, according to the commentators, be rendered "A nation who have hit the golden mean or *juste milieu*." **أَوْسَطُ** Fem. **وَسْطَى** comp. form, **The middle**, the more worthy, as at 68 v. 28; **وَمِنْ أَوْسَطِ مَا تُطْعَمُونَ أَهْلَهُمْ** 5 v. 91, "Of the **middle** or ordinary kind of food which ye provide for your families."  
**وسع** aor. **يُوسِعُ** To be ample, to take in, embrace, comprehend. **وُسْعٌ** 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. **مَوْسِعٌ** n.a. Plenty, opulence.—**مَوْسِعٌ** part. act. IV. f. One who enlarges, or makes of large extent, one who is in easy circumstances.  
**وسد** aor. **يَسُدُّ** To gather together (in one herd).—**إِنْسَى** VIII. To be complete or in perfect order, as the moon at the full.

**وايل** *Devout, religious.* **وَاصِلَةٌ** Close proximity; no verbal root in the primitive form.  
**مُتَوَسِّمٌ**—(عَلَى) aor. **يَسِمُ** To brand (with acc. and **عَلَى**)  
 part. act. V. f. One who knows a thing by its outward signs, intelligent.  
**وسن** aor. **يُوسِنُ** To be buried in sleep. **سِنَةٌ** Sleep, slumber, drowsiness.  
**وسوس** quadrilateral; aor. **يُوسِسُ** To whisper evil, make evil suggestions (with **لِ**, **إِلَى**, or **بِ** of pers. or with **فِي**). **أَلْوَسَوَاسٌ** The Tempter, Satan.  
**وشى** aor. **يَشِي** To paint cloth. **شِيَّةٌ** An admixture of colour (in an animal); thus **لَا شِيَّةَ فِيهَا** 2 v. 66 means "She is of a whole colour."  
**وَصَب** aor. **يَصِبُ** To be perpetual. **وَاصِبٌ** part. act. Lasting; **وَاصِبًا** For ever.  
**وصد** aor. **يَصِدُّ** To weave. **وَصِيدٌ** A threshold.  
**وصف** aor. **يَصِفُ** To describe, assert. **وَصْفٌ** n.a. Description, act of attributing or ascribing.  
**ومل** aor. **يَمِلُ** To join; to come to, arrive at, reach, attain unto (with **إِلَى**). **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 Korân, Preliminary Discourse, p. 172.—**وَصَلَ** II. To cause to reach (with acc. and **لِ** of pers.).  
**وصى** aor. **يُوصِي** To join together. **وَصِيَّةٌ** A mandate, command, testament, legacy; the accusative **وَصِيَّةٌ** at 2 v. 241 and 4 v. 16 must be regarded as an elliptical expression equivalent to **هَذَا وَصِيَّةٌ** "This is a Law;" D. S. Gr. T. 2, p. 83; **وَمِنْ بَعْدِ وَصِيَّةِ يَوْمِي بِهَا** 4 v. 12, "After (the payment of) any legacy which he may have bequeathed."—**وَمَى** II. To enjoin, command (with acc. of pers. and **بِ**, or with acc. and

أَنْ. *تَوَصَّيَ* n.a. A testamentary disposition—of property.—*أَوْصَى* IV. To order, command (with acc. of pers. and *بِ* or *فِي*); to bequeath (with *بِ*). *مَوْصِي* for *مُوصِي* part. act. A testator.—*تَوَاصَى* VI. To give one another a command, to enjoin or recommend to one another (with *بِ*).

*وَضَعَ* aor. *يَضَعُ* To put, place, lay down, lay aside, fix, bring forth a child; to put off, remove (with acc. and *عَنْ*); to appoint (with *لِ*); *وَوَضَعَ الْكِتَابَ* 18 v. 47, "And the Book (of the account of each man's actions) shall be put (into his hands);" at 39 v. 69 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 *مَوْضِعٌ* A place; at 4 v. 48 *مَوَاضِعُ* may be rendered "The true meanings (of words)." *مَوْضُوعٌ* part. pass. Placed.—*أَوْضَعَ* IV. To drive (a camel) quickly, as *وَلَاَوْضَعُوا خِلَافَكُمْ* 9 v. 47, "And they would have driven about your camels,"—worrying them by constantly passing in and out among them.

*وَضَنَ* aor. *يَضُنُّ* To plait or fold a thing with one part over another. *مَوْضُونٌ* part. pass. Interwoven (with gold and precious stones).

*وَطَى* aor. *يَطَى* To tread, trample on, as at 48 v. 25; on referring to this passage the reader will observe a notable instance of the ellipse of the correlative proposition or *الْشَّرْطُ* after *لَمَّا*, D. S. Gr. T. 2, p. 420; the hiatus is supplied by Beidāwēe as follows, *لَمَّا كَفَّ أَيْدِيكُمْ وَطَى* n.a. *properly*, The act of trampling on; at 73 v. 6 the words *أَشَدُّ وَطًى* may perhaps be translated "More capable of, or fitted for earnest devotion," or "for keeping

down all impure and unbecoming thoughts." *وَاطًى* III. To make to agree, or render equal—in number, etc.

*وَطَرَ* A thing necessary to be done; no verbal root. *يُطِنُ* aor. *يُطِنُ* To remain in a place. *مَوَاطِنُ* (2nd declension) plur. of *مَوْطِنٌ* A battle-field.

*وَعَدَ* aor. *يَعِدُ* 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.). *وَعْدٌ* n.a. A promise, threat, prediction; *وَعْدَ اللَّهِ حَقًّا* 4 v. 121, The ellipse is thus explained by Beidāwēe, *وَعْدٌ وَعْدٌ* and *وَحَقٌّ ذَلِكَ حَقًّا*, see D. S. Gr. T. 2, p. 85. *وَعِيدٌ* Threatening, a threat. *مَوْعِدٌ*, *مَوْعِدَةٌ*, or *مِيعَاتٌ* A promise; time or place of the fulfilment of a prediction, promise, or threat; an appointment for a meeting. *مَوْعُودٌ* ~~part. pass.~~ Predicted, promised.—*وَاعَدَ* III. To appoint a fixed time or place for any one (with double acc.); to plight faith to any one (with acc. of pers.). *تَوَاعَدَ* VI. To make a mutual appointment.

*وَعَّظَ* aor. *يَعِظُ* Imperat. *عِظْ* To warn, admonish (with acc. of pers. and *بِ* of thing, or with *أَنْ* meaning *Least* or *that not*); to advise (with acc. of pers., *بِ*, of thing, and *أَنْ* that). *وَاعِظٌ* part. act. One who warns. *مَوْعِظَةٌ* A warning, an admonition.

*وَعَى* aor. *يَعِي* To collect, retain in the memory. *وَعَاءٌ* Plur. *أَوْعِيَةٌ* A locker, box, vessel or bag, where anything is stowed away. *وَاعِيَةٌ* fem. part. act. That which retains in the memory.—*أَوْعَى* IV. To be miserly, to secrete or hoard—*properly*, in *وَعَاءٌ*; at 84 v. 23 it means to "secrete in the breast."





Judgment. **وَعَةً** noun of unity, A coming to pass. **مَوَاقِعُ** (2nd declension) plur. of **مَوْقِعٌ** The time or place of falling.—**مَوَاقِعُ** part. act. III. f. One who falls into (with acc.).—**أَوْعَى** IV. To bring about, excite—enmity—(with **بَيْنَ**).

**وَقَفَ** aor. **يَقِفُ** Imperat. **قِفْ** To stand, make to stand, as **وَقِفُوهُمْ** 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. **يَقِي** Imperat. **قِ** To keep, preserve; to defend, keep one safe from (with double acc.). **وَاقٍ** for **وَاقِيٌ** part. act. One who keeps safe, a defender, protector. **تَقَى** Devout, see **تَقَى**. **تَقْوًا** 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 **تَقَى**; the words **وَأَنَّهُمْ تَتَوَافَهُمْ** 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."—**إِتَّقَى** VIII. To take heed to one's-self, to fear; also to fear God, to be devout. **يَتَّقِهِ** is found in some copies for **يَتَّقِيهِ** at 24 v. 51, but this must be regarded as a license; some read **يَتَّقُونِ** D. S. Gr. T. 1, p. 252; **فَاتَّقُونِ** 2 v. 38 before a pause, for **فَاتَّقُونِي** "Fear me!" D. S. Gr. T. 2, p. 497. **مُتَّقِيٌ** for **مُتَّقِيٌ** Plur. **مُتَّقُونَ** part. act. One who fears God, devout.

**وَكَا** To take up a burthen.—**تَوَكَّأَ** V. To lean (with **عَلَى**). **إِنْتَكَا** VIII. To recline (with **عَلَى**). **مُتَكِّئٌ** part. act. Reclining (with **فِي** and **عَلَى**). **مُسْكَا** A place where any one reclines, a day couch or "Triclinium," and hence a banquet.

**وَكَّدَ** aor. **يَكِدُ** To stand still.—**تَوَكَّدَ** n.a. II. f. Confirmation, ratification.

**وَكَّرَ** aor. **يَكُرُ** To strike with the fist.

**وَكَّلَ** aor. **يَكِلُ** 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; **وَكَّيَ بِلَهِ** 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).—**تَوَكَّلَ** V. To put trust in any one, and especially in God (with **عَلَى**). **مُتَوَكِّلٌ** part. act. One who puts his trust in another.

**وَكَّلَ** aor. **يَلِئُ** To diminish, defraud one of anything (with acc. of pers. and thing).

**وَلَجَ** aor. **يَلِجُ** To enter (with **فِي**). **وَلِجَةٌ** An intimate friend.—**أَوَّلَجَ** IV. To cause to enter (with acc. and **فِي**).

**وَلَدَ** aor. **يَلِدُ** To bring forth, or beget offspring; Pass. **وُلِدَ** To be born. **وَلَدٌ** sing. and plur. Issue, offspring, a child, a son; Plur. **أَوْلَادٌ** Children. **وَالِدٌ** part. act. One who begets, a parent, a father, and **وَالِدَةٌ** A mother; Dual **أَوَالِدَانِ** The parents, father and mother; **وَلِوَالِدَيْ** 14 v. 42, "And to both my parents;" D. S. Gr. T. 1, p. 459. **وَلَدَانٌ** Plur. **وَلِيدٌ** A child, youth. **مَوْلُودٌ** part. pass. One who is born, a child; **مَوْلُودٌ لَهُ** One to whom a child is born, a father.

**وَلَّى** aor. **يَلِي** To be very near to any one, either as kindred or neighbours (with acc.). **وَالٍ** for **وَالِيٌ** part. act. One who guards over the public safety. **وَلِيٌّ** Plur. **أَوْلِيَاءُ** (2nd declension)

Near, a friend, patron, benefactor, helper, protector; at 2 v. 282 وَلِيٌّ would seem to have nearly the same meaning as وَكِيلُهُ 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 وَلِيًّا 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 ذُلُّ q.v. وَلَايَةٌ n.a. Help, the act of taking as a friend, or appointing as heir, as 8 v. 73, مَا لَكُمْ مِنْ وَلَايَتِهِمْ مِنْ شَيْءٍ 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 ب and ل); أَوْلَى لَكَ, see iv. f. مَوْلَى Plur. مَوَالِي (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; 57 v. 14, هِيَ مَوْلَاكُمْ "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.— وَلَى II. To retreat, turn the back (with إِلَى or مِنْ, or with the words أَلَدْبَارَهُمْ or أَلَدْبَارَ مِنْ, it is sometimes found with a double acc., thus 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, نَوَّلَهُ مَا تَوَلَّى "We will put it into his power to follow the bent of his inclination." مَوَّلَى for مَوْلَى part. act. He who causes one to turn towards a thing; thus, 2 v. 143, "It is He—God—who turns (them) towards it;" the other acc. أَمَّةٌ كُلُّ أُمَّةٍ "Every nation," being understood.— 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.— تَوَلَّى 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 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 ت of the second person aorist is omitted, as تَوَلَّوْا for تَوَلَّوْا II v. 3, see D. S. Gr. T. 1, p. 221.

كَانَ وَلِيكُونَا And verily he shall be, see كَانَ.

وَنَى aor. يَنْى To be slack or negligent (with فى).

وَهَبَ aor. يَهَبُ Imperat. هَبْ To give, bestow; to restore, as at 38 v. 42 (with acc. and ل).

وَهَّابٌ A free and liberal giver; أَلَوْهَّابٌ An epithet of the Deity.

وَهَجَ aor. يَهْجُ To burn. وَهَّاجٌ Brightly burning.

وَهَنَ aor. يَهِنُ To be weak, faint, infirm, languid, remiss (with فى). وَهْنٌ Weakness, faintness;

31 v. 13, "With weakness upon weakness." أَوْهَنُ (2nd declension) comp. form,

Weakest.—مَوْهِنٌ part. act. IV. f. One who makes weak.

وهى aor. يَبِي To be torn. واو Fem. وَاهِيَةٌ part. act.  
Torn, rent.

وَي an interjection regarded by some as an abbreviation of وَيْل q.v.; it takes the affix ك of the second person, and may then be translated Woe unto thee! In some copies we find وَيْكَان as one word, in which case it may be considered as composed of the interjection وَي Oh! or Ah! and كَان As if; according to some وَيْكَ is equivalent to اعْلَم Know, an interpretation

which it may well bear at 28 v. 82, where it occurs; see D. S. Gr. T. 1, p. 580.

وَيْل A great misfortune, woe; no verbal root; this word is commonly employed as an interjection with ل, as قَوِيلَ لَهُمْ 2 v. 73, "Then woe to them," or with an affixed pronoun as وَيْلَكَ and وَيْلُكَ 46 v. 16, "(They say) Alas for thee! Believe." وَيْلَهُ Shame, as يَا وَيْلَتِي (for وَيْلَتِي) 11 v. 75, "Alas my shame!" D. S. Gr. T. 2, p. 90, note.

## ى

ى affix of the first person singular, Me, my, frequently spelt and pronounced يى; when affixed to a verb it is written يى; it is not unfrequently omitted as رَبِّ for رَبِّى, اِتَّقُونِ for اِتَّقُونِى etc., D. S. Gr. T. 1, p. 457 et seq.

يا O! a vocative particle governing the nominative and accns. cases, D. S. Gr. T. 2, p. 89.

يَاثِل see اِثْنَى viii. f. of اَلَا.

يَا جُوج (2nd declension) Gog, name of a tribe of barbarians near the Caspian Sea, v. مَا جُوج.

يَسْ aor. يَيْسُ D. S. Gr. T. 1, p. 240, To despair (with مَن); at 13 v. 30 it is used with اَنْ, and is there generally understood to mean to know. يَسْ Despairing, desperate. — اِسْتَيْسَ X. To reject all hope, despair (with مَن).

يَاثُوث collective noun, Rubies; a word of Persian origin.

يَا اى aor. cond. of اَنِى q.v.

يَسْ aor. يَيْسُ To be dry. يَيْس n.a. Dryness, dry.

يَابِس part. act. That which is dry or withered.

يَاخُذ aor. viii. f. of اَخَذَ q.v.

يَعَدَّ aor. cond. v. f. of عَدَا q.v.

يَتَغَيَّرُ aor. v. f. of تَغَيَّرَ for تَغَيَّرَ q.v.

يَتِيم and يَتِيم aor. يَتِيم To be an orphan. يَتِيم Plur. يَتَامَى (2nd declension) An orphan.

يَتِيمُونَ see تَامَ.

يَثْرِب (2nd declension) Yathreb, the original name of Medina.

يَحْمُومٌ Black smoke, said to be derived from حَم q.v. يَدِ see يَدِ.

يَذْبُرُ aor. v. f. of ذَبَرَ q.v.

يَذْنِبُ 3rd pers. fem. plur. aor. iv. f. of ذَنَبَ q.v.

يَذَى To touch or injure in the hand. يَذَى for يَذَى n.a. feminine, A hand; Dual يَذَانِ, oblique يَذَيْنِ, and when in connexion with a complement يَذَا and يَذَى; Plur. اَيْدَى for اَيْدَى D. S. Gr. T. 1, p. 111; the phrase عَنْ يَدِ 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 الْأَيْدَى وَالْأَبْصَارِ* 38 v. 45, "Men of power and prudence," *Lit.* "Gifted with hands and eyes;" *سَقَطَ 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 *وَدَرَ* q.v.

*يُرْدُ* aor. cond. iv. f. of *رَادَ* q.v.

*يَسَ* Ya seen, initial letters of the 36th chapter, see *آلَمَ*.

*يَسِرُ* aor. *يَسِيرُ* To play at dice, to be easy. *يَسِيرٌ* n.a. Facility, ease, that which is easy. *يَسِيرٌ* Small, easy; *يَسِيرًا* 33 v. 14, A little while. *يُسْرَى* (2nd declension) Prosperity; it may also be the fem. of the comp. form, More or most easy; *وَنُيَسِّرُكَ لِلْيُسْرَى* 87 v. 8, "And we will facilitate for thee—or prepare thee for—the easiest (way in matters of faith)," or "the way of happiness." *مَيْسِرٌ* Drawing lots. *مَيْسُورٌ* part. pass. Facilitated; *قَوْلًا مَيْسُورًا* 17 v. 30, "A kind word." *مَيْسَرَةٌ* A time of ease or convenience. *يَسِّرُ* 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*). *يُسِّرُ* V. To be easy. *إِسْتَيْسَرَ* X. To be easy.

*يَسَعُ* (2nd declension) and with the article *الْيَسَعُ* Elisha.

*يَصِفُونَ* 3rd pers. masc. plur. aor. of *وَصَفَ* q.v.

*يَطْمِنُ* see *طَمِنَ*.

*يَعْتُوبُ* (2nd declension) Jacob.

*يَعْرُقُ* (2nd declension) Ya'ook, name of an Idol worshipped originally before the Flood, and afterwards by the Pagan Arabs.

*يَغْتَبُ* see *غَابَ* for *غَيْبَ*.

*يَغُوثُ* Yaghooth, name of an Idol of the Pagan Arabs, see *يَعْرُقُ*.

*يُعَوَّى* see *عَوَى*.

*يَقْطِينُ* A gourd, probably derived from *تَقَنَّ* To inhabit.

*يَقْظُ* aor. a.; also *يَقْظًا* To be vigilant. *أَيَقَظًا* plur. of *يَقْظًا* Watchful, awake.

*يَقِنُ* aor. a. To be certain. *يَقِينٌ* Certain, a certainty, that which is certain, as death at 15 v. 99, and 74 v. 48; *يَقِينًا* Surely, of a certainty.—*أَيَقِنَ* IV. aor. *يُوقِنُ* To know for certain, firmly believe, feel a certainty about (with *بِ*); to form a right judgment. *مُوقِنٌ* part. act. One who believes firmly, or forms a right judgment.—*إِسْتَيْقَنَ* X. To believe firmly. *مُسْتَيْقِنٌ* part. act. One who is firmly assured.

*يَكُ* see *كَانَ*.

*يَلَوِي* or *يَلُونُ* see *لَوَى*.

*يَمُّ* pass. for *يُمَمَ*; no active voice, To be thrown into the sea. *يَمٌّ* A sea, flood; a river, as at 20 v. 39.—*تَيَمَّمَ* V. To aim at getting for one's-self, choose for one's-self.

*يَمَنُ* aor. *يَمِينُ* To place (a corpse) on its right side in the grave. *يَمِينٌ* Plur. *أَيْمَانٌ* fem. The right hand, an oath, power; *عَنِ الْيَمِينِ* 37 v. 28, *Lit.* "From the right hand," meaning with a good omen, or with force, or with an oath, etc. *أَيْمَنَ* (2nd declension) The right (hand). *مَيْمَنَةٌ* The right hand.

*يَنْبَاعُ* plur. of *يَنْبُوعٌ* A fountain, rt. *نَبَعَ* q.v.

يَنْع aor. يَنْعُ *To be ripe.* نَاعَ n.a. Ripeness, the act of coming to maturity.

يَهُودَ generic noun, Jews. يَهُودِيَّ Of the Jewish nation.

يُؤْتِي aor. iv. f. of أَتَى q.v.

يُودُ aor. of أَوَدَ for أَوَدَ q.v.

يُودُ aor. conditional ii. f. of أَدَى q.v.

يُودِينَ 3rd pers. fem. plur. aor. pass. iv. f. of أَدَى q.v.

يُوس see يَس.

يُوسُف (2nd declension) Joseph.

يُوعُونَ 3rd pers. plur. aor. iv. f. of وَعَى q.v.

يُوقِنُونَ 3rd pers. plur. aor. iv. f. of يَقِنَ q.v.

يَوْمَ aor. يَوْمَ *To be or exist for a day.* Plur. يَوْمَ

أَيَّامَ 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;

يَوْمَ On that day, on a certain day; الْيَوْمَ To-day, on this day. يَوْمَئِذٍ Then, on that day, a

word composed of يَوْمَ and إِذٍ or إِذْ, D. S. Gr. T. 1, p. 521.

يُونُسَ (2nd declension) Jonah.

# ERRATA.

PAGE COL. LINE

- 9 2 23 *for* أَتَقْرَى *read* أَتَقْرَى.
- 13 1 24 *for* دُوْ *read* دُوْ.
- 23 2 19 *for* أَلْف *read* أَلْف.
- 25 1 6 lines from bottom *for* teschdeed *read* teschdeed.
- 28 2 12 *for* حَلَبَب *read* حَلَبَب.
- 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 نَاكَل p. 113.
- 139 1 8 *for* plur. of مُضَارَّة, rt. *read* part. act. iii. f. of.

## NINETYNINE NAMES OF ALLAH

By: Muhammad Iqbal Siddiqui

We all praise and solicit **His blessings**. Allah is the only One God. "Allah" is a proper noun **par excellence** in a consolidated **form**. No plural can be formed out of it nor any derivation is possible. It connotes the attributes of Perfection and Beauty. Allah is the name of the Divine One, **as distinguished** from all other attributive names called Asma-ul-Husna, the most excellent names. His ninety-nine attributes are not only individually complete but perfect in their harmony. They blend as the hue of the rainbow.

Brief notes on Asma-ul-Husna given in this book are aimed at explaining to the faithful the meaning and significance of individual attributes. This book on the subject is indeed a remarkable work in English.

Demy 8vo

PP.178

IInd Edition 1991

Rs. 60.00

## THE FAMILY LAWS OF ISLAM

M.I. Siddiqui

Islam is a complete code of life which aims at the spiritual, political, economic and social development of the human society as a whole. This book is not merely a book on the Islamic Law of Marriage but also deals with other allied subjects such as Dower, Dowry, Divorce etc. The subject of marital rights and obligations has been dealt with in the light of the Holy Qur'an and the Sunnah.

Demy 8vo

PP VII + 278

Rs. 68.00

## ISLAM FORBIDS FREE MIXING OF MEN AND WOMEN

M.I. Siddiqui

In this book an attempt has been made to present the true position of the sexes in islam and their mutual relationship and role in society. The concept of sex equality, the significance of purdah; The woman's role in the family; the modern woman's freedom movements and the problems created by promiscuous sex relations are fully treated in the light of the holy Qur'an and authentic traditions.

Demy 8vo

XII + 164

IInd Edition 1991

Rs. 60.00

## WOMEN IN ISLAM

M.Mazheruddin. Siddiqui

The position of women under Islam has been the subject of repeated controversy among educated Muslims ever since they came under the impact of Western civilisation.

In this book the author has ably tried to show how Islamic injunction in regard to the regulation of sex and family life can be adapted to modern conditions without departing from the principles underlying them.

Demy 8vo

PP VIII + 160

IIIrd Edition 1990

Rs. 50.00



## **INTRODUCTION TO QUR'AN**

Dr. Muhammad Adil, M.A., LL.B., Ph.D.

This is an introduction to the Holy Book-Al Qur'an in a simple language specially meant for young generation. Its basic teachings and commandments have been presented with convincing arguments. Text of some selected suras with transliteration, translation and simple commentary has been given. A useful book for students.

Demy 8vo

PP VIII + 140

IInd Edition 1990

Rs. 50.00

## **THE LIFE OF SALADIN**

Beha-Ad-Din

The author is known by his surname. He was professor at the College Menazil-e-Izz at Old Cairo. When he visited Sultan he appointed him Kadi-el-Askar and Hakim of Jerusalem.

He accompanied the Sultan on many important campaigns and watched him at close quarters. So this is the most authentic history on the life of Sultan Salah-ud-Din Ayyub.

Demy 8vo

PP XX + 420

IInd Edition in India

Reprint India 1991

Rs. 300.00

## **STUDIES IN ISLAMIC HISTORY AND CULTURE**

Prof. S.M. Yusuf

The book throws light on the motives prompting the early Wars of Islam and the strategy and the art of war of the Muslim commanders. It also gives an account of the dealings of Muslim conquerors and administrators with the followers of other religions. There is a remarkable discussion of the social and economic change which overtook the Muslim Society during the reign of Caliph 'Uthman'. The book contains a detailed account of the activities of Arab mariners and merchants. It fully brings out the part played by the Muslims in International Commerce and the position enjoyed by them in the eyes of the local rulers in the region.

Demy 8vo

PP VIII + 244

IInd Edition

Rs. 125.00

**Adam Publishers & Distributors**

Shandar Market Chitli Qabar Delhi-110006

1. Muslim Parents: Their Rights & Duties <i>A. Hussain</i>	35	Ibn Taymiyah <i>Prof. Qamaruddin</i>	125
2. Answer to Modernism <i>Moulana A. Thanvi</i>	40	28. Salat-ul Tahajjud <i>M. Imran</i>	50
3. Do's and Do not's in Islam <i>A.R.Shad</i>	80	29. Islam & Muslims in South Asia <i>Prof. I.H. Siddiqi</i>	125
4. Islam Forbids Free Mixing of Men & Women <i>M.I. Siddiqi</i>	60	30. Political Profil of Sir Sayyid Ahmad Khan <i>Hafeez Malik</i>	280
5. Studies in Islamic History & Culture <i>Prof. S. M. Yusuf</i>	125	31. Rights of Allah & Human Rights <i>A.R.Shad</i>	70
6. Hayaat-ul-Muslimeen <i>Moulana A.A. Thanvi</i>	65	32. Life of Abu Bakar <i>H.R. Sherwani</i>	50
7. Al- Farooq <i>Shibli Nomani</i>	125	33. Ninety Nine Names of Allah <i>I. Siddiqi</i>	50
8. Moses Vs Pharaoh <i>Akhlaq Hussain</i>	40	34. History of Islam <i>Prof. M. Hasan</i>	250
9. Women in Islam <i>M.M.Siddiqi</i>	60	35. Perfection of Faith <i>A.H. Mohaddith Dehvi</i>	40
10. Islam and Western Society <i>M. Jameelah</i>	80	36. The Quranic Concept of War <i>Brigadier S.K. Malik</i>	95
11. Public Finance in Islam <i>S.A. Siddiqi</i>	125	37. Islamic Manners <i>S.M.Madni Abbasi</i>	60
12. The Prophet of the Desert <i>Khalid Latif Gauba</i>	60	38. Mohd. in World Scriptures <i>Abdul Haque Vidyarthi</i>	120
13. Wives of the Prophet <i>Fida Hussain Malik</i>	40	39. Taqwiat-ul-Iman <i>Shah Ismail Shaheed</i>	150
14. Social Justice in Islam <i>Skh. M. Ahmad</i>	60	40. Code for Believers <i>Dr. M. Ahmad</i>	70
15. The Spectacle of Death <i>K.M. Islam</i>	85	41. Women's Rights in Islam <i>Md. Sharif Chaudhary</i>	70
16. Introduction to Quran <i>Dr. Muhammad Adil</i>	50	42. Imam Shamil: The first Muslim Guerilla Leader <i>Maj Muhammad Hamid</i>	60
17. Family of the Holy Prophet <i>S.M. Madni Abbasi</i>	60	43. Women & Islamic Law <i>Safia Iqbal</i>	95
18. The Prophet's Concept of War <i>Brig. G. Ahmed (Retd.)</i>	60	44. Shamaa-il Tirmidhi with Commentary <i>M. Zakariyya Kandhelwi</i>	95
19. Glimpses of Islamic History <i>Irfan Faqih</i>	95	45. The Mathnawi of Jalalu'ddin Rumi Translation with Commentary 5 Vol.Set <i>R.A. Nicholson</i>	1225
20. The Life of Saladin <i>Beh-Ed-din</i>	250	46. Index-cum-Concordance for the holy Quran <i>A. Altaf Ahmed Kherie</i>	550
21. Islam in our Lives <i>Q. Ahmed</i>	60	47. A Dictionary & Glossary of the holy Quran <i>John Penrice</i>	150
22. The Challenge of Islamic Renaissance <i>S.A.Quddus</i>	70	48. Modern Reformist Thought in The Muslim World <i>M.M. Siddiqi</i>	160
23. The Road to Makkah <i>M. Asad</i>	120	49. Three Hundred Miracles of Prophet Mohd. Compiled by Badr Azimabadi	60
24. Forty Great Men & Women in Islam <i>N. Ahmed</i>	70	50. Etiquette of Islamic Life Badr Azimabadi	70
25. Ghalib A Critical Introduction Sayyid Fayyaz Mehmood	350		
26. The Caliphate <i>Sir T.W. Arnold</i>	125		
27. The Political Thought of			

ADAM PUBLISHERS &amp; DISTRIBUTORS

SHANDAAR MARKET, CHITLY QABAR, DELHI-110 006





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.

1	Islam and Western Society <i>M. Jameelah</i>	80/-
2	A Literary History of the Arabs <i>R. A. Nicholson</i>	(H.B) 175/- (P.B) 135/-
3	Islamic Poetry & Mysticism <i>R. A. Nicholson</i>	225/-
4	The Mathnawi of Jalaluddin Rumi Trans. & Commentary (5 Vol Set) <i>R. A. Nicholson</i>	1225/-
5	Studies in Islamic History & Culture <i>Prof. S. M. Yusuf</i>	150/-
6	Town, Market, Mint & Port in the Mughal Empire 1556-1707 <i>M. P. Singh</i>	200/-
7	State & Culture in Medieval India <i>K. A. Nizami</i>	250/-
8	Society & Culture in Early Medieval India <i>Dr. M. Qamaruddin</i>	175/-
9	Crime & Punishment in the Delhi Sultanate <i>Prof. M. Qamaruddin</i>	125/-
10	The Turkish Question: Mustafa Kemal & Mahatma Gandhi <i>Prof. R. K. Sinha</i>	300/-
11	Political Geography of India <i>I. Mohiuddin</i>	225/-
12	Muslim Contribution to Geography <i>Dr. Nafis Ahmed</i>	70/-
13	Academic Elite & Social Structure <i>Dr. Jamil farooqui</i>	200/-
14	Christio-Islamic Theologies <i>M. Javed Zafar</i>	50/-
15	Imam Shamil: The First Muslim Gaurila Leader - <i>Major Hamid</i>	60/-
16	Political Thought of Ibn Taymiyah, The <i>Prof. M. Qamaruddin</i>	125/-
17	Islam & Muslim in South Asia <i>Prof. I. H. Siddiqui</i>	175/-
18	Table - Talk of the Prophet Muhammad <i>S. Lane Poole</i>	25/-
19	God, Universe and Life <i>M. Munir</i>	80/-