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A
DICTIONARY AND GLOSSARY
OF
THE KOR-ÂN.



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سَلْكُ الْبَيَانِ فِي مَنَاقِبِ الْقُرْآنِ

A

DICTIONARY AND GLOSSARY

OF

THE KOR-ÂN,

WITH

COPIOUS GRAMMATICAL REFERENCES AND EXPLANATIONS OF THE TEXT.

BY

JOHN PENRICE, B.A.



مِلِّ لِلْأَيْسَرِ تَكْفِ الْكَلْفِ

To save thee trouble, choose the easiest path.—ARAB PROVERB.

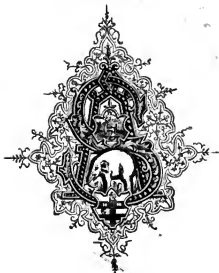
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س
سَلَكِ الْبِيَانَ
فِي
مَنَاقِبِ الْفَرَاتِ

P R E F A C E .

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

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

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

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

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

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

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

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

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

A

DICTIONARY
OR
THE KOR-ÂN.

أ 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 أَلَنْذَرْتَهُمْ أَمْ أَلَنْذَرْتَهُمْ 2 v. 5, "Whether thou warn them, or whether thou warn them not;" أ is often found prefixed to other particles, as أَتَنْكَتُ "Art thou verily?" أَتَنْعِمَةُ آللَّهُ بِجَحَدُونَ 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 أَنْتَ; so likewise when followed by *Weqla*, in which case the alif of union is suppressed, as آللَّهُ for آللَّهُ, etc. D. S. Gr. T. 1, pp. 71 and 99.

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

أَبَاء plur. of أَب for أَبَوٌ q. v.

أَبَارِيْق (2nd declension) pl. of أَبْرِيْق (Pers.), Gohlets.

أَبَوٌ for أَب see أَبِي.

أَبْتَر see أَبْتَر.

أَبْتَرٌ n.a. viii. f. of بَعَى q. v.

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

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

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

أَبْتَى aor. a. and i. *To flee (with إِي), properly, as a slave.*

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

أَبْلِسُ Ihlces, Satan, see بَكْسٌ.

أَبْنٌ for بَنُو from بَنَى q. v.

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

أَبَوْتٌ plur. of أَبٌ q. v.

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

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

اِنْسَقِ VIII. f. of وَسَقِ q.v.

اِنْسَقِ see اِنْسَقِ.

اِنْسَقِ VIII. f. of وَسَقِ q.v.

اِنْسَقِ I pers. sing. aor. v. f. of وَسَقِ q.v.

اِنْسَقِ 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 وَعَلَى); to do, commit (an act, with acc. or with بِ).

اِنْسَقِ for اِنْسَقِ, fem. اِنْسَقِ

part. act. One who comes to, as اِنْسَقِ

part. pass. with an active signification, "That which is come to pass; at 19 v. 62 it has a future signification, thus, كَانِ وَعَدُهُ مَايْتَا "His promise will come to pass."

اِنْسَقِ IV. To cause to come, bring, produce, give (with double accus.).

اِنْسَقِ n. a. The bestowing of gifts. اِنْسَقِ plur. اِنْسَقِ part. act. One who gives.

Pass. اِنْسَقِ, or with the omission of the second hamza, اِنْسَقِ D. S. Gr. T. 1, p. 97; Ex.

اِنْسَقِ A phrase which is exactly rendered in colloquial English by "Those who have been given the Scripture;" D. S. Gr. T. 2, p. 125.

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

اِنْسَقِ see اِنْسَقِ.

اِنْسَقِ aor. o. and i. To relate; to excite, raise (dust, with acc. and بِ).

اِنْسَقِ A trace, footstep; Plur. اِنْسَقِ Traces, monuments of antiquity. اِنْسَقِ A relic. اِنْسَقِ IV. To choose, prefer (with acc. and عَلَى).

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

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

اِنْسَقِ n. a. II. f. Accusation of crime.

اِنْسَقِ aor. o. To burn. اِنْسَقِ Bitter, salt (water).

اِنْسَقِ VIII. f. of اِنْسَقِ q.v.

اِنْسَقِ pass. VIII. f. of اِنْسَقِ q.v.

اِنْسَقِ plur. of اِنْسَقِ a sepulchre.

اِنْسَقِ aor. o. and i. To pay wages, serve for hire. اِنْسَقِ n. a. A reward; Plur. اِنْسَقِ Wages, dowers.

اِنْسَقِ X. To hire.

اِنْسَقِ To fix a term. اِنْسَقِ A cause, the sake, as

اِنْسَقِ "on that account." اِنْسَقِ A fixed term, predetermined period. — اِنْسَقِ II. To appoint a fixed term (with acc. and لِ).

اِنْسَقِ part. pass. with act. signification, as اِنْسَقِ 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. 87, et seq.

اِنْسَقِ plur. of اِنْسَقِ fr. اِنْسَقِ q.v.

اِنْسَقِ plur. of اِنْسَقِ from اِنْسَقِ q.v.

اِنْسَقِ Wages, Plur. of اِنْسَقِ.

اِنْسَقِ plur. of اِنْسَقِ Tales.

اِنْسَقِ f. of اِنْسَقِ q.v.

اِنْسَقِ plur. of اِنْسَقِ see اِنْسَقِ.

اِنْسَقِ One, any one; Fem. اِنْسَقِ, see اِنْسَقِ.

اِنْسَقِ plur. of اِنْسَقِ and اِنْسَقِ see اِنْسَقِ.

اِنْسَقِ see اِنْسَقِ.

اِنْسَقِ iv. f. of اِنْسَقِ q.v.

اِنْسَقِ plur. of اِنْسَقِ q.v.

اِنْسَقِ A pit, from اِنْسَقِ 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 هَكَى); to make a compact (with عَلَى of pers. or with acc.); to seize upon, seize (with acc. or with ب of thing); to take in hand and arrange, as كَذَّ أَخَذْنَا أَمْرَنَا مِنْ قَبْلُ 9 v. 50, "We had ordered our affairs beforehand." أَخَذَ n.a. The act of taking, punishment. أَخَذَةٌ noun of unity, A punishment. أَخَذَ part. act. One who takes. — أَخَذَ or أَخَذَ aor. يُوَأْخِذُ III. To punish (with acc. of pers. and ب of the crime). — أَخَذَ for أَخَذَ D. S. Gr. T. 1, p. 236, VIII. To take, take to one's-self; with وَلَدًا it means to beget, as إِخْذَ اللَّهُ وَلَدًا 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 أَخَذْنَا هِمًّا is for أَخَذْنَا هِمًّا, the alif of union being suppressed after the interrogative particle أ, D. S. Gr. T. 1, p. 71; to hold or reckon, as يَنْخِذُ مَا يَنْفِقُ مِرْبَاتٍ عِنْدَ اللَّهِ 9 v. 100, "He considers what he expends as a means of bringing him nigh unto God;" to act, behave (with kindness), as at 18 v. 85 (with في of person). مَاتَخَذَ n.a. Act of taking to one's-self. مَاتَخَذَ part. act. One who takes.

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

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

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

أَخْرَى iv. f. of أَخْرَى q.v.

أَخْرَى (2nd declension) plur. of أَخْرَى, rt. أَخْرَى q.v.

أَخْرَى aor. cond. 1 pers. sing. with ة affixed, from أَخْرَى q.v.

أَخْرَى for أَخْرَى; when in connexion with a complement nom. أَخْرَى, gen. أَخْرَى, acc. أَخْرَى A brother; Dual, أَخْرَوَيْنِ, oblique أَخْرَوَيْنِ, and in construction أَخْرَوِي and أَخْرَوِي; Plur. أَخْرَوِي and أَخْرَوِي; the latter generally means companions or friends. أَخْرَوِي for أَخْرَوِي A sister; Plur. أَخْرَوَاتٍ; Dual أَخْرَوَاتَيْنِ, oblique أَخْرَوَاتَيْنِ, see D. S. Gr. T. 1, p. 358.

أَخْرَى aor. a. i. and o. To fall on, oppress. أَخْرَى Standependous, grievous.

أَخْرَى for أَخْرَى 2 pers. plur. vi. f. of أَخْرَى q.v.

أَخْرَى vi. f. of أَخْرَى q.v.

أَخْرَى Cause to come; Imperat. ii. f. of أَخْرَى q.v.

أَخْرَى see أَخْرَى.

أَخْرَى see أَخْرَى.

أَخْرَى Imperative plural of أَخْرَى q.v.

أَخْرَى plur. of أَخْرَى An adopted son, rt. أَخْرَى q.v.

أَخْرَى iv. f. of أَخْرَى q.v.

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

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

أَدْحَى More grievous, fr. دَحَى q.v.

أَدَى aor. i. *To become thick (milk)*. اَدَاةٌ for اَدَاةٌ

Payment; the final ي being converted into hamza after a quiescent; D. S. Gr. T. 1, p. 113.—

أَدَى II. *To cause to come, to pay back, restore (with acc. and اِلَى)*; nor. يُؤَدِي as فَنِيَدِي “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 يَوْمَئِذٍ and حِينَئِذٍ Then, at that time, on that day when; so also إِذَا after the interrogative particle أَسْأَلُ 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: إِذْ and إِذَا are constantly employed in the Korān to commence a sentence without any antecedent; the words اذْكَرْ مَا كَانَ “Remember what occurred,” being then understood.

أَدَقَّ plur. of دَقَقَ A chain, see دَقَقَ.

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

أَدَلَّةٌ plur. of دَلِيلٌ, rt. دَلَّ q.v.

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

أَذِنٌ n. a. Permission. أَذِنٌ Fem. An ear;

Plur. أَذَانٌ. أَذَانٌ A declaration.—

أَذَنٌ II. *To cry aloud, make a proclamation (with اِنِّ or with بِ of thing)*. مُؤَذِّنٌ part. act. A public crier, a *Muezzin*.—

أَذَنٌ IV. *To make known to, proclaim to (with acc. of pers.)*;

to assnre.— تَأَذَّنٌ V. *To cause a proclamation to be made, cause to be declared.*—

أَسْتَأْذِنُ X. *To ask permission (with اِنِّ 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.

أَذَى 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*; nor. يُؤَذِي 4 v. 20, “Then punish them both;” *properly*,

“do them both some injury”; Commentators differ as to what this injury should be; Pass.

أَذَى 29 v. 9, for أَذَى for أَذَى, see 3 v. 194; see also D. S. Gr. T. 1, p. 95, § 187.

أَرْبَتْ see أَرْبَتْ.

أَرْبَ aor. i. *To tie (a knot) tight*, and أَرْبَ aor. a.

To want. إِرْبَةٌ n.a. want, a necessity, as غَيْرَ أَوْلَى إِرْبَةٍ 24 v. 31, “Who have no need (of women).”

مَأْرَبٌ (2nd declension) plur. of مَأْرَبَةٌ Necessities, necessary uses.

أَرْبَابٌ plur. of رَبٌّ q.v.

أَرْبَى iv. f. of رَبَا q.v.

أَرْبَابٌ viii. f. of رَبَابٌ for رَبَابٌ q.v.

أَرْبَابَةٌ plur. of رَبَابَةٌ A side, rt. رَبَا q.v.

أَرْجَاهُ Put him off! See رَجَا.

أَرْذَى iv. f. of رَذَى q.v.

أَرَسَا 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). أَرَاكَتُ (2nd declension) plnr. of أَرَاكَتُ
 Thrones, couches.
 أَرَمَ aor. i. To bite. إِرَمُ (2nd declension) Irem, the city of the tribe of 'Ad.
 أَرَى 1 pers. sing. aor. of رَأَى q.v.
 أَرَى aor. o. and i. To make a loud crash, incite; تَوَزَّهُمْ 19 v. 86, "That they may incite them;" 3 pers. fem. sing. aor. after the broken plural أَلشَّيَاطِينِ; for the use of the aorist indicative when in dependence on another verb, see D. S. Gr. T. 1, p. 201. أَرَى n.a. An instigation.
 أَرَى see إِزْدَانُوا
 أَرَى To be strong. أَرَى n.a. Back, loins.—أَرَى IV. To make strong. أَرَى Azer (2nd declension), The name given to Abraham's father Terah; derived from the Chaldean name of the planet Mars.
 أَرَبَ aor. a. To draw near. أَرَبَةَ The day of judgment.
 أَرَبِي see أَرَبِي.
 أَرَجَ plur. of رَوَّجَ, rt. زَاجَ q.v.
 أَرَى To cry Is! Is! in driving sheep.—أَرَسَ 11. To found, lay foundations (with acc. and عَنَى); the logical root being أَسَّسَ A foundation.
 أَرَاطِيرُ (2nd declension) plnr. probably of أَسْطَارَ from سَطَرَ q.v.
 أَرَاوِرُ (2nd declension) plur. of بَوَارٍ A bracelet, fr. سَارَ q.v.
 أَرَابَتُ plur. of سَبَبَ, rt. سَبَبَ q.v.
 أَرَابَاتُ plnr. of بَيْطَ A tribe, rt. سَبَطَ q.v.
 أَرَابِيقُ Silk of a thick texture, brocade; possibly derived from بَرَّقَ to glitter.

أَسَجَابَ x. f. of جَابَ for جَوَّبَ q.v.
 أَسَحَقَ x. f. of حَقَّ q.v.
 أَسَحَدَ x. f. of حَادَ q.v.
 أَسْتَزَلَّ x. f. of زَلَّ q.v.
 أَسْتَخَاعَ x. f. of خَاعَ q.v.
 أَسْعِدَ imperat. x. f. of عَادَ q.v.
 أَسْتَعْنَى x. f. of عَنَى q.v.
 أَسْتَفْرَزَ imperat. x. f. of فَرَزَ q.v.
 أَسْتَكَانَ x. f. of كَانَ q.v.
 أَسْتَهْرَى pass. x. f. of هَرَى q.v.
 أَسْتَهْوَى fem. 3 pers. sing. x. f. of هَوَى q.v.
 أَسْتَوَدَّ x. f. of وَدَّ q.v.
 أَسْتَوَى viii. f. of سَوَى q.v.
 أَسْتَبَاسَ x. f. of بَسَّسَ q.v.
 أَسْتَبَقَ x. f. of بَقِيَ q.v.
 أَسْعَرُ plur. of سَعَرَ The morning, rt. سَعَرَ q.v.
 أَسْرَ Journey by night! Imperat. iv. f. of سَرَى q.v.
 أَسَرَ aor. i. To bind, make prisoner. أَسَرَ n.a. A ligament, a joint. أَسِيرٌ A prisoner, captive; Plur. أَسْرَى and أَسَارَى (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.
 أَسْرَائِيلَ (2nd declension) Israel; a Hebrew word, meaning Prince of God. See Genesis xxxii. 28.
 أَسْرَى iv. f. of سَرَى q.v., see also أَسْرَى.
 أَسْرَفَ aor. a. To be grieved. أَسْرَفَ grief, as يَا أَسْرَفِي for أَسْفَى 12 v. 84, "Oh my grief!" or, "How great is my grief!" D. S. Gr. T. 2, p. 90, note. أَسْرَفَ Indignant, or affected at the same time with grief and indignation.—أَسْرَفَ IV. To provoke to anger.
 أَسْمَا and أَسْمَاةُ, see سَمَا.

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

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

أَمِينٌ Corrupt, putrid: *وَمِنْ مَاءٍ خَبِيرٍ أَمِينٍ* 47 v. 16, "Of incorruptible water."

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

أَعْلَى aor. a. *To be sad, solicitous about (with عَلى)*.

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

أَشْعَثَةٌ plur. of شَجَعٌ, rt. شَجَعٌ q.v.

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

أَشْرٌ aor. o. *To cut, saw*; and أَشِيرٌ aor. a. *To exult*.

أَشِيرٌ Insolent, an insolent person.

أَشْفَى Most wretched; comp. form of شَفَا q.v.

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

أَشْمَأَزَّتْ see إِشْمَأَزَّتْ.

أَشْبَاعٌ plur. of شَيْعَةٌ, see شَاعَ.

أَصَالٌ plnr. of أُصَيْلٌ, rt. أَصَلٌ q.v.

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

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

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

أَصْرٌ iv. f. of صَرَ q.v.

أَصْفَى viii. f. of صَفَا q.v.

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

أَصْفَى iv. f. of صَفَا q.v.

أَصْلٌ plur. of أُصُولٌ The lowest part, bottom, root.

أُصَيْلٌ The evening; Plur. of أَصَلٌ; Plur. of أَصَالٌ.

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

أَصَادٌ iv. f. of عَادَ q.v.

أَنْظَرُ 1 pers. sing. aor. viii. f. of نَزَرَ q.v.

أَطَاعَ iv. f. of طَاعَ q.v.

أَطَاعَ interrogative, and viii. f. of طَاعَ q.v.

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

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

أَعْتَدَ iv. f. of عَدَدَ q.v.

أَعْتَدَى viii. f. of عَدَا q.v.

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

عَدَّ see أَعْدَا.

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

أَعْرَضَ plur. of عَرَضَ, rt. عَرَضَ q.v.

أَعْصَارٌ A whirlwind, rt. عَصَرَ q.v.

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

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

أَعْلَالٌ plur. of عُلٌّ A collar, rt. عُلٌّ q.v.

أَعْنَى iv. f. of عَنَى q.v.

أَعْوَى iv. f. of عَوَى q.v.

أَفْ *To say* أَفْ لَكُمْ أَفْ! *Fy on you both!*

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

أَفَاءٌ iv. f. of فَاءَ for فَى q.v.

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

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

أَفْتَدَى viii. f. of تَدَى 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 عَمِيَ, rt. عَمَى q.v.

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

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

أَفْكَنَ aor. i. *To lie*, cause to tell lies, or put on a false appearance, as at 7 v. 114; to turn aside (with **عَنَ**); to frustrate, render silly. **أَفْكَنُ** A falsehood, lying invention, lying, false; as **تُرِيدُونَ تَدْعَانَا إِلَىٰهَا** 37 v. 84, "Do ye choose a falsehood (viz.) gods, etc.?" **أَفْكَنًا** is here put for **أَفْكَانًا**. **أَفْكَانٌ** A great liar.— **مُؤْتَفِكَةٌ** 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.

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

أَفْسَانٌ plur. of **أَفْسَانٌ**, rt. **أَفْسَنَ** q.v.

أَفْوَاهٌ plur. of **أَفْوَاهٌ** A month, see **أَفْوَاهٌ** for **أَفْوَاهٌ**.

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

أَفْوِذَةٌ plur. of **أَفْوِذَةٌ**, rt. **أَفْوِذَ** q.v.

أَفْوِذٌ (2nd declension) plur. of **أَفْوِذٌ** plur. of

أَفْوِذٌ A saying, discourse, see **أَفْوِذٌ** for **أَفْوِذٌ**.

أَفْتٌ A definite time, for **أَفْتٌ** و**أَفْتٌ**; rt. **أَفْتٌ** q.v.—

أَفْتٌ 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

أَفْتٌ which occurs at 77 v. 11 is for **أَفْتٌ**.

أَفْتِدَةٌ see **أَفْتِدَةٌ**.

أَفْتِي fem. imperat. of **أَفْتِي** q.v.

أَفْتِي see **أَفْتِي**.

أَفْوَاتٌ plur. of **أَفْوَاتٌ** Food, rt. **أَفْوَاتٌ** q.v.

أَفَاذٌ 1 pers. sing. aor. of **أَفَاذٌ** for **أَفَاذٌ** q.v.

أَفَادَى iv. f. of **أَفَادَى** q.v.

أَفَادَى n.a. iv. f. of **أَفَادَى** q.v.

أَفَادُوا Clothe them; Imperat. of **أَفَادُوا** q.v.

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

أَكْمَامٌ plur. of **أَكْمَامٌ** A bud, rt. **أَكْمَمَ** q.v.

أَكْمَمَ and **أَكْمَمَ** plur. of **أَكْمَمَ**, rt. **أَكْمَمَ** q.v.

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

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

أَلٌ from **أَلٌ** interrogative and **لَا** not; *Is it not? Are there not? etc.*

أَلٌ for **أَلٌ**, rt. **أَلٌ** for **أَلٌ** q.v.

أَلٌ plur. of **أَلٌ**, rt. **أَلٌ** for **أَلٌ** q.v.

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

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

أَلِي A fem. form of **أَلِي** q.v.

أَلِي plur. of **أَلِي**, see **أَلِي**.

أَكْتَّ aor. i. To diminish, defraud (with acc. of pers. and مِمَّنْ of thing), as وَمَا أَنْتَاهُمْ مِنْ تَعْمَلِيمٍ مِنْ 52 v. 21, "And we will not defraud them of any of their works."

أَكْتَّ viii. f. of كَفَّ q.v.

أَلْحَادٌ n.a. iv. f. of أَحَدٌ q.v.

أَلْحَافٌ n.a. iv. f. of كَفَّ q.v.

أَلْحِنِي Join me; Imperat. iv. f. of أَحَبَّ q.v.

أَنْذُ (2nd declension) comparat. adjective fr. نَذَّ q.v.

أَنْذِي (He, the man) who, (him) whom, (the thing) which; Fem. أُنْذِي; Dual أَلْذَانِ; Plur. أَلْذِينَ; fem. plur. أَلْذَاتِي and أَلْذَاتِي; De Saey instead of the last form gives أَلْذَاءُ and أَلْذَاءُ; see his Grammar, T. 1, p. 446; According to the rule given at § 232, p. 113 of the same volume, أَلْذَاءُ 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.

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

اَلْ plur. of لِسَانٌ, xl. ق.ص.

اَلْفُ aor. a. To be accustomed (to a place), to join together. اَلْفٌ A thousand; considered by some as the root; Dual اَلْفَانِ, oblique اَلْفَيْنِ; Plur. اَلْآفُ and اَلْأَفُ. II. To unite, join together, reconcile (with بَيْنَ); aor. يُوَلِّفُ. وَ اَلْمُوَلِّفَةُ fem. part. pass. Reconciled, as اَلْمُوَلِّفَةُ 9 v. 60, "And those whose hearts are reconciled;" For the construction of this sentence see D. S. Gr. T. 2, p. 277. — اَلْأَفُ n.a. iv. f. A compact, uniting together.

اَلْفُ see اَلْفُ.

اَلْفِي iv. f. of لَقَا q.v.

اَلْقَابُ plur. of لَقَبٌ A nickname.

اَلْقِي iv. f. of نَقَى q.v.

اَلَمْ Am I not? Is it not? etc. from اَلْ interrogative and لَمْ not; used also in conjunction with other particles, as اَلَمْ اَوَلَمْ, اَلَمْ اَوَلَمْ, etc.

اَلْم Letters found at the commencement of the second and several other chapters of the Korán. 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, Mohámmad alone excepted. See Sale's Korán, introductory remarks, section iii. Note. These and similar letters are to be pronounced at full length, *alif, lam, meem*, etc.

اَلِمُ aor. a. To suffer (pain). اَلِيمٌ painful.

اَلْم Letters at the commencement of the thirteenth chapter, see اَلْم.

اَلْم Letters at the commencement of the seventh chapter, see اَلْم.

اَلِهَةٌ To adore. اَلِهَةٌ; Dual اَلِهَتَيْنِ; Plur. اَلِهَاتٌ A Deity, God. اَللَّهُ God, The God, The only God; A word which embraces all the names by which the Mussulmans designate the Deity. اَللَّهُ By God! اَللَّهُ To God, belonging to God, as اَللَّهُ لِي 2 v. 151, "Verily we are God's." اَللَّهُم A form of invocation, O God! The م being added to compensate the omission of the particle يَا; it is said to stand for اَللَّهُمَّ اَمَّا نَحْنُ خَيْرٌ "O God! instruct us in righteousness!"

أَمَّكُم It has occupied you ; iv. f. of لَمَّا q.v. and أَمَّكُم
 أَمَّكُم iv. f. of لَمَّكُم q.v.

أَمَّ mor. o. To be wanting in duty, to fail (with acc. of pers. and thing), as لَا يَأْتُونَكَ خَبَاءً 3 v. 114, "They will not fail to corrupt you." آتَاء plur. of آتَى for آتَى, Benefits. — آتَى IV. for آتَى (possibly derived from an obsolete root آتَى) To swear, vow abstinence from (with آتَى), as لَا يَأْتُونَ 3 pers. plur. aor. at 2 v. 226. — آتَى VIII. To swear, as لَا يَأْتُونَ . . . أَن يَأْتُوا 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.

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

إِلْيَاس (2nd declension) Elias. 37 v. 130 Ilyaseen ; 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 يَن is only added for the sake of the rhyme, and that both words designate the same person ;

as سَيْنَاءُ and سَيْنِينَ 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. آمِنَ oblique plur. part. act. Those who seek, or are intending (to visit). أُمُّ A mother, Plur. أُمَّهَاتٌ ; origin, principle, a capital, place of abode, foundation, as أُمُّ الْكِتَابِ 3 v. 5, "The foundation (or fundamental part) of the Book."

Note. The contents of the Koran 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 الْقُرَى 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 أَبْنِ أُمِّي at 20 v. 95 are written in one word يَا أَبْنِ أُمِّي, D. S. Gr. T. 1, p. 99. أُمَّة Plur. أُمَّة A people, nation, race, a party (especially of the same religion), a fixed and definite term, a certain time, a religion, as عَلَى أُمَّةٍ 43 vv. 21 and 22, "In the practice of a religion ;" an Imam, or model of religion. أَمَامَهُ Before ; 75 v. 5, "(For that which is) before him," i.e. "for the future." أَمَامَهُ sing. and plur. ; the Plur. of which is أُمَّةٌ A leader in religion, a

model, example, rule, pattern, or book for guidance or instruction. **أَمِي** One who can neither read nor write, illiterate, an epithet of Mohamad, ignorant, Pagan, one who is ignorant of the Scriptures. **أَمَّا** As for; occasionally put for **مَا** 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 **إِمَّا** **إِنْ** (the **مَا** being expletive), no repetition is necessary, thus **فَأَمَّا يَا أَيُّهَا النَّبِيُّ فَمَا يُؤْتِيكَ اللَّهُ مِنْ لَدُنْهِ فَهُوَ بِأَعْيُنِنَا** 2 v. 36, "And if a direction shall come to you from me."

أَمَو plur. of **أَمَةٌ** A maid-servant, see **أَمَّا** for **أَمَو**.

أَمَانَةٌ A deposit, rt. **أَمِنَ** q.v.

أَمَانِي plur. of **أَمِيَّة** Desires, rt. **مَتَى** q.v.

أَمَّت aor. i. To determine, to be curved. **أَمَّت** A curve, anything which shows ups and downs.

أَمَةٌ A maid-servant, rt. **أَمَّا** for **أَمَو** q.v.

أَمْتَارٌ viii. f. of **أَمَرَ** q.v.

أَمْتَحَنٌ viii. f. of **أَمَحَنَ** q.v.

أَمَدٌ To be finished, and **أَمِدٌ** 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. **أْمُرْ**, 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. **أَمْرٌ** A serious matter, a strange thing. **أَمَرَ** part. act. One who commands. **أَمَّارٌ** Proue. **إِئْتِمَارٌ** VIII. To take counsel together, deliberate about (with **بِ**); Imperat. **إِئْتِمِرْ**, and with **وَ**, **وَأْتِمِرْ**.

أَمْرٌ q.v. **أَمْرِي** gen. **أَمْرِي** A man, rt. **أَمَرَ** q.v.

أَمْسَ Yesterday, (no verbal root).

أَمْعَاءٌ plur. of **أَمْعَى** An intestine.

أَمَلٌ aor. o. To hope. **أَمَلٌ** n.a. Hope.

أَمَلِي iv. f. of **أَمَلٌ** 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** and **عَلِي**), to be secure from (with acc.), as **فَلَا يَأْمَنُ مَكْرَ اللَّهِ** 7 v. 97, "For (no one) is secure from the stratagem of God." **أَمِنٌ** n.a. Security; at 2 v. 119 it means a place of security.

أَمِنَ part. act. One or that which is secure, safe, secure. **أَمِينٌ** Faithful, trustworthy, secure. **أَمَانَةٌ** Security.

أَمَانَةٌ A pledge, covenant, faith, a trust. **أَمَامُونَ** part. pass. Secured.

أَمَانَةٌ A place of security.—**أَمِنَ** 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**.

إِئْتِمَانٌ part. act. One who believes.—**إِئْتِمَانٌ**

Pass. **أَوْتَمِنَ** VIII. To be entrusted with the custody of anything.

أَمِيَّةٌ Anything wished for, rt. **مَتَى** q.v.

أَمَّا aor. o. To mew like a cat, to become a maid-servant. **أَمَوَةٌ** D. S. Gr. T. 1, p. 358, A maid-servant; Plur. **إِمَائَةٌ**.

أَنَّ 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

nonn 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 نَادَى رَبُّكَ مُوسَىٰ** and **أَن تَقُولُوا إِنَّمَا أَتَيْنَا بِالْحَقِّ** 20 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 أَن 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 **أَن 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 كُنْتُ**, rt. **أَلَا**. **أَلَا** That **كَانَ** As though. **لَئِن** and **لَئِن** 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 **أَنْتَ** etc. it loses its influence over the following noun; D. S. Gr. T. 1, p. 567.

إِن If, differs from **كَلَّا** inasmuch as the former is simply conditional, as if (**إِن**) 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: **إِن تَدْعُوهُمْ لَا يَسْمَعُوا** 35 v. 15, "If

you call upon them they will not hear your prayer, and if they heard they would not answer you." **إِن** 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 **إِن أَجْرِي إِلَّا عَلَىٰ الَّذِي فَطَرَنِي** 11 v. 53, "My reward is not (due) except from him who created me." **لَئِن** and **لَئِن** for **إِن** and **لَئِن**.

إِن 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 **إِن** 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 **إِن**, but it no longer governs the accusative. De Saey 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.

أَنْتَ plnr. of **أَنْتَى** for **أَنْتَى** Hours, rt. **أَنْتَى** q.v.

أَنْتَانَا acc. plnr. of **أَنْتَى**, rt. **أَنْتَى** q.v.

أَنْتَانِي plur. of **أَنْتَى**, rt. **أَيْسَى** q.v.

أَنْتَانَا (collective nonn) Creatures; no verbal root.

أَنْتَانَا (2nd declension) plur. of **أَنْتَى** Finger-ends. rt. **نَمَلٌ** q.v.

أَنْتَانَا plur. of **نَبَأٌ**, rt. **نَبَأٌ** q.v.

أَنْتَانَا iv. f. of **نَبَأٌ** q.v.

أَنْتَانَا vii. f. of **نَبَأٌ** 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.

أَنْتَبَذَ viii. f. of نَبَذَ q.v.

أَنْتَفَرَّ viii. f. of نَفَرَ q.v.

أَنْتَفَرَّ viii. f. of نَفَرَ q.v.

أَنْتَصَرَ viii. f. of نَصَرَ q.v.

أَنْتَمَّ viii. f. of نَمَّ q.v.

أَنْتَبَرُوا 3 pers. plur. viii. f. of نَبَى q.v.

أَنْتَ To be soft (iron). أَنْثَى Plur. أَنْثَى A female; Oblique dual أَنْثَيَيْنِ.

أَنْدَادٌ plur. of نَدَى An idol, rt. نَدَى q.v.

أَنْسَ aor. a. To be familiar. اِنْشَ (collective noun) Mankind, human beings, man. اِنْشَانٌ common gender, Man; Plur. اِنْشَاءٌ (commonly contracted into اِنْشَاءٌ). اِنْشَى A man; Plur. اِنْشَاءُ (2nd declension); D. S. Gr. T. 1, p. 402.—اِنْشَى IV. To render familiar, perceive (with acc. and مَبْنًى). اِنْشَأَسْ X. To be familiar, to ask permission, beg pardon. اِنْشَأَسَ part. act. One who is familiar.

اِنْشَبَ plur. of نَسَبَ, rt. نَسَبَ q.v.

اِنْشَأَ iv. f. of نَشَأَ q.v.

اِنْشَأَتْ iv. f. of نَشَأَتْ q.v.

اِنْشَأَ aor. a. To turn up the nose at, to go before. اِنْشَأَ Just now, lately: the logical root is اِنْشَأَ A nose.

اِنْشَأَ plur. of نَشَأَ, rt. نَشَأَ q.v.

اِنْشَأَ plur. of نَشَأَ A soul, rt. نَشَأَ q.v.

اِنْشَأَ vii. f. of نَشَأَ q.v.

اِنْشَأَ plur. of نَشَأَ A fetter, rt. نَشَأَ q.v.

اِنْشَأَ see اِنْشَأَ q.v.

اِنْشَأَ imperative of نَشَأَ q.v.

اِنْشَأَ aor. i. To arrive (the time, with ل); to be boiling hot. اِنْشَأَ for اِنْشَأَ A fitting time, convenient opportunity, as اِنْشَأَ لِمَنْ يَنْظُرُ 33 v. 53,

“Without looking to his convenience.” اِنْشَأَ for اِنْشَأَ part. act. Boiling hot (water); Fem. اِنْشَأَ plur. of اِنْشَأَ for اِنْشَأَ D. S. Gr. T. 1,

p. 111, A fitting time, a part of time; اِنْشَأَ 20 v. 130, “The hours of the night.”

اِنْشَأَ Time. اِنْشَأَ plur. of اِنْشَأَ A vessel.

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

اِنْشَأَ viii. f. of نَشَأَ q.v.

اِنْشَأَ People, a family or household; اِنْشَأَ اِنْشَأَ

The people of the Book, i.e. Jews and Christians, also called اِنْشَأَ اِنْشَأَ or, Those who have charge of the oracles of God; اِنْشَأَ اِنْشَأَ Christians,

the people of the Gospel; اِنْشَأَ اِنْشَأَ The inhabitants of Hell-fire; worthy of (with genitive).

اِنْشَأَ plur. of اِنْشَأَ, New moons, rt. اِنْشَأَ q.v.

اِنْشَأَ plur. of اِنْشَأَ A desire, rt. اِنْشَأَ q.v.

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

اِنْشَأَ see اِنْشَأَ for اِنْشَأَ.

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

اِنْشَأَ II. To sing the praises of God by saying اِنْشَأَ fem. imperative.

اِنْشَأَ plur. of اِنْشَأَ, rt. اِنْشَأَ q.v.

اِنْشَأَ plur. of اِنْشَأَ, rt. اِنْشَأَ q.v.

اِنْشَأَ pass. viii. f. of اِنْشَأَ q.v.

اِنْشَأَ plur. of اِنْشَأَ An idol.

أَوْحَى iv. f. of وَحَى q.v.
 أَوْدَ for أَوْدَ aor. يُؤْوِدُ for يُؤْوِدُ D. S. Gr. T. 1, p. 104,
 To bend, oppress by its gravity.
 أَوْدِيَةٌ plur. of وَادٍ A valley, rt. وَدَى q.v.
 أَوْدِيَةٌ pass. iv. f. of أَوْدَى q.v.
 أَوَزَّ plur. of وَزَرَ, rt. وَزَرَ q.v.
 وَسَطٌ see وَسَطٌ.
 أَوْعَى iv. f. of وَعَى q.v.
 أَوْعَى comparative and iv. f. of وَعَى q.v.
 أَوَقَدَ iv. f. of وَقَدَ q.v.
 آلٌ for أَوْلٌ aor. o. To return, to be before. آلٌ A
 people, race, family. أَوْلٌ, Fem. أَوْلَى First,
 former, prior, the first beginning; الْأَوَّلُونَ The
 ancients, those of former days.—أَوْلٌ II. To
 bring back, explain. تَأْوِيلٌ n.a. Interpretation,
 explanation, determination (of a dispute).
 أَوْهَةٌ These; plur. of ذَا This; D. S. Gr. T. 1,
 p. 439.
 أَوْلَيْكَ Those; plur. of ذَاكَ or ذَاكَ That;
 D. S. Gr. T. 1, p. 440; أَوْلَيْكُمْ Those of your's.
 أَوْلُوا Oblique أَوْلَى; Fem. أَوْلَاتٌ; a plural adjective
 wanting the sing., unless, according to some,
 it is to be considered as a plural of نُوٌ Possessed
 of, endued with, as أَوْلُوا الْأَلْبَابَ Those gifted
 with (understanding) hearts; أَوْلُوا الْأُمْرَ Those
 in authority; أَوْلَاتٌ حَمَلٌ Women with child.
 Note. The ا at the end of أَوْلُوا is what is called
 the final و being taken for the conjunction and.
 أَوْلَى comp. form of adj. fr. وَكَى q.v.
 أَوْلِيَاءُ see وَكَى.
 أَوْنٌ for أَوْنٌ aor. o. To be tranquil. أَوْنٌ A time,
 moment; أَوْنٌ adv. Now, at this present time.
 آءٌ Ak! alas! أَوَّاءٌ A compassionate person, one

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

أَوَى aor. يَأْوِي (a verb hamzated and donhly im-
 perfect), To betake one's-self for rest or shelter,
 have recourse to (with إِلَى); أَسَاوَى I pers.
 sing. aor. with the prefix مَسَ 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.
 يُوِي.

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

أَيٌّ pronoun of comm. gen. Whoever, which-
 ever, Who? which? What? أَيُّمَا Whichever.

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

أَيَّابٌ n.a. of أَوَّابٌ q.v.

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

أَيَّانَ When?

أَيَّانَهُ n.a. iv. f. of أَيَّانٌ 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. يُؤَيِّدُ.

يَدِي Their hands; oblique plur. of يَدٌ, rt. اَيْدِيهِمْ q.v.
 اَصْحَابُ and اَيْتَهُ (noun of unity) A wood; اَصْحَابُ
 اَلْاَيْتَةِ The inhabitants of a wood near Midian,
 to whom the prophet Sho'ah was sent.
 اِيْلَانٌ n.a. iv. f. of اَلْيَفُ q.v.
 اَيْمٌ for اَيْمٌ aor. i. To be unmarried. اَيَامِي (2nd
 declension) plur. of اَيْمٌ An unmarried man or
 woman, whether single or widowed.
 اِيْمَانٌ n.a. iv. f. of اِيْمَانٌ q.v. اَيْمَانٌ plur. of
 اِيْمَانٌ, see اَيْمَانٌ.

اَيْتَهُ plur. of اِيْمَانٌ, rt. اَيْمٌ q.v.
 اَيْنَ Where? whither? اَيْنَمَا Wherever, whither-
 soever; D. S. Gr. T. 1, pp. 185, 194, and 205.
 اَيْنَكَ Art thou verily? from اَيْنَ interrogative,
 اَيْنَ and اَيْنَكَ the affixed personal pronoun.
 اَيْهَ or اَيْهَا, Fem. اَيْهَهَا au Interjection, O thou!
 O ye! etc.; it is followed by the substantive
 with the definite article اَلْ, as اَيْهَ اَلْمُؤْمِنِيْنَ
 "O true believers!" 12 v. 70, "O
 ye of the Caravan!"
 اَيُّوبٌ (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 كُنْتُ بِرَبِّكَ 82 v. 6, "What hath
 seduced thee from thy Lord?" It is used
 with رَاحَ, جَاءَ, اَتَى and many other verbs to
 render them transitive, or join them to an in-
 direct complement, thus اَتَى 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 اَللَّهُ بِغَافِلٍ 2 v. 69, "God is not negligent";
 it is also an expletive in some other cases, as
 كُنَى 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.

بَابِلٌ Babel (2nd declension, D. S. Gr. T. 1, p. 404).
 بَدُو see بَدَا for بَدَا.
 بَرَأَ see بَرَأَ.
 بَغَى see بَغَى.

بَارٌ aor. a. To dig a well. بَيْرٌ fem. A well.
 بَسٌ aor. a. for بَاسٌ To be wretched, miserable;
 بَسٌ for بَسٌ To be had, miserable; the latter
 is one of those anomalous verbs, named by the
 Arabs اَنْعَالَ اَلْمَدْحِ وَاَنْعَالَ اَلْمَذَمِّ or "verbs of praise
 and blame," which are not conjugated, the
 only inflexion taken by بَسٌ being the feminine
 بَسَتْ "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. بَاسٌ Severity,
 vengeance, valour, force. بَسٌّ Grievous.
 بَاسٌ part. act. Needy. بَاسًا (Bodily) mis-
 fortune.— اِبْتَأَسَ VIII. To be grieved (with
 بِ); لَا تَبْتَئِسْ "Be not grieved," 11 v. 38.
 اَبْتَرٌ aor. o. To cut off the tail. اَبْتَرٌ (2nd declension)
 Childless.
 بَتَكَ aor. i. and o. To cut, cut off.— بَتَكَ II. To
 cut off, with the idea of repetition; فَلْيَبْتَئِسْ
 4 v. 118, "Verily they shall cut off."
 اَبْتَرٌ aor. o. To cut off, separate.— تَبْتِيْلٌ 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.

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

بَجَسَ aor. i. and o. To let water flow.—ابْتَجَسَ VII. To burst forth (water), see اِنْتَجَرَ.

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

بَحَّرَ To slit a camel's ears. بَحْرٌ Plur. بَحَارٌ and بَحْرَانٌ The sea, a large body of water; بَحْرَانٌ 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. بَاخَعٌ part. act. One who frets himself to death (with acc. of pers. and عَلَى or لَأَن).

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). وَهْمٌ بَدَوْهُمْ "And they began (with) you (to assault you)," 9 v. 13.—أَبْدَأَ IV. To create, make anew; Aorist يَبْدِئُ.

بَدَّرَ aor. o. To make haste. بَدْرٌ Bedr, name of a place near Mecca; The moon when full; Plur. بَدْرٌ. بَدْرًا 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. بَدَلًا For a change.—بَدَّلَ II. To substitute, change one thing for another (with acc. or with double acc. and بِ). تَبَدُّلٌ n.a. An exchange. مُبَدِّلٌ part. act. One who changes.—أَبَدَّلَ 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 غَيْرِ). اِسْتِبْدَالٌ An exchange.

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

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

بَذَرَ aor. a. To sow.—بَذَرَ II. To dissipate, squander. بَذِيرٌ Profusely. مُبْذِرٌ 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.

بَرَّءَ plur. of بَرٌّ part. act. Innocent, pious.

بَرَّأَ aor. a. To create. بَرٌّ Plur. بَرْرُونَ and بَرْرَاءٌ Sound, free, innocent; with وَنٌ Clear, guiltless of; Ex. اِنِّى بَرٌّ وَمَا تُشْرِكُونَ 6 v. 78, "Verily I am innocent of that which ye asso-

ciate (with God).” **بَرَاءَةٌ** same as **بَرِيءٌ**.
بَرَاءَةٌ Immunity. **بَرِيءَةٌ** A creature. **بَارِيٌّ** part. act.
 The Maker, Creator, God.—**بَرَأَ** II. To absolve,
 acquit; Ex. **مَا أْبْرَيْتُ نَفْسِي** 12 v. 53, “I do not
 absolve myself,” (also with acc. and **وَنَافِلٍ**).
بَرِيءٌ part. pass. Absolved.—**أَبْرَأَ** IV. To cure,
 heal.—**تَبْرَأَ** V. To free one's-self, clear one's-
 self (with **وَنَافِلٍ**); **تَبْرَأْنَا إِلَيْكَ** 28 v. 63, “We
 are free (from them and turn) to thee.”
بُرُوجٌ *To eat and drink in large quantities.* **بُرُوجٌ**
 plur. of **بُرْجٌ** A tower, sign of the Zodiac.—
تَبَرَّجَ V. To deck one's-self. **تَبَرُّجٌ** n.n. The
 ornamenting one's-self in an ostentatious
 manner; Ex. **لَا تَبَرَّجْنَ تَبَرُّجَ الْعِجَابِ** 33 v. 33,
 “Deck not yourselves with the ostentation of
 (the time of) ignorance.” **مُتَبَرِّجٌ** part. act.
 Decking one's-self out.
بَرَحَ *To turn to the left, as a deer, which was
 thought unlucky; and بَرِحَ* aor. a. To cease,
 leave off, quit.
بَرْدٌ aor. o. *To be cold.* **بَرْدٌ** n.n. Cold, cool, coolness.
بَرِّدَ Hail. **بَارِدٌ** part. act. That which cools,
 refreshes.
بَرَزَ *To go forth, as out upon a plain (with **لِ**,
 or **وَنَافِلٍ**); to be manifest (with **لِ**). **بَارِزٌ** part.
 act. One who goes forth; **بَارِزَةٌ** 18 v. 45, In an
 extended form, like a plain.—**بَرَزَ** II. To make
 manifest (with **لِ**).
بَرْزَخٌ A partition or interstice, a bar; the abode of
 departed spirits, Hades; No verbal root.
بَرَصٌ aor. a. *To be leprous.* **أَبْرَصٌ** (2nd declension)
 Leprous.
بَرَّقَ aor. o. *To shine, and بَرَّقَ* To be smitten with
 astonishment, to be dazzled. **بَرَقٌ** n.n. of **بَرَقَ***

Lightning, thunderbolt. **إِسْتَبْرَقَ** Brocade, see
 p. 5.
بَرَكَتٌ aor. o. *To kneel down like a camel, stand firm.*
بَرَكَتٌ Plur. **بَرَكَاتٌ** Blessings.—**بَارَكٌ** III. To
 bless (with acc. and with **نِي** or **عَلَيْ**); Pass.
بُرِكَتٌ **مُبَارَكٌ** part. pass. Blessed.—**كَبَّرَكَتٌ** VI.
 To be blessed; **تَبَارَكَتُ** **أَلَلَهُ** Literally, “God
 was blessed,” or “Blessed be God;” the Pre-
 terite being used for the Aorist in an optative
 sense in the same way as **تَعَالَى** q.v. For this
 use of the Preterite see D. S. Gr. T. 1, p. 169.
بَرَمَ *To twist.*—**أَبْرَمَ** IV. *To twist together and make
 firm, to fix, settle (a plan).* **مُؤَبِّرٌ** part. act.
 One who fixes upon a plan, 43 v. 79.
بَرَهَنَ *To demonstrate, convince.* **بُرْهَانٌ** An evident
 proof.
بَرَزَ *To insert a lancet, rise (as the sun).* **بَارِزٌ**
 part. act. Rising.
بَسَّ aor. o. *To drive gently, to crumble to dust.*
بَسَّ n.n. A crumbling to dust; **بَسَّتِ** **أَجْبَالٌ**
بَسًّا 56 v. 5, “The mountains shall be crumbled
 into dust.”
بَسَّرَ *To do anything out of season, to be of an
 austere countenance.* **بَاسِرٌ** part. act. Austere
 and dismal-looking.
بَسَّطَ aor. o. To expand, extend, enlarge, stretch,
 stretch forth (with acc. and **لِ**, **وَأَيُّ**, or **فِي**).
بَسَّطٌ n.n. Extension, expansion. **بَسَّطَةٌ** Excel-
 lence, increase of stature. **بَسَّاطٌ** A carpet.
بَاسِطٌ part. act. One who stretches out;
بَاسِطُوا 6 v. 93, “Stretching forth their
 hands;” Literally, “Stretchers forth of their
 hands;” **بَاسِطُونَ** which
 loses its **ن** as being antecedent to **بَاسِطِهِمْ**;
 the Alif is added as an Alif of precaution or

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

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

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

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

بَشَرَ To peel off the bark. **بُشْرٌ** and **بُشْرٌ** A bringer of good tidings. **بَشْرٌ** A man, men, human beings; masc. and fem. sing. and plur. **بُشْرَى**

Good news; masc. and fem. sing. and plur. **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. **بَشِيرٌ** A bearer of good tidings.—**بَشَرَ** II. (used with accus. of person and **ب** of the thing, or with **أَنْ**), To announce good news; sometimes used ironically; Ex. **فَتَبَشَّرْتَهُمْ بِعَذَابٍ أَلِيمٍ** 3 v. 20,

" Then announce to them a painful punishment."

مُبَشِّرٌ part. act. One who announces joyful news.—**بَشَّرَ** III. To go in unto (a wife).—**أَبَشَّرَ** IV. To receive pleasure from good news (with **ب** of thing).—**إِبْتَشَّرَ** X. To rejoice, especially in good news (with **ب**).

مُسْتَبَشِّرَةٌ part. act. fem. One who rejoices.

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

بَصْرٌ Plur. **أَبْصَارٌ** Sight, eye-sight, sense of seeing; **كَلِمَةٍ أَلْأَصْرِ** 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 **ب** of pers.): For two different interpretations of **أَبْصَرَ** at 18 v. 25, and 19 v. 39 see **أَسَمَعَ** iv. f. of **سَمِعَ**.

مُبْصِرٌ part. act. One who sees, that which renders evident, or enables one to see, visible, manifest.—**مُسْتَجِيرٌ** part. act. X. f. A clever and far-seeing person.

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

بَصَعَ To cut off a part. **بِضْعٌ** A part, a small number (from 3 to 9 or to 5, or from 1 to 4, or from 4 to 9), also seven; **بِضْعَ بَيْنِينَ** 12 v. 42,

" A few years;" **بِضْعٌ** is here put in the accus. as indicating the circumstance of time, see D. S. Gr. T. 2, p. 69. **بِضَاعَةٌ** A portion of goods, sum of money, merchandize.

وَأَنْ مَسَّكُمْ لَمَنْ **بَطَأَ** II. To retard; **وَأَنْ لَيَبْطِئَنَّ** 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; **بَطِرٌ** 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**).

بَطْشَةٌ 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. مَبْتَلٌ part. act. One who deals in vanities.

بَطَّنَ aor. o. To enter into the inmost parts of anything, to lie hid. بَطْنٌ n.a. Plur. بَطُونٌ 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. اَمْرٌ لى, بى, and فى, also with عَكَى); 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.— اُنْبِئْتُ VII. To be sent. اِنْبِئَاتٌ n.a. The being sent.

بَعَثَرٌ To scatter abroad, turn upside down, tear forth. بَعُدٌ To be far off, go a long way off, perish; اَبْعَدْتُ اَسْمَعَةَ 9 v. 42, "The way seemed far to them." بَعُدٌ when used as an adverb is indeclinable, Afterwards, again; when employed as a preposition it is used in the Accusative بَعُدٌ, or in the genitive if preceded by وِنٌ, as وِنٌ بَعُدٌ After, see D. S. Gr. T. 1, p. 508, and T. 2, p. 152. بَعُدٌ A distance; اَبْعَدُوا with اَبْعَدُوا اِلْعَادِ 11 v. 63, "Was it not (said), Away with 'Ad!'" بَعِيدٌ Distant, far off, remote, as رَجَعَ بَعِيدٌ 50 v. 3, "A return remote from the imagination, or from possibility."— اَبْعَدٌ III. To cause a distance to intervene (with بَيْنٌ) as at 34 v. 18.— مَبْعُودٌ part. pass. IV. f. Far removed.

بَعُرٌ To become full grown (a camel). بَعِيرٌ comm. gen. A full-grown camel.

بَعْضٌ A portion of anything, some; one another;

Ex. اَدْبِضُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ 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 بُعِضٌ To be stung by gnats.

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

بَعَثَتْ aor. a. To come upon suddenly. بَعَثَتْ On a sudden, suddenly.

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

بَعَالٌ A mule; Plur. بَعَالٌ Mules.

بَغَى aor. i. To transgress, pass beyond bounds; to seek, desire (with double acc. or with acc. and فى, عَنِ, or عَكَى); to act unjustly or insolently towards (with عَكَى of pers. or فى of thing).

بَغْيٌ n.a. Injustice, injury, oppression, iniquity; بَغْيًا In an insolent manner. بَغِيٌّ A harlot.

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

اِبْتَغَى VII. To be fit and proper, becoming, easy, desirable, suitable, expedient (with لى and اَنْ).—

اِبْتَغَى VIII. To desire, covet, seek, seek for (with acc. and اِلَى, اِلَى, or وِنٌ, عِنْدَ, وِنٌ, or بى).

اِبْتِغَاءٌ n.a. A seeking, desire of.

بَقَّرَ aor. a. To slit open. بَقَرٌ collective nonn, Oxen. بَقَرَةٌ comm. gen. An ox, a cow.

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

بَقَّلَ 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; اَلْبَاقِيَّاتُ اَلْاَنْصَابَاتُ 18 v. 44, and 19 v.

79, "Pious works or words, which are permanent." **بَقِيَّةٌ** A relic, that which is left; Ex. **أَبْقَيْتَ لِلَّهِ** 11 v. 87, "That which is left you by God." *Note.* The letter **ت** is occasionally substituted for the **ب**, see D. S. Gr. T. 1, p. 276, *note*; **أَبْقُوا بِقِيَّتِهِ** 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.—**سَبَقُوا** 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; Plnr. **أَبْكَارٌ** Virgins. **بُكْرَةٌ** In the morning, early in the morning.—**إِنْكَارٌ** n.a. IV. f. The morning.

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

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

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

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

بَتَسٌ A man of desperate character; there is no verbal root of this word in the first form.—**أَبْتَسَ** IV. To be overcome with grief, to be desperate, struck dumb with despair. **مُبْتَسٌ** 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. **جَعَمْتُ بِالْعَدَّةِ** 54 v. 5, "Consummate wisdom;" also, that which is paramount over, **أَمْ لَكُمْ** **بَالِغَةٌ** 68 v. 39, "Have ye any oaths which shall be binding upon us?" **بَلَغٌ** A warning, preaching, that which is published, sent, or brought to any one. **بَلِيعٌ** 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.).

بَلَّأَ aor. o. To try, prove, experience (with acc. and **بِ** or **فِي**), see note to **تَلَّأَ**; **بَلِيٌّ** 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 39 vv. 14 and 16, where it is used in both senses. **مُبْتَلٍ** for **مُبْتَلِيٌّ** 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 **تَعَمَّ** which assents to the preceding proposition; see D. S. Gr. T. 1, p. 514.

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

بني aor. i. To build, construct (with acc. and ب, or ل, or عني). ابناء for بنون A son; Plur. ابناء, also بنون, obliquo بنين, and when in connexion with a complement بنو and بني; Dual ابناء and ابني, or in connexion ابنا and ابني; My sons, D. S. Gr. T. 1, p. 459: بني diminutive, A little son. ابنت A daughter, see بنته; Plur. بنات ابنتي oblique dual, My two daughters, see بنتي. Note. In all these words the prefixed ل, when it does not begin a sentence, is marked with a weṣla; D. S. Gr. T. 1, p. 66. بناء A ceiled roof. بناة A builder, architect. مباني A building. مبني for مبني part. pass. Built, D. S. Gr. T. 1, p. 108.

بهت aor. a. To confound. بهتان Slander, calumny; the root of this word is said to be بهأ To be accustomed.

بهج aor. a. To make joyful. بهجة Beauty, delight. بهيج Beautiful, delicious.

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

بهم To wean lambs, or kids; the first form is wanting. بهيمة An animal; بهيمة الانعام Brute beasts, cattle: the logical root is بهم Lambs or kids.

بأء aor. o. for بوء 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. 153. بوء 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 في). مأوى A place for dwelling in.—V. To take possession of, occupy a

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

بأب Plur. أبواب A door, gate.

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

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

بات aor. i. and a. To pass the night. بات Plur. بات A house, ahode, family. بات A night attack.—II. To meditate by night, attack by night.

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

بأض aor. i. To excel in whiteness. بأض collective noun, Eggs; D. S. Gr. T. 1, p. 381. أبيض, Fem. بيضاء; Plur. بيض for بيض D. S. Gr. T. 1, p. 360, White, clear.—IX. To become white (with من).

باع aor. i. To sell. بيع n.a. Interchange by sale, selling, merchandizing, barter. بيع plur. of بيعة Churches.—III. To make a contract with, properly, by striking hands (with accus. of person or ب of thing; also with acc. of pers. and أن of pers.).—VI. To sell to one another.

بان aor. i. To be distinct and separate. بين Between, as بين يديه "Between his two hands," i.e. before him, in his presence; This word, though commonly used as a preposition, is properly a nonn 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. **بَيِّنَاتٌ** An exposition, explanation.—**بَيَّنَّ** II. To show, make manifest, make known, declare, explain, become manifest (with acc. and **لِ** or with **لِ** of pers. and **أَنَّ**). **مُبَيِّنٌ** 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. **مُبَيِّنٌ** part. act. That which is manifest, open, perspicuous.—**كَبَّيَّنَ** 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 **أَنَّ** **الْجَنُّ** **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 **مُبَيِّنٌ**.

ت

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

تَابُوتٌ An ark.

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

تَأَخَّرَ v. f. of **أَخَّرَ** q.v.

تَأَدَّنَ v. f. of **أَدَّنَ** q.v.

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

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

تَبَّ To cut off, perish. **تَبَابٌ** Loss.—**تَتَيْبٌ** n.a. II. f. A loss, detriment.

تَبَّرَ see **تَبَّرَ**.

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

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

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

تَبَّرَأَ v. f. of **بَرَأَ** q.v.

تَبَّرَجَّ v. f. of **بَرَجَّ** q.v.

تَبَّرَأَ v. f. of **بَرَأَ** q.v.

تَبِعَ aor. a. To follow. **تَابِعٌ** and **تَابِعٌ** A follower, one who follows, or attends upon any one.

تَبْعٌ Name and title of the king of the Himyarites. **تَبِيعٌ** A helper, protector.—**أَتْبَعَ** IV.

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

تَبَّيَّنَ v. f. of **بَانَ** q.v.

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

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

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

تَجَاوَى vi. f. of **جَاوَى** q.v.

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

تَجَسَّ v. f. of **جَسَّ** q.v.

تَجَاوَى v. f. of **جَاوَى** q.v.

تَحَاوَسَ vi. f. of **حَاوَسَ** q.v.

تَحَاوَرَّ n.a. vi. f. of **حَارَّ** q.v.

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

تَصَلَّى n.a. ii. f. of صَلَّى q.v.
 تَصَطَّرُونَ see إِصْطَلَى viii. f. of صَلَّى.
 تَطْبَعُ 2 pers. sing. aor. cond. iv. f. of طَبَعَ q.v.
 تَطْمَنُ 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 طَيَّرَ for طَارَ q.v.
 تَعَدُّ 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."
 تَعَامَلَى vi. f. of عَمَلَا q.v.
 تَعَدَّفُ n.a. v. f. of عَفَّ q.v.
 تَعَانَى n.a. vi. f. of عَنِىَ q.v.
 تَعَرَّنَ 3 pers. fem. sing. aor. energ. of عَرَّ q.v.
 تَعَيَّنَا n.a. v. f. of عَانَا q.v.
 تَعَاخَّرَ n.a. vi. f. of عَخَّرَ q.v.
 تَعَاوَزَتْ n.a. vi. f. of فَاتَ q.v.
 تَعَمَّتْ To perform the sacred rites at Mecca; also,
 to cleanse. تَعَمَّتْ Two interpretations are given
 of this word; according to one it means filth,
 and according to the other, the observance
 of certain rites and ceremonies imposed upon
 the Pilgrims at Mecca, among which were
 cleansing the person, shaving, etc. Thus the
 phrase لِيَقْضُوا تَعَمَّتَهُمْ 22 v. 30 may mean, "Let
 them put an end to their want of cleanliness,"
 or, "Let them complete the rites" above
 mentioned.
 تَعَمُّوْنَ see تَعَمُّوْنَ.
 تَعَى see وَعَى.
 تَعَاةَ see وَعَى.
 تَعَشَّرَ see تَشَعَّرَ.
 تَعَيَّنَ Nature, mud. — أَتَعَيَّنَ IV. To establish firmly.
 This verb is not found in the primitive form.
 تَعَوَّلَ v. f. of قَالَ q.v.

تَعَوَّى n.a. of وَعَى q.v.
 تَعَوَّبَ n.a. ii. f. of تَعَوَّبَ q.v.
 تَعَى aor. i. To fear. أَتَعَى (2nd declension) comp.
 form, Greatly fearing, most pious. تَعَى God-
 fearing, devout. These words seem to owe
 their derivation to the viii. f. of وَعَى q.v.
 تَعُكَ 2 pers. sing. aor. cond. of كَانَ q.v.
 تَعَوَّبَ n.a. ii. f. of كَارَ q.v.
 تَعَلَّ To lay prostrate (with acc. of pers. and ل).
 تَعَلَّى n.a. vi. f. of لَعَى q.v.
 تَعَلَّى v. f. of لَعَى q.v.
 تَعَلَّأَ n.a. of لَعَى q.v.
 تَعَلَّى v. f. of لَعَى q.v.
 تَعَلَّتْ fem. of ذَلِكْ q.v.
 تَعَلَّى see تَعَلَّى.
 تَعَلَّ aor. o. To follow, rehearse, read, declare, medi-
 tate (with acc. of thing and عَكَى of pers., also
 with acc. and نَفَى). Note. The ا called أَلَفُ
 أَلِفُكَائِيَّةِ, or Alif of precantion, is sometimes found
 added to the words يَتَكَلَّمُ and يَتَكَلَّمُ, though pro-
 perly only added to servile, to distinguish it
 from, and, D. S. Gr. T. 1, p. 109. أَتَعَلَّيَاتُ
 fem. plur. of تَعَلَّى part. act. "Those who read."
 تَعَلَّوْا n.a. A reading.
 تَعَلَّى see تَعَلَّى.
 تَعَمَّ aor. i. To be entire, complete, perfect, fulfilled
 (with عَكَى of pers.). — أَتَمَّ IV. To complete
 (with acc. and اءَى or بَ of thing, also with
 acc. and عَكَى, اءَى, or لَ of pers.); to perfect,
 accomplish, fulfil, perform. أَتَمَّ n.a. Some-
 thing complete, perfect; Ex. كَتَبْنَا مُوسَى الْكِتَابَ.
 أَتَمَّامًا 6 v. 155, "We gave Moses the Book, a
 perfect Law," etc. أَتَمَّ part. act. One who
 makes perfect.

مَتَائِل plur. of تَمَائِلٌ, see مَتَلٌ.

تَمَارَى vi. f. of مَرَى q.v.

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

تَمَتَّعَ v. f. of مَتَّعَ q.v.

تَمَطَّى v. f. of مَطَّأَ q.v.

تَمَنَّى v. f. of مَنَى q.v.

مَادَ see كَعِيدَ.

تَمَعَّرَ for تَمَعَّرَ, see مَارَ.

تَمَائِرٌ vi. f. of تَمَّرَ q.v.

تَمَاجَى vi. f. of تَمَجَّأَ q.v.

تَمَارَعٌ vi. f. of تَمَارَعَ q.v.

تَمَائِشٌ n.a. vi. f. of تَمَّشَ q.v.

تَمَزِيدٌ n.a. ii. f. of تَمَزَّلَ q.v.

تَمَتَّسَ v. f. of تَمَتَّسَ q.v.

تَمَكَّلٌ n.a. ii. f. of تَمَكَّلَ q.v.

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

تَمَيَّأَ see تَمَيَّأَ.

تَمَهَّوْا see تَمَهَّوْا.

تَمَوَّرَى vi. f. of مَوَّرَى q.v.

تَمَوَّأَى vi. f. of مَوَّأَى q.v.

تَابَ aor. o. To repent towards God (with اِلٰهِي); to turn one's-self in a repentant manner; to relent towards men,—as God,—(with عَمَلِي).
عَمَلِي Repentance. تَوَّابٌ part. act. One who repents. تَوَّابٌ Very repentant, relenting. مَتَابٌ A penitent conversion; اِلَيْهِ 13 v. 29, "Unto him must be my conversion;" مَتَابٌ is here put for مَتَابِي, D. S. Gr. T. 1, p. 459.

اُذِي see تَوَدُّوْنِي.

تَارَةٌ A time. تَارَ To go round.

تَوْرَاتٌ The Pentateuch.

تَوَّرَى see تَوَّرَى.

تَوَفَّى see تَوَفَّى.

تَوَفَّيْتُ see تَوَفَّيْتُ.

تَوَكَّدَ n.a. ii. f. of تَوَكَّدَ q.v.

تَوَكَّلَ v. f. of تَوَكَّلَ q.v.

تَوَّى v. f. of تَوَّى q.v.

تَوَّوَى see تَوَّوَى.

تَمَّعَمَ v. f. of تَمَّعَمَ q.v.

تَبَّيْنٌ A fig; no verbal root.

تَادَ aor. i. To wander about distractedly (with لَفِي).

ث

ثَبَّتَ To be firm, steadfast, constant. ثَبَاتٌ part. act. Remaining firmly fixed, firm, steadfast.

ثَبُوتٌ Steadfast, fixing.—ثَبَّتَ II. To confirm, set fast, establish (with acc. and بِ). تَثْبِيْتُ

n.a. A confirmation, establishment.—ثَبَّتَ IV. To confirm; to keep in bonds, 8 v. 30.

ثَبَاتٌ see ثَبَاتٌ.

ثَبَّرَ aor. o. To keep back, lose, perish. تَهْوَرٌ Destruction. مَثْبُورٌ part. pass. One who is lost.

ثَبَّطَ To keep back, hinder.—ثَبَّطَ II. To make slothful.

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

نَجَّجَ aor. o. To flow. نَجَّجَ Ponring forth abundantly.

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

نَوَّبَ aor. i. To blame.—نَوَّبَ 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.

نَعَبَ To cause to flow. نَعَبَانُ A serpent.

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

نَوَّبَ aor. a. To find, catch, take, gain the mastery over (with accns. of pers.).

نَثَلُ To be heavy, grievous; to be a grievous matter (with نَبِي) generally interpreted to mean "men and geni," as at 55 v. 31, dual of نَثَلٌ Baggage. نَثَالٌ plur. of نَثَلٌ A burden. نَثَالٌ Heavy; Plur. نَثَالٌ. نَثَالٌ A weight.—نَثَلٌ IV. To grow heavy, oppress, weigh down. مَثَقَلٌ Fem. مَثَقَلَةٌ part. pass. Burdened; 35 v. 19, "If a hurdened (son) cry out;" the word نَثَسٌ being understood.—نَثَقَلٌ for نَثَقَلٌ VI. To be borne down heavily, incline heavily downwards (with اِلَى); For the employment of those forms which take teschdeed on the first Radical, see D. S. Gr. T. 1, p. 220.

نَلَّ To perish. نَلَّةٌ A crowd, a number of people.

نَلَّتْ aor. o. To take a third part of anything.

نَلَّتْ and نَلَّتْ Three (see عَشَرَ). نَلَّتْ Thirty.

نَلَّتْ One third part; Dnal نَلَّتْ and in conjunc-

tion نَلَّتْ and نَلَّتْ Two-thirds, D. S. Gr. T. 1, p. 415. نَلَّتْ Fem. نَلَّتْ Third. نَلَّتْ Three by three, in threes, or three pairs; Ex. اَبْلَى اَجْعَوَةٌ 35 v. 1, "Having two and three and four pairs of wings;" At 4 v. 3 نَلَّتْ may be rendered "By threes;" This word is of the second declension, it answers to the Latin Ternus; D. S. Gr. T. 1, p. 426.

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

نَمُوذُ Thamood, name of an ancient tribe of Pagan Arabians, destroyed for their impiety. This word in the Korán is always of the 2nd declension; see D. S. Gr. T. 1, p. 405.

نَمَرَ To bear fruit. نَمَرَ Fruit, wealth, possessions. نَمْرَةٌ A fruit; nonn of unity or individuality; see D. S. Gr. T. 1, p. 300. نَمَرَ IV. To bear fruit.

نَمَسَ aor. o. To take the eighth part. نَمَسَ A price.

نَمَسَ One part out of eight. نَمَسَ The eighth.

نَمَانٌ (for نَمَانِي) fem. and نَمَانِيَّةٌ masc. Eight; see عَشَرَ, see also نَمَانِي, rt. نَمَى. Eighty.

نَمَى aor. a. and i. To bend, fold, double. نَمَى

for نَمَى The second; also part. act. Turning, as 22 v. 9, "One who turns his side," or "A turner of his side," i.e. Pron. اِنْتَانُ

masc. and اِنْتَانِي fem., and in the oblique cases اِنْتَانِي and اِنْتَانِي Two.

اِنْتَانَا masc. and اِنْتَانَا fem., and in the oblique cases

اِنْتَانَا and اِنْتَانَا Twelve; These forms

which admit only the above inflexions are considered as adverbial expressions; D. S.

Gr. T. 1, p. 420. مَشَى By twos, in pairs,

two and two; another form of this numeral

two and two; another form of this numeral

two and two; another form of this numeral

(but not found in the Koran) is نَسَا; These forms are equivalent to the Latin *Binus*; see نَسَا and with the article النَسَائِي A name given either to the whole Koran, or to those passages which are frequently repeated; some interpret it to mean the first chapter, as at 15 v. 87, النَسَائِي سَبْعًا مِنَ الْعَمَانِي "We have given thee seven (verses) of those which are to be frequently repeated;" others interpret it to mean the seven long chapters. مَنَانِي for مَنَانِي without the nunation (Sing. مَنَانِي), 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 مَنَانِي, but reject it in the accusative, as مَنَانِي; the latter word occurs at 39 v. 24, where it may be rendered "double or repeated portions;" see D. S. Gr. T. 1, pp. 410 and 111 § 226. The rule as given by the grammarian Motarrezee is as follows: Speaking of those irregular plurals which are of the second declension he says, "If the second of the two letters which follow Alif quiescent happen to be a ي it is suppressed in the nom. and gen. and the tanween

is affixed, but in the accs. يَ is retained without tanween." For an explanation of the passage at 39 v. 24 see مَنَانِي, rt. مَنَانِي. Note. Other singulars have also been assigned to مَنَانِي, as مَنَانِي, مَنَانِي, or مَنَانِي. X. To make an exception, as وَلَا يَسْتَعْتُونَ 68 v. 18, "And they did not make an exception" (by saying إِنَّ شَاءَ اللَّهُ).

يَابٍ aor. o. To return. نَوَابٍ A reward. يَابٍ plur. of نَوَابٍ Raiment. مَنَابَةٍ A place of resort. مَثُوبَةٍ A reward, recompense.—نَوَّبٌ II. To repay (with double acc.).—أَنَابٌ IV. To reward with, give as a recompense (with double acc.).

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

نَوِيٍّ aor. i. To abide in a place. نَوِيٍّ for نَوِيٍّ part. act. A dweller. مَثْوِيٍّ A dwelling, abode; أَكْرَمِي مَثْوَاهُ 12 v. 21, "Make his abode honourable;" see D. S. Gr. T. 1, p. 118.

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

ج

جَارٍ aor. a. To low, supplicate God with groaning (with اِيٍّ of pers.).

جَالُوتٍ (2nd declension) Goliath.

جَبٍّ To cut off. جُبٍّ A well, cistern.

جِبْتٍ Jibt, An idol, false deity.

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

جَبْرِيْلٍ The Angel Gabriel.

جَبَلٍ aor. i. and o. To form, create. جَبَلٍ Plnr.

جِبَالٍ A mountain, and especially Mount Sinai.

جَبِيلَةٍ A crowd, multitude; الْجَبِيلَةُ 26 v. 184, "The former generations;" see D. S. Gr. T. 2, p. 263.

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

جَبَ aor. a. *To strike on the forehead.* جَبَاهُ plur. of جَبْهَة A forehead.

جَبَا for جَبَا aor. a. and i. *To collect or gather tribute, or as tribute (with اِی of place).*

الجَوَابُ Poet. licence for الجَوَابِ plur. of جَابَة A cistern, see جَوَارٍ, rt. جَرَى; see also

جَبَّ VIII. *To choose (with acc. and وِی or وِی).* جَبَّ VIII. *To choose (with acc. and وِی or وِی).*

جَتَّ *To cut off.*—جَتَّ VIII. *To tear up, root up (with acc. and وِی or وِی).*

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

جَنَّا aor. i. and o. *To kneel.* جَانِ Fem. جَانِيَةٌ part. act. Kneeling; The Plnr. is جَنِيٌّ for جَنِيٌّ, D. S. Gr. T. 1, pp. 108 and 362.

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

جَمَّ aor. a. *To light a fire.* جَمِيمٌ fem. Hell, hell-fire, any fiercely burning fire.

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

جَدَّتْ Plnr. أَجْدَاتٌ A sepulchre; no verbal root.

جَدَّرَ *To be covered with pustules, to fence in.* جَدَّرٌ Plnr. جَدَرٌ A wall. جَدْرٌ More fitting or easier, compar. form (2nd declension), D. S. Gr. T. 1, p. 403.

جَدَلَّ aor. i. and o. *To twist firmly.* جَدَلٌ In a contentions manner; جَدَلٌ لَكَ إِلَّا جَدَلٌ 45 v. 58, "They only propounded this to thee in the hope of a dispute." جَدَالٌ A dispute.—

جَادَلَّ III. *To dispute (with بِ of means and وِی or وِی of subject); to dispute with (with*

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

جَذَّ *To hasten.* جَذَانٌ A broken piece; جَذَانًا In fragments. مَجْذُوْدٌ part. pass. Broken; غَمِرٌ مَجْذُوْدٌ Uninterrupted.

جَذَعَ *To keep without food, amputate.* جَذَعٌ Plnr. جَذَعٌ The trunk of a Palm-tree.

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

جَزَّ aor. o. *To draw, drag (with acc. and اِی).*

جَرَحَ *To wound, gain, acquire for one's-self.* جَرْحٌ plur. of جَرْحٌ A wound. جَوَارِحٌ (2nd declension) plur. of جَارِحَةٌ Beasts of prey.—

أَجْتَرَحَ VIII. *To endeavour to acquire; to do evil.* أَلَّذِيْنَ 45 v. 20, "Those who seek to do evil."

جَرَدَ *To tear off.* جَرَادٌ comm. gen. noun of species, A locust.

جَرَزَّ aor. o. *To cut off.* جَرَزٌّ Dry (ground) bare of herbage.

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

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

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

جَرَى aor. i. *To flow, run, happen (with ل, also with وِی or وِی).* جَارِيَةٌ part. act. fem. Running, a vessel; The Ark, 69 v. 11; Plur. جَوَارٍ, and with the article الجَوَارِي, for which by Poetic

- licence is substituted **الْجَوَارِ** both in the nominative and genitive cases, see note on **مَتَانِي**, rt. **نُتِي**; see also D. S. Gr. T. 2, p. 497.
- مَجْرِي** for **مَجْرِي** 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.
- جَزَأ** aor. a. To take a part of anything. **جَزْءٌ** A part, portion, individuality; At 43 v. 14 the word **جَزْءًا** is by some taken to mean "Daughters."
- جَزَع** To pass over; and **جَزَعٌ** To be impatient. **جَزَوْعًا** Impatiently.
- جَزَأ** 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** **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.—**جَازِي** III. To reward.
- جَسَسَ** aor. o. To handle.—**جَسَسَ** V. To inquire curiously into (by handling, etc.).
- جَسَدٌ** To stick to the body (blood). **جَسَدٌ** n.a. A body; **جَسَدًا** **جَسَدًا** 7 v. 146, "A calf in a bodily shape."
- جَسَمٌ** To have a large body. **جَسَمٌ** A body, Plur. **أَجْسَامٌ** **أَجْسَامُهُمْ**; 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 **وَعَلَى**); 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 scree up camel's flesh in a large dish. **جَفَانٌ** plur. of **جَفْنَةٌ** A large dish, trencher.
- جَفَأَ** aor. o. and i. To treat harshly.—**جَفَأَ** VI. To be removed from (with **عَنْ**).
- جَلَّ** aor. i. To be glorious. **جَلَالٌ** Majesty.
- جَلَبَ** aor. i. and o. To drag, excite.—**أَجَلَبَ** IV. To attack, assault (with **عَلَى**).
- جَلَبَ** To put on a **جَلَابِيبٌ**. **جَلَابِيبٌ** (2nd declension) plur. of **جَلَابِيبٌ** A large outer covering worn by women.
- جَلَدَ** aor. i. To wound the skin, scourge. **جَلْدَةٌ** n.a. A flogging, blow with a rod. **جَلْدٌ** Plur. **جُلُودٌ** Skins, hides.
- جَلَسَ** To sit in Eastern fashion, in which respect it differs from **عَمَدَ**. **مَجَالِسٌ** (2nd declension) plur. of **مَجْلِسٌ** A place of sitting or assembly.
- جَلَأَ** aor. o. To be clear and manifest. **جَلَاءٌ** Banishment.—**جَلَى** II. To make manifest, reveal; **جَلَى** 91 v. 3, "By the day when it reveals her (the Sun) in all her splendour."—**جَلَى** V. To appear in glory (with **لِ**).
- جَمَّ** aor. i. and o. To abound. **جَمٌّ** Mnch.
- جَمَعَ** aor. a. To be refractory.
- جَمَدٌ** 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 يَجْمَعُوا بَيْنَ الْأَخْتَيْنِ** (بَيْنَ), " (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

ل or إِلَى of time; it is also used with acc. and عَلَى as at 6 v. 35, and with بَيْن of persons assembled as at 34 v. 25. جَمَعَ n.a. An assembly, multitude, a gathering together, crowd; أَكْثَرُ جَمْعًا 28 v. 78, "Who have amassed (wealth) more abundantly;" *Literally*, "more abundant in amassing (wealth);" يَوْمَ الْاَلْتَمَعِ يَوْمَ 3 v. 149, "The day of the meeting of the two hosts;" عَلَيْنَا جَمَعًا وَرَأَاهُ 75 v. 17, "Upon us devolves the collection (of its scattered sentences), and the proper method of reading it." جَاوَعَ 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 جُمِعُوا, see D. S. Gr. T. 1, p. 540, *note*: جُمِعًا adverbially, Altogether, wholly. أَجْمَعُونَ Plur. أَجْمَعُ All, The whole. مَجْمَعٌ A place of meeting together. مَجْمُوعٌ part. pass. Assembled.— أَجْمَعُ 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 ل); conspire (with عَلى) part. act. Gathered together. جَمَلَ aor. o. To collect; and جَمَلٌ To be handsome. جَمَلٌ A camel. جَمَالٌ Grace, elegance; جَمَالٌ 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." جَمَالَةٌ plur. of جَمَلٌ A camel. جَنَ aor. i. To be covered; aor. o. To cover (with عَلى) collective noun, Genii, demons,

spirits, as opposed to men. جَنَاتٌ Plur. جَنَّةٌ A garden, Paradise. جَنَّةٌ A covering, cloak. جَنَّةٌ Madness, frenzy; used also in a collective sense, or as plur. of جَنٌّ Genii; see D. S. Gr. T. 1, p. 382. أَجَنَّةٌ plur. of جَنِينٌ Anything covered, a foetus. جَانٌ A serpent, genius, demon; أَلْجَانُ 15 v. 27, for أَبُو الْجَيْنِ "The Father of Devils;" or the part for the whole, Jun or Genii. مَجْنُونٌ part. pass. Mad, possessed of the Devil.

جَنَبٌ aor. i. and o. To turn aside, cause to turn from or avoid (with acc. and أَنْ lest). جَنَبٌ Plur. أَصْحَابُ بَأْتَجَنِبُ A side; جُنُوبٌ 4 v. 40, "The familiar friend;" مَا تَرَكْتُ نِيَّ جَنَبٌ 39 v. 57, "What I have neglected (of my duty) towards God." جَنَبٌ A stranger, coming from afar, One suffering from pollution; عَنِ جَنَبٍ 28 v. 10, "From afar off." جَانِبٌ A side, tract of country; نَأَى بِجَانِبِهِ 17 v. 85, "He drew aside."— جَنَبٌ II. To cause to turn aside, remove away from (with double acc.).— تَجَنَّبٌ V. To turn away or withdraw one's-self from (with acc.).— اجْتَنَّبٌ VIII. To turn aside from, avoid.

جَنَحَ aor. a. i. and o. To incline (with ل). جَنَاحٌ comm. geud. Plur. أَجْنَحَةٌ A hand, wing, arm, arm-pit; وَأَخْفِضْ جَنَاحَكَ 15 v. 88, "And behave with humility;" *Literally*, "Lower thy wing." جَنَاحٌ A crime.

جَنَدٌ Plur. جُنُودٌ An army, troops, forces, a host, companions; no verbal root.

جَنَفَ aor. i. To decline; and جَنِبَ aor. a. To deviate (from the truth). جَنَفٌ n.a. A swerving from the right way.— مَجَانِبٌ part. act. VI. f. Inclining to evil (with ل).

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.

جَهْدٌ aor. a. *To be diligent.* جَهْدٌ n.a. A striving with might and main; The words أَتَمَانِيمٌ

جَهْدٌ at 5 v. 58 and elsewhere may be translated

"Their most binding oaths." جَهْدٌ Power,

ability; جَهْدٌ لَا يَجِدُونَ إِلَّا جَهْدَهُمْ 9 v. 80, "They

find nothing (to give) but the fruit of their labour."

جَاهِدْ III. To strive, contend with,

fight—especially against the enemies of Islām

—(with acc. of pers. and أَنْ يَكْفَى أَنْ, as at 31 v. 14,

also with فِى, بِ, or لِ). جِهَادٌ n.a. A con-

tending, striving, a going forth to fight (in

the Holy War). مُجَاهِدٌ part. act. One who

strives, one who goes forth to fight in the

cause of Islām.

جَهْرٌ aor. a. To be manifest, publish abroad, speak

aloud (with بِ of thing and لِ of pers.).

جَهْرٌ That which is manifest, loud speaking,

open and public speaking. جَهْرًا Openly,

publicly. جَهْرَةً Openly, visibly, manifestly.

—جِهَارًا n.a. III. f. In public, openly.

جَهْرٌ aor. a. *To rush on a wounded man with intent*

to slay him. جِهَارٌ Paraphernalia, things

necessary for a journey.—جَهْرٌ II. To fit out

with provisions or other necessaries (with acc.

of pers. and بِ of thing).

جَهْلٌ aor. a. To be ignorant. جَاهِلٌ part. act. One

who is ignorant. جَهْلٌ Very ignorant and

foolish. جِهَالَةٌ Ignorance. جَاهِلِيَّةٌ State of

ignorance, condition of the Pagan Arabs before

the time of Mohammad.

جَهَنَّمَ fem. Hell, Gehenna, from the Hebrew

גֵּהֶנְמַם 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.

جَوٌّ Air, The Firmament.

جَوَابٌ see جَبَابٌ.

جَزَى see جَوَارِي.

جَرَحٌ see جَوَارِي.

جَرَابٌ aor. o. To split, cleave, cut out. جَرَابٌ An

answer, see iv. f. أَجَابَ IV. To return an

answer, hence, to hearken to (with acc. of pers.

or thing). مُجِيبٌ part. act. One who returns

an answer, as نَلَيْعَمُ أَلَمْجِيبُونَ 37 v. 73, "And

verily we returned a gracious answer;"

Literally, "And verily they who gave the

answer were gracious."—إِسْتَجَابَ X. To re-

spond (with لِ of pers. and أَنْ), to answer,

hearken to (with لِ of pers. or بِ).

جَوَادٌ aor. o. *To be good.* جَوَادٌ plur. of جَوَادٌ Swift

coursers. جَوْدَى "El Judée," A name of

Mount Ararat.

جَارٌ aor. o. *To turn aside.* جَارٌ Near, one who is

near, a neighbour. جَارٌ part. act. One who

turns aside.—جَاوَرٌ III. To be a neighbour,

to dwell near (with acc. and فِى).

أَجَارَ IV. To protect, deliver—from punishment, etc.—

(with acc. of pers. and وَمَنْ) 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 مَا تَجَارَى part. act. VI. f. Near to one

another.—إِسْتَجَارَ X. To ask for protection.

جَاوَزَ aor. o. *To go.* جَاوَزَ 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 عَن).

جَاسَ aor. o. To search, explore.

جَاعَ aor. o. To hunger. جُوِعَ 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 ل, إلى, or مِن, إلى); 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. جِيَ some-

times written جِيَ for جِيَ, as وَجِيَ وَبِالنَّبِيِّينَ جِيَ, 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.—أَجَاءَ IV. To make to come; hence, to lead or drive (with acc. of pers. and إلى).

جَابَ aor. i. To cut out a garment at the neck.

جَبَّ Plur. جَبُوبٌ The bosom of a shirt or vest.

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

ح

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

عَلَى حَبِّهِ 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.

أَجْبَأَ and with the affixed pronoun

أَجْبَأُوهُ, the bamza being changed into, with

damma in the middle of a word, D. S. Gr.

T. 1, p. 118, plur. of حَبِيبٌ Beloved.

مَحَبَّةٌ Love.—حَبَّبَ II. To render lovely

(with acc. of thing and إلى of pers.).—

أَحَبَّ IV. To love, will, desire, like (with

acc. or with أن of following verb).—إِسْتَعَبَّ X.

To love, prefer (with acc. and عَن).

حَبَّرَ aor. o. To make beautiful, delight, make joyfnl. أَحْبَارٌ plur. of حَبِيرٌ or حَبْرٌ A (Jewish) Priest or Doctor.

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

حَبِطَ aor. a. To be vain, fruitless, to perish (with

وَسَبَحِطُ IV. To render vain; حَبِطَ (لِي) or عَن

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

حَبَكَ aor. i. and a. To weave well (a garment).

حَبِكَ 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. حَبَالٌ 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 مَطْلَعِ النَّجْمِ 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 أَلْمَكَّةَ حَتَّى رَأْسِهَا. "I ate

the fish, head and all;" if we say *إِنِّي رَأَيْتُهَا وَمَعَهَا* we mean "as far as the head, and no further:" No instance of this use of *حَتَّى* occurs in the Korán.

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 حَتَّىٰ ذَاقُوا بَأْسَنَا* "In like manner did they who went before them accuse (the prophets) of falsehood, until they tasted our severity." *Note.* In the Korán it is frequently followed by *إِنذًا*; 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. *فَلَنْ أَرْحَمَ أَبْرَأْسًا حَتَّىٰ يَأْذَنَ لِي أَبِي* 12 v. 80, "I will on no account quit the country, until my Father give me permission;" It may sometimes bear either interpretation; thus at 49 v. 9, *فَقَاتِلُوا آلَ لَيْسَىٰ حَتَّىٰ تَتَّبِعُوا إِلَىٰ أَمْرِ اللَّهِ*, "Then fight against (that party) which is in the wrong, until (or so that) they return to obedience to God."

حَتَّىٰ *To excite.* *حَتِيئًا* Quickly.

حَجَّجَ *To contend with,* go on a pilgrimage to (with acc.). *حَجَّجٌ* n.s. The pilgrimage to Mecca. *حَجَّجٌ* same as *حَجَّجٌ*. *حَاجٌّ* part. act. One who performs the pilgrimage. *حَاجِّجٌ* 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*).—*حَاجَّجَ* VI. To dispute with one another (with *فِي*).

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

حَجَّرَ aor. o. *To hinder* (with *عَنْ*). *حَجَرٌ* n.s. Anything forbidden, unlawful, a wall or dam, understanding; Plur. *حُجُورٌ* A bosom, guardian-ship; *لِذِي الْحِجْرِ* 89 v. 4, "For one gifted with intelligence." *أَثْحَجِرٌ* 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." *حَجْرٌ* Plur. *حِجَارَةٌ* A rock, stone. *حُجْرَةٌ* Plur. *حُجْرَاتٌ* A private chamber. *مُحَجَّجٌ* part. pass. Forbidden.

حَجَّرَ 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. *حَدَادٌ* Sharp.—*حَادٌّ* III. To hinder, stand in the way of, oppose.

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

حَدَّثَ *To be new, to happen.* *حَدِيثٌ* A novelty, event; something which has lately happened, a story, history, narrative, discourse; *كَبِيرٌ* 31 v. 5, "The ludicrous tale." *أَحَادِيثٌ* (2nd declension) plur. of *حَدِيثٌ* Tales, sayings; *وَيُعَلِّمُكَ مِن تَأْوِيلِ الْأَحَادِيثِ* 12 v. 6, "He shall teach thee the interpretation of (dark) sayings;" *جَعَلْنَاهُم 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).—**أَحَدْتُ** 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.* **حَدَّأَيْتُ** (2nd declension) plur. of **حَدَيْتُهُ** A garden planted with trees.

حَذَرَ aor. a. To beware, take heed of, fear (with acc. also with **أَن** of the verb). **حَذْرٌ** Precaution. **حَذْرٌ** n.a. Fear. **حَازِرٌ** part. act. One who is cautious, provident. **مُحَذَّرٌ** part. pass. That which is to be feared.—**حَذَرَ** II. To caution against (with double acc.).

حَرَ aor. a. i. and o. *To become free, to be hot.* **حَرٌ** n.a. Heat. **حَرٌّ** A free-man. **حَرِيرٌ** 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 رَبِّيَّةٍ** 5 v. 91, "The freeing of a neck (from the yoke of slavery)." **مُحَرَّرٌ** 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. **مِحْرَابٌ** (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.).

حَرَّتَ aor. i. and o. *To till the ground, sow seed.* **حَرْثٌ** 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.

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

حَرَسَ *To guard.* **حَرَسٌ** collective noun, Guards. **حَرِيسٌ** aor. i. *To desire ardently (with عَنَى).* **حَرِيسٌ** Greedy, eager (with عَنَى). **أَحْرَصُ** superlative form, Most greedy.

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

حَرَّجَ aor. i. *To change.* **حَرَجٌ** A verge, margin, manner; **عَنَى حَرَجٌ** 22 v. II, "After a way, or upon the verge—as it were—(of religion)."—**حَرَّجَ** II. To pervert (with acc. and عَنَى).—**مَتَحَرَّفٌ** part. act. V. f. One who turns aside (with ل).

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

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

حَرَّمَ aor. i. *To prohibit.* **حَرَمٌ** A holy place, asylum. **حَرَمٌ** plur. of **حَرَامٌ** Prohibited, unlawful, sacred, sanctified, as believers during the Pilgrimage. **الْحَرَامَاتُ** 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 63 v. 27, "Hindered from enjoying the fruits of our labour."—**حَرَّمَ** II. To forbid, make or declare unlawful (with acc. of the thing and عَنَى of the pers.). **تَحْرِيمٌ** n.a. Prohibition. **مُحَرَّمٌ** part. pass. That which is forbidden or unlawful, declared sacred.

حَرَى aor. i. *To decrease.*—**حَرَى** V. To seek. **حَزَبَ** *To touch.* **حَزْبٌ** Plur. **أَحْزَابٌ** A company,

troop, party, sect, Those who side with any one; *أَيُّ الْاِمْرَاتَيْنِ* 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; *اَلْاِحْزَابِ* The confederates mentioned in chap. 33 were a body of Infidels, who were leagued together against Moḥammad 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).

حَزْنٌ and *حَزَنٌ* n.s.a. Grief, sorrow.

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

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 530, also 127, note. *حَسْبٌ* n.a. One who suffices, a sufficiency, or that which one is obliged to regard as sufficient; Ex. *لَنَحْسِبَهُ جَهَنَّمَ* 2 v. 202, "And Hell shall be his sufficient reward;" *حَسْبِنَا اللهُ* 9 v. 59, "God is all-sufficient for us." *حَاسِبٌ* part. act. One who reckons, or takes an account, an accountant. *حَسَابٌ* Plur. *حُسْبَانٌ* A reckoning, computation, account; *بِغَيْرِ حَسَابٍ* 2 v. 208, "Without measure;" *حَسَابِيَّةٌ* 69 v. 20, "My account," for *حَسَابِي*; The *ح* at the end of this word is called *اَلْوَقْفُ*; The affixed

pronoun *يَ* is here written and pronounced *عِي*, as is frequently the case; D. S. Gr. T. 1, p. 450. *حَسِيبٌ* One who takes an account. The word *حُسْبَانٌ* besides being the plural of *حَسَابٌ* is also used as a collective noun meaning Darts or lightning, and it is in this sense that it is employed at 18 v. 38.—*حَاسَبٌ* 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). *حَايِذٌ* part. act. One who envies. *حَسَدٌ* Envy.

حَسَرَ aor. i. To lay bare, to be weary. *حَسْرَةٌ* Plur. *حَسْرَاتٌ* 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 acceptation of this word is A succession of unlucky nights; At 69 v. 7 the phrase *لَمَّانِيَّةَ اَيَّامٍ حُسُومًا* may be interpreted "For eight days in miserable succession."

حَسَنٌ and *حَسَنٌ* To be good or beautiful; in the latter of these forms the verb is employed in a manner similar to the verbs of praise and blame *يَسُّ* and *نَعَمٌ*; Ex. *اَوْلَئِكَ رَئِيْفًا* 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 *يَنعَمُ اَللّٰوَابُ وَحَسَنَتُ مَرْتَقًا* "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; **حَسَانٌ** 55 v. 70, "(Damsels) exquisite and beautiful." **أَحْسَنٌ** (2nd declension) comp. form, not used adjectively in conjunction with a substantive, as **رَجُلٌ أَحْسَنٌ**, 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 **أَلْوَالِحُ**. **حَسَنَى** fem. of **أَحْسَنٌ**, when used substantively means a good action, good thing, happy state, happy end; Dual **أَحْسَنَيَانِ** and in the oblique cases **أَحْسَنَيْنِ** 9 v. 52, "The two most excellent things," viz. Victory and Martyrdom; For the Rules which govern adjectives in the comparative form I must refer the reader to D. S. Gr. T. 2, p. 301 *et seq.*—**أَحْسَنٌ** IV. To do well, act uprightly, act with kindness (with **بِ**, or with **إِلَى** or **لِ** of the pers.); to render agreeable, make beautiful (with acc. of thing and **لِ** of pers.). **إِحْسَانٌ** n.a. A doing good, a kind action, kindness, well-doing. **مُحْسِنٌ** part. act. One who does well, acts righteously, a righteous man.

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 **أَلْوَالِحُ** refer to certain Jews who were banished by Moḥammed. **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.

حَايِبٌ A violent wind bringing with it a shower of stones.

حَتَّصَ To become manifest.

حَصَدٌ 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).

حَصْرٌ Chaste. **حَصِيرٌ**

A Prison.—**أَحْصَرَ** IV. To prevent, keep back

—from a journey, etc.—(with **نِي**).

حَصَلٌ To be over and above, to be manifest.—

حَصَلٌ II. To make manifest.

حَصَنٌ To be strongly fortified; and **حَصْنٌ** To keep

at home. **حُصُونٌ** plur. of **حِصْنٌ** A fortress.—

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

أَحْصَنٌ IV. To keep safe (with acc. and **بِ**),

or in safe custody, to marry. **مُحْصِنٌ** part. act.

One who is chaste or continent. **مُحْصَنَةٌ** part.

pass. fem. A married woman, one who is

chaste and modest.—**أَحْصَنٌ** 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.

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

—**مَحْصَّصٌ** 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 يَحْضُرُونِي** (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**

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.—**أَحْضَرُ** IV. To present, bring into the presence of, cause to be present, put forward (with double acc.); **أَحْضَرْتُ الْأَنْفُسَ الْمَشْحُورَةَ** 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. **مُحَضَّرٌ** part. pass. One who is made to be present, brought forward, given over to (punishment). **مُحَضَّرٌ** Made present, part. pass. VIII. f. This word occurs at 54 v. 28, **كُلُّ شَرِبٍ مُحَضَّرٌ**; 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. **الْحَطَمَةُ** A name of Hell.

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

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

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

حَدَدٌ aor. i. *To run hastily, minister.* **حَدَدَةٌ**

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

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

حَفِظَ aor. a. *To keep, guard (with acc. and و).*; to take care of. **حِفْظًا** n.a. A guarding, a keeping; **حِفْظًا** As a guard. **حَافِظًا** part. act. One who guards, keeps watch; a guardian, keeper (with acc. or with ل). **حَفِظَةٌ** an irregular plur. of **حَافِظًا** Guardian (Angels). **حَفِظًا** same as **حَافِظًا**, 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). **مُحَفِّظٌ** part. pass. Kept, well-guarded.—**حَانِظٌ** III. *To observe strictly (with عَلَى).* **سَخِيفًا** X. *To commit to one's keeping, or one's memory.*

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

حَنَّ aor. i. and o. *To be right, just or fitting, worthy of, to be justly due to (with عَلَى);* **كَثِيرٌ حَنَّ** 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 **حُنِّتَ** (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. **حَنَّ** That which is right and proper, just, true, justice, a right, just due, need, duty, such as payment of a debt; Ex. **أَلَذِي عَلَيْهِ أَمْحَى** 2 v. 282, "He upon whom

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

حَقٌّ aor. i. To shave.—مُحْتَقٌ part. act. II. f. One who shaves.

حَقَمٌ To cut the throat. حُقُومٌ The throat.

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

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

حَمٌ Letters prefixed to the 40th and six following chapters of the Korán, see آل.

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

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

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

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

حَمَلٌ aor. i. To carry, bear, bear away, load, charge with, impose a burthen (with acc. of thing and عَلَى or نَفِي); to attack any one (with عَلَى of pers.); to conceive, be with child, undertake (a duty), provide with carriage and other necessaries of a journey, as at 9 v. 93. حَمَلٌ n.a. Plur. أَحْمَالٌ A burthen, foetus in the womb, time during which the foetus is in the womb, as at 46 v. 14. حَمَلٌ A burthen, load. حَامِلٌ part. act. One who carries; "قَاتِلَاتٍ وَمَرَاتٍ" And by those which bear a load," i.e. The clouds' bearing a load of rain, or women bearing a burthen in their wombs, or the winds which bear the clouds, 51 v. 2. حَمَانَةٌ A woman who carries much or frequently, a portress. حَمُولَةٌ A beast of burthen.—حَمَلٌ II. To impose a burthen on (with double acc.), charge one with (a duty).—إِحْتَمَلٌ VIII. To take a burthen on one's-self, bear a burthen.

حَمَى aor. i. To defend; and حَمِيَ aor. a. To be hot. حَامٍ Hamee, name of a camel concerning which certain superstitious usages were observed by the Pagan Arabs. حَامِيَةٌ fem. of part. act. That which is hurning hot. حَوِيَةٌ Affection, cant.—أَحْمَى IV. To make hot; "إِنَّمَا نَبْخَمِي عَلَيْهَا 9 v. 35, "It i.e. the money—أَنْدَرَاهِمُ وَالْأَنْدَانِيرَ—shall be made hot;" Literally, It shall be made hot upon it, D. S. Gr. T. 2, p. 129.

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

حَنَثٌ aor. a. To break one's oath. حَنْثٌ Wickedness.

حَجَرَ *To cut the throat.* حَنَاجِرُ (2nd declension)
 plur. of حَنْجَرَةٌ A throat.

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

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

حَنَكَ aor. i. and o. *To put a bit upon a horse.*—
 حَنَكٌ VIII. *To bring into subjection, utterly
 destroy;* 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.
 حَيَاتٌ.

حَاجَ aor. o. *To be in want of.* حَاجَةٌ Something
 necessary, a necessity, a thing, matter, wish,
 a want; إِذْ إِلا 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.*—حَانُونَ X. To get
 the better of (with عَلَى). Note. Some verbs
 whose second Radical is ح may be conjugated
 either regularly or irregularly in the 10th form.

حَارَ aor. o. To return. حَوْرٌ plur. of حَوْرَاءُ fem. of
 حَوْرٌ 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 splendor
 of their black eyes; the word is derived from
 حَوْرٌ a form of حَارٌ 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 which occur several times are gene-
 rally translated "(Damsels) having large black
 eyes;" Literally, "Black-eyed (damsels) with

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

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

حَاشَ aor. o. *To beat for game;* حَاشٌ in the Korán
 is used adverbially, and means far be it, as
 حَاشَ لِلَّهِ "Far be it from God," or "God
 forbid," D. S. Gr. T. 1, p. 532.

حَاطَ aor. o. *To guard.*—حَاطًا IV. To surround, en-
 compass, comprehend (knowledge), and hence
 to know (with بِ of thing); إِذْ لَأَنْ 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. وَجِيلٌ بَيْنَهُمْ وَبَيْنَ مَا يَشْتَهُونَ وَجِيلٌ 34 v. 53,
 "It (a har) 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 حَوْلٍ مِنْ adverbial expressions meaning
 round about, and from around, see حَوْلٌ and
 حَوْلٌ n.a. Power, a year. حَوْلٌ مِنْ حَوْلٍ
 A change. حَيْثُ A plan, contrivance.—حَوَّلَ
 n.a. II. f. A change, a turning off, or turning
 away.

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

حَى or حَيَّى for حَيَّرَ aor. i. a doubly imperfect verb, aor. حَيَّيَا for حَيَّوْا *To live (with نَفْسٍ)*. حَى Plur. أَحْيَاءُ Living, He or that which liveth, alive. حَيَّةٌ A serpent. حَيَاةٌ or حَيَوَةٌ, or more correctly حَيَوَةٌ Life. حَيَوَانٌ Life (eternal). حَيَّيْتُ John. حَيَّيْتُ for حَيَّيْتُ for حَيَّيْتُ Life; حَيَّيْتُ My life, D. S. Gr. T. 1, p. 111.—حَى II. *To salute (with ب)*. حَيَّيْتُ 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.)*; حَيَّيْتُ for حَيَّيْتُ 26 v. 81, "He will restore me to life." حَيَّيْتُ part. act. One who restores to life.—أَسْحَى X. *To save alive; to be asbanded (with مَوْجِدٍ of thing or with مَوْجِدٍ of verb)*. إِسْحَى Bashfulness.

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

manner which; حَيْثٌ مَا Wheresoever; حَيْثٌ 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 مَوْجِدٍ)*. حَارَ for حَيَّرَ aor. a. *To be astonished*. حَارَانٌ (2nd declension) Distracted.

حَاصٌ aor. i. *To turn aside*. مَحِيصٌ A place or way of escape.

حَاضٌ aor. i. *To have her courses (a woman)*. مَحِيصٌ The monthly courses of a woman.

حَافٌ aor. i. *To be unjust (with عَدْلٍ)*.

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

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

خ

خَابَأُ acc. part. act. of خَسَأَ q.v.

خَاوَةٌ fem. of خَاوٌ for خَاوٍ, see خَوَى.

خَبَأٌ *To hide*. خَبَأٌ n.a. That which is hidden.

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

—أَخْبَتَ IV. same as خَبَتَ (with أَلَى or ل).

خَبِيْتُ part. act. One who humbles himself.

خَبْتُ *To be bad*. خَبِيْتُ Bad, evil, wicked.

خَبَائِثٌ plur. of خَبِيَّةٌ Impurities, filthy or wicked things or actions; so. أَعْمَالٌ.

خَبَّرَ *To prove*; and خَبَرَ aor. o. *To know*. خَبْرٌ n.a.

Understanding, knowledge. خَبْرٌ Plur. أَخْبَارٌ

News, tidings, report. كَوْنٌ خَبِيرٌ Knowing, One

who knows, or is acquainted with.

خَبَّرَ aor. i. *To make bread*. خَبْرٌ Bread.

خَبَطَ aor. i. To stamp with the fore-feet.—تَخَبَطَ 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 لَا يَأْتُونَكُمْ 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 عَمَلٌ). خَاتَمٌ A seal; at 33 v. 40 Muhammad is said to be خَاتَمُ النَّبِيِّينَ "The seal of the prophets." خِتَامٌ A sealing; the wax, clay, or other substance used in sealing. مَخْتَمٌ part. pass. Sealed.

خَدَّ aor. o. To make an impression. خَدٌّ A cheek. آسَابُ الْأَخْدُودِ A pit or trench; The makers—*أسباب* spoken of at 85 v. 4, "The makers—or Lords—of the pit of fire" were the servants of ذُو النَّوَّاسِ 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.

خَدَّلَ aor. o. To disappoint, leave without assistance. خَدُولٌ One who deserts his friends, a Traitor. مَخْدُولٌ part. pass. Destitute.

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

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 بَ).

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

إِلَى), خَرَجَ and خَرَجٌ (إِلَى), عَمَلٌ, مَنَ, or مَنَ, Tribute, maintenance. خُرُوجٌ n.a. A getting

or going forth; يَوْمَ 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, east forth (with acc. and مَنَ, بَ, and مَنَ, also with بَأْنَ for بَأْنَ 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 بَدَنِي 17 v. 82, "Bring me forth (from the grave) with a favourable exit."—إِسْتَخْرَجَ X. To take out, take forth.

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

خَرَّصَ aor. o. To guess, to tell lies. خَرَّاصٌ A liar. خُرْتُوْمٌ quadriliteral, To strike on the nose. خُرْتُوْمٌ A proboscis or nose.

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

خَرَّنَ To lay up in a storehouse, barn, or treasury. خَرَائِنٌ (2nd declension) plur. of خَرَائِنٌ A treasury, treasure, storehouse, magazine. خَارِزٌ part. act. One who lays in a store, or keeps a store of anything (with لَ of thing); Plur. خَزَنَةٌ Keepers.

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

disgrace (with acc. of pers. and **لِي**). **مُخْزِرٌ** and in connexion with a complement **مُخْزِرِيٌّ** part. act. One who puts to shame.

خَسَأَ aor. a. To drive away, to be dull—the senses; to be driven away (with **بِ**), as **أَخْسَأُوا** 23 v. 110, "Be ye driven away," imperat. plur. for **أَخْسَأُوا**, the hamza being changed into **وُ** in consequence of the **damma**, and the **scrvile** being dropped, D. S. Gr. T. 1, pp. 95 and 104. **خَانِيٌّ** 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. **خُسْرٌ** n.a. Loss, a losing concern. **خَسَارٌ** n.s.a. Perdition, loss. **خَائِرٌ** 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.—**أَخْسَرَ** IV. To diminish (a quantity), give short measure. **مُخْسِرٌ** part. act. One who gives short measure.

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

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

خَسَعَ aor. a. To be low or humble, to humble one's-self (with **لِ**). **خُسُوعٌ** n.a. Humility. **خَائِعٌ** part. act. One who humbles himself, or is dejected; at 41 v. 39 the passage **تَرَى الْأَرْضَ خَائِعَةً** must be rendered "Thou seest the earth barren and desolate;" Plur. **خُشَعٌ** and **خَائِعُونَ**.

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

خَصَّ To distinguish as particular; Pass. To be in want. **خَصَامَةٌ** Particularly, peculiarly. **خَصَامَةٌ** 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**).

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

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

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

خَضْرٌ fem. plur. of **خَضِرٌ** Green.—**مُخَضَّرَةٌ** fem. part. IX. f. That which is green.

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

خَائِعٌ part. act. One who is submissive (with **لِ**).

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

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

By mistake. **خَطِيئَةٌ** same as **خَطَأٌ**; **خَطَايَا** plur. of **خَطِيئَةٌ** 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. **خَائِبِيٌّ** part. act. One who sins, a sinner, sinful.—**أَخْطَأُ** IV.

To be in error, to sin (with **ب**). **خَايِبَةٌ** said to be a n.s. Habitual sinfulness; or it may be regarded as the fem. of **خَايِبٌ** and agree with **الْأَعْمَالُ** 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. 279, *note*.

خَطْبٌ aor. o. To offer up the State Prayer called **خُطْبَةٌ**. **خَطْبٌ** n.s. A matter, thing, business. **خُطْبَةٌ** u.s. The demanding a woman in marriage.—**خَاطَبٌ** III. To speak to, address (with acc. of pers. and **فِي** of subject). **خِطَابٌ** n.s. A discourse; **نَصْلُ الْخِطَابِ** 33 v. 19, "A sound judgment in legal matters."

خَيْفٌ aor. a. To march quickly (a camel), To snatch, snatch away. **خَيْفَةٌ** Something snatched away by stealth.—**خَطَفٌ** V. To snatch away, carry off, despoil.

خَطَا aor. o. To make a step forward. **خُطْرَاتٌ** plur. of **خُطْرَةٌ** A step.

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

خَفَّتْ To be quiet or silent.—**خَائِتٌ** III. To speak in a low voice (with **ب**).—**تَخَافَتٌ** VI. To converse in a low tone.

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

خَفَى aor. i. To make manifest, and **خَفِيَ** aor. a. To be hidden (with **عَلَى** of pers.). **خَفِيٌّ** Hidden, as **مِنْ طَرْبٍ خَفِيٍّ** 42 v. 44, "Askance, or with a stealthy glance;" **خَفِيًّا** In secret. **أَخْفَى** for **أَخْفَى** comparative form, More hidden. **خَائِبَةٌ** A secret action. **خُيِّبٌ** In secret.—**أَخْفَى** IV. To hide, conceal (with acc. and **فِي** or **لِ**); The words **أَكَادُ أَخْفِيًّا** 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. **خَلٌّ** 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. **أَخِلَاءٌ** (2nd declension), D. S. Gr. T. 1, p. 368.—**خَالَ** III. To be friendly towards any one. **خِلَالٌ** u.s. Friendship; **خِلَالٌ** is also plur. of **خَلَّلٌ**, in which sense it means the middle or inner parts, as **خِلَالِ الدِّبَابِ** The inner apartments.

خَلَّدَ aor. o. To be eternal, live for ever, remain for ever in a place (with **فِي**). **خُلُودٌ** 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 جَمِيًّا** 12 v. 80, "They held a secret conference." **خَالِصٌ** part. act. That which is pure; proper and peculiar; **خَالِصَةً** 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. مُخْلِصٌ part. pass. Purified, sincerely religious.—إِسْخَاصٌ X. To take entirely to one's-self (with acc. of thing and ل of pers.).

خَلَطَ aor. i. To mix. خُلِطَ 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 فى); 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 فى), as أَخْلَفْنِي 7 v. 138, "Do thou act as my deputy." خَلَفَ A succeeding generation; Behind, from behind, after, succeeding; مِنَ خَلْفِهِمُ at 3 v. 164, "Those who are coming after them," refers to those for whom the honour of martyrdom is yet reserved. خَلَفَ 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; وَبَيْنَ خِلَافٍ On opposite sides; خِلَافٌ In opposition to. خِلَافَةٌ A difference; خِلَافَةٌ 25 v. 63, "For a distinction, or to follow one another;" see the corresponding passage in Genesis ch. 1, v. 14. خَوَالِفٌ (2nd declension) plur. of خَوَالِيفَةٌ, generally translated "Women," as being those who stay behind in case of war.

خَلِيفَةٌ A successor, lieutenant, vicar; a name given to sovereigns as Vicegerents of God, also to the successors of Mohammad; The termination adds energy or intensity to the expression, D. S. Gr. T. 1, p. 322; Plur. خِلَافَةٌ and خِلَافَةٌ both words of the 2nd declension, D. S. Gr. T. 1, p. 402.—خَلَفَ II. To leave behind. مُخْلَفٌ part. pass. Left behind.—خَالَفَ III. To oppose (with عَن), accede to (with acc. of pers. and إِلَى), as مَا أُرِيدُ أَنْ أُخَالِفَكُمْ إِلَىٰ مَا أَنَا عَلَيْهِ 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 تُخْلَفُ 20 v. 97, "It—the promise—shall not be broken for thee;" For the construction of doubly transitive verbs in the passive (or objective) voice, the learner may consult D. S. Gr. T. 2, p. 123. مُخْلِفٌ part. act. One who breaks his promise; for the construction وَوَعْدُ رَسُولِهِ 14 v. 48 see D. S. Gr. T. 2, p. 187.—بَخِلَ V. To remain behind (with عَن).—إِخْتَلَفَ VIII. To disagree, differ (with فى). إِخْتِلَافٌ n.a. Diversity, vicissitude, contradiction. مُتَخَلِفٌ part. act. Differing one with another, various, diverse, different; For the construction كُنْهُ مُتَخِلِفًا 6 v. 142, "Whose food is of various kinds," see D. S. Gr. T. 2, pp. 79, 197, and 270.—إِسْخَافَ X. To make a successor, cause to succeed (with acc. and فى). مُسْخِيفٌ part. pass. Made a successor, or inheritor (with فى). خَلَقَ aor. o. To measure accurately, and define the dimensions of anything, to create, produce (with acc. and فى, ب, or ل). خَلَقٌ n.a. collect.

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

خَلَا aor. o. *To be empty, clear (with ل), free, alone, alone with (with ائى); to pass away, to have been in existence or in force in former times; in the latter sense it appears at 48 v. 23, **الَّتِي تَذْخَلْتِ مِنْ قَبْلِ**; To be proper to or belong to (with ل, also with فى); to light on a vacant place (with فى); this or the preceding would seem to be the literal meaning of the passage **إِلَّا خَلَا نَيْبًا 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.**

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

خَمَّرَ aor. i. and o. *To cover over, ferment. **خَمَّرَ** fem. Wine. **خَمْرٌ** plnr. of **خَمْرٌ** A covering, and especially a woman's head and face veil.*

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

خَمَصَ *To subside (a swelling), To be empty (the belly). **خَمَصَةٌ** Hnnger.*

خَمَطَا aor. i. *To half-roast (meat). **خَمَطًا** n.a. Bitter.*

خَمِزَ aor. a. *To stink. **خَمِيزٌ** A pig; Plnr. **خَمِيزَاتٌ** (2nd declension) Swine.*

خَسَّ aor. i. and o. *To remain behind, hide away. **خَسٌّ** 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. **خَسَّاسٌ** The Devil, because he hides himself at the name of God.*

خَتَّقَ *To strangle.—**مُخْتَقِيٌّ** part. act. VII. f. That which is strangled.*

خَارَ aor. o. *To low like an ox. **خَوَارٌ** A lowing.*

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

خَافَ for **خَوَّفَ** aor. **يَخَافُ** for **يَخَوِّفُ**, D. S. Gr. T. 1, pp. 113 and 115, *To fear, dread, apprehend (with acc. and with عَكَى of pers. in senso of for; or with عَن or مِن in senso of from; it is likewise found with acc. of pers. and ب of thing; also with اَن of following verb, or with acc. and اِن). **خَوْفٌ** n.a. Fear, dread. **خَائِفٌ** part. act. One who fears, afraid. **خَيْفَةٌ** Fear; **خَيْفَةٌ** Ont of fear.—**خَوَّفَ** II. *To cause to fear, frighten, terrify. **خَوِّفَةٌ** n.a. Terror; **خَوِّفُونَا** In order to terrify (them).—**خَوَّفَ** V. *To be frightened, to diminish by taking away a part. **خَوَّفٌ** n.a. **عَلَى خَوِّفٍ** 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."

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

حَانَ aor. o. *To deceive, be unfaithful to* (with acc. of pers. and ب); *to violate* (an engagement), as وَخَوْنُوا أَمَا نَابِتُمْ 8 v. 27, "Nor violate your covenants." N.B. وَ is here a disjunctive particle. حَيَاتَةٌ n.a. A deceiving, treachery; وَإِنْ يَرِيدُونَ 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. حَاوِينَ part. act. One who deceives, a cheat, treacherous. حَاوَيْتَهُ with ه added for sake of energy, D. S. Gr. T. 1, p. 322; same meaning as حَاوَيْنَ; or it may agree with نَفْسٌ or نَظْرَةٌ understood, thus, يَعْلَمُ حَاوَيْتَهُ الْعَيْنُ 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. خَوَانَ A perfidious person, a traitor.—اِخْتَانَ VIII. *To deceive, defraud*; الَّذِينَ اَلَّذِينَ اَبْحَثْنَا نَا اَن نَسْمِ 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). خَاوَى for خَاوَى, Fem. خَاوِيَةٌ part. act. That which is utterly ruinous, waste, and tumble-down; fallen down (with عَلَى).

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

خَارَ aor. i. *To be in good circumstances, to be favourable to.* خَيْرٌ, Fem. خَيْرَةٌ Good, agreeable, Plur. أَخْيَارٌ; also Better, best, for أَخْصَرٌ, 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. اَلْخَيْرَاتُ Good things, good works. خَيْرَةٌ Choice, selection.—خَيَّرَ 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).

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

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

د

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

دَابَّ aor. i. *To go gently, crawl.* دَابَّةٌ Plur. دَابَّاتٌ 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.* دُبْرٌ The back, hinder part; دُبْرٌ *From behind.* دُبْرٌ plnr. of دَبْرٌ The back, the last, extremity, that which comes after; قَرَدَهَا عَلَى دُبْرِهَا 4 v. 50, "And we render them after the manner of their hinder parts," i.e. smooth and without features; دُبْرٌ *At the end of prayers;* 50 v. 39, "At the end of prayers;" alluding to certain supererogatory observances which may be made or not after the evening Prayer. دَابِرٌ The extreme, last remnant, uttermost part.—دَبَّرَ II. To dispose, manage, govern. مُدَبِّرٌ part. act. One who governs, etc.—دَبَّرَ IV. To turn the back, retreat. اِدْبَارٌ n.a. اِدْبَارُ النُّجُومِ 52 v. 49, *Literally*, "At the waning of the Stars;" the words refer to certain observances after morning Prayer, see اِدْبَارٌ. مَدْبِرٌ part. act. One who turns his back and retreats.—دَبَّرَ and تَدَبَّرَ V. D. S. Gr. T. 1, p. 220, *To meditate upon, understand, consider.* ذَكَرَ *To put forth leaves.*—مَذْبَرٌ 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." مَذْحُورٌ 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). مَذْحِصٌ 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 مِّن, or with فِي); to go in nnto (with acc. of place and عَنِ of pers.); to join one's-self in company with (with بِ), as at 5 v. 66; دَخَلُوا بِالْكَفْرِ "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. دَخَلٌ Vice, corruption of either mind or body; دَخَلًا Falsely, fraudulently. دَاخِلٌ part. act. One who enters in.—أَدْخَلَ IV. To introduce, cause to enter, lead into (with acc. of pers. and فِي, or with double acc.). مَدْخَلٌ part. pass. *Introduced*, also Time or place of entering in; D. S. Gr. T. 1, p. 305; اَدْخَلْنِي 17 v. 82, "Cause me to enter (the grave) with a favourable entrance," see مُخْرَجٌ. —مَدْخَلٌ nonn of place VIII. f. A place of retreat, see مَدْخَلٌ *supra*. دُخَانَ aor. a. and o. *To smoke.* دَرَجٌ aor. i. and o. *To give much milk (a camel), to shine.* دَرَجٌ Shining. مَذْرَارٌ An abundant rain. دَرَأَ aor. a. *To drive off, put off, avert (with عَنِ).*—اِدْرَأَ VI. for تَدْرَأَ D. S. Gr. T. 1, p. 220, *To strive one with another (with فِي).* دَرَجٌ 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 نَرَجَاتٍ By degrees (of honour); 9 v. 20, "Of higher degree," *Literally*, "Superior as to degree."—اِسْتَدْرَجَ X. *To move gradually; consign to a gradual punishment.*

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

دَرَكْتُ To follow up, overtake. دَرَكٌ n.a. The act of following up; لَا تَخَافْ دَرَكًا 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 إِدَارَكَ VI. D. S. Gr. T. 1, p. 220, To overtake, follow one another (with *نِي*); to reach, comprehend; The passage at 27 v. 68 *بَلِ آدَارَكَ عِنْتَهُمْ نِي آآخِرَةَ* 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. دِرَاهِمٌ (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 50½ barleycorns.

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

دَسَّ aor. o. To hide (with acc. and *نِي*).

دَسَّرَ aor. o. To ram in. دَسْرٌ plur. of دِسَارٌ Oakum or Palm-tree fibres with which ships are canked; according to others, Nails.

دَسَّى aor. a. To get no increase.—دَسَّى II. To corrupt.

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

دَعَا aor. o. To call out, call, call upon; to call for, invoke. (with acc. of pers., *بِ* of thing, and *نِي* of place); to pray to, invite (with acc. and *لِ* also with *إِلَى*, or with acc. and *أَنْ*); to attribute (with acc. and *لِ* of pers.); دَعَانِي 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 اَلِفُ of precaution, D. S. Gr. T. 1, p. 109; دَعَوًا, and when followed by *Wesla*, or Alif of union, دَعَوًا 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 دَعْوَاهُمْ 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. دَاعَى for دَاعِيٌّ part. act. One who prays, invites, summons, etc. a Preacher; at 2 v. 182 اَدْعَاعٌ is a poetic license for اَدْعَاعِيٌّ D. S. Gr. T. 2, p. 497.—اِدْعَى VIII. D. S. Gr. T. 1, p. 222, To claim, desire (with acc. or *بِ*). دَعِيٌّ for دَعِيًّا D. S. Gr. T. 1, p. 97, aor. a. To be hot. دَعِيٌّ Warmth, warm clothing made of camel's hair; The food, milk and raiment derived from camels are all classed under the head of دَعِيٌّ. دَعَّى aor. a. To push, pay over to (with acc. of

thing and إني); to repel, drive away, avert (with acc. and ب). دَفَعَ n.a. The act of prohibiting, prevention; لَوْلَا دَفَعُ اللَّهِ النَّاسَ لَنَلَّاحُوا بَعْضُهُمْ بَعْضًا 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 عَن) To defend.

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

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

دَفَّرَ see دَفَّرَ VIII. f. of دَفَّرَ D. S. Gr. T. 1, p. 222. دَفَّرٌ part. act. see دَفَّرَ.

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 جَعْلًا 25 v. 47, "We made the sun to be a means of showing it—the shadow."

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

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

دَمَّ for دَمَّو v. *infra*.

دَمَّمٌ quadriliteral verb, To plaster over, obliterate,

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

دَمَّرَ aor. o. To destroy. دَمَّرٌ II. same as دَمَّرَ (with acc. also with عَلَى). دَمَّرٌ n.a. Destruction; فَدَمَّرْنَا تَارَةً تَدْوِيرًا 17 v. 17, "Then we destroyed it with an utter destruction."

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

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

دَمَّ for دَمَّو Plur. دِمَاءٌ Blood; the hamza here takes the place of final, 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. دَانِيٌ for دَانِيٌ, Fem. دَانِيَةٌ part. act. That which is near at hand or low, like fruit hanging low and near at hand, as at 69 v. 23. دَانِيٌ for دَانِيٌ, Fem. دَانِيَةٌ for دَانِيَةٌ 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; اَلْحَيَاةُ اَلْاَضْيَانِيَّةُ "The present life," as being nearer or perhaps viler; "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 دَانِيٌ may be rendered "More convenient or suitable;" at 53 v. 8, "fewer;" and at 73 v. 20, "very near," or "somewhat less;" at 7 v. 163 it is used with an ellipse of the word

يَأْخُذُونَ عَرَضَ هَذَا الْاَلَدَتِي *القِسْمِ* "They take the goods of this baser thing (viz. the world)." *دُنْيَا* as a feminine substantive, The world, this world, this world's gear.—*اَدَّتِي* IV. To bring near; at 33 v. 59 it means to fetch in order to put on (with *عَلَى* of pers.)

دَحَرَ To happen. *دَحَرَ* Time; *مِنَ الدَّحْرِ* 76 v. 1, "A space of time."

دَحَقَ To cut in pieces, fill a cup. *دَحَاقِي* Full—a cup,—a bumper.

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

دَحَنَ aor. o. To anoint, dissimulate. *دِحَانٌ* Red leather, also plur. of *دُحْنٌ* 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.—*اِدْحَنَ* IV. To use dissimulation, in modern phrase, to be a humbug. *مُدْحِنٌ* part. act. One who glosses over or holds in low estimation (with *بِ*), as *اَلَيْهِذَا اَلْحَدِيثِ اَنْتُمْ مُدْحِنُونَ* 56 v. 80, "Will ye therefore gloss over this new revelation?" i.e. the *Qur'an*.

دَحَى aor. i. To happen to, injuriously affect any one. *اِدْحَى* (see *اَدَّتِي*) compar. form. More grievous.

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

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

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

دَاوَلَ aor. o. To change—as the times,—to undergo vicissitudes. *دَوَلَةٌ* A change of time or fortune; *دَوَلَةٌ* 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*) part. act. That which endures perpetually, One who perseveres.

دَانَ aor. o. To be inferior. *مِنَ دُونِ* and *دُونِ* 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 مِن دُونِهِ مِن شَيْءٍ* "We had not served anything besides him," and *وَلَا حَرَمْنَا مِن دُونِهِ مِن 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 لَهُم مِّن دُونِنَا شَيْئًا* 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, *فَتَاخَذَتْ مِن دُونِهِمْ* "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; يُؤْتِيهِمُ اللَّهُ مِنْهُمُ آجَلَهُنَّ
24 v. 25, "God will pay them their just due."
مُدِينٌ One who receives payment of a debt.—

تَدَايَنَ VI. To become debtors one to another
(with ب).
ذَرَّارٌ for ذَرَّارٌ, v. *supra*.

ذ

ذَا Plur. ذَوَاهُ demonstrative pronoun, called also demonstrative article; This, that, He; to this pronoun the particle *ذَا* or *ذَا* is frequently prefixed, and it is then written هَذَا or commonly هَذَا, Fem. هَذِي, Plur. هَذَاهُ 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 مَا ذَا 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.

ذَابٌ aor. a. To collect. ذَيْبٌ A wolf.

ذَاتٌ fem. of ذُو q.v.

ذَارِيَاتٌ fem. plur. part. act. of ذَرَأَ q.v.

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

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

ذَبَّ aor. o. To prohibit, wander to and fro. ذُبَابٌ generic noun, A fly.

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

ذَبَذَبَ quadriliteral verb, To be moved to and fro, as anything suspended in the air. مَذْبَذَبٌ

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 ذَرَّ q.v.

ذَرَّ aor. o. To scatter, strew. ذَرَّةٌ noun of unity, One single ant. ذُرِّيَّةٌ Progeny, offspring, children, race; The following passage is rather obscure, لَمَّا آمَنَ لِمُوسَى إِلَّا ذُرِّيَّتَهُ 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 يَذْرُؤُنَّمْ 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; سَأَى بِهِمْ 11 v. 79, "He was weak in power concerning them," i.e. He had no power to protect them; ذَرَعَهَا سَبْعُونَ ذَرْعًا 69 v. 32, "The extension—length—of which is seventy cubits." ذَرَاعٌ comm. gen. 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 u.a. The act of scattering abroad. ذَارُوْهُ for ذَارُوْهُ

D. S. Gr. T. 1, p. 109, part. act.; Fem. Plur. ذَارِبَاتٌ, as الذَارِبَاتُ ذَرَا and 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)."

ذَعِبَ To obey.—مُذْعِبٌ part. act. IV. f. One who is submissive (with أَلَى).

ذَقَّنَ To strike on the chin. ذَقْنٌ plur. of ذَنْنٌ 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 عَلَيَّ).

ذِكْرٌ A remembrance, record, commemoration, memoir, memorial, making mention, an exposition (of religion), admonition; The Korān is frequently called ذِكْرٌ لِلْعَالَمِينَ "An admonition, or exposition of religion for all creatures;"

ذِكْرُ أَهْلِ الْاَلْذِكْرِ 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). ذِكْرِي (2nd declension) D. S. Gr. T. 1, p. 402, A remembering, admonition; ذِكْرِي الْاَذَارِ 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. ذِكْرٌ is here put for ذِكْرًا "In what?" see مَا. ذِكْرَةٌ 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 اذْكُرْ V. D. S. Gr. T. 1, p. 220, To be admonished, to be reminded; اذْكُرْ مَا يَذْكُرُ فِيهِ مِنْ تَذَكَّرَ 35 v. 34, "And did we not give you (a sufficient) length of days, that whoso would be admonished might be admonished therein?"—اذْكُرْ 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.

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

ذُلٌّ aor. i. To be abject, humbled. ذُلٌّ n.a. Humility, abasement; جَنَاحُ الذُّلِّ 17 v. 25, "The wing of humility," see جَنَاحٌ; At 17 v.

111 the words ذُلٌّ مِنَ الذُّلِّ وَوَلَّى وَمَا 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). ذُلَّةٌ 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-bearded. اذْذُلٌ comp. form (2nd declension), Viler, most vile.—ذُلِّلَ II. To bumble, render submissive (with acc. and لَ); to bring low. اذْذُلُّ n.a. A bringing low.—اذْذُلُّ IV. To abase.

ذَلِكٌ Fem. ذَلِكَةٌ; Plur. ذَلِكٌ 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 ذَلِمَ, تَذَلَّمَا, ذَلِمْنَا, ذَلِمْتُمْ, ذَلِمْتُمْ, ذَلِمْنَا, ذَلِمْتُمْ, according to the number and gender of the persons addressed; they are also found with the usual prefixes, as كَذَلِكُ Thus, in that way; لِذَلِكَ For that reason, etc. See D. S. Gr. T. 1, p. 440.

ذَمٌّ aor. o. To revile. ذِمَّةٌ A treaty, good faith. مَذْمُومٌ part. pass. Abused, disgraced.

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

ذَهَبٌ aor. a. To go (with اِئْتَى); go away, depart (with عَنَ); 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. اَذْهَابٌ n.a. The act of taking away.—اَذْهَبَ IV. To take away, remove (with acc. and عَنَ), also to take, receive, as at 46 v. 19, where there is an ellipse of the words يُعَالِ لَهُمْ.

ذَهَلٌ aor. a. To forget (with عَنَ).

ذُوٌ Fem. ذَوَاتٌ, Gen. ذُوٌ, 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 ذَوَاتَيْنِ; Plur. ذَوَى and ذَوَوِ and ذَوَيْنِ and ذَوَوْنَ, oblique ذَوَاتِ; These words are never used but in connexion with a complement, it is therefore only in their abbreviated forms as ذَوَاتَا, ذَوَاتَا, etc. that they are to be found in the Korán; their proper rendering depends very frequently upon the sense of the words in connexion with which they occur; their

most usual acceptation is Possessed of, Lord of, endowed with, or having; The following are a few of the instances where they may be paraphrased with advantage; Ex. ذُو عُسْرَةٍ 2 v. 280, "Under a difficulty;" ذُو اَبْتِئَامٍ 3 v. 3, "Mighty to avenge;" ذُو دُعَاءِ عَرِيضٍ 41 v. 51, "Then is he given to much prayer; ذُوى الْغُرَبَى 2 v. 172, "Relatives;" ذُوَانِ عَمِيرِ ذِي زَرْعٍ 14 v. 40, "In an unfruitful valley;" ذَاتِ الْيَمِينِ وَذَاتِ الشِّمَالِ 18 v. 17, "To the right and left;" ذَاتِ عَمَلٍ 18 v. 17, "To the right and left;" ذَاتِ اَنْوَاحٍ وَذَوِ دُو 54 v. 13, "On (a vessel) built with planks and oakum" or nails, see ذَمَّرَ ذُو; ذُو الْقَرْنَيْنِ "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 ذَوُونَ it is usual to employ the irregular Plural ذَوُو, written ذَوُوًا q.v.

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

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

اَذَائِقٌ IV. To cause to taste (with double acc.).

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

ذَاعَ aor. i. To become known.—اَذَاعَ IV. To divulge (with بِ).

رَأَيْتَ see رَأَيْتَ.
رُؤْسٌ Plur. رَأْسٌ aor. a. To be the head of.
A head, capital sum, as رُؤْسُ أَمْوَالِكُمْ 2 v. 279.
"The capital of your money;" نَكِسُوا عَلَيَّ 21 v. 68, "They fell back into idolatry," Literally, "They were turned upside down upon their heads."

رَأْفَةٌ plur. of رَأْفَةٍ, rt. رَفَا q.v.
رَأْفٌ aor. a. and o. To be compassionate. رَأْفٌ Compassion. رَوْفٌ Compassionate, merciful.

رَأَى aor. a. To see, look (with اِلَى), behold, perceive, think (with اَنْ); to know (with or without اَنْ); with an affix رَأَى is for اَرَأَى, which again is for رَأَى D. S. Gr. T. 1, pp. 118 and 98; in the aorist and imperat. the ا is generally omitted, thus وَسَمِعَ اللهُ عَمَلَكُمْ 9 v. 95, "And God will see your works;" اَرَأَيْتَكَ 17 v. 64, and اَرَأَيْتُمْ 6 v. 40; the personal pronoun ك 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; اَبْدَى الرَّأْيِ 11 v. 29, "Upon first thoughts;" رَأَى الْعَيْنِ 3 v. 11, "Judging by sight." رَأَى That which pleases the eye. رَوَى for رَوَى (2nd declension) D. S. Gr. T. 1, pp. 111 and 402, A vision of the night. رِيَاءٌ Hypocrisy, ostentation; رِيَاءٌ 2 v. 266, "To be seen of men."—

رَأَى III. To deceive by hypocritically assuming a false appearance; رِيَاءُونَ for يَرِءُونَ 3 pers. plur. aor. D. S. Gr. T. 1, p. 112, § 230.—
رَأَى IV. for اَرَأَى To cause to see, show, make to appear (with double acc.); مَا اَرَيْكُمْ اِلَّا 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 تَرَأَى at 26 v. 61, the only place in the Koran 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 اَجْمَعَانِي commencing with a Weşla.

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

رَبِحٌ To be profitable (a trade or traffic).
رَبَّصَ 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.

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

be firm and constant. رَبَاطًا 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 نُكَلَّتْ. رُبْعَةٌ fem. and رُبْعَةٌ masc. Four, see عَشْرَةٌ. رُبَاعٌ Forty. رُبَاعٌ A fourth.

رَبَا aor. o. To increase, grow, swell, mount up; at 30 v. 38 رُبُوعًا and رُبُوعًا are for رُبُوعًا, the l being an أَلِفٌ أَلْوَقَايَةِ or Alif of precaution, D. S. Gr. T. 1, p. 109. رُبَاٌ for رُبُوعًا Fem. زَبَدًا part. act. That which mounts up; زَبَدًا رُبَاٌ 13 v. 18, "The scum floating on the surface (of the water);" it also means severe, as رُبَاٌ 69 v. 10, "And he inflicted on them a severe punishment." رُبَاٌ comp. form, More numerous. رُبَاٌ or more correctly رُبَاٌ Usnry, the three cases being alike, D. S. Gr. T. 1, p. 106; with the Article it is sometimes spelt رُبُوعًا, the l at the end being an Alif of precaution, v. *supra*. رُبُوعٌ or رُبُوعٌ A hill, an elevated part of the Earth.—رُبَاٌ II. To nourish, nurse, educate (with acc. and في); رُبَاٌ 17 v. 25, "They two nourished me.—رُبَاٌ IV. To cause to increase, grant an increase to.

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

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

رَبَعَ To be well and fairly arranged.—رُبْعٌ II. To

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

رَجَّجَ aor. o. To move, shake. رَجٌّ n.a. A shaking, shock.

رَجَزٌ 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 إِيَّيْهِ), as رَجَعُوا إِلَيْهِ 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, رَجَعُوا إِلَيْهِ أَنْفُسِهِمْ 21 v. 65, "Then they came to themselves—returned to their senses;" to bring back, give back (with acc. and إِيَّيْهِ); to turn again, as رَجَعِ الْبَصَرَ 67 v. 3, "Turn again thine eyes (unto Heaven);" رَجَعُوا 23 v. 101, "Restore me (to life again)," A rare instance in the Korān of the plural for the singular, used out of respect; D. S. Gr. T. 2, p. 237, note. رَجَعٌ and رَجَعٌ n.s.a. A return. مَرْجِعٌ part. act. One who returns, etc. مَرْجِعٌ noun of time and place, A return.—تَرَجَّجَ VI. To return to one another.

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

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

fem.; Plur. أَرْجُلٌ A foot; وَلَا يَأْتِيَنَّ بِمُهْتَابٍ 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." رجُلٌ Plur. رِجَالٌ A man, as opposed to a woman; وَمِنْ آجِنِي وَمِنْ أَرْجَالِي 72 v. 6, "With certain of the Jinn."

رَجَمٌ aor. o. To stone. رَجِمٌ A doubt, conjecture; رَجِمًا بِمَا كَتَبْتُ 18 v. 21, "Don'thfully guessing at that which is secret;" Plnr. رُجُومٌ Things which are thrown. رَجِمٌ Stoned, pelted or driven away with stones; an Epithet of Satan. مَرَجُومٌ part. pass. Stoned.

رَجَاٌ aor. o. To hope (with acc. or with أَن); to hope for (with acc. and وَنَ or لَ); 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." أَرْجَاءُ plnr. of رَجَاٌ The sides. مَرَجُوٌ part. pass. Hoped for.—أَرْجَى IV. To put off, postpone; at 7 v. 108 أَرْجَى is for أَرْجِهْ "Pnt him off;" D. S. Gr. T. 1, p. 400. مَرَجِيٌ plnr. of مَرَجِيٌ for مَرَجُوٌ part. pass. أَمْرٌ آتِيٌّ 9 v. 107, "Held in suspense (awaiting) the decree of God;" D. S. Gr. T. 1, p. 354.

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

رَجِيٌّ Pure Wine; no verbal root.

رَحَلٌ aor. a. To place saddle-bags on a camel.

رَحْلٌ n.a. A saddle-bag; Plnr. رِحَالٌ رِحْلَةٌ

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

رَحِمٌ 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." رَحِمَةٌ, sometimes spelt رَحِمَتْ D. S. Gr. T. 1, p. 276, note, Mercy, kindness. أَرْحَمٌ compar. form. Most merciful. رَحْمٌ comm. gender, plur. of رَحِمٌ or رَحْمٌ A womb, relationship, as أَوْلُو الْأَرْحَامِ Blood relations. رَحْمٌ Kindness, affection. رَاحِمٌ part. act. One who shows mercy. رَحْمَانٌ or رَحْمَانٌ D. S. Gr. T. 1, p. 404 (with the article usually spelt الرَّحْمَنُ), and رَجِيمٌ 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 رَجِيمٌ. مَرَحِمَةٌ Mercy, kindness.

رَجِيٌّ aor. a. To be soft and flabby. رُحَاةٌ A gentle wind.

رَدٌّ aor. o. To drive back, avert (with acc. and عَنْ, also with عَنَى); to restore, give back, bring back, refer, give again (with acc. and لَ, إِلَى, or عَنَى); قَرَدُوا أَيْدِيَهُمْ فِي أَفْوَاهِهِمْ (عَنَى) 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 آذَيْنَ** 16 v. 73, "Nor do those who have been made superior (to others) give back their wealth, etc." Here **بِرَادِي** is for **بِرَادِيْن**, the participle—or noun of agency—being antecedent to a complement in the genitive; D. S. Gr. T. 2, p. 183; **بِ** being an expletive after the negative **مَا**, see **بِ**. **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. **مَرْدُوْدٌ** part. pass. Restored, averted, as **عَمِرٌ مَرْدُوْدٌ** 11 v. 78, "Inevitable."—**تَرَدَّدٌ** V. To be agitated, moved to and fro.—**إِرْتَدَّ** VIII. To be rendered, to return, turn again (with **عَلَى**), as **أَنَارَجِمَا عَلَى** 18 v. 63, "And they retraced their steps;" or with **إِلَى**, as **لَا يَرْتَدُّ إِلَيْهِمْ طَرْفُهُمْ**, **إِلَى** 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.

رَدَّ To prop a wall. **رَدِيٌّ** A helper.

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

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

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

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

رُدُلٌ aor. o. To be base. **أَرْدُلٌ** Plur. **أَرْدُلُوْنَ** and **أَرْدُلٌ** comp. form, vilest, most abject; **إِلَى** **أَرْدُلِ الْأَعْمُرِ** 16 v. 72, "To the worst part of life," i.e. To a decrepit old age; the *Madidi infantia nasi*.

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

رَسٌّ 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.

رَسَحٌ To be firm. **رَاسِحٌ** part. act. One who is firmly established; **أَرَأَيْسْتَوْنَ فِي الْعِلْمِ** 4 v. 160, "Those who are well grounded in learning."

رَسُولٌ aor. o. To send a messenger. **رَسُولٌ** An apostle, a messenger; Plur. **رُسُلٌ**; at 33 v. 66 we find **رَسُولًا** for **الرُّسُولَ** for the sake of the rhyme, by a license called **إِشْبَاعٌ** saturation; D. S. Gr. T. 2, p. 497; At 28 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. 230. رِسَالَةٌ A message, commission.—أَرْسَلٌ IV. To send (with إِيًّا, also with acc. and إِيًّا or عَمَلِيٌّ); فَارِسُكُونِي 12 v. 45, for فَارِسُكُونِي, D. S. Gr. T. 1. p. 459. مَرْسِلٌ part. act. One who sends; 35 v. 2, "There is no one who can send or bestow it, after he has withheld it." مَرْسِلٌ part. pass. One who is sent, a legate; 77 v. 1, Angels, winds, or the verses of the Korán, according to different interpretations.

رَسَا aor. o. To be or stand firm. رَوَاسِي (2nd declension) plur. of رَاسِيَةٌ 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. مَرَسِي nonn of time and place, That which is fixed with regard to time or place, as أَيَّانٌ مَرَسَاكًا 7 v. 186, "When is its fixed time?"; مَجْرَأَا وَمَرَسَاكَا 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 and رَشَانٌ 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.—مَرَشِدٌ part. act. IV. f. One who directs aright, a guide.

رَضٌ aor. o. To cement or join together. مَرْمُوقٌ part. pass. Firmly and compactly united.

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

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

رَضِعٌ aor. a. and i. To suck the mother's milk. أَخْرَأْتِكُمْ n.a. The act of sucking milk: أَخْرَأْتِكُمْ 4 v. 27, "Your foster sisters." مَرَايِعٌ (2nd declension) plur. of مَرَايِعٌ A breast.—أَرْضِعٌ IV. To suckle (with acc. of child and لُ of father); to give suck to. مَرْنِيعَةٌ fem. part. act. One who gives suck.—إِسْتَرْضِعٌ X. To seek a nurse for (a child).

رَضِيٌَّ aor. a. To be content, pleased (with عَنَ, with بٍ, or with acc.); to choose (with بٍ, also with acc. of thing and لُ of pers.). رَضِيٌّ Agreeable, acceptable. رَاضِيٌّ for رَاضِيٌّ part. act., Fem. رَاضِيَةٌ One who is content, well pleased; also pleasant, agreeable. رِضْوَانٌ Grace, acceptance, favour, that which is pleasing. مَرَضِيٌّ part. pass. Accepted, well pleased or contented. مَرَضَاتٌ n.a. for مَرَضَاتٌ D. S. Gr. T. 1, p. 276, note; The act of pleasing.—أَرَضَى IV. To content, please (with acc. of pers. and بٍ).—تَرَضَى VI. To be pleased with one another, to be mutually agreed (with بَيْنَ or بٍ). تَرَضَى n.a. for تَرَضَى for تَرَضَى D. S. Gr. T. 1, p. 111, Mutual consent.—إِرْتَضَى VIII. To be pleased with, pleasing to (with لُ).

رَطَبٌ To be fresh and ripe (dates). رَطَبٌ n.a. That which is green. رُطَبٌ collective nonn, Fresh ripe dates.

رَعَبٌ aor. a. To frighten, fear. رُعَبٌ 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. رعايته n.a. A right observance. رعايته plur. of راعى for راعى

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. 93, "Look at us;" a word to which Moḥammad 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 ان), or to dislike (with عن); The passage at 4 v. 126 may be rendered either way; يرفعوا بانفسهم عن نفوسه 9 v. 121, "They should prefer themselves before him;" With ال it means to supplicate. رغب Love. رغب part. act. One who supplicates earnestly (with ال); also one who is averse from (with عن).

رغد To abound in good things. رعدا Abundantly.

رغم aor. a. To dislike, abhor.—رغم 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 ال). رافع part. act. Exalting, one who raises up. رفيع High. مرؤوع part. pass. Raised on high, exalted.

رفق To help. رفيق A companion, friend. رفقا An elbow, utility, comfort; ومرقفا Comfortably;

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

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

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

رقتير رقتير رقتير Plur. رقات A neck, a slave; رقتير 4 v. 94, "The freeing of a neck (from the yoke of slavery)."

رقتير V. To look about one.—رقتير VIII. To observe, watch. مرقتير part. act. One who watches.

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

رقت To write, mark with diacritical points. الرقيم Er-Raḳeem, 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.

رقت aor. a. To mount a ladder (with فى); to enchant. رقت n.a. An ascent. رقتى for رقتى part. act. An enchanter; رقتى من رقتى 75 v. 27, "And it is said, who is the magician (to drive away his agony)?" رقتى acc. plur. of رقتى A breast-bone; see this word under رقت, see also رقتى, rt. رقتى 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. ركب Use of a camel in riding. —ركب II. To put together.—مركب part. act. VI. f. Lying in heaps.

by this name; At 16 v. 2 it may be translated the Inspiration or Revelation, viz. the Koran. رَاح fem., Plnr. رِيَّاحٌ A wind, smell, prosperity, power. رَوَّاحٌ The evening, as رَوَّاحَهَا شَهْرٌ 34 v. 11, "(It blew) for a month in the evening." Note. At the commencement of this verse we must understand the word سَعْرَتَا q.v. رَيَّحَانٌ Victuals, things necessary to support life.—رَاحَ IV. To drive home (flocks) in the evening. رَادٌ aor. o. To seek. رَوَّيْدًا Gently; رَوَّيْدٌ is said to be equivalent to أَمَهَلٌ Grant a respite; D. S. Gr. T. 1, p. 546; at 86 v. 17 the words are found in conjunction رَوَّيْدًا رَوَّيْهِمْ "Grant them a gentle respite," or "respite them for a while."—رَاوَدَ III. To long after, desire to have intercourse with (with acc. and تَعَنَ); thus رَاوَدْتَنِي رَاوَدْتَنِي 12 v. 26, "She desired to lie with me;" At 12 v. 61 it means simply to solicit. رَادٌ IV. To be willing, wish, desire, intend, mean (with acc. and ب, also with أَنْ); رَادِي بُرْدِي 36 v. 22 for رَادِي بُرْدِي aor. conditional and نَبِي. رَاحٌ aor. o. To exercise, or break in a colt. رَوَّصَةٌ A rich and well-watered meadow.

رَاعٌ aor. o. To frighten. رَوْعٌ n.a. Fear, timidity. رَاعٌ aor. o. To turn furtively from one thing to another (with إِلَى); to turn upon (with عَلَى). رَامٌ 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. رَابٌ aor. i. To make uncertain. رَيْبٌ n.a. A doubt, calamity, as رَيْبُ الْعُنُوبِ 52 v. 30, "Adverse fortune," literally, "the calamity of the time." رَيْبَةٌ Suspicion, uncertainty.—مُرَيْبٌ part. act. IV. f. Disquieting, he or that which inspires doubt or suspicion; also one who is guilty of a crime.—إِتْرَابٌ VIII. To be in doubt. مُرْتَابٌ part. act. One who is in doubt, a sceptic. رَاشٌ aor. i. To fit feathers to an arrow. رَيْشٌ generic noun, Feathers; fine clothing. رَاعٌ aor. i. To grow. رِيحٌ A high hill. رَانَ aor. i. To take possession—of the heart—(with عَكَى).

ز

زَبَدٌ aor. ó. To give anyone cream to eat. زَبَدٌ Froth, scum. زَبَرٌ aor. o. To pelt with stones. زُبُورٌ A book, The Book of Psalms; Plnr. زُبُرٌ Books, writings, Scriptures; زَبَرٌ and زَبْرٌ are also Plurals of زَبْرَةٌ A lump or large piece of iron, a divided portion, sect; زَبْرٌ occurs with the first of these meanings at 18 v. 95, and زَبْرٌ with the last, at 23 v. 55. زَنَّ aor. i. To sell dates on the tree by guess.

زَبَانِيَّةٌ plur. of زَبَانِيَّةٌ, or wanting the singular, Rebels (against God), Praetorian Guards; at 96 v. 18 it appears to refer to the Angels who keep guard over Hell. زَجَجٌ aor. o. To pierce with the ferule of a spear; زَجَاجَةٌ 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; فَالزَّاجِرَاتُ زَجَرًا

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;" **وَأَخْرَجْنَا مِنْ شَكْلِهِمُ أَزْوَاجًا** 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, **أَخْرَجْنَا** for **أَخْرَجْنَا** in virtue of its comparative form being put in the singular, D. S. Gr. T. 2, p. 304; it is also written **أَخْرَجْنَا**, see 3 v. 5.—**زَوَّجَ** II. To give in marriage (with double acc.); to wed to (with acc. and **بِ**); to join together; **وَلَمَّا وَرَدْنَا لَكُمُ الْوَيْلَةَ الْأُولَىٰ وَوَجَّعْنَا فِيهَا أَضْغَانًا** 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. **زَادَ** Provision for a journey.—**تَرَدَّدَ** V. To provide one's-self for a journey.

زَارَ aor. o. To visit. **زُورٌ** False, a falsehood.—**تَرَاوَرَّ** VI. To decline (with **عَنْ**) 18 v. 16 is for **تَرَاوَرَّ** 3 pers. fem. sing. aor.

زَالَ aor. o. To cease, cease to be in a place, fail, perish, as **أَنْ تَزُولَا** 35 v. 39, "Lest they fail;" to decline, as **إِنْ كَانُوا مَكْرَهُمْ لِيُزُولُوا** 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.

زَيْتٌ Oil. **زَاوَى** aor. i. To dress food with oil.

زَيْتُونَ collective noun, The olive, olives. **زَيْتُونَةٌ** 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 زِيدُوا** 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** 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**).—**تَرَيَّلَ** 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."—**تَرَيَّنَ** V. D. S. Gr. T. 1, p. 220, To be adorned.

س

سَ an adverb prefixed to the aorist tense of verbs, and giving them a future signification; it is considered as an abbreviation of سَوْفَ q.v.; tbns سَأْرِي إِلَى جَبَلٍ 11 v. 45, "I will betake myself to a mountain," see أَوَى; it is likewise used in conjunction with other prefixes, as فَسَيَكْفِيهِمُ اللَّهُ 2 v. 131, "And God will suffice thee (as a protection against) them," see كَفَى.

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. سَأَلْ and اسْأَلْ. Note. Verbs whose second radical is hamzated are frequently declined after the manner of concave verbs. سَأَلَ A request, petition. سَوَّالٌ n.a. The act of demanding. سَائِلٌ part. act. One who asks, demands, etc., a beggar, as at 93 v. 10. مَسْئُولٌ 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.—تَسَاءَلٌ VI. To ask or make inquiries of one another (with عَنْ), as أَلَّذِي بِهِ تَسَاءَلُونَ 4 v. 1, "About whom ye have discussions one with another, or in whose name ye beseech one another;" تَسَاءَلُونَ which may also be spelt تَسَاءَلُونَ is here put for تَسَاءَلُونَ, D. S. Gr. T. 1, p. 220.

سَمِئَ aor. a. To disdain, dislike, scorn (with أَنْ, or with مِنْ of thing).

سَبَّ aor. o. To cut, revile. سَبَبٌ Plnr. أَسْبَابٌ A rope, cord, lien or that by which one thing is connected with another, as a path, way, means

to an end, a cause; وَاتَّبَعْنَا مِنْ كُلِّ نَسَبٍ سَبَبًا 18 v. 83, "And we gave him a means to accomplish every end, so he followed his way;" فَلْيَرْتَفِعُوا فِي الْأَسْبَابِ 33 v. 9, "Let them then ascend into the tracts (of Heaven)."

سَبَّأَ Sabá', v. نَسَبَى.

سَبَّأَ aor. o. and i. To rest, celebrate the Sabbath.

سَبَّأَتْ 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. سَبَّأَتْ Rest.

سَجَّجَ aor. a. To swim, roll onwards, perform a daily course (with فِي). سَجَّجَ n.a. The act of swimming, occupation in worldly affairs.

سَجَّجَ 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 سَبَّحَ, 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 يُشْرِكُونَ 37 v. 159; In this and similar passages there would appear to be also an ellipse of the verb تَعَالَى; At 23 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."—سَجَّجَ II. To sing praises (with بِ of pers.), celebrate praises (with ب), laud and magnify (with acc.). تَسْبِيحٌ n.a.

The act of praise. **سَبَّحَ** part. act. One who celebrates praises.

سَبَّأَ aor. a. *To be lank (hair).* **سَبَّأٌ** Plur. **أَسْبَاءٌ** A tribe (of the children of Israel).

سَبَّعَ aor. a. and i. *To make a number up to seven.* **سَبْعٌ** fem., **سَبْعَةٌ** masc. Seven, see **عَشْرٌ**. **سَبْعُونَ** Seventy. **سَبْعٌ** A wild-beast.

سَبَّغَ aor. o. *To be long and trailing on the ground (a garment).* **سَبَّغَةٌ** A coat of mail.—**أَسَبَّغَ** IV. *To cause to abound (with acc. and **عَلَى** of pers.).*

سَبَّغَ aor. i. and o. *To be in advance of (with acc.); precede (with **لِ**); to go before (with acc. and **بِ**) or **إِلَى**); 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** **سَبَّغَ** **بِ** **أَحَدٍ** **وَمِنْ** **الْعَالَمِينَ** 7 v. 73, "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." **سَبَّقَ** n.a. The act of preceding. **سَابَقَ** 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. **مَسْبُوقٌ** part. pass. One who is surpassed or beaten in a race;*

Sale translates this word "prevented," a meaning it may well hear in the two instances in which it occurs.—**سَابَقَ** 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.).*

سَبَّلَ Rain, no verbal root. **سَبِيلٌ** Plnr. **سُبُلٌ** (com. gen.) A way, road; a cause or reason, as at 9 vv. 92 and 94, where it means "a cause of reproach;" **سَبِيلُ** **إِلَى** **السَّبِيلِ** A traveller; **سَبِيلُ** **إِلَى** **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** **الْأَمْتِينَ** **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.* **سَبَاةٌ** **Sahā'**, called in Scripture "Sheha," a city of Yeman destroyed by the inundation of El 'Arem; it took its name from Sabā', the great grandson of Kaḥṭān or Joctan.

عَشْرَةٌ for **بَدَسٌ** fem. Six; masc. **بِئْتَةٌ**, see **عَشْرَةٌ**. **بِئْتُونَ**, Oblique **بِئْتِينَ** Sixty.

سَتَرَ aor. o. *To cover.* **سَتْرٌ** 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. **سَاجِدٌ** Plur. **سُجَّدٌ** and **سُجْدَةٌ** part. act. One who bows down. **مَسَاجِدٌ** Plur. **مَسْجِدٌ** (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 Beidāwī explains it, to the Holy House there; for at that time there was no mosque behind it.

سَجَّرَ aor. o. To utter a cry, as a camel to her foal; to pour forth, fill with water, to hurn (with inf).
 مَسْجُورٌ part. pass. وَأَبْخَرْنَا الْمَسْجُورَ 52 v. 6,
 "By the ocean poured forth over the earth."
 نَجَّرَ II. To swell and become turgid (the ocean).

سَجَّلَ To pour forth. سَجِلٌ 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 Moḥammad, or a written scroll; for the construction of the words كَتَبَ الْمَسْجِلَ لِلنَّبِيِّ 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.

سَجَّنَ aor. o. To imprison. مَسْجُونٌ part. pass. Imprisoned. مَسْجِنٌ A prison. مَسْجِينٌ 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).

سَجَبَ aor. a. To drag along the ground (with inf). سَجَابٌ A cloud, clouds, sometimes used as a collective noun.

سَجَّتْ To destroy utterly, eradicate. مَسْجُوتٌ Unlawful, forbidden by law. أَسْجَتٌ IV. same as primitive form (with acc. of pers. and ب).

سَجَّرَ aor. a. To gild, enchant, bewitch (with acc. and ب). سَجْرٌ Sorcery, enchantment. سَجَرٌ Plur. أَسْجَارٌ The early dawn. سَجَرٌ Plur. سَجَّارٌ part. act. A magician, sorcerer. سَجَّارٌ

A great magician. مَسْجُورٌ part. pass. One bewitched, deluded by sorcery. مَسْجُورٌ part. pass. II. f. Bewitched.

سَجَّوْا To beat small, and سَجَّوْا To be far off. سَجَّوْا n.a. The act of being far off; فَسَجَّوْا 67 v. 11, "Far then be (pardon) from them;" an ellipse for فَاسْتَجَّوْا اللَّهُ مُسَجَّوًا "God has removed them far away in respect of pardon." سَجَّوْا Far distant. إِسْحَاقُ Isaac (2nd declension) D. S. Gr. T. 1, p. 404.

سَجَّلَ To strip off the bark. سَاحِلٌ Shore of a river or sea.

سَخَّرَ aor. a. To ridicule (with مِن of pers.). سَاخِرٌ part. act. One who turns to ridicule. يَسْخِرُ

A jeer, ridicule; at 43 v. 31 it means One who is compelled to serve without payment.—

سَخَّرَ 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. اسْتَخَرَّ X. To turn anything to ridicule.

سَخَّطَ aor. a. To be angry (with عَلَى). سَخَطٌ Wrath. اسْتَخَطَّ IV. To incense.

سَدَّ aor. o. To obstruct, stop up. سَدٌّ n.a. or سَدٌّ A mountain, an obstacle, rampart, bar; اَلْسَدَيْنِ 18 v. 92 oblique dual, "The two mountains," supposed to be situated in Armenia, or on the borders of Turkistan. سَوْدِيدٌ Well-directed, convenient or opportune.

سَدَّرَ To let down the hair. سِدْرٌ generic noun, The Lote-tree. سِدْرَةٌ noun of unity, A single Lote-tree; سِدْرَةُ الْعِثْبَيْنِ 53 v. 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.* سُدْسُ A sixth part. سَادِسُ The sixth.

سَدَا aor. o. *To stretch out the hand towards any one.* سُدَى Neglected, neglected for.

سَرَّ aor. o. *To cut the navel string, to make glad, rejoice.* سُرُورٌ n.a. Joy. سِرٌّ A secret; سِرًّا Secretly, in private. سُرُورٌ plur. of سُرُورٌ A couch, throne. سَرَّاءٌ Joy, joyful state. سَرَّاءٌ (2nd declension) plur. of سَرَّاءٌ A secret. سَرَّاءٌ part. pass. Rejoiced.—سَرَّاءٌ 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 اِى), hold a secret conversation (with acc. or with ل of pers.). سَرَّاءٌ n.a. A secret.

سَرَّبَ aor. o. *To enjoy free pasture (a camel).* سَرَّبٌ A pipe for the conveyance of water; سَرَّبًا 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. سَرَّبٌ A mirage, deceitful appearance, as of water in the desert. سَرَّبٌ part. act. One who goes forth freely and carelessly.

سَرَّبَ *To put on the garment called سَرَّبًا.* سَرَّبًا (2nd declension) plur. of سَرَّبًا A garment, either generally, or a coat of mail; at 16 v. 83 it is used in both senses.

سَرَّجَ aor. o. *To saddle; and سَرَّجَ To shine.* سَرَّاجٌ

A lamp, or rather a candle, the receptacle being called سَرَّاجٌ.

سَرَّحَ aor. a. *To let (a flock) go free to pasture at liberty; to lead out to pasture in the morning.*

سَرَّحٌ Dismissal.—سَرَّحَ II. *To dismiss freely, divorce (with acc. of pers. and مَب).* سَرَّحٌ n.a. Dismissal, divorce.

سَرَّدَ aor. o. *To perforate.* سَرَّدٌ n.a. Work made of rings woven together, as chain armour.

سَرَّدَقَ *To cover with an awning.* سَرَّدَقٌ 18 v. 28, Smoke which surrounds and covers after the manner of a tent.

سَرَّعَ *To be quick.* سَرَّعٌ Plur. سَرَّاعٌ Swift, prompt, hastening; سَرَّعٌ سَرَّاعٌ Swift at taking account; سَرَّعٌ سَرَّاعٌ Suddenly, hastily. سَرَّعٌ (2nd declension, comp. form) D. S. Gr. T. 1, p. 403, Very swift, swiftest.—سَرَّعٌ III. *To hasten emulously, or in company with others (with ل or فى of pers. or thing, also with اِى).*

سَرَّفَ aor. o. *To eat away (the leaves of a tree).*—سَرَّفٌ IV. *To be prodigal, extravagant, to exceed bounds, transgress (with عكى or فى).* سَرَّفٌ n.a. The act of exceeding bounds, extravagance, transgression. سَرَّفٌ part. act. One who is guilty of excess, extravagant, a transgressor.

سَرَّقَ aor. i. *To steal.* سَرَّقٌ part. act. One who steals.—سَرَّقٌ VIII. *To take away by stealth, as سَرَّقَ السَّمْعَ 15 v. 18, "He listened by stealth," as the Genii to the conversation of the angels.*

سَرَّوَدٌ Perpetual; سَرَّوَدًا Perpetually, a word apparently of mixed Persian and Arab origin.

سَرَّى aor. i. *To travel by night; سَرَّى إِذَا يَسَّرُ 89 v. 3, "By the night when it passeth away;" يَسَّرٌ is here written by poetic licence*

for *سِرِي* on account of the pause—*وَقَفَ*—at the end of the verse; D. S. Gr. T. 2, p. 496. *سِرِي* A rivulet.—*أَمْرِي* IV. To travel by night; with *بِ* it becomes transitive, To cause to travel, thus at 20 v. 79 *أَنْ أَسْرِ بِعِبَادِي* (“say- ing) Take my servants for a journey by night,” see *أَنْ*.

سَطَحَ aor. a. To spread out.

سَطَرَ aor. o. To write. *أَسَاطِيرُ* Fables, idle tales; This word, a plural of the 2nd declension, seems to be derived from the Greek *isoplia*, but the sing. is doubtful. *مُسْتَظَرٌّ* part. pass. Written. *مُصَيِّرٌ* also spelt *مُصَيِّرٌ* One who presides over, a manager of affairs.—*مُسْتَظَرٌّ* part. pass. VIII. f. Written.

سَآ aor. o. To attack with violence (with *بِ* of pers.).

رَبِيعٌ see *سَعَةٌ*.

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.—*سَعَرَ* II. To cause to burn fiercely.

سَعَى aor. a. on account of the guttural *ع*, To go hastily (with *إِلَى*); to run, be diligent, pur- pose, to endeavour labour or strive after (with acc. also with *لِ* or *فِي*); *وَأَمَّا مَنْ جَاءَكَ يَسْعَى*; (في) *لِي* or *لِ* 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* *سَعَى* 37 v. 100, “And when he had attained such an age that he could assist him in his work;” *وَسَعَى لَهَا سَعْيًا* 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—*لِلتَّائِيدِ*.

سَعَبَ aor. o. To suffer from hunger and want. *سَعَبَةٌ* Famine.

سَعَجَ aor. a. To pour forth. *مُسْجُوحٌ* 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. *أَسْفَارٌ* A journey; *أَسْفَارٌ* is also the plur. of *سَفْرٌ* A large Book or Tome. *سَفَرَةٌ* plur. of *سَافِرٌ* A scribe.—*أَسْفَرٌ* 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 *بِ*), as at 96 v. 15, *لَتَسْفَعُنَا بِالْأَيْدِي* “Verily we will drag him by the forelock;” where instead of the *نَ* of the second energetic form of aorist, the tanween of the fatha *ا* is used, see D. S. Gr. T. 1, p. 156.

سَفَكَتَ aor. i. To shed (blood).

سَفَلَّ aor. o. To be low. *سَافِلٌ* part. act. One who is low, vile, abject; *عَالِيهَا سَافِلٌهَا* 11 v. 84, “Up- side down.” *أَسْفَلٌ* 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.

سَفَهَ and *سَفِهَ* To make a fool of (any one), render foolish, as *مَنْ سَفِهَ نَفْسَهُ* 2 v. 124, “He who has made a fool of himself.” *سَفَهٌ* n.a. Folly; *سَفِهًا* Foolishly. *سَفِيَةٌ* Plur. *سَفَهَاءٌ* (2nd declen- sion) A fool, foolish, silly, ignorant; *سَفِيهًا* 72 v. 4, “The foolish individual amongst us,” viz. Ithlees, 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* أندريم; *فِي*) 7 v. 148, an instance of a *كِنَايَة* or vague expression subintituted for another, and meaning "They grievously repented." سَقَطْتُ part. act. Falling. —سَقَطَ III. To let fall (with acc. and *عَلَى*). —سَقَطَا IV. To cause to fall (with acc. and *عَلَى*). سَقَطَ aor. o. To roof over. سَقَطَ Plur. سَقَطُوا 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 وَاجِدٍ*, 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 مَاءٍ عَدِيدٍ* "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. سَقَاةٌ for سَقَاةٌ (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—ذَرُّوْا) God's she-camel and (do not hinder) her drinking." —سَقَى IV. To give drink to, to water (with double acc.). —سَأَلْتُ X. To ask any one for drink (with acc. of pers.).

سَكَبَ To pour forth. سَكَبُوا part. pass. Poured forth, flowing.

سَكَتَ aor. o. To be silent, appeased—anger—(with *عَنْ* of person).

سَكَرَ aor. i. To fill a vessel; and سَكَرَ aor. a. To be drunk. سَكَرٌ Intoxicating drink, especially Date-wine. سَكَرَةٌ properly, Drunkenness, stupefaction; سَكَرَةُ الْمَوْتِ 50 v. 18, "The agonies of death." سَكَرَى plur. of سَكَرَانٌ Drunken.—سَكَرَ II. To make drunken; سَكَرَتْ 15 v. 15, "Our eyes are intoxicated," i.e. bewildered.

سَكَنَ aor. o. To be quiet, rest, dwell (with *فِي*); dwell with (with *إِلَى*); inhabit (with acc.). سَكَنٌ Any means of rest or quiet, a habitation. سَاكِنٌ part. act. That which remains quiet; at 25 v. 47 speaking of the Shadow at daybreak it means "fixed," either by the Sun's neglecting to rise, or rising always in the same place. سَكِينٌ comm. gen. A knife. سَكِينَةٌ Tranquillity, secnry; a word variously interpreted, but probably referring to the Hebrew *Schechinah* שְׁכִינָה The Divine presence which appeared on the Mercy seat of the Ark. مَسَاكِينٌ (2nd declension) plur. of مَسْكِينٌ A habitation. مَسْكِينَةٌ Poverty, misery. مَسْكُونٌ part. pass. Inhabited. مَسْكِينٌ Plur. مَسَاكِينٌ (2nd declension) Poor.—سَكَنَ 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. سَلَّةٌ An extract.—سَلَّ V. To withdraw one's-self privately.

سَلَّ see سَلَّ.

سَلَبَ aor. o. To snatch away from (with acc. of pers. and thing).

سَلَحَ aor. a. To void excrement. سَلَحَةٌ plur. of سَلَحٌ comm. gen. Arms, weapons.

سَجَّ aor. o. To *slay*, pluck off, withdraw (with acc. and *بِ*). *سَجَّ* VII. To pass away, pass by (with *بِ*).

سَلْسَبِيلُ Salsabeel, name of a fountain in Paradise.

سَلَّلَ To *join chainwise one thing to another*.

سَلِيلٌ Plur. سَلِيلٌ (2nd declension) A chain.

سَلَّطَ aor. a. To *be hard*. سَلَّطَانَ comm. gen. Power, authority, demonstration, argument, convincing proof; *سَلَّطَانِي* 69 v. 29 *سَلَّطَانِي* "My power;" the final *ن* is called *هَاءُ الرَّفْعِ* for which see D. S. Gr. T. 1, p. 459. سَلَّطَ II. To give power or authority, to make victorious (with acc. and *عَلَى*).

سَلَفَ aor. o. To *harrow*, to pass or be past, to go or happen previously; *سَلَفَ مَا سَلَفَ* 2 v. 276, "Then shall that which is past be (forgiven) to him," or no account shall be required of him. سَلَفَ n.a. A precedent.—*أَسَلَفَ* IV. *properly, to pay for goods beforehand*, but in the *Qur'an* it must be understood of the actions done in this life, which are, as it were, sent before na.

سَلَّقَ aor. i. To *throw on the back, throw down backwards*, to abuse (with acc. and *بِ*).

سَلَّكَ aor. o. To cause to go or walk, as *سَلَّكَ لَكُمْ* 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.); *سَلَّكْنَاؤُ* 26 v. 200, "We have caused it to enter;" both here and at 15 v. 12 the word *الْكُفْرُ* "unbelief" must be understood; *سَلَّكَ* also means simply to walk (with acc. of place), thus *سَلَّكُوا مِنهَا سَبِيلًا فَيَجَاؤُا* 71 v. 19, "That ye may walk in its spacious paths."

سَلَّمَ aor. a. To *be safe and sound*. سَلَّمَ Peace.

سَلَّمَ comm. gen. Obedience to the doctrines of El Islām. سَلَّمَ A treaty of peace or submission, a captive. سَالِمٌ part. act. One who is safe. سَلَامٌ Peace, safety, a greeting of peace, security; *السَّلَامُ* One of the names of God; *دَارُ السَّلَامِ* 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. سَلَّمَ comm. gen. A ladder. سَلِيمٌ Perfect, sincere. سَلِيمَانَ (2nd declension) Solomon.—سَلَّمَ II. To preserve, give salvation, deliver, hand over (with acc. and *لِ* or *إِلَى* of pers.); to submit to a judgment, salute (with *عَلَى*); *سَلِّمُوا عَلَى أَنْفُسِكُمْ*; *عَلَى* 24 v. 61, "Salute the people of the House" (as being of your own people), *literally*, "Salute yourselves." سَلِّمٌ n.a. A salutation, submission, resignation. سَلِّمَةٌ fem. part. pass. Handed over, sound.—*أَسَلَّمَ* IV. To submit, commit (with acc. and *إِلَى*); to resign one's self (with *لِ*); to profess El Islām. *إِسْلَامٌ* n.a. The act of resignation to God; *الْإِسْلَامُ* El Islām, the only true Religion which according to Mohammed was professed by all the Prophets from Adam downwards; from the words of the *Qur'an* 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 *الْإِيمَانُ*; upon this point however there are differences of opinion among the Moslems. سَلِّمٌ part. act. One who resigns himself to God, a Moslem, one who professes the faith of El Islām.—*مُسْتَسَلِّمٌ* part. act. X. f. One who submits to judgment.

لَا aor. o. *To be careless about a thing.* سَوَى for سَوَى (2nd declension) generic noun, Quails.
 لَمَّ aor. o. *To poison, penetrate.* لَمَّ n.a. A hole; لَمَّ أَيْجَابًا 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. لَمَّ 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.
 لَمَّ *To stand in astonishment, to idle.* سَوَدَّ part. act. One who passes his time in vanities.
 لَمَّ aor. o. *To pass the night in conversation.* سَوَدَّ part. act. One who converses by night. سَوَدَّ or سَوَدَّ The Samaritan, a name given to an individual who is said to have made the Golden Calf for the Children of Israel.
 لَمَّ aor. a. *To hear (with acc.); hear of (with لَمَّ); to hearken, listen, hearken to (with لَمَّ);* لَمَّ لَمَّ 36 v. 24, "Then hear me;" D. S. Gr. T. 1, p. 459. لَمَّ n.a. The act of hearing, hearing. سَمِعَ One who hears. سَمِعَ One who is in the habit of hearkening, D. S. Gr. T. 1, p. 322.—لَمَّ IV. *To make to hear (with double acc.);* at 19 v. 39 لَمَّ 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 لَمَّ 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." سَمِعَ part. act. One who makes to hear. سَمِعَ part. pass. One who is made to hear; لَمَّ لَمَّ 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 Mohammod conveyed a *double entendre*.—لَمَّ V. *To listen to (with لَمَّ),* D. S. Gr. T. 1, p. 220.—لَمَّ VIII. *To hear, listen, hearken to (with لَمَّ or لَمَّ); to overhear.* سَمِعَ part. act. One who hears or listens.
 لَمَّ *To raise on high.* سَمَّ A roof, or the highest part of the interior of a building.
 لَمَّ aor. a. *To be fat.* سَمَّ Plur. سَمَّ Fat.—لَمَّ IV. *To fatten.*
 لَمَّ aor. o. *To be lofty.* سَمَّ comm. gen., Plur. سَمَّ Heaven, of which the Koran says there are seven, vide 2 v. 27. سَمَّ Plur. سَمَّ A name; when following another word سَمَّ is always written with the وَصْلَة thus سَمَّ; In the formula بِسْمِ اللّٰهِ when commencing a sentence, and not following a verb, the ب 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. سَمَّ A namesake.—سَمَّ II. *To name, call by name.* سَمَّ n.a. The act of naming, an appellation. سَمَّ for سَمَّ D. S. Gr. T. 1, p. 111, part. pass. Named, fixed, determined.
 لَمَّ aor. o. *To form.* سَمَّ fem. A tooth. سَمَّ sometimes spelt سَمَّ, 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.

سَبَلٌ Plur. **سَابِلٌ** (2nd declension) An ear of corn. **سَبْلَةٌ** noun of unity, One ear of corn; this word is by some derived from **سَبَلٌ**.

سِنَةٌ Drowsiness, rt. **وَسِنٌ** q.v. **سَدَّ** aor. o. *To lean upon.*—**مُسَدَّدٌ** part. pass. II. f. Propped up.

سُدْسٌ a word of Persian origin, meaning Fine silk.

رَسَمٌ see **رَسَمَةٌ**. **سِنَةٌ** *To be full of years.*—**تَسَنَّتْ** V. *To be musty, mouldy through age.*

سَنَا aor. o. *To water the ground with a Persian wheel, to shine.* **سَنَا** D. S. Gr. T. 1, p. 106, Splendour. **سَنَةٌ** Plur. **سَنُونَ** or **سِنُونَ**, Oblique **وَسِينٌ** A year, a barren year, barrenness, dearth; for the use of the masculine form of plur. with certain feminine nouns see D. S. Gr. T. 1, p. 358; this word is by some derived from **سِنَةٌ**; in either case the last radical is dropped, and the **ن** taken in its place, see D. S. Gr. T. 1, pp. 358 and 317.*

سَهْرٌ 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.* **سَهْلٌ** plur. of **سَهْلٌ** A plain.

سَهْمٌ aor. a. *To be lean.*—**سَاهَمٌ** III. *To cast lots.* **سَهَا** aor. o. *To forget, neglect.* **سَاهَى** for **سَاهَى** D. S. Gr. T. 1, p. 330, part. act. Neglecting, neglecting (with **عَنْ**).

* At page 358 in the second edition, § 838, there is a misprint in the second line of the paragraph, where **ن** should be read for **د**.

سَاءَ aor. o. *To do evil, be evil, wretched or grievous;* very frequently used with the acc. **سَاءَ سَبِيلًا** "It is an evil way," *Literally,* "It is evil as to its way;" to grieve, afflict (with acc.), as **لِيَسُوُوا وَجُوهَكُمْ** 17 v. 7, "To vex you," *literally,* "your faces;" The language is here more than usually obscure; according to the commentators the sense of the passage is somewhat as follows, "And when there came the punishment with which ye were threatened for your latter offence (we sent against you certain foes) to vex you," etc. There are numerous readings and interpretations of the above, from all which it appears that while Moḥammad himself was not very strong on ancient history, his commentators have only "made that darker which was dark enough before;" Pass. **سَاءَ** or **سَاءَ** for **سَاءَ** *To be made sad, to be vexed for* (with **بِ**). **سَاءَةٌ** n.s. and **سَاءَةٌ** Evil. **سَاءٌ** Bad, wicked, evil, used both as substantive and adjective. **سَاءَةٌ** Evil, a sin, evil action. **سَاءَةٌ** Plur. **سَوَاتٍ** Shame, secret parts. **سَاءٌ** comp. form, Worse, worst.—**أَسَاءَ** IV. *To do evil.* **سَاءٌ** part. act. An evil doer.

سَاحَةٌ A courtyard open to the sky, no verbal root.

سَادٌ aor. o. *To be Lord;* and **سَوَدٌ** *To be black.* **سَادٌ** Plur. **سَادَةٌ** A Lord, a person of distinction. **سَوَدٌ** Plur. **سَوَدٌ** Black; Words expressive of colour although in the comparative form are generally used with a positive meaning, D. S. Gr. T. 1, p. 324.—**سَوَدٌ** IX. *To become black.* **سَوَدٌ** part. act. Become black.

سَارٌ 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. **سَوَارٌ** and

أَسَارُوا (2nd declension).—تَسَوَّرَ V. To climb over a wall (with acc.); تَسَوَّرُوا الْحِجْرَابَ 38 v. 20, "They climbed over the wall of the private apartment."

سَاوًا aor. o. To mingle. سَوَّطًا n.a. A mixture, a scourge; at 80 v. 12 the words سَوَّطًا عَذَابٍ may be rendered "A mixture of various punishments resembling a scourge."

سَاعًا 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. سَوَّاحٌ Soowah, name of an idol said to have been worshipped by the Antediluvians, and again after the Flood by certain tribes of Arabs.

سَاءًا aor. o. To pass easily and pleasantly down the throat. سَائِعٌ part. act. That which passes pleasantly down the throat, agreeable to drink. —أَسَاغَ IV. To cause to pass easily down the throat.

سَافًا aor. o. To try by smelling. سَوَّفَ 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 كُنْسَوَّفَ, and sometimes contracted into سَ q.v.

سَاقًا aor. o. To drive; Pass. سَيْقًا (with acc. and إِيًّا). السَّاقُ fem., Plur. سَوَقٌ A leg, stalk. السَّوَقُ plnr. of سَوَقٌ comm. gen. A marketplace. سَائِقٌ part. act. A driver; وَسَائِقٌ 50 v. 20, "A driver and a witness," Two Angels who shall attend every man at the last day.

سَائِقًا n.a. The act of driving.

سَأَلَ for سَأَلًا aor. s. D. S. Gr. T. 1, p. 236. To ask. —سَوَّلَ II. To contrive, suggest, prepare (with acc. and لِ of pers.).

سَامًا 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 سَمَّ 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 سِيمَةٌ or brand."—أَسَامَ IV. To turn out to graze (with

فِي).

سَوَّى aor. s. To intend. سَوَّى Equal, middle.

سَوَّى 20 v. 60, "In an equal place, or in a place in the midst," i.e. half way between you and us. Note. In Flegel's Koran, 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 لِسَابِلِينَ The right way; سَوَاءٌ 41 v. 9, "Correctly (fixing the time) for those who inquire about it." سَوَّى Even, right, sound in mind and body; سَوَّى 19 v. 11, "Being in sound health," i.e. although not being dumb.

—سَوَّى II. To proportion, fashion, perfect, make level or equal (with بِ); سَوَّى 91 v. 14, "And (God) sent an equal destruction upon them all;" the word دَمَمَةٌ is here understood.—سَاوَى III. To make level (with

بَيْنَ). سَوَّى VIII. To be equal, to ascend, intend, set one's self to do a thing (with إِيًّا); to sit firm and square upon (with عَلى); to attain maturity as at 28 v. 13; At 53 v. 6 سَوَّى 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 Mohammas.

سَابَ aor. i. *To flow*. سَابِيَةٌ Sâ-iba, name of a she-camel concerning which the Pagan Arabs held certain superstitions, among others the right of free pasture.

سَاحَ aor. i. *To flow over the ground (water)*; to run backwards and forwards (with *فِي*). سَاحِجٌ One who wanders about in the cause of religion, and especially one who fasts, hence, devout.

سَارَ aor. i. *To go, travel, journey (with فِي)*. سَيْرٌ n.a. The act of going, a journey. سَيْرَةٌ State, condition. سَيَّارَةٌ A company of travellers.—سَيَّرَ II. *To make to go, cause to pass away*.

سَالَ aor. i. *To flow*. سَيْلٌ n.a. A brook, torrent. سَيْلُ الْعَرَمِ 34 v. 15, The inundation of El 'Arem, see عَرَمٌ—أَسَالَ IV. *To cease to flow (with acc. and ل of pers.)*.

سَيْنَاءَ or سَيْنَاةٌ (2nd declension) Mount Sinai. سَيْنِيَّةٌ A synonym of Sinai (2nd declension, on account of its feminine gender and foreign origin); سَيْنَاءُ, سَيْنَاةٌ, سَيْنِيَّةٌ, and سَيْنِيَّةٌ 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 سَنَاءٌ An eminence; for the termination يَن see الْيَأْسُ.

ش

شَامَ aor. a. *To be unlucky, sinister*. مَشَامَةٌ 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.—مَسَائِمٌ.

شَانَ aor. a. *To know, care for*. شَأْنٌ A matter, business, thing.

شَانَيْتَ see شَأْنٌ.

شَبَّهَ A likeness. The verb is not used in the primitive form.—شَبَّهَ II. *To liken*; Pass. شُبِّهَ *To be made like*; شُبِّهَ 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.—شَبَّهَ VI. *To have a mutual resemblance to each other, used with عَلَى 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. مَشَابَهَةٌ part. act. Mutually resembling one another; كِتَابًا كِتَابًا مَشَابَهًا 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 مَشَابِهَاتٌ may be rendered open to conjecture, metaphorical or ambiguous, see مَشْكَمَاتٌ, rt. حَكَمَ. —مُشْتَبِهَةٌ part. act. VIII. f. That which is similar.

أَشْرَفَتْ aor. i. *To separate*. شَرَفٌ n.a. Plur. أَشْرَفَاتٌ Separate; أَشْرَفَاتًا 99 v. 6, "Divided into classes." شَرَفٌ indeclinable, sing. and plur. Separate, divided; in an adverbial form, Separately; It is said by Beidāwē to be a plur. of شَرَفِيَّةٌ.

شَتَا aor. o. *To winter*. شِتَاءٌ Winter. شَجَرَ *To avert*, to be a matter of controversy (with بَيْنَ) شَجْرٌ generic noun, A plant having a

trunk or stem, a tree, trees; جَعَلَ لَكُمْ مِنْ شَجَرٍ 36 v. 80, "He giveth you fire out of the green tree;" Fire is obtained by rubbing together the wood of the مَرْخ and مَقَار, even when green. فُجْرَةٌ noun of unity, A tree, a plant.

شَحَّ aor. o. and i. To be avaricious. شَحٌّ Avarice. شَحَّاء plur. of شَجَّعٌ Avaricious, covetous.

شَحَّمَ aor. a. To give any one fat to eat. شَحْمٌ plur. of شَحْمٌ Fat.

شَحَّنَ aor. a. To fill. مَشْحُونٌ part. pass. Filled, loaded (a ship).

شَحَّصَ aor. a. To be raised up, to be fixed (the eyes) in horror. شَحَّصٌ 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); وَأَشَدُّدٌ عَلَى قُلُوبِهِمْ 10 v. 88, "Harden their hearts." شَدَادٌ Plur. شَدِيدٌ and أَشَدَّاءُ (2nd declension) Vehement, strong, violent, severe, grievous. Note. Adjectives of the forms نَعِيلٌ and نِعَالٌ are used indifferently for both masc. and fem., thus at 12 v. 48 before the words سَبَّحَ شِدَادٌ we must understand the fem. plur. سَبَّوْنَ; so also at 72 v. 12, where مَمْرَاتٍ is the word to be supplied. أَشَدُّ for أَشَدُّدٌ comp. form, more or most strong, etc., as أَشَدُّ قَسْوَةً 2 v. 69, lit. "More strong in hardness," for أَنَسَى Harder, D. S. Gr. T. 1, p. 325. أَشَدُّ The age of full strength, viz. from 18 to 30.—إِشْتَدَّ VIII. To act with violence against (with ب).

شَرَّ aor. o. and i. To do evil. شَرٌّ Plur. أَشْرَارٌ Evil, bad, wicked. شَرْرٌ collective noun, Sparks of fire.

شَرِبَ aor. a. To drink (with acc. or with ب).

شَرِبَ n.a. A portion of water, time of drinking. شَرِبٌ n.a. A drinking. شَرَابٌ 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. مَشْرَابٌ (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.—شَرَدٌ II. To disperse (with ب).

شَرْدَمَةٌ A small band of men; possibly derived from شَرَدٌ for شَرَدٌ.

شَرَطًا aor. o. and i. To impose a condition. شَرَطٌ plur. of شَرَطٌ 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 شَارَعٌ 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 سَبَّتٌ and شَرِيعَةٌ A law or institution prescribed by God, the right way or mode of action; ثُمَّ 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). شَرْقِيٌّ 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.a. 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.* **شَرِكَةٌ** A share, participation; at 31 v. 12 it means polytheism or idolatry; **يَكْفُرُونَ بِشِرْكِكُمْ** 35 v. 15, "They will disclaim your having associated them with God." **شَرِيكٌ** An associate, partner, sharer; Plur. **شُرَكَاءُ** (2nd declension) **لِلَّهِ** 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 **شُرَكَاءَهُمْ**, **شُرَكَاءُنَا**, and **شُرَكَاءُكُمْ**.—**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; **أَشْرَكْتُمُونِ** 14 v. 27, "Ye associated me," D. S. Gr. T. 1, p. 459. **مُشْرِكٌ** part. act. One who gives associates to God, an idolater.—**مُشْرِكَةٌ** 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).—**إِشْتَرَى** 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 **أَشْرَرًا** is written with a Damma instead of Jezm over the , on account of the Weṣla which follows it; D. S. Gr. T. 1, p. 69.

شَقَا aor. o. and i. *To be far off.* **شَقَاطًا** An extravagant lie.—**أَشَقَا** IV. To act unjustly.

شَقَا aor. a. *To walk on the bank of a river.* **شَقَا** The stalk of a plant. **شَايِيٌّ** Bank of a river or valley.

شَطَرَ aor. o. *To part in two.* **شَطْرٌ** n.a. A side. **نُظُرٌ** In the direction of.

شَطَنَ aor. o. *To be obstinate, perverse.* **شَيْطَانٌ** Plur. **شَيْطَانِينَ** (2nd declension) Satan, a Devil.

شَعَبَ *To collect.* **شُعُوبٌ** plur. of **شُعْبٌ** n.a. 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.a. Poetry, the art of Poetry. **شَعْرٌ** Plur. **أَشْعَارٌ** Hair. **شَاعَرَ** Plur. **شُعْرَاءُ** (2nd declension) part. act. A Poet. **شِعْرَى** Sirius, the Dog-star, which was worshipped by the Arabs in Pagan times. **شَعَائِرٌ** (2nd declension) plur. of **شِعَاءَةٌ** A sign, rite, ceremony performed by the pilgrims at Mecca, one of which was the offering of victims; hence some understand the words **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 Kūẓah in the neighborhood of Mecca.—**أَشْرَعَ** 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.

شَعَفَ aor. a. To affect in the heart's core, inspire with violent love.

شَعَلَ aor. a. To employ, occupy. شُعُلٌ plnr. of شَعَلٌ n.a. Work, occupation, employment.

شَعَعَ aor. a. To make even that which was odd, to intercede, be an intercessor (with بَعْدَ of pers. to whom, and لِ of pers. for whom intercession is made). وَالشَّعْعُ n.a. A pair, double; وَالشَّعْعُ وَالْوَجْرُ 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. شَاعِعٌ part. act. One who intercedes. شَاعِعٌ Plnr. شُعَاعَةٌ (2nd declension) An intercessor. شَاعَتَةٌ Intercession.

شَفَعَنَ To fear, pity. شَفَعَنَ Redness of the sky after sunset.—أَشْفَقَ IV. To be afraid (with مِنْ or with أَنْ of verb). مَشْفُوعٌ part. act. One who is afraid or in terror.

شَفَّأَ aor. a. To strike any one on the lip. شَفَّأَ for شَفَّأَ (see شَفَّأَ, rt. سَفَّأَ), A lip; Dual شَفَّتَانِ and Oblique شَفَّتَيْنِ The two lips.

شَفَّأَ aor. o. To be near setting (the sun); and شَفَّى aor. i. To heal, cure. شَفَاءٌ A brink. شِفَاءٌ Medicine, remedy, means of cure.

شَفَّأَ aor. o. To split, cleave, place under a difficulty, or impose a hard condition (with عَلَى). شَفَّأٌ n.a. The act of splitting, a fissure, difficulty, labour, trouble. شَفَّأٌ Difficulty, trouble.

أَشْفَى A distance, a tract, a long way. أَشْفَى comp. form (2nd declension for أَشْفَى) More troublesome, more difficult to be borne.—شَاتَى III. To contend with, oppose, resist, separate one's-self from (with acc.); وَالَّذِينَ كُنْتُمْ تُشَاوِنُ فِيهِمْ 16 v. 29, "Concerning whom ye used to contend (with the believers)."

شَاتَى n.a. The act of separating one's-self, schism, heresy, dissent, contention; وَشَاتَى 11 v. 91, "Your contending with me."—إِشْتَقَّ or تَشَقَّقَ V. D. S. Gr. T. 1, p. 220, To be split open, cleft asunder (with بِ); at 25 v. 27 تَشَقَّقُ is for تَشَقَّقُ, 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.—إِنْشَقَّ VII. To be cloven asunder; وَأَنْشَقَّ الْقَمَرُ 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 Mohamamad, and the latter to one of the signs of the last day. إِنْشِقَاقٌ n.a. The act of cleaving asunder.

شَفَّأَ aor. o. To make miserable; and شَفَّى aor. a. To be miserable, wretched, unhappy. شَفَّأٌ Miserable; at 19 vv. 4 and 49 it may be rendered "disappointed." أَشْفَى comp. form, Most wretched; وَأَشْفَاكَ 91 v. 12, "The greatest wretch among them," whose name was كُدْرٌ مَشْفُوعٌ Misery, wretchedness.

شَكَّتَ To doubt. شَكَّتَ A doubt.

شَكَرَ aor. o. To give thanks, to be grateful (with لِ); فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ 27 v. 40, "He is only grateful to the benefit of his own soul;" to thank, show or feel gratitude for (with acc.); أَنْ أَشْكُرَ

تَعْتَكُ 27 v. 19, "That I may show my gratitude for thy favour." شَكَرٌ 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 Korán we find both epithets applied to God. مَشْكُورٌ part. pass. Gratefully accepted, acceptable.

شَكْسٌ *To be cross-grained and ill-tempered (a man).* — مَشْتَاكِسٌ part. act. VI. f. Quarrelling, or at variance with each other.

شَكْلٌ aor. o. *To shackle, fasten by a tether.* شَكْلٌ A similitude, likeness. شَاكِلَةٌ Likeness, mode; عَلَى شَاكِلِيهِ 17 v. 86, "According to his own way."

شَكَا aor. o. *To utter a complaint (with acc. and alí);* 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. — اِشْتَكَى VIII. *To make a complaint (with alí).*

شَوَيْتٌ aor. a. *To rejoice at the misfortunes of others.* — اِشْتَمَتْ IV. *To cause to rejoice over another's misfortunes (with acc. and ب of pers.).*

شَعَجٌ *To be lofty and long.* شَامِعٌ part. act. That which is lofty.

شَمَرٌ *To be seized with horror.* — اِشْمَارٌ IV. f. of شَمَارٌ a quadriliteral verb not found in the 1st form, *To creep or contract with horror.*

شَمْسٌ aor. i. and o. *To be bright with sunshine.* شَمْسٌ fem. The Sun.

شَمَلٌ aor. o. *To comprehend, contain.* شَمَالٌ Plur.

شَمَائِلٌ (2nd declension) The left hand; for an explanation of شَمَائِلٌ see VIII. اِشْتَمَلٌ — شَامٌ 6 v. 40. To contain, conceive (with acc. and عَلَى), as 6 v. 144, "Or that which the wombs of the two females have conceived."

شَنَأٌ aor. a. *To hate.* شَنَانٌ for شَنَانٌ n.a. Hatred. شَانِيَةٌ D. S. Gr. T. 1, p. 97, part. act. One who hates.

شَهَبٌ aor. a. *To burn, scorch.* شِهَابٌ Plur. شُهَبٌ A flaming fire.

شَهِدٌ aor. a. *To be present at, in, or with (with acc.); to bear witness that (with بَ or بَانَ), against (with عَلَى), or of (with ب); to bear testimony to a fact (with إِنَّ); as نَشَهِدُ إِنَّكَ رَسُولُ اللَّهِ 63 v. 1, "We bear testimony to the fact that thou art indeed the apostle of God; to bear witness by an oath (with acc. and ب), as 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 لِيَشْهَدُوا مَنَافِعَ لَهُمْ, "That they may witness the benefits accruing to them." شَاهِدٌ Plur. شُهَدَاءٌ and شُهَدَءٌ part. act. One who is present, or who bears witness, a witness; at 11 v. 20 the word is generally supposed to mean the Korán; and وَشَاجِدٍ وَمَشْهُودٍ 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 Korán; and وَبَيْنَ شُهَدَا 74 v. 13, "And sons remaining in his presence (at Mecca)." شَهِيدٌ*

Plur. شُهَدَاءُ (2nd declension) A witness ;
 50 v. 20, سَأَلْتُ وَشَهِدْتُ
 witness to the truth by suffering martyrdom,
 a martyr, as at 4 v. 71 and 39 v. 69. شَهَادَةٌ
 n.a. 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 ;"
 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 (with عَلَى).—
 اسْتَشْهَدُ X. To call as witness (with
 acc. and عَلَى).

شَهْرٌ aor. a. To publish abroad. أَشْهُرٌ Plur.
 أَشْهُرٌ and أَشْهُرٌ A month ; originally A
 moon, either new, or according to others,
 a full moon ; 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 أَشْهُرٌ must here
 be understood ; Lit. " The pilgrimage (its
 time) is," etc., أَشْهُرٌ being what the gram-

marians call مَرْتُوعٌ بِالْأَيْدِيَةِ, 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.

شَهَا aor. o. To desire, long for. شَهْوَةٌ n.a.
 Plur. شَهَوَاتٌ Lust, desire.— اِسْتَهَى VIII.
 same as شَهَا.

شَابَ aor. o. To mingle. شَوْبٌ n.a. A mixture ;
 37 v. 65, " A mixture of boiling water
 and other delicacies," with which evildoers
 are to be allowed to wash down the fruit of
 the infernal tree Ez-Zakkoom.

شَارَى 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.— اِسْتَشَارَ
 IV. To make signs (with إِلَى of pers.).—
 تَشَاوَرٌ n.a. VI. f. Consultation with one
 another.

شَوَانٌ Flame without smoke ; no verbal root.

شَاكَتَ aor. o. To prick. شَوْكَةٌ A single
 thorn, weapons, arms.

شَوَى aor. يَشْوِيُ a doubly imperfect verb,
 To roast, scald. شَوَى plur. of شَوَاةٌ The
 scalp.

شَاءَ aor. or شِيَئَ aor. شَاءَ To will, be
 willing, wish (with acc. or أَنْ of verb).
 شَيْئٌ n.a. Plur. أَشْيَاءٌ (2nd declension,
 see D. S. Gr. T. 1, p. 364, note) A thing,
 matter, affair ; شَيْئًا adverbially, In any
 way, at all.

شَابَ aor. i. To be hoary (the head). شَيْبٌ
 ns.a. Hoariness. شَيْبٌ plur. of شَيْبَةٌ
 Hoary, grey-headed ; this word may be re-

garded as a contracted form of **شَبَّ** or **شَبَّ**, like **بَيْسَ** for **بَيْسَ**, or **بَيْلَ** for **بَيْلَ**, D. S. Gr. T. 1, p. 360.

وَشَى see **شَيْءٌ**.

شَاخَ aor. i. *To be old.* **شَخَّ** Plur. **شُخَّ** An old man.

شَادَ aor. i. *To plaster a wall.* **مَشَّ** part. pass. *properly, Plastered with gypsum; according*

to El Beidāwī it may also be rendered lofty. — **مَشَّ** part. pass. II. f. Built up on high.

شَاعَ aor. i. To be published abroad; with **فِي** of pers. it is used in a bad sense, as **أَنْ تَشِيخَ الْفَاحِشَةَ** **فِي** **الَّذِينَ آمَنُوا** 24 v. 18, "That filthy rumours should be spread abroad about the true believers." **شَيْعَةٌ** Plur. **شَيْعَ** and **أَشْيَاعَ** A sect, party; **أَشْيَاعُهُمْ** Those of a like persuasion, or of their party.

ص

ص The name and initial letter of the 33th chapter, see **آلَمَ**.

صَبَّ aor. o. To pour (with acc. and **عَلَى**); at 44 v. 43 it is used with **فَوْقَ**, "Pour over," and at 22 v. 20 with **فَوْقَ**. **صَبَّ** n.a. The act of pouring.

صَبَّأَ aor. a. *To rise (a star).* **صَابِئُونَ** The Sabæans, who thought themselves followers of the religion of Noah, and worshipped the heavenly bodies.

صَبَّحَ aor. a. *To give one a morning draught.* **صَبَّحَ** **وَصَبَّاحَ** Plur. **إِصْبَاحَ** and **صَبَّاحَ** The morning. **صَبَّحَ** II. To come to or come upon in the morning.— **مَصَابِيحُ** (2nd declension) A lamp.— **صَبَّحَ** IV. To be, become, happen, or do anything in the morning; This word is one of the **كُنَّ** or sisters of **كُنَّ**, which govern their attributes in the acc., D. S. Gr. T. 2, p. 60; **صَبَّحَ** may frequently be rendered simply "he was, or became," and sometimes "he began," as **فَأَصْبَحَ يَنْقَلِبُ** 18 v. 40, "And he began to turn down." **مَصْبُوحٌ** part. act. One

who does anything in, or enters upon, the morning.

صَبَّرَ aor. i. *To bind, to be patient or constant, to endure patiently or be constant towards (with acc. or with **عَلَى**).* **صَبْرٌ** n.a. Patience. **صَابِرٌ** part. act. One who is patient; constant, persevering. **صَبَّارٌ** Very patient, constant.— **صَابِرٌ** III. To excel in patience. **أَصْبَرُ** 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.— **إِصْبَارٌ** VIII. D. S. Gr. T. 1, p. 222, To be patient or constant (with **لِ** or **عَلَى**).

صَبَّعَ aor. a. *To point the finger at any one.* **أَصْبَعٌ** (2nd declension) comm. gen. plur. of **أَصْبَعٌ** A finger.

صَبَّغَ aor. a. o. and i. *To dye.* **صَبَّغٌ** Sauce. **صَبَّغَةٌ** Baptism; **صَبَّغَهُ** **اللَّهُ** 2 v. 132, an elliptical expression meaning "God has baptized us with his baptism," or "his religion;" the visible signs of which appear in the believer, as water

is seen on the person of one baptized; the word *صِبْغَةٌ* is said to be put in the acc. as being the corroborative, *آمَنَّا بِالْأَنْبِيَاءِ* v. 130, and the substitute or equivalent, *وَأَنَّ الْبَدَلَ* of *إِبْرَاهِيمَ* v. 130, D. S. Gr. T. 2, p. 526, see also p. 85 of the same volume.

صَبَا aor. o. *To be puerile, to feel a youthful propensity towards* (with *إِلَى*). *صَبِيٌّ* A male child, a boy.

صَحْبٌ *To stay an animal; and صَحِبٌ* aor. a. *To be a companion to any one.* *صَحَابٌ* Plur. *صَحْبٌ*, Plnr. of Plnr. *أَصْحَابٌ* 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 الْأَخْوَاتِ* 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 الْمِغْنَمِ* 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 السَّيِّئِ* 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 *وَسْطًا*).

مُصْحَفٌ *To dig with an instrument called*

صَحَافٌ plur. of *صَحْفَةٌ* A dish. *صُحُفٌ* plur. of *صَحْفَةٌ* A leaf or page of a book, a book; *صُحُفًا* *مُنَشَّرَةً* 74 v. 52, "Open Books" from Heaven, in which should be written each man's name, with an order to follow Moḥammad.

صَحَّحَ aor. o. *To strike anything solid.* *صَاخَةٌ* A deafening noise.

صَخْرٌ generic noun, Rocks. *صَخْرَةٌ* noun of unity, A rock; no verbal root.

صَدَّ aor. o. *To turn away the face* (with *عَنْ*); *turn away, divert, hinder* (with acc. and *عَنْ*); aor. o. and i. *To cry aloud* (with *وَسْطًا* of object), as at 43 v. 57; the words in the text refer to a passage at 21 v. 98, where judgment is denounced against all objects of idolatrous worship; but the Meccans contending that Jesus must be included with the rest, the blunder was corrected by the 101st verse. *صَدَّ* n.a. The act of hindering, diverting, or turning away from. *صَدْوَةٌ* n.a. The act of turning away the face. *صَدِيدٌ* Boiling (water), the serum in a wound, purulent matter, see *شَوْبٌ*.

صَدَّرَ aor. o. and i. *To return from watching, to proceed, go forward.* *صَدْرٌ* n.a. Plur. *صُدُورٌ* comm. gen. The bosom, breast.—*أَصْدَرَ* IV. *To bring back, as* *حَتَّى يَصْدُرَ الرَّعَاءُ* 23 v. 23, "Till the shepherds have brought away (their flocks)."

صَدَعَ aor. a. *To split, exponnd, profess openly* (with *بِ*). *صَدَعٌ* A fissure.—*صَدَعٌ* II. Pass. *صُدِعَ* To oppress with, or suffer from headache.—*أَصْدَعَهُ* for *تَصَدَّعَهُ* V. D. S. Gr. T. 1, p. 220, To be split up or divided in two. *مُصَدَّعٌ* part. act. That which is cloven or splits itself in two.

صَدَّقَ aor. i. *To turn aside* (with *عَنْ*). *صَدَقٌ* The steep side of a mountainside.

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** **أَرْبَابًا** 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.). **يُصَدِّقُ** Truth, veracity, sincerity, soundness, excellence in a variety of different objects; thus **صِدْقًا** 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. **صَدَقَتْهُ** Whatever is given and sanctified to God's service, as alms or tithes, etc. **صَدَقَةٌ** A dowry given by the husband to his wife. **صَدِيقٌ** comm. gen. A sincere friend. **أَصْدَقُ** (2nd declension) comp. form, More true. **صِدْقِي** Very truthful, a man of veracity.—**صَدَّقَ** 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 **بِ**). **تَصَدَّقَ** n.a. A verification. **مُصَدِّقٌ** part. act. One who verifies, confirms, or bears witness to the truth.—**تَصَدَّقَ** or **أَصْدَقَ** V. D. S. Gr. T. 1, p. 220, To give alms (with **عَلَى** of pers.); **وَمَنْ تَصَدَّقَ بِهِ** 5 v. 49, "And whosoever remits it (the penalty, or the retaliation) as alms;" the word is also found with this signification at 2 v. 280 and 4 v. 94. **مُصَدِّقٌ** and **مُصَدِّقٌ** part. act. One who gives alms.

صَدَأَ aor. o. To clap the hands.—**تَصَدَّيْتُ** n.a. II. f. A clapping of hands.—**تَصَدَّى** V. To receive with honour; at 80 v. 6 this word is put for **تَكَصَّدَى** D. S. Gr. T. 1, p. 221.

صَرَّ aor. o. To tie up a purse; aor. i. To cry aloud. **صَرَّةٌ** Excessive cold that scorches plants. **أَصْرٌ** A loud cry.—**أَصَرَ** IV. To be obstinate, persist obstinately (with **عَلَى**).

صَرَّحَ To make manifest. **صَرْحٌ** n.a. A palace, a high tower, or other lofty structure.

صَرَّحَ To cry aloud. **صَرِيحٌ** One who brings help.—**وَمَا أَنْتُمْ بِصَرِيحٍ** part. act. IV. f. same as **صَرِيحٌ**; **بِصَرِيحِي** 14 v. 27, "Neither can ye help me," for **بِصَرِيحِي** oblique plural with personal pronoun **بِ**, D. S. Gr. T. 1, p. 459.—**إِصْرًا** VIII. for **إِصْرًا** D. S. Gr. T. 1, p. 222, To cry aloud.—**إِسْتَصْرَحَ** X. To implore assistance of any one (with acc. of pers.).

صَرَّصَرَ quadriliteral verb, derived from **صَرَّ** q.v. To make a chattering noise (as a green woodpecker). **صَرَّصَرٌ** A loud roaring and furious wind, or according to another interpretation, a blast of cold wind.

صِرَاطٌ comm. gen. A way, and especially an open way; the name of a bridge over Hell; no verbal root.

صَرَعَ aor. a. To prostrate. **صَرَعٌ** plur. of **صَرَعٌ** Lying prostrate.

صَرَفَ aor. i. To turn, turn away, divert, avert (with acc. and **بِ**); to turn towards (with acc. and **إِلَى**); **وَأَنْتُمْ صَرَفْتُمْ عَنْهُمْ** 3 v. 146, "He put you to flight before them." **صَرَفٌ** 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 **وَمِنْ**); at

25 v. 52 the words *صَرَفْنَا بِبِهِم* 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 Koràn)." *تَصْرِيْفٌ* n.a. Change (of wind). *اِنْصَرَفَ* 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 sec *سَطَّرَ*.

صَعِدَ 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; *سَارِحُهُ* *صَاعِدًا* 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 *نِي*).

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 *صَعَنَ* To swoon, expire. *صَعِقٌ* One in a swoon. *صَاعِقَةٌ* Plur. *صَوَائِقٌ* (2nd declension) A stunning noise as of a thunderbolt, a punishment from Heaven, a thunderbolt.—*أَصْعَقَ* IV. To cause to swoon.

صَعَّرَ aor. o. To be younger than another; and *صَعَّرَ* To be small. *صَاعِئِرٌ* part. act. One who is small, vile, contemptible. *صَاعِئِرٌ* Small. *أَصْعَرٌ* (2nd declension) comp. form, Smaller. *صَعَارٌ* Vileness, contempt.

صَعَا aor. o. and i. To incline, swerve; and *صَعَى* 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; *صَفًّا* In order, in line of battle; *وَأَلْفَاتٍ مَّثَلًا* 37 v. 1, "By (the Angels) standing in rank." *صَوَّافٌ* part. act. Extending its wings. *صَوَائِفٌ* for *صَوَائِفٌ* (2nd declension) plur. of *صَوَائِفَةٌ* for *صَوَائِفَةٌ* 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.

صَفَّحَ 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 *صَعَا* and *صَعَّرَ*, 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." *صَفَّحَ* n.a. Pardon, the act of repelling a sinner; 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. *صَفْرَاكٌ* (2nd declension) fem. of *أَصْفَرٌ* Yellow; Plur. *صُفْرٌ* comm. gen.—*مُصْفَّرٌ* part. IX. f. That which is or becomes yellow.

صَفَّصَفَّ quadrilateral, To pass alone over a level plain. *صَفْصَفٌ* 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. *أَلْفَانَاتٌ* fem. plur. part. act. Horses standing as above; at 38 v. 30

the word **الصَّحِيحُ** 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 ب of thing).—**إِصْطَفَى** VIII. for **إِصْتَفَى** D. S. Gr. T. 1, p. 222, To choose, select; to choose in preference to (with acc. and عَى); at 37 v. 153 we find **أَمْطَفَى** for **أَصْفَى** "Hath he chosen?" D. S. Gr. T. 1, p. 71. **مُصْطَفًّى** part. pass. Chosen.

صَكَّتْ To strike violently.

صَلَبَ aor. i. To crucify. **صُلْبٌ** The back-bone or loins; Plnr. **أَصْلَابٌ**.—**صَلَّبَ** II. To cause to be crucified.

صَلَحَ aor. a. *To be right, good, honest, upright.* **صُلِحَ** Peace, reconciliation; **مُصْلِحًا** 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, **Ṣāleḥ**, 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 ل of pers.); to render fit, as at 21 v. 90, and **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 ل of pers. and بى of thing). **إِصْلَاحٌ** n.a. Uprightness,

righteousness, reconciliation, amendment, reformation. **مُصْلِحٌ** part. act. One who is upright, righteous, a person of integrity, a reformer; at 23 v. 18 it may be translated "Peacemaker."

صَدَّدَ aor. i. *To be hard.* **صَدَدٌ** Hard.

صَلَّ To sound. **صَلْصَالٌ** Dry clay. Derived from **صَلَّ** aor. i. *To sound.*

صَلَّ aor. o. *To hurt in the small of the back;* and **صَلِيَ** 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; Plnr. **صَلَوَاتٌ** A prayer; **2 صَلَوَاتٍ مِنْ رَبِّهِمْ** 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 ل); with **عَلَى** it means to pray for, also to bless, as in the formula **صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ** "God bless and keep him." **مُصَلِّ** for **مُصَلِّى** part. act. One who prays. **مُصَلًّى** A place of prayer.

صَلَّى aor. i. *To roast;* and **صَلِيَ** 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** **أَنْتَارِ** as antecedent to the complement **صَالُونَ** 33 v. 39, *Literally*, "Sufferers of the roasting of the fire," or "entering Hell-fire to be roasted therein." **مِصْلَى** 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

صَوَّبَ 69 v. 31, "Then cause him to be burnt in Hell." **تَصْلِيَةٌ** n.a. A burning.—**أَصْلَى** IV. To thrust into the fire to be burnt (with double acc.).—**إِصْلَى** 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 **أَصَمَّ** (2nd declension).—**أَصَمَّ** IV. To make deaf.

صَمَتَ aor. o. To be silent. **صَامَتَ** part. act. One who holds his peace.

صَمَدٌ aor. o. To wish to approach any one. **صَدَدٌ** 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. **صَوَاعِقُ** (2nd declension) plur. of **صَوَاعِقُ** A monastery.

صَعَّ aor. a. To make, do; chiefly used in things where art is employed; to nourish or bring up; **وَلْيَصَّعَّ عَلَيَّ عَيْنِي** 20 v. 40, "And that thou mightest be brought up under my eye;" a similar meaning also pertains to the IV. f. **صَنَّ** n.a. An act, that which is done; For the elliptical expression **صَنَّ أَنْدَهُ** at 27 v. 90 see **وَصِيَّةٌ**; see also a similar ellipse at 4 v. 121. **صَنْعَةٌ** An art. **مَصَانِعُ** (2nd declension) plur. of **مَصْنَعٌ** A cistern, also a palace, citadel or other fine building.—**إِصْنَعُ** VIII. D. S. Gr. T. 1, p. 222, To appoint as agent (with acc. and **لِ**).

صَمَمَ To be foul (a smell). **أَصْنَامٌ** plur. of **أَصْنَمٌ** An idol.

صَوْتٌ or **صَوْرٌ** A palm or other tree springing from the same root as others; Plur. **صَيَوَاتٍ**; 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 حَرْبٌ**, "It strikes (or injures) the corn;" To meet with, as at 3 v. 159 **قَدْ أَصَبْتُمْ وَغَلِيهَا**, "Ye had already met with two pieces of good fortune equivalent to it,"

viz. at Bedr, where the forces under Mohāmmad had not only slain seventy of the Kōreish, but had also taken an equal number prisoners; of this they are reminded when murmuring at the loss they sustained at Oḥod; To send down, pour down upon, afflict or punish (with acc. and **بِ**), as **أَسْبَأْتُمْ بِذُنُوبِكُمْ** 7 v. 93, "We could punish them for their sins;" **نُصِيبُ** **نُصِيبٌ** 12 v. 56, "We pour down our mercy upon whom we please." **مُصِيبٌ** part. act. That which happens. **مُصِيبَةٌ** An accident, misfortune, calamity.

صَاتَ 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. **صَوْرًا** Plur. **صَوْرٌ** A form.—**صَوَّرَ** II. To form, fashion (with acc. and **بِ**). **مُصَوِّرٌ** part. act. One who forms. **الْمُصَوِّرُ** The Fashioner, a name of God.

صَاعَ aor. o. To measure with a **صَاعٌ** containing about four pints. **صَوَاعٌ** A drinking cup.

صَافَ aor. o. To bear wool. **أَصَوَافٌ** plur. of **صَوْتٌ** Wool, a fleece.

صَامَ aor. o. To fast; **لَيْصَمُهُ** 2 v. 181, "Let him fast (during) it," **فِيهِ**, D. S. Gr. T. 2, p. 389. **صِيَامٌ** n.a. A fast, the act of fasting. **عَامٌّ** part. act. One who fasts.

صَاح aor. i. To shout. صَيْحَةٌ n.a. A shout, a blast, a terrible and mighty noise, also a punishment from Heaven.

صَادَ aor. i. and a. To hunt. صَيْدٌ Game, the produce of the chase, including fish.—إِصْطَادٌ for إِصْتَادَ VIII. D. S. Gr. T. 1, p. 222, To hunt.

صَارَ aor. i. To become; to go, tend towards (with إِيًّا). صَوِيرٌ 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). صَيَاصٌ for صَيَاصٍ plur. of صَيْصَةٌ or صَيْصِيَّةٌ A castle, or defensive work.

صَافَ aor. i. To pass the summer. صَيْفٌ n.a. The summer.

ض

ضَائِبٌ Plur. ضَائِنٌ Sheep; no verbal root.

ضَبَّحَ aor. a. To breathe hard in running. ضَبْحٌ n.a. The act of panting.

ضَجَّعَ aor. a. To lie on the side. مَضَاجِعُ (2nd declension) plur. of مَضَجَّعٌ 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 وَنًا). 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. gen. 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. ضَرَّاءٌ fem. (2nd declension) D. S. Gr. T. 1, p. 402, Adversity, loss, tribulation.—

ضَارٌّ III. To hurt, annoy; to pnt 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. ضَرَّأَ n.a. Injury; ضَرَّأًا By violence. ضَرَّأٌ part. act. Injuring.—

ضَافَرٌ VIII. D. S. Gr. T. 1, p. 222, To compel; to drive forcibly (with acc. and إِيًّا); Pass. ضَافَرٌ To be driven by necessity (with نِيًّا or إِيًّا).

ضَافَرٌ part. act. or pass. One compelled by necessity; ضَافَرٌ 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 ل); thus also at 43 v. 16 مِمَّا 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 **بِأَرْجُلِهِمْ** or some similar word; so likewise in the expression **إِذَا تَرَبَّعْتُمْ فِي سَبِيلِ اللَّهِ** on the march in the cause of God's religion; "They have only set this question before thee for the sake of disputation;" **وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّ** 24 v. 31, "And let them draw their veils over their bosoms;" **أَنْضَرِبْ عَنْكُمْ الذِّكْرَ** 43 v. 4, "Shall we then turn away from you onr admonition;" **قَضَرَبَ بَيْنَهُمْ بِسُورٍ** 57 v. 13, "And a separation shall be made between them by a wall;" **وَتَرَبَّعَتْ عَلَيْهِمُ الْآيَةُ** 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.

ضَرَعٌ 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.—**تَضَرَعٌ** and **إِضْرَعٌ** D. S. Gr. T. 1, p. 222, V. To bumble one's-self, submit one's-self bumbly to God. **تَضَرَعٌ** n.a. Humility.

ضَعْفٌ and **ضَعُفٌ** aor. o. *To be weak.* **ضَعْفٌ** and **ضَعُفٌ** n.a. Weakness, infirmity. **ضَعُفٌ** Plur. **أَضْعَافٌ** Like, an equal portion, a portion equal to another, or as much again, double; **إِذَا لَادْتَنَاكَ 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 **حَدَابٍ** being in both cases understood;

D. S. Gr. T. 2, p. 279; Dual **ضِعْدَانِ**, Oblique **ضِعْدَيْنِ** Two equal portions, twofold. **ضِعَاعٌ** plur. of **ضِعْوَةٌ** comm. gen. Weak. **ضِعِيفٌ** Plur. **ضِعْفَاءٌ** (2nd declension) Weak, infirm. **أَضْعَفُ** (2nd declension) comp. form, Weaker.—**ضَاعَفَ** III. To double, give double (with acc. and ل). **مُضَاعَفٌ** part. pass. Doubled.—**مُضْعِفٌ** part. act. IV. f. One who makes double.—**إِنْضَعَفَ** 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.

ضَعَفَتْ 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."

ضَوَّعَ aor. a. *To dislike.* **أَضْعَانٌ** plur. of **ضِعْوَانٌ** ill-feeling, hatred.

ضَدَّعَ A frog; Plur. **ضَفَادِعٌ** (2nd declension); The grammatical root is **ضَدَّعَ** *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 **ضَلَّى**); 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. **ضَلَّالٌ** 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 فَاصُولَنَا السَّبِيلَا 33 v. 67, "And they have seduced us from the right path;" The ا is here added to السَّبِيلَا to assist the rhyme; D. S. Gr. T. 2, p. 497; وَأَصَلَ أَعْمَالَهُمْ 47 v. 1, "He has made their (good) works to be of none effect;" to seduce through or by means of (with بٍ) مُغَيِّرٌ part. act. One who seduces.
 (إِلَى) نَمٌ aor. o. To draw close, to hug (with acc. and إِلَى); وَمَا نَمُّ يَدَكَ إِلَى جَنَاحِكَ 20 v. 23, "Draw thine hand close under thine arm."
 صَمَّرٌ aor. o. To be slender. صَامِرٌ part. act. That which is slender, or tucked up in the belly.
 صَنٌ aor. a. and i. To be tenacious or grasping. صَنِينٌ Greedy, avaricious, grudging; وَمَا هُوَ عَلَى الْغَيْبِ بِصَنِينٍ 81 v. 24, "And he does not act grudgingly in the communication of the secrets;" some copies have بِطَنِينٍ "He had no suspicion of the secrets."
 صَنَكٌ To be narrow. صَنَكٌ n.a. comm. gen. Narrow, wretched.
 صَمِيٌّ To be without breasts and barren (a woman), and therefore like a man.—صَاهِيٌ III. for صَاهِيٌّ

(the primitive form صَهًا is not found), To resemble, D. S. Gr. T. 1, p. 236. Note. The word يَصَاهُونُ 9 v. 30 is also spelt يَصَاهُونُ, and يَصَاهُونُ without the hamza.
 شَامِدٌ aor. o. To shine. شِيَادٌ Light.—أَشَاعٌ IV. To enlighten, illuminate.
 شَارٌ aor. i. To injure. شَيْرٌ n.a. Harm, injury.
 شَارٌ aor. i. To defraud. شَيْرِيٌّ for شَيْرِيٌّ D. S. Gr. T. 1, p. 112 (2nd declension), An unfair apportionment.
 شَاعٌ aor. i. To perish.—أَشَاعٌ IV. To suffer to perish, neglect, be unmindful of.
 شَائِفٌ aor. i. To become a guest. شَيْفٌ n.a. sing. and plur. A guest, guests.—شَيْفٌ II. To entertain a guest.
 شَأَقٌ aor. i. To be narrow, straitened; وَشَأَقَ بِهِمْ ذُرْعًا 11 v. 79, "And he was powerless to (protect) them;" وَشَأَقَتْ عَلَيْهِمُ الْأَرْضُ 9 v. 119, "The earth became straitened for them." شَيْقٌ n.a. Trouble, grief. شَيْقٌ Strait, narrow. شَأَيْقٌ part. act. That which becomes narrow or straitened.—شَيْقٌ II. To reduce to straits (with عَكَ of pers.).

ط

طَاوُوتٌ (2nd declension) Sanl, king of Israel.
 طَبَعَ aor. a. To seal, seal up (with عَكَ).
 طَبِقٌ aor. i. To cover. طَبِيقٌ A state, condition.
 طِبَائِقٌ plur. of طَبِيقَةٌ The order of the Heavens, one above another; طِبَائِقًا In order one above another.
 طَبِنٌ 3rd pers. fem. plur. of طَابٌ for طَلِبٌ q.v.
 طَلَعٌ aor. a. D. S. Gr. T. 1, p. 250, To expand, spread out.

طَرَحٌ aor. a. To cast forth (with double acc.), as طَرَحُوهُ أَرْضًا 12 v. 9, "Cast him forth into a (distant or unknown part of the) earth."
 طَرَنٌ aor. o. To drive away; the word فَطَرَنَهُمْ is put in the subjunctive at 6 v. 52 as being what the grammarians call جَوَابُ الْفَتْحِ; 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.

طَرَفٌ aor. i. *To avert.* طَرَفٌ n.a. An eye, a glance, sight of the eyes. طَرَفٌ Plur. أَطْرَافٌ The extremity, extreme part or verge, border; طَرَفِي ٱلْأَثَرِ 11 v. 116, "The two extremities of the day," morning and evening.

طَرِقٌ aor. o. *To come by night.* طَارِقٌ part. act. That which appears by night. طَرِيقٌ comm. gen. A way, a road. طَرِيقَةٌ Plur. طَرَائِقٌ (2nd declension) A path, line of conduct, behaviour; طَرِيقَتُهُمْ 20 v. 104, "Those most eminent for their good conduct;" سَبْعَ طَرَائِقٍ 23 v. 17, "Seven tracts," meaning the seven Heavens; طَرِيقَةٌ is also used with a plur. signification for Chiefs, Princes; thus at 20 v. 60.

طَرَا aor. o. *To come from afar;* and طَرِيَ aor. a. *To be recent.* طَرِيٌّ Fresh.

طس Initial letters of the 27th chapter, pronounced طَّ Seen, see آتَم.

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 مِنْ جُوعٍ 106 v. 3, "Who hath provided them with food against hunger." اِطْعَامٌ n.a. The act of feeding; At 2 v. 180 and 5 v. 96 طَعَامٌ also appears to hear this meaning, and may then be considered as another noun of action of the IV. f.—اسْتَعْمَ 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.). طَعَنٌ 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 eye-sight; to overflow, as at 69 v. 11.* طَغِيَانٌ n.a. Transgression, the being exceedingly wicked. طَاغٍ for طَاغِيٌّ part. act. One who is excessively impious, a transgressor. طَاغِيَّةٌ A storm of thunder and lightning of extreme severity. أَطَغَى comp. form for أَطَغَى (2nd declension) Most extravagant in wickedness. طَغَوَى Excess of impiety, as كَذَّبَتْ نَمُودٌ بِنِعْوَاهَا 91 v. 11, "The tribe of Thamood accused (Šāleḥ) of falsehood by reason of their extreme wickedness." *Note.* The names of Arah tribes are feminine. طَاغُوتٌ Ṭāghoot, a word which with the sing. form has sometimes a plur. signification, and then means Idols, dæmons, 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 بَنُ الْأَنْزَابِ, either from his exceeding wickedness, or because a judgment given by him would be prompted by the Devil.—أَطَغَى IV. *To cause to transgress, to make one a transgressor.*

طَفٌ *To be near.*—طَفِيفٌ n.a. II. f. The giving short measure. طَفِيفٌ part. act. One who gives short measure.

طَفَى aor. a. *To be extinguished.*—أَطْفَأَ IV. *To extinguish (with acc. and ب).*

طَفَفَ aor. a. *To begin.*

طَفْلٌ *To be of a tender age.* طِفْلٌ sing. and plur., though we also find the plur. أَطْفَالٌ Very young children, infants.

طَلَّ *To moisten the ground (dew).* تَلَّ Dew.
 طَلَّبَ aor. o. *To seek*; at 7 v. 52 it means to follow up. طَلَّبَ n.a. The act of searching for.
 طَالِبٌ part. act. A petitioner. مَطْلُوبٌ part. pass. Petitioned.
 طَلَّحَ aor. a. *To be weary.* طَلَّحَ n.a. A Plantain or Banana tree, according to some the Acacia or Egyptian thorn.
 طَلَّعَ aor. a. and o. *To ascend, rise—the sun,—(with عَكَى)* طَلَّعَ 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. طَلَّوْعٌ n.a. The rising. مَطْلَعٌ n.a. The time of rising (of the dawn). مَطْلَعٌ n.a. Place of the sun's rising.—أَطْلَعُ IV. *To make manifest to any one, cause one to understand (with acc. of pers. and عَكَى of thing).*—إِطْلَعُ for اِطْلَعُ VIII. D. S. Gr. T. 1, p. 222, *To mount up (with اِى)*; to penetrate (with acc.) as at 19 v. 81, where we have اَطْلَعُ “Has he penetrated?” for اَاَطْلَعُ, the ا of anion being omitted after the interrogative ا 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 كَلْ اَنْتُمْ مُطْلِعُونَ قَاتِلِجَ, 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 عَكَى; so likewise when it means to mount above, come upon, or meet with. مَطْلِعٌ part. act. One who looks down upon.
 طَلَّقَ aor. o. *To be divorced.* طَلَّقٌ n.a. Divorce.—طَلَّقَ II. *To divorce.* مَطْلَقَةٌ fem. part. pass. A woman who is divorced.—اِطْلَقَ 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.* طَامَةٌ A calamity; اَلْقَامَةُ الْكَبِيْرُ 79 v. 34, “The very great calamity,” viz. The last Judgment.
 طَمَّتْ aor. o. and i. *To deflower a virgin.*
 طَمَسَ aor. o. and i. *To obliterate, put out (the eyes), as at 54 v. 37; At 4 v. 50 it means to deface the features; to destroy utterly (with عَكَى).*
 طَمِعَ aor. a. *To desire (with اُن).* طَمِعٌ n.a. Desire, a hoping or longing for; at 13 v. 13 طَمَعًا means “causing you to be full of hope (for rain).”
 طَمِنَ Quiet; whence comes طَمَانٌ (quadriliteral) *To rest.*—اِطْمَأْنِ IV. *To be quiet, rest securely in, or satisfied with (with ب)* 4 v. 104, “And when ye are secure (from danger);” 2 pers. plnr. pret. D. S. Gr. T. 1, p. 231. مَطْمِئِنٌ part. act. One who rests securely, or enjoys peace and quiet.
 طَهَّ Initial letters and name of the 20th chapter, pronounced ṬĀ' HĀ', see اَهَمَّ.
 طَهَّرَ *To remove*; aor. o. *To be pure, free from her courses (a woman).* اَطْهَرٌ n.a. Pure. اَطْهَرٌ (2nd declension) comp. form, More pure, see D. S. Gr. T. 2, p. 304.—طَهَّرَ II. *To purify, cleanse.* مَطْهَرٌ n.a. Purification. مَطْهَرٌ part. act. One who frees from impurity. مَطْهَرٌ part. pass. Purified, freed from impurity, clean, pure.—اِطْهَرُ or اَطْهَرُ V. D. S. Gr. T. 1, p. 220, *To purify one's-self, keep one's-self pure*; *To purify yourself* 5 v. 9, imperat. “Then purify yourselves” (by washing the entire body). مَطْهَرٌ or مَطْهَرٌ part. act. Those who purify themselves, or are clean, pure.
 طَادَ aor. o. *To be firm and immovable.* طَادٌ A mountain.
 طَارَ aor. o. *To approach.* طَوْرٌ A mountain; طَوْرٌ

سَبَا or طُورِ سَيْنِينَ Mount Sinai; it is also called **أَطْوَارٌ** plur. of **أَطْوَارٌ** A condition or state; **أَطْوَارًا** 71 v. 13, "He created you after a variety of states or stages of existence;" beginning with the formation of Adam.

طَاعَ aor. o. and a. *To be obedient*; to hearken to (intercession), as at 40 v. 19. **طَاعَ** Obedient; **طَاعًا** With willing obedience. **طَاعَةً** Obedience. **طَاعِعٌ** part. act. One who is obedient, obedient. — **طَوَّعَ** II. To permit, consent to (with acc. and ل of pers.). — **أَطَاعَ** IV. To obey. **مُطَاعٌ** part. pass. Obeyed. — **تَطَوَّعَ** V. To give one's-self obediently or willingly to perform (a good work). **مُطَوَّعٌ** part. act. D. S. Gr. T. 1, p. 327, One who gives himself willingly to perform (a good or charitable action). — **إِسْطَاعٌ** and **إِسْطَاعٌ** 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 **عَلَيْهِ**), as **مَا لَمْ تَسْطِيعْ عَلَيْهِ** 18 v. 81, "That which thou wast not able to bear patiently;" It is also used with **أَنْ** or with acc. and **لِ**; instances of both occur at 18 v. 96; or with acc. and **إِلَى** as at 3 v. 91; At several places in the 18th chapter it is found with **مَعَ** of pers. and acc. of thing; thus in the 66th verse **صَبْرًا مَعِيَ** **تَسْطِيعَ** **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 **فَلَا يَسْتَطِيعُونَ صَبْرًا** 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**). **طَافًا** part. act. One who goes round about or encompasses; at 68 v. 19 it means a common destruction surrounding all; see also **طَافَ** for **طَافًا**. **طَافَةٌ** A part, some, a party, a people, a company or hand of men from 2 to 1000, according to different authorities. **طَوَّافٌ** The Deluge, a common destruction or calamity which embraces all. **طَوَّافٌ** One who goes about (to serve another). — **إِطْوَفَ** V. D. S. Gr. T. 1, p. 220, To go round about (with **بِ**).

طَافَى aor. o. *To be able*. **طَافَةٌ** Power, strength. — **طَوَّقَ** II. To twist a collar; **سَيَطَوَّقُونَ مَا بَجَلُوا 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." — **أَطَاعَ** 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.). **طَوْلٌ** Plenty of wealth, a sufficiency of means, Power, as at 40 v. 3. **طَوْلٌ** n.a. Height. **طَوِيلٌ** Long. — **تَطَوَّلَ** VI. To be prolonged (with **عَلَى** of pers.).

طَوَّى aor. i. To roll up. **طَوَّى** n.a. The act of rolling up. **طَوَّى** Toowa, name of a valley near Mount Sinai. **مُطَوَّى** part. pass. Rolled up.

طَابَ aor. i. To be good, pleasing (with **لِ**); **طَابَ** **بَيْنَ** **لَكُمْ** **عَنْ** **شَيْءٍ** **وَمَنْهُ** **تَخَّسَّرَا** 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. **طَوْبٌ** Good, agreeable, sweet and clean, happy, favourable.

طَارَ aor. i. To fly. طَيْرٌ generic noun, Birds. Note. Verbs having for subject a noun of this description may be put in the fem. D. S. Gr. T. 2, p. 233; According to some there are two words of this form, one in the sing. meaning a bird, as at 3 v. 43, and the other an irregular plur. of طَائِرٌ, meaning Birds. طَائِرٌ part. act. A flying thing, an omen, and especially an evil

one.—طَائِرٌ or تَطِيرٌ V. D. S. Gr. T. 1, p. 220, To angur evil, draw an evil angury from (with ب). مُسْتَطِيرٌ part. act. X. f. That which spreads itself far and wide.

طَائِفٌ aor. i. To appear (a spectre). طَائِفٌ part. act. A spectral appearance of the Devil, an instigation of the Devil; see طَائِفٌ for طَوَّفٌ.

طَانٌ aor. i. To plaster with clay. طِينٌ Clay.

ظ

ظَلَّ To migrate. ظَلْعٌ n.a. Migration.

ظَفَّرَ aor. i. To claw with the nails. ظَفْرٌ A nail or claw; ظَفْرٌ 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.—ظَفَّرَ IV. To give the victory to (with acc. of pers. and عَكَى).

ظَلَّ aor. a.; 2nd pers. sing. pret. ظَلَلَتْ or ظَلَلَتْ for ظَلَلَتْ D. S. Gr. T. 1, p. 228, To continue all day, become (with aor. of verb following). ظِلٌّ Shade. ظِلَّةٌ Plnr. ظُلُلٌ A covering, roof. ظِلَالٌ sing. and plur. Shadows, shady groves. ظِلِيلٌ Shady.—ظَلَّلَ II. To overshadow—with clouds—(with acc. of thing and عَكَى of pers.).

ظَلَّمَ 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 ظَلَّمُوا وَمَنْ تَظَلَّمُوا 18 v. 31, "Nor did they fail in any of it." ظَلْمٌ Injustice, tyranny, obscurity. ظُلْمَةٌ Plnr. ظُلُمَاتٌ Darkness. ظُلُومٌ Unjust.

ظَلَمٌ Very unjust. ظَالِمٌ part. act. One who treats unjustly (with ل). أَظْلَمٌ (2nd declension) comp. form, More unjust. مَظْلُومٌ part. pass. Unjustly treated.—أَظْلَمَ IV. To injure; to be dark (with عَكَى). مُظْلِمٌ part. act. One who is in the dark.

ظَمَى aor. a. To thirst. ظَمًا n.a. Thirst. ظَمَانٌ (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 مَّجِيئٍ 41 v. 48, "They shall perceive that there is no way of escape for them," see D. S. Gr. T. 2, p. 297. ظَنَّ Plnr. ظُنُونٌ Opinion. ظَنَّ part. act. One who forms an opinion.

ظَهَرَ aor. a. and i. To appear, be manifest (with فِى); to help, monnt, ascend (with acc. or عَكَى); to get the better of, know, distinguish (with عَكَى). ظَهَرَ Plnr. ظُهُورٌ The hack. ظَاهِرٌ part. act. One who is manifest, that which is apparent, outward (speech), as at 13 v. 33; clear, conspicuous, victorious; قُرَى ظَاهِرَةٌ 34 v. 17, "Conspicuous cities," or "cities connected

one with another by a track called ظہر; ظہرہ Outwardly. ظہیر A helper. ظہیرہ Mid-day heat. ظہرتا Thrown behind the back, with neglect. ظاہر III. To assist (with acc. and عکى); to divorce a wife, with the words اُنْتُبِ عَلَيَّ كُظِّهْرَ اَبِي To

make one acquainted with (with acc. of pers. and عکى of thing); to cause to appear (with نى), as at 40 v. 27; to enter on the period of noon, as at 30 v. 17; to render superior (with acc. and عکى). نَصَّاهِرٌ VI. To assist one another against (with عکى and ب).

ع

عَبَّ aor. a. To mix scents; to be solicitous about (with ب).

عَبَبْتُ aor. a. To amuse one's-self. عَبَبْتُ n.a. Sport, jest.

عَبَدَ aor. o. To adore, worship. عَبَدَ Plur. عَبِيدٌ A servant; and Plur. عَبَادٌ Servants, especially of God. عَبَادٌ part. act. A worshipper. عِبَادَةٌ Service, worship. عَبَدَ II. To enslave.

عَبَّرَ aor. o. To pass over; to interpret (with لِ). عَبْرَةٌ An instructive warning. عَبْرِينَ for عَبْرِينَ oblique plur. of عَبْرٌ part. act. One who passes over. عَبَّرَ VIII. To take warning.

عَبَسَ aor. i. To be austere, to frown. عَبُوسٌ Austere, dismal.

عَبَّرَ To glitter like the mirage. عَبْرِيٌّ sing. and plur. A kind of rich carpet.

عَبَبْتُ aor. o. and i. To be angry. عَبَبْتُ part. pass. IV. f. Received into favour. عَبَّبْتُ X. To beg for favour, receive into favour, invite any one to make himself acceptable.

عَدَّدْتُ To be prepared. عَدِيدٌ Ready. عَدَّدْتُ IV. To prepare (with acc. of pers. and لِ).

عَنَّ aor. o. To be old. عَنِيٌّ Ancient.

عَنَّ aor. i. and o. To drag violently (with acc. and اِلَى). عَنَّ Violent, cruel.

عَنَّ aor. o. To be proud, insolent, to offer an insolent opposition, to exceed all bounds—in impiety—(with عَنِ). عَنُو n.a. Insolence, pride. عَانِيٌ for عَانِيَةٌ, Fem. عَانِيَةٌ part. act. Exceeding, violent. عَيْتِي A decrepit old man, an obstinate rebel.

عَثَرَ aor. o. To stumble; to perceive (with عكى).—عَثَرَ IV. To make one acquainted with a thing, or cause one to understand (with عكى of pers.).

عَنَّ aor. a. i. and o. To do evil (with نى).

عَجِبَ aor. a. To wonder (with مَنِ, or with اَنْ following verb). عَجَابٌ, عَجَابٌ, and عَجِيبٌ Wonderful.—عَجَبْتُ IV. To delight, please.

عَجَزَ aor. i. To be weak. عَجُوزٌ An old woman. عَجَازٌ Roots of palm-trees.—عَجَّزْتُ part. act. III. f. One who baffles, or makes of none effect. عَجَّزْتُ IV. To weaken, to be unable, to frustrate, find one to be weak; اِنَّهُمْ لَا يُعْجِزُونَ 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 نى. عَجَّزِيٌّ for عَجَّزِيٌّ oblique plur. of عَجَّزْتُ part. act. One who weakens or frustrates.

تَجَفَّأَ aor. i. and o. *To emaciate.* تَجَفَّأَتْ plnr. of تَجَفَّأَتْ fem. of أَتَجَفَّفُ (2nd declension) Lean; at 12 v. 43 the word agrees with بَقَرَاتٌ understood.

تَجَجَّلَ aor. a. *To hasten, accelerate (with acc., or with ائبى); to be hasty or act hastily (with عكى); to hurry over (with ب), as هَلْ تَسْتَجِئِلُ بِهِ 75 v. 16,*

“That thou mayest hurry over it,” viz. the receiving of the Korān from the Angel Gabriel.

تَجَجَّلَ Precipitation. تَجَجَّلَ A calf. تَجَجَّلَ part. act. That which hastens away, transitory.

تَجَجَّلَ Hasty.—تَجَجَّلَ II. *To cause to hasten, give beforehand (with acc. and ل).*—تَجَجَّلَ IV.

To cause to hasten (with acc. of pers. and عَن).

تَجَجَّلَ V. *To be in a hurry.*—تَجَجَّلَ X. *To seek or desire to hasten (with ل of pers. and ب of thing), as وَلَا تَسْتَعْجِلْ لَهُمْ 46 v. 34,*

“Neither desire to hasten (their punishment) for them;” the first complement يَأْتِيهِمْ being understood; D. S. Gr. T. 2, p. 454; to urge one to make haste in doing anything (with acc. of pers. and ب of thing).

تَجَجَّلَ n.a. *The desire of hastening; as اِسْتَعْجَالُهُمْ 10 v. 12,*

“According to their desire of hastening;” D. S. Gr. T. 1, p. 503.

تَجَجَّمَ aor. o. *To try by biting.* أَتَجَجَّمُ (2nd declension)

A barbarian, a foreigner, one who speaks Arabic imperfectly.

تَجَجَّمَ Barbarous, foreign.

عَدَّ aor. o. *To number, reckon, reckon up (with acc. and ل of pers.).* عَدَّ n.a. A number, computation, determined number. عَدَّدَ A number.

عَدَّدَ A number, prescribed term. عَدَّدَ A provision. عَدَّدَ part. act. One who keeps an account.

عَدَّدَ part. pass. Determined, computed.—عَدَّدَ II. *To prepare, or lay up any-*

thing against the future.—عَدَّدَ IV. *To prepare, arrange (with acc. and ل);* عَدَّدُوا 8 v. 62,

“Prepare ye!” for عَدَّدُوا imperat. see D. S. Gr. T. 1, p. 230.—عَدَّدَ VIII. *To reckon or fulfil a term.*

عَدَسَ aor. i. *To minister.* عَدَسَ generic noun, Lentils.

عَدَلَ aor. i. *To deal justly (with ب or بَيْن); to establish justice (with بَيْن), as at 42 v. 14;*

to swerve from justice, as at 4 v. 134; to hold as equal (with acc. and ب), 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; عَدْلٌ ذَرْبٌ 5 v. 96, “Instead thereof.”

عَدَّوْا aor. i. and o. *To abide constantly.* عَدَّوْا n.a. A perpetual abode, Eden, Paradise.

عَدَا aor. o. *To pass by; to transgress (with فبى); to turn aside (with acc. and عَن).* عَدَا n.a. Malice, wickedness. عَادَاوٌ part. act. A transgressor.

عَادَاوَةٌ Swift عَادَاوَاتٌ Swiftness. عَدَاوَةٌ Enmity. عَدَاوَةٌ The side of a valley.

عَدَاوَةٌ Injustice, hostility. عَدَاوَةٌ Plur. عَدَاوَةٌ An enemy; The sing. عَدَاوَةٌ is sometimes put for the plur., thus at 18 v. 48 عَدَاوَةٌ عَدَاوَةٌ “And they are your enemies.”—عَادَاوَةٌ III. *To be at enmity with.*—عَادَاوَةٌ V. *To transgress.*—

عَادَاوَةٌ VIII. *To be wicked, to transgress (with acc. or فبى or with عكى of pers.).* عَادَاوَةٌ part. act. Wicked, a transgressor.

عَذَّبَ aor. i. *To hinder.* عَذَّبَ n.a. Fresh, sweet. عَذَابٌ Punishment, torment.—عَذَّبَ II. *To punish (with acc. of pers. and ب of instrument, as also of crime, or with فبى); it is*

sometimes found with the double acc. thus
 أَعَذَّبُهُ عَذَابًا لَا يَأْتِيهِ أَحَدًا 5 v. 115, "I will
 punish him with a punishment, with which I
 will punish no one (else);" to afflict, as at 20
 v. 49. مُعَذِّبٌ part. act. One who punishes.
 مُعَذَّبٌ part. pass. Doomed to punishment.

عُذْرٌ aor. i. To excuse. عُذْرٌ n.a. An excuse. مُعَذِّرٌ
 An excuse. مُعَادِرٌ (2nd declension) plur. of
 مُعَذِّرٌ Excuses.—مُعَذَّرٌ part. act. II. f. Uttering
 excuses.—إِعْتَذَرَ VIII. To excuse one's-self
 (with إِلَى of pers.).

عَرَبٌ aor. i. To be scabby. مَعْرَةٌ A crime.—مَعْرَبٌ part.
 act. VIII. f. One who does not beg, though
 poor.

عَرَبٌ aor. i. To eat; and عَرَبٌ To be pure Arabic
 and free from faults (a speech). عَرَبٌ Be-
 loved wives, plur. of عَرَبٌ. عَرَبِيٌّ Arabic,
 an Arabian. أَعْرَابٌ plur. no sing. The Arabs
 of the desert.

عَرَجٌ aor. o. To mount, ascend (with إِلَى or فِي).
 مَعَارِجٌ (2nd declension) Lame from birth. أَعْرَجٌ
 (2nd declension) plur. of مَعْرَجٌ A ladder, place
 of ascending, stairs.

عَرَجَنٌ To stamp cloth with the figure of date-stalks.
 عَرَجُونٌ A dry date-stalk.

عَرَّشٌ 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.

عَرَّضٌ 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. عُرْفَةٌ 2 v. 224, Object, butt, or
 impediment, according to different renderings.

عَرِضٌ Much, many. عَارِضٌ A cloud traversing
 the sky.—عَرَّضَ 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. مَعْرُوضٌ 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 جَهْلٌ To be ignorant. عَرَفَ Known, just,
 a benefit; عَرَفًا 77 v. 1, "In a continual series,"
 or according to another reading, "Conferring
 benefits;" Plur. with the article الْعَرَفَاتُ
 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).

عَرَمٌ aor. o. To strip meat from off a bone. عَرِمٌ
 plur. no sing. Mounds or dams for banking in
 a body of water; الْعَرِمُ Name of an inunda-
 tion which destroyed the city of Saha'.

عَرَا aor. o. To come upon. عَرُوفَةٌ A handle.—إِعْتَرَى
 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. عَرَاةٌ A bare place.

عَزَّ aor. i. *To be rare, precious; to get the better of* (with acc. of pers. and *فى*). عَزَّ n.a. Power, glory. عَزَّة Power, honour, pride. عَزِيرٌ Plur. عَزِيرَةٌ Mighty, excellent, troublesome; grievous, as at 9 v. 129 (with *على*). عَزَّرَ (2nd declension) More excellent, mightier, worthier, most powerful; Fem. عَزْرَى (2nd declension); آلُ عَزْرَى El 'Uzza, name of an idol of the Pagan Arabs. —عَزَّرَ II. *To give additional power, to corroborate* (with *بِ*). —عَزَّرَ IV. *To render powerful*. عَزَبَ aor. o. and i. *To be away from, be hidden* (with *عَنْ*). عَزَرَ aor. i. *To reprehend*. عَزَرَ Ezra. —عَزَرَ II. *To assist, honour*. عَزَلَ aor. i. *To remove from a place or office, set aside*. مَعَزَلٌ A place separate from the rest. مَعَزَلٌ part. pass. Removed. —عَزَلَ 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*. عَزَمَ n.a. Fixed determination; عَزَمَ الْأُمُورِ "God's fixed resolve concerning human affairs." عَزَا aor. o. *To bring one back*. عَزَا oblique plur. of عَزَاة 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*. عَسَرَ n.a. Difficulty. عَسِيرٌ Difficult, unlucky, grievous. عُسْرَةٌ Difficulty, distress; ذُو عُسْرَةٍ 2 v. 230, "One who finds a difficulty in paying a debt." عَسِيرٌ Difficult, dire, grievous. عَسْرَى (2nd declension) Wretchedness. —عَسَرَ VI. *To be difficult; to be in a difficulty; إن تَعَسَّرْتُمْ 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 *آلَم*.

عَسَلَ aor. i. and o. *To mix food with honey*. عَسَلٌ comm. gen. Honey.

عَسَى It may be, perhaps (with *أَنْ*), a verb of proximity used only in the preterite; D. S. Gr. T. 2, p. 213; كَلَّ عَسَيْتُمْ 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*. عَشَرَ 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 مَن جَاءَ بِأَحْسَنِ 161 "Whoever shall bring a good action shall have ten (good actions) equivalents of that which he has wrought;" Here, although the noun *أَحْسَالٌ* 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 *لِيَأْكُلِي* understood. عَشْرًا Twenty. عَشَارٌ plur. of عَشْرَاءُ (2nd declension) Camels ten months gone with young. عَشِيرَةٌ A companion. عَشِيرَةٌ Kindred on the father's side. مَعْشَرٌ A company. مَعْشَارٌ The tenth part. —عَشَرَ III. *To live with, associate with* (with acc. of pers. and *بِ*).

عَشَا aor. o. To be purblind; to withdraw from (with عَن). عَشَاءٌ Commencement of darkness, evening. عَشِيٌّ Evening. عَشِيَّةٌ An evening.

عَصَبٌ aor. i. To surround. عَصَبَةٌ A body of men from ten to forty. عَصِيبٌ Grievous, heavy.

عَصَرَ aor. i. To press (grapes). عَصْرٌ n.a. Age, time, afternoon.—عَصَارٌ n.a. IV. f. A whirlwind. مَعْصِرَاتٌ part. act. fem. plur. (Clouds) emitting or pressing out rain.

عَصَفٌ aor. i. To blow violently. عَصْفٌ n.a. Leaves and stalks of corn, of which the grain has been eaten by cattle; عَصْفًا In violent gusts. عَامِصٌ part. act. Stormy, a tempestuous wind. عَامِصَةٌ A violent wind.

عَصَمٌ aor. i. To make a profit; to preserve, save harmless (with acc. and مَن). عَصَمٌ plur. of عَصْمَةٌ Defence, guardianship. عَامِصٌ part. act. Defender.—عَصَمٌ VIII. To take hold on, cleave firmly to (with مَن).—عَصَمٌ X. To preserve one's-self from sin.

عَصَا aor. o. To strike one with a stick. عَصَا fem. for عَصَوٌ and عَصَوٌ 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 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 عَصَا.

عَصَى aor. i. To rebel, disobey (with acc. and ل or acc. and فِي). عَصِيٌّ Rebellious. عَصِيَانٌ Rebellious. مَعْصِيَةٌ Disobedience.

عَضٌ aor. a. To bite (with عَكَى 25 v. 29, or acc. and عَكَى 3 v. 115).

عَضُدٌ aor. o. To strike any one on the arm. عَضُدٌ An arm, a helper.

عَضَلٌ aor. a. o. and i. To hinder a woman from marrying (with اُنَّ).

عَضَا aor. o. To divide limb from limb. عَضَوِيٌّ oblique plur. of عَضَةٌ A separate part. Note. Nouns from a defective root occasionally lose their last radical letter, which is then replaced by ة; thus عَضُوٌ becomes عَضَةٌ; on passing into the plur. they regain the masc. form, thus عَضُونَ is the plural of عَضَةٌ; D. S. Gr. T. 1, pp. 317 and 359.

عَضَفٌ aor. i. To incline towards, be well disposed towards. عَضَفٌ A side.

عَضَلٌ II. To be bare of ornaments (a woman).—عَضَلٌ II. To deprive of ornament, leave without care. مَعْضَلٌ part. pass. Neglected.

عَطَا aor. o. To take anything in the hand. عَطَاٌ A gift. اَعْطَى IV. To give (with double acc.); to be docile, as at 92 v. 5.—تَعَاكَى VI. To undertake, or take (a sword) in the hand, 54 v. 29.

عَظَمٌ To give a dog a bone; and كَظَمٌ To be great. عَظَمٌ n.a. A bone; Plur. عِظَامٌ. عَظِيمٌ Great, heavy. اَعْظَمٌ (2nd declension) Greater, superior, highest in rank.—عَظُمٌ II. To make great, honour.—اَعْظَمٌ IV. To increase (with acc. and ل of pers.).

عَفَفٌ aor. i. To abstain from that which is unlawful or improper.—تَعَفَّفٌ n.a. V. f. Modesty.—اِسْتَعَفَّفَ X. same as عَفَفٌ.

عَفَّرٌ aor. i. To roll (one) in the dust. عَفْرِيَّتٌ A demon, 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. 233. Note. عَفَا is found in some copies for يَغْفِرُ 3rd pers.

sing. aor. ; this ا is called *اَلْوَقَايِدِ* or alif of precaution, D. S. Gr. T. 1, p. 109. *عَفُو* n.n. Overplus, superfluity, 2 v. 217; pardon. *عَافِينَ* oblique plur. of *عَافٍ* for *عَافِرٍ* part. act. Forgiveing. *عَفُوٌ* Very forgiveing.

عَقَبَ To strike on the heel; aor. o. To succeed. *عَقْبٌ* Success; *حَيْرٌ تَقْبًا* 18 v. 42, Lit. "The best as to success." *عَقِبٌ* comm. gen. A heel, posterity; Plur. *أَعْقَابٌ* Heels; *عَقَبِيَّ* His two heels. *عِقَابٌ* Punishment; *عِقَابٌ* for *عِقَابِي* 13 v. 32, etc. "My punishment." *عَقْبَةٌ* A place hard of ascent. *عَقْبِي* (2nd declension) End, success, reward, as *عَقْبِي* *الذَّارِ* The reward of Paradise. *عَاقِبَةٌ* End, issue, (fortunate) result; *عَاقِبَةُ الذَّارِ* same as *عَقْبِي* *الذَّارِ*. *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.—*عَاقَبَ* III. To punish (with *بِ*); to succeed in turn, as at 60 v. 11; Pass. *تُوَقِّبَ* 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. *عَقْدَةٌ* Plur. *عَقْدٌ* A knot, tie, obligation; *الْمُتَعَقِّدَاتُ فِي الْعَقْدِ* 113 v. 4, "The women who blow on knots," witches.

عَقَّرَ aor. i. To wound, hamstring. *عَاقِرٌ* Barren (woman).

عَقَّلَ 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* *يَعْقِلُونَ* 22 v. 45, "They have hearts to understand with."

عَقَّمَ 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.

عَكَّفَ 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. *مُعَكَّفٌ* part. pass. Detained.

عَقَّقَ aor. o. To cut off the top leaves of a tree, adhere to, hang from. *عَقَّقٌ* Clotted blood. *عَقْلَةٌ* A lump of clotted blood.—*مُعَقَّلَةٌ* part. pass. II. f. One in suspense.

عَلِمَ 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 *بِ*); to be learned or knowing; For the difference between *عَلِمَ* and *عَرَفَ* see *عَرَفَ*. *عِلْمٌ* n.n. 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 Korán are taken to mean the three species of rational creatures, viz. men, genii, and angels. *عَلِيمٌ* Learned, knowing, wise; Plur. *عُلَمَاءٌ* (2nd declension). *عَلَمٌ* Very learned, wise or knowing. *أَعْلَمٌ* (2nd declension) comp. form, More or most wise or knowing (with *بِ*). *مُعَلَّمٌ* part. pass. Known, predetermined.—*عَلَّمَ* II. To teach (with *بِ*, or with double acc., or with acc. and *بِ* or *بِ*). *مُعَلَّمٌ* part. pass. Taught, instructed.—*أَعْلَمَ* IV. To make known.—*تَعَلَّمَ* V. To learn (with acc. or with *بِ*).

عَلَّن aor. i. and o. *To be manifest.* عَلَانَةٌ In public, openly.—أَعْلَنُ IV. To make manifest, publish (with اَنْ or with acc. and لِ).

عَلَّأ aor. a. and o. To be high, lofty, exalted, elated, proud (with فِي or عَلَيَّ); to be upon, to be over, as مَا عَلَّأ 17 v. 7, "That over which they had gained the upper hand;" وَتَعَلَّنْ عُلَّوًا كَبِيرًا 17 v. 4, "And ye will verily be elated with great insolence;" تَعَلَّنْ is here put for تَعَلُّونَ, the radical و being suppressed because of the quiescent ن contained in the tesbdeed; 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. عُلَّوٌ n.a. Exaltation, insolence, pride; عُلَّوًا كَبِيرًا 17 v. 45; عُلَّوًا is said by Beidāwī to stand in this place for تَعَالِيًا; the literal meaning will therefore be "May he be exalted far above that which they enter by a great exaltation." عَالِيْنَ oblique plur. of عَالٍ for عَالٍ part. act. That which is high or hanghty; Fem. عَلِيَّةٌ Lofty, see D. S. Gr. T. 1, p. 330; عَلِيَّهَا سَائِلَهَا 11 v. 84, "Upside down;" عَلَيْهِمْ ثِيَابٌ سُنْدُسٌ 76 v. 21, "Having garments of silk as a covering;" The accns. of the part. or verbal adjective is here put for the verb, and the words have the same meaning as if they had been ثِيَابٌ يَعْلُوهُمْ 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 عَلَيَّ); also "He came" (with اِلَى 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 عِنَّ "Be He raised far above," as تَعَالَى صَمَا 16 v. 3, "Be He exalted far above that which they associate (with him)," see تَبَارَكَتَ. تَتَعَالَيْنَ "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.* عَلَيَّ 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; اَنْ عَلَيَّ In order that, on condition that, seeing that, although; عَلَيَّ 6 v. 135, "According to your power;" اَلْحَى اَدْبَارَهَا 4 v. 50, "As—or like—the hinder parts thereof;" اَلْحَى حَرْبٍ 22 v. 11, "After a way," or "upon the verge—as it were—(of religion);" The various meanings of عَلَيَّ 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 اَ is changed into short ا; D. S. Gr. T. 1, p. 111; Plnr. masc. اَعْلُوْنَ for اَعْلُوْنَ according to the rule of permutation, D. S. Gr. T. 1, p. 354; Fem. Plur. عَلَيَّ for عَلَيَّ and with the article اَلْعَلَى عَلِيٌّ High, sublime, eminent; name of Moḥammad's son-in-law. عَلِيُّوْنَ *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.

عمّ aor. o. *To be common.* عمّ Plur. أعمّام An uncle on the father's side. عمّة An aunt on the father's side.

عمدّ aor. i. *To afflict.* عمدّ plur. of عماد comm. gend. A column, a lofty structure, a tent pole. —تعمدّ V. *To propose.* متعمداً On purpose.

عمرّ aor. o. *To cultivate, make habitable, perform the sacred visitation—to Mecca—(with acc.).*

عمرّ Life; *نعمركت* a form of oath, "Verily by thy life." *Note.* When not used in this manner the word is written and pronounced عمرّ.

عمرّ Life, age, and especially long life, old age. عمرّة The sacred visitation to Mecca.

عمرّة n.a. Religious cult, culture. عمرانّ (2nd declension); Two persons are called by this name in the Korán, viz. the father of the Virgin Mary, and the father of Moses and Aaron.

عمرّ II. *To cause to live, grant a long life to.* معمرّ part. pass. One whose life is prolonged.

عمرّ VIII. *To visit, pass one's time in visiting.* —استعمرّ X. *To settle any one as an inhabitant (with acc. and ني).*

عمرّ aor. o. *To be deep.* عميقّ Deep, distant, far off.

عملّ aor. a. *To be active (a camel); to do, make, act, work, operate;* كَلَّ يَعْْمَلُ عَلَى شَاكِلَيْهِ 17 v. 86, see شَاكِلَةٌ, see also 6 v. 135; at 34 v. 12 before اِعْمَلُوا we must understand the words وَقِيلَ لَهُمْ "It was said to them," viz. the honey of David; so also at the 10th verse the word اَمْرًا "We commanded him," is to be understood before اَعْمَلْ, see اَنْ, اَنْ يَعْْمَلُ part. act. One who does, etc., an operator, worker, toiler.

عملّ Plur. اَعْمَالٌ Work, act, deed, labour, toil, action.

عمّة aor. a. *To wander distractedly to and fro (with ني); to be struck with amazement.*

عمى aor. i. *To flow;* and عمى aor. a. *To be blind, dark, obscure;* نَعِيْبَتِ عَلَيْهِمُ اَنْبَاءٌ 28 v. 86,

"And the account shall he (was) obscure unto them." عمى n.a. Blindness (of heart). عم Plur. اَعْمُوْنِ Acc. عَمِيْنِ Blind, D. S. Gr. T. 1, p. 354. اَعْمَى (2nd declension); Plur. عَمَى and عَمِيَانِ Blind, dark.—عمى II. *To blind, hide, conceal from (with عكى of pers.), as*

نَعِيْبَتِ عَلَيْهِمُ 11 v. 30, "And it is hidden from you."—عمى IV. *To make blind.*

عنّ Off, from, from off, away from, out of, in spite of, concerning; The primary signification of عنّ 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 يَجْزِي نَفْسَ عَن 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; اَللّٰهُ عَنِّيْ

عَنِ اَلْعَالَمِيْنَ 3 v. 92, *Lit.* "God is rich away from his creatres," i.e. rich enough to dispense with them.

عَنْب generic noun, Plur. اَعْنَابٌ A grape, grapes, a vine; no verbal root.

عنتّ aor. a. *To be corrupt, fall into misfortune, perish, to commit a crime;* وَدُّوْا مَا عَيْتُمْ 3 v. 114, "They desire your ruin;" مَا with the verb following is here considered as equivalent to the noun of action عَيْتُمْ, and is hence called

مَا مَضْرَبِيَّةٌ D. S. Gr. T. 1, p. 541; لَعْنَتُمْ 49 v. 7, "Ye would certainly be guilty of a crime."

لَاعْتَنَتُمْ n.a. Sin.—أَعْنَتَ IV. To destroy; لَاعْتَنَتُمْ 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.

عَدَّ aor. o. *To go out of the right way.* عَدَّ At, with, near, about, in; This particle is properly a nonn in the accusative case, meaning a side, part or quarter; after the preposition *بِ* it is written *عِنْدَ*, as *عِنْدَ 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*; *فَلَا كَيْلَ لَكُمْ عِنْدِي* 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.

عَتَقَ *To hide the head and neck in its form (a hare).* عَتَقَ comm. gen. Plnr. أَعْنَاقٌ A neck.

عَنْبُوتٌ comm. gen. A spider; verbal root doubtful.

عَنَّا aor. o. *To distress, to be humble (with ل);* وَعَنَدَتْ أَلْوَجُوهُ 20 v. 110, "And their faces shall be humbled."

عَهْدٌ aor. a. *To enjoin, command, stipulate, covenant (with إِلَى of pers. and أُنْ, 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).*

عَهَنَ aor. o. *To wither.* عَهْنٌ Particoloured wool.

عَاجٌ aor. o. *To stand still, recede; and عَوَجٌ To be bent, distorted.* عَوَجٌ Crookedness, curvature, distortion, obliquity; *لَا عَوَجَ لَهُ* 20 v. 107, "There is no obliquity in him," or "no receding." *Note.* لَا when used to deny the existence of a thing generally governs the accns. 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; *لَمْ يَعُودُوا لِمَا كَانُوا* 58 v. 4, "Then they would revert to or repair what they have said;" this passage admits of a variety of explanations. كَانُ 'Ad, an ancient and powerful tribe of Arabs of prodigious stature, descended from 'Ad, the great-grandson of Shem. عَادَيْدٌ part. act. One who returns. مَعَادٌ A place whither one returns, a name of Mecca. أَعَانَ IV. *To cause to return, restore (with acc. of pers. and فِي, or with double acc.).*

حَانَ aor. o. *To be next the bone (flesh); to take or seek refuge, especially with God (with بِ of pers. and وَنْ);* also used with أَنْ meaning lest, as at 2 v. 63, and again at 44 v. 19. مَعَادٌ A refuge; *مَعَادَ اللَّهِ* 12 v. 23, "God forbid!" *Lit.* "(I seek) refuge with God," for أَقُوذُ بِاللَّهِ مَعَادًا IV. *To recommend to the protection—of God—(with acc. of pers. and بِ)* إِسْتَعَانَ X. *To take refuge (with بِ of pers. and وَنْ) imperat.* 7 v. 199, "Then fly for protection."

عَوْرَةٌ 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; *ثَلَاثَ عَوْرَاتٍ لَكُمْ* 24 v. 57, *Lit.* "There are three (times) of nakedness for you."

عَاقَبَ aor. o. *To keep back.—الْمُعَوِّبِينَ* oblique plnr. part. act. II. f. Those who hinder.

عَالَ aor. o. *To swerve, turn aside (from the right way).*

عَامٌ aor. o. *To swim.* عَامٌ A year; *عَامَيْنِ* 31 v. 13 oblique dual, Two years.

عَوَانٌ aor. o. *To be middle-aged (a woman).* عَوَانٌ

Middle-aged.—أَعَانَ IV. To assist (with acc. and عَكَى or عَكَى); نَأَى عَيْنُونِي 18 v. 94, "Then assist me."—تَعَاوَنَ VI. To help one another (with عَكَى).—اِسْتَعَانَ X. To ask assistance (with acc. of pers. or with ب). مُسْتَعَانَ part. pass. One whose aid is to be implored.

عَاى aor. i. To hesitate; and عَيْى aor. a. To be hindered so as to be unable to complete a thing (with ب). عَاى 46 v. 32 aor. cond. "He was not unable to complete;" أَنَعَيْنَا 50 v. 14, "Were we then unable to finish?" The verb عَاى being at the same time snrd, 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 un-serviceable.

عَادَ aor. i. To visit. عَيْدٌ A feast, festival.

عَارَ aor. i. To go backwards and forwards. عَيْرٌ fem. A caravan.

عَيْسَى (2nd declension) Jesus, Our Saviour.

عَاشَ aor. i. To pass one's life, live. عَيْشَةٌ n.a. Life. مَعَايَشٌ Whatever is necessary to support life. مَعَايِشٌ Plur. (2nd declension) Existence, manner of living, victuals, necessaries 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. عَيْنُونَ A fountain, spring of water; Plur. عَيْنٌ An eye. عَيْنٌ for عَيْنٌ D. S. Gr. T. 1, p. 112, § 227, fem. plur. of عَيْنٌ (2nd declension) Having large eyes. عَيْنٌ Clear-flowing, a fountain.

ع

عَوَى see عَاوَيْنَ.

عَبَّرَ aor. o. To delay. عَبْرَةٌ Dust. عَبْرٌ part. act. One who stays behind, lags behind.

عَبَّى aor. i. To deceive.—تَعَابَنَ n.a. VI. f. Mutual deceit.

عَفَا aor. o. To be covered with foam and dead leaves, etc. (a river). عَفَاةٌ Scum and refuse, light straw, stubble.

عَدَّرَ aor. i. and o. To remain behind.—تَادَرَ III. To leave out.

عَدَّقَ aor. a. To be full of water (a spring). عَدَقٌ Copious, abundant.

عَدَا aor. o. To come or go early in the morning (with مِّنْ or عَكَى). عَدُوٌّ for عَدُوٌّ The morrow;

عَدَا To-morrow. عَدَاةٌ An early meal, dinner.

عَدُوٌّ The morning, early morning. عَدَاةٌ same as عَدُوٌّ.

عَدَّرَ aor. o. To deceive with vain hopes (with acc. and ب); when used with acc. and ب it means to seduce from, as at 82 v. 6, and 57 v. 13.

عَرَبٌ A deceiver, the Devil. عَرَبٌ A vain hope; Deceitfully.

عَرَبَ aor. o. To go away, set, as the sun (with ي). عَرَابٌ A raven. عُرُوبٌ Sunset. عَرَبِيٌّ Fem. عَرَبِيَّةٌ The West. عَرَابِيَّةٌ (2nd declension) plur. of عَرَابِيَّةٌ A kind of black grapes. عَرَبٌ The West, setting of the sun; Plur. عَرَابٌ (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

غُرْفَاتٌ plurals of غُرْفَةٌ Lofty apartments.—

إِنْتَرَفَ VIII. *To drink out of the hand (with acc. and ب).*

غَرَّقَ *To be submerged.* غَرَّقَ n.a. A draught. غَرَّقْنَا

At a single draught; and hence, suddenly,

violently. غَرَّقَ The act of drowning.—أَغْرَقَ

IV. *To drown (with acc. and فِي or بِ) or*

مُغْرَقٌ part. pass. Drowned.

غَرِمَ aor. a. *To be in debt.* غَرِمَ 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.* غَزَلٌ n.a. A spinnig, that

which is spun.

غَزَا aor. o. *To will, seek, make an hostile excursion*

against. غَزَايَ plur. of غَزَايَ for غَزَايَ A combatant.

كَسَسَ aor. i. *To be very dark (the night).* كَسَسَ n.a.

The commencement of night. غَايَسٌ The

moon, also the commencement of darkness.

غَسَايَ Corruption which flows from the bodies

of the damned.

غَسَلَ aor. i. *To wash.* غَسَلٌ Same as غَسَايَ q.v.

—مُغْتَسَلٌ VIII. *To wash one's-self.* مَغْتَسَلٌ A place for washing.

غَشِيَ aor. a. *To cover over, come upon, as at 29 v.*

55, يَوْمَ يَعْشَاهُمُ الْعَذَابُ "On a certain day their

punishment shall come upon them;" يَعْشَاهُمْ

is here put for يَعْشِيهِمْ D. S. Gr. T. 1, p. 118;

يَغْشَى عَلَيْهِ pass. Lit. "It is covered over upon

him," a phrase meaning "he faints," 33 v. 19.

غَايِسَةٌ The day of judgment. غَوَائِسٌ plur. of

غَايِسَةٌ A covering. غِشَاوَةٌ A covering, veil.

مَغْشَى part. pass. One in a swoon.—غَشَى II.

To cover, to cause to cover (with double acc.).

—أَغْشَى IV. *To cover, cause to cover or he*

covered (with double acc.).—تَغَشَى V. *To*

have carnal connexion with.—اِسْتَغَشَى 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. غَضَّةٌ 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 وَجْهَ).

غَضِبَ aor. a. *To be angry (with عَلَى of pers.*

against whom). غَضَبٌ n.a. Anger, indignation.

غَضَبَانٌ adj. (2nd declension) Angry.

مُغْضِبٌ part. pass. Incensed.—مُغْضِبٌ part.

act. III. f. Being angry.

غَطَّسَ aor. i. *To be dark.*—أَغْطَسَ IV. *To make*

dark.

غَطَّأَ aor. o. *To be dark.* غِطَاءٌ A veil, covering.

غَفَّرَ aor. i. *To cover, pardon (with لِ of pers. and*

acc. of thing); to forgive (with أَنْ). غَافِرٌ

part. act. One who forgives. غُفُورٌ and غُفَّارٌ

Very forgiving. غُفْرَانُكَ رَبَّنَا Pardon, O our

Lord; 2 v. 285, "(We implore) thy pardon, O our

Lord;" There is here an ellipsis of تَطَلُّبٍ or

- some similar word; see D. S. Gr. T. 2, p. 82. **غَفَرَ** aor. o. *To be dear, excessive; to exceed what is just and proper* (with **فِي**).
- غَفِرَ** aor. i. *To boil.* **غَلَى** n.a. The act of boiling.
- غَمَّ** aor. o. *To cover.* **غَمٌّ** n.a. Anguish, affliction.
- غَمَّةٌ** In the dark. **غَمَامٌ** plur. of **غَمَامَةٌ** Clouds covering the heavens.
- غَمْرَاتٌ** plur. of **غَمْرَةٌ** *To abound (in water).* **غَمْرَاتٌ** Plur. **غَمْرَاتٌ** A flood of water, a confused mass of anything; sometimes used metaphorically, as **غَمْرَاتُ** **الْأَمْوَاتِ** The pangs of death.
- غَمَزَ** aor. i. *To point, or wink at any one.* **غَمَزَ** VI. *To wink at one another.*
- غَمَضَ** aor. o. *To be low and level (the ground).*—**أَغْمَضَ** IV. *To connive at the payment of less than the full value* (with **فِي**).
- غَنِمَ** *To get as booty, acquire, gain without trouble.* **غَنِيمٌ** n.a. Sheep. **غَنَائِمٌ** (2nd declension) plur. of **غَنِيمَةٌ** Plunder, spoils.
- غَنِيَ** aor. a. *To be rich; to dwell* (with **فِي**). **غَنِيٌّ** Plur. **أَغْنِيَاءٌ** (2nd declension) Rich, self-sufficient, able to do without others (with **عَنْ**).—**أَغْنَى** 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، "It profiteth nothing against the truth;" "أَلْعَنَى شَيْئًا" "It shall not avail against the flame;" It is also employed with the acc. alone, as at 80 v. 37.*
- غَنِيٌّ** part. act. One who suffices or stands in the place of another.—**أَسْتَعْنَى** X. *To become rich, desire riches, to be able to do without, to be self-sufficient.*
- غَفَرَ** aor. o. *To neglect, be negligent* (with **عَنْ**). **غَافِلٌ** part. act. One who is negligent or careless. **غَفْلَةٌ** Negligence, carelessness.—**أَغْفَلَ** IV. *To cause to be negligent* (with acc. and **عَنْ**).
- غَلَّ** aor. o. *To insert, defraud, hind—as the hand to the neck.* **غَلٌّ** Hidden enmity, grudge. **غَلٌّ** Plur. **مَغْلُولٌ** A collar, yoke. **غَلَّ** part. pass. Bound, tied up; **وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ مَنْ يَدُكَ عَلَيْهِ** 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** **وَمِنْ** 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. **أَغْلَابٌ** plur. of **غَلَبٌ** *Thick necked, lofty;* **حَدَائِقُ غُلْبًا** 80 v. 30, "Gardens (planted) thick (with trees)." **مَغْلُوبٌ** part. pass. Overcome.
- غَلَطَ** aor. i. and **غَلَا** aor. o. *To be thick, rough, severe* (with **عَلَى** of pers.). **غَلِيظٌ** Plur. **غَلِيظَاتٌ** Rough, severe, strong, firm; **كَلِيظٌ** **الْقَلْبِ** Hard-hearted. **غُلْفَةٌ** Severity.—**أَسْتَلْكُ** X. *To be thick, strong.*
- غَلَفَ** *To put a bottle into its case; and* **غَلَفَ** *To be uncircumcised.* **أَغْلَافٌ** Plur. **غُلْفٌ** Uncircumcised.
- غَلَقَ** aor. i. *To shut (a door).*—**غَلَقَ** II. Same as **غَلَقَ**.
- غَلِمَ** aor. a. *To be lustful.* **غَلَامٌ** Plur. **غُلَامَانٌ** A boy, a youth, frequently used in the Koran for a son.

إِسْتَعَاثَ aor. o. To assist, relieve (with ب).—إِسْتَعَاثَ X. To implore assistance (with acc. and عَكَى).

غَارٌ aor. o. To come into a hollow place. غَارٌ A cavern. غَوْرٌ n.a. (Water) running away under ground. مَعَارِدٌ A cave.—مُغِيرَاتٌ fem. plnr. part. act. IV. f. Horses making an hostile excursion.

غَوَّاصٌ aor. o. To dive (with ل at 21 v. 82). غَوَّاصٌ A diver.

غَاظٌ aor. o. To plunge into. غَايِبٌ A hollow place, a privy, ensing one's-self.

غَالٌ aor. o. To seize. غَرَبٌ Inebriation.

غَوَى aor. i. To wander, go astray. غَيِّى n.a. Error, destruction. غَوِيٌّ One who is in the wrong.

غَاوِينَ 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.

غَيْبٌ aor. i. To be absent. غَيْبٌ n.a. Plur. غُيُوبٌ A secret, mystery, whatever is absent or hidden.

غَيَابَةٌ D. S. Gr. T. 1, p. 276, note, The bottom (of a well, etc.). غَاوِبٌ part. act.

إِسْتَعَاثَ He or that which is absent or hidden.—إِسْتَعَاثَ VIII. To traduce the absent, as وَلَا يُعْتَبُّ 49 v. 12, "Neither traduce one another;" aor. conditional.

غَيِّتٌ aor. i. To water by means of rain. غَيِّتٌ Rain.

غَيْرٌ 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.—غَيَّرَ II. To alter, change. مُغَيِّرٌ part. act. One who changes.—مُغَيَّرَةٌ see غَوَّرَ مُغَيَّرَةٌ. V. To be changed.

غَاوَسٌ aor. i. To diminish, abate, be wanting, as مَا تَغِيضُ الْآرْحَامُ 13 v. 9, "What the wombs want (of their due time)."

غَاظٌ aor. i. To incense, irritate (with acc. and ب). غَاظٌ n.a. Anger, fury. غَاظٌ part. act. One who is angry.—تَغَيَّبٌ 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. Arah. 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 Korán, 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 مَا مَأْمَأٌ, فَمَايَ, فَمَايَ, فَمَايَ etc. etc.

فَاتَحَ An opening or commencement, rt. فَتَحَ q.v. فَاتَحَ "Then protect him;" imperat. iv. f. of فَاتَحَ q.v.

فَأَذَ aor. a. To hurt any one in the heart. فَوَادٌ Plur.

أَمِيذَةٌ The heart.

فَارِجِينَ see فَارِجِينَ.

فَارَوْنِي "Then show me;" imperat. iv. f. of فَرَى q.v. with نَبْ prefixed.

فَأَا aor. o. and i. To split (the head) with a sword. فَيْمَةٌ A hand or party of men, army.

فَأَا see فَاأَا.

فَارَجَسَ see فَارَجَسَ.

فَتَا aor. a. To break, cease, desist, as تَلَاوُ تَفْتُو 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; تَفْتُو is here put for تَفْتَأُو, D. S. Gr. T. 1, p. 97.

فَتَحَ aor. a. To open (with acc. or with acc. of thing and عَمَلِي of pers.); to explain or reveal (with بِ of thing and عَمَلِي of pers.); To grant—a mercy or a victory—(with acc. and لِ of pers.), as at 48 v. 1; to adjudicate in a cause (with عَمَلِي of pers.); إِذَا فَتَحَتْ يَاجُوجَ وَمَاجُوجَ (بَيْنَ) 21 v. 96, "Until Gog and Magog shall have had a way opened for them," alluding to the rampart mentioned at 18 v. 93, which being broken down, an irruption of those barbarous tribes is to take place shortly before the last day; the verb is here put in the feminine as having for subject the collective nouns 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 فَتْحٌ *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. فَتَحَ part. act. One who opens, one who gives judgment; فَتْحٌ Name of the opening chapter of the Korán. فَتْحُ The Judge, an epithet of God. فَتَحٌ (2nd declension) plur. of فَتَحَ or فَتَحَ A key.— فَتَحَ 11. To open (with لِ of pers.). فَتَحَ part. pass. Opened.— فَتَحَ X. To ask assistance—of God,—against (with عَمَلِي); 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 11. To weaken, diminish—a punishment—(with عَمَلِي).

فَتَقَ To split, cleave asunder.

فَتَلَّ aor. i. To twist (a rope). فَتِيلٌ 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 بِ or فِ) to afflict, persecute (by hurning), 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 عَمَلِي) عَلَى النَّارِ يُفْتَنُونَ (عَمَلِي) 51 v. 13, "They shall be proved, punished, or burnt in the fire." فَتْنٌ n.a. A trial. فَتَانٌ part. act. One who leads into temptation. فَتْنَةٌ 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; فَتْنَةٌ آتِيَةٌ 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; فَتْنَةٌ لَا يَجْعَلُنَا 10 v.

85 and 60 v. 5, "Do not make us (the subject of) punishment;" Beilâwîe says **مَوْجٌ فُتِنَتْ**; a similar ellipse occurs at 17 v. 62, also at 37 v. 61 and at 74 v. 31, where it means "a cause of contentment;" 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 **فُتْنَةٌ** because that excuse is a lie forged by the Idolators. **مَغْتَوْنٌ** part. pass. Distracted, demented.

فَتَا aor. o. *To be superior to another in generosity.*

فَتْيَانٌ A young man, man-servant; Dual **فَتْيَانَانٌ**; Plnr. **فَتْيَانَةٌ** of few, and **فَتْيَانٌ** of many. **فَتَاةٌ** Plnr. **فَتَايَاتٌ** 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 **أُ** interrogative); 18 v. 22, **وَلَا تَسْتَفْتِ فِيهِمْ مِنْهُمْ أَحَدًا**, "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.

فُجِعَ aor. o. *To straddle.* **فُجَعٌ** n.a. Plnr. **فُجَاعٌ** A broad way, especially between two mountains.

فُجِرَ aor. o. *To cause water to pour forth (with acc. and **مِنْ**); to go aside from the right way, to act wickedly.* **فُجْرٌ** n.a. The dawn, day-break.

فُجِرَ part. act. Wicked; Plnr. **فُجْرَةٌ** and **فُجْرَانٌ**.

فُجُورٌ n.a. Wickedness.—**فُجِّرَ** II. To cause to flow

(with acc. and **فِي**, or with double acc.);

وَإِذَا الْبِحَارُ فُجِّرَتْ; 82 v. 3, "And when the seas shall be made to flow (together)," so as to

form but one sea. **فُجُورٌ** n.a. The act of

causing (water) to flow.—**فُجِّرَ** V. To flow

(with **مِنْ**).—**فُجِّرَ** 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

(as *we* should say) governed by the nominative

"**أَتْنَا 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.

فُجَا aor. o. *To open (a door).* **فُجُوءٌ** A clear open

space, as between the sides of a cave.

فُحْشٌ *To be shameful or infamous.* **فُحْشَاءٌ** (2nd

declension) Filthy, shameful, or dishonourable

conduct, especially stinginess in the payment

of tithes or other religious dues. **فُحْشَةٌ**

Filthiness, uncleanness, a filthy report, a crime,

fornication or adultery; Plnr. **فُوحُشٌ** (2nd

declension) Abominable crimes.

فُخْرٌ aor. n. *To boast.* **فُخُورٌ** Vain-glorious, a boaster.

فُخْرٌ Earthenware.—**تَفَاخُرٌ** n.a. VI. f. Mutual

boasting.

فَدَى aor. i. *To ransom (with acc. and **بِ**).*

n.a. A ransom. **فِدْيَةٌ** A ransom, that which

is paid as ransom or to redeem a fault.—

فَادَى VIII. To ransom, redeem.—**فَادَى** VIII.

To ransom or redeem one's-self with (with **بِ**),

or from (with **مِنْ**); thus at 5 v. 40, **يُفْتَدُوا بِهٖ مِنْ**

عَذَابِ "To redeem themselves with it from

the punishment," etc.

وَدَى see **فَدِيَةٌ**.

وَدَّرَ see **فَدَّرُوهُ**.

فَرَّ aor. i. *To flee, flee to (with **إِلَى**); fly from (with*

مِنْ). **فِرَارٌ** n.a. Flight, the act of fleeing away.

مَغْرٌ A place of refuge.

فَرَّتْ aor. o. *To be wicked.* **فُرَاتٌ** Sweet (water).

فَرَجَ aor. i. and o. To let out the contents—of a basket. فَرَجٌ Fœces.

فَرَجَ aor. i. To split, cleave asunder. فَرَجٌ, Plur. فَرَجٌ An interstee, break, flaw, private parts; فَرَجٌ 21 v. 91, "And she who preserved her chastity," viz. The Virgin Mary.

فَرَجَ aor. a. To be glad, rejoice (with بِ). فَرَجٌ Joyful; at 23 v. 76 it means one who exults (in riches).

فَرَجَ aor. o. To be separated, alone. فَرَجٌ, Plur. فَرَاجَى (2nd declension) Alone, without companions, or as at 21 v. 89, without offspring.

فَرَجَ To spread on the ground. فَرَاجَى comm. gen. Paradise; the original meaning of the word is a park or garden planted with fruit-trees; it is from the Plur. فَرَاجَى that we have the Greek word Παράδεισος.

فَرَجَ aor. o. To spread as a carpet on the ground. فَرَاجَى n.a. Animals fit for slaughter. فَرَاجَى generic noun, Moths. فَرَاجَى n.a. Plur. فَرَاجَى A carpet used as a bed, a mattress, and metaphorically a wife; thus at 56 v. 33, فَرَاجَى "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 عَمَلَى of pers.); to sanction; to assign (with ل of pers.); To be aged (a cow), whence comes فَرَاجَى An old cow. فَرَاجَى An ordinance (especially of God), a settled portion, dower or jointure; فَرَاجَى see فَرَاجَى part. pass. Appointed, determinate.

فَرَجَ aor. o. To precede, to be extravagantly reproachful or insolent (with عَمَلَى). فَرَاجَى In advance of; فَرَاجَى 13 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.—فَرَاجَى II. To be negligent, omit, act negligently (with فَعَلَى). فَرَاجَى part. pass. IV. f. Made to hasten.

فَرَاجَى aor. a. To mount up. فَرَاجَى A branch or top of a tree.

فَرَاجَى (2nd declension) Pharaoh.

فَرَاجَى aor. a. and o. To empty, finish; فَرَاجَى 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.). فَرَاجَى part. act. Empty, void.—فَرَاجَى IV. To pour out (with acc. and عَمَلَى).

فَرَاجَى aor. o. To split, divide, make a distinction (with بَيْنَ); to send down from Heaven (as the Korán); 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; فَرَاجَى aor. a. To be afraid. فَرَاجَى n.a. The act of distinguishing or separating; فَرَاجَى 77 v. 4, "And by the Angels who separate (truth from falsehood) by a discrimination;" there are also other interpretations of the passage.

فَرَاجَى A separate part, heap, hillock. فَرَاجَى A band of men. فَرَاجَى A part, portion, some, a party or band of men. فَرَاجَى A distinction; The Law of Moses and the Korán are so called as distinguishing between truth and falsehood, see 2nd Epistle to Timothy ch. ii. v. 15; فَرَاجَى 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.—فِرَقٌ II. To make a division or distinction (with بَيْنَ); to make a schism in (with acc.). فِرَقِيٌّ 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 فِرَاقِيٌّ is antecedent to بَيْنِي; it must be borne in mind that بَيْنٌ 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.—فَتَرَقَ V. To be divided among themselves (with فِي); فَتَرَقُوا 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. فَتَرَقٌ part. act. Divers, different.

فَرَّهَ To be brisk. فَرَّاهٌ part. act. One who is clever, insolent or petulant.

فَرَى aor. i. To cut. فَرِيٌّ New, strange, wonderful.—فَاتَرَى VIII. To feign, forge, invent a lie (with acc. and عَلَى of pers.); فَبَاتَانِ يَفْتَرِينَهُ 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. فَاَتَرَى for فَاَتَرَى part. act. A forger. فَاَتَرَى for فَاَتَرَى part. pass. Feigned, pretended, forged.

فَرَّهَ aor. i. To flow as blood from a wound.—فَسَّرَهَ X. To remove, expel (with acc. and مِنْ); to deceive, lead to destruction (with acc. of pers. and بِ).

فَرَّهَ aor. a. To be terrified, smitten with fear (with مِنْ). فَرَّهٌ n.a. Terror.—فَرَّهَ II. when used with عَنْ means To free from fear, as إِذَا فَرَّهَ إِذَا فَرَّهَ 34 v. 22, "(Until) their hearts shall have been freed from fear."

فَسَّحَ aor. a. To be spacious, to make room for a person (with لِ of pers.).—فَسَّحَ V. To make room (with فِي of place).

فَسَّحًا see فَسَّحًا.

فَسَّدَ aor. o. To be corrupt. فَسَادٌ n.a. The acting corruptly, corruption, violence; يَغْتَرِبُ نَفْسًا أَوْ بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ 5 v. 35, "Without (that soul having slain another) soul or (committed) violence."—فَسَّدَ IV. To act corruptly, do violence (with فِي); to corrupt, despoil (with acc.). فَسَّادٌ part. act. One who acts corruptly or commits violence, a spoiler.

فَسَّرَهَ aor. i. and o. To discover.—فَسَّرَهَ n.a. II. f. An explanation or interpretation.

فَسَّقَ 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. فَسَّقٌ and فَسَّقٌ n.a. Transgression, impiety, wickedness. فَاسِقٌ part. act. A transgressor, one who is wicked.

فَسَّلَ aor. a. To be weak, faint-hearted.

فَصَّحَ aor. o. To show itself (the dawn); and فَصَّحَ To be eloquent, speak with fluency and correctness. أَفْصَحَ (2nd declension) comp. form, More eloquent.

فَصَّرَهُ "Then draw them (towards thee)," imperat. of فَصَّرَ for فَصَّرَ 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; **فَصَّلَ** **الْحَبِطَابِ** 38 v. 19, see **خِطَابٌ**. **فَأَيَّلَ** part. act. One who judges between truth and falsehood.

فَضَّلَ Weaning. **فَضِيلَةٌ** A family, relations.—**فَضَّلَ** II. To explain distinctly (with acc. and ل of pers.). **تَفْصِيلٌ** n.a. A clear explanation, exposition. **مُفَضَّلٌ** part. pass. Clearly explained, distinct.

فَضَمَ aor. i. *To break.*—**إِنْضَامٌ** n.a. VII. f. The act of being broken; **لَا لَأَنْضَامَ لَهَا** 2 v. 257, "It has no flaw or break in it."

فَضَّ aor. o. *To break asunder.* **فَضَّةٌ** Silver.—**إِنْضَافٌ** VII. To be broken up, dispersed, separated (with **مِنْ**).

فَضَّحَ aor. a. To expose to shame; **لَا تَفَضَّحُونِ** 15 v. 68, "And do not expose me to disgrace (by ill-treating my guests)."

فَضَّلَ aor. o. *To remain over and above.* **فَضْلٌ** Excellence, merit, favour, a free gift, bounty, grace, munificence, indulgence.—**فَضَّلَ** 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). **تَفَضُّلٌ** n.a. Excellence, preference.—**تَفَضَّلَ** V. To make one's-self superior (with **عَلَى**).

فَضَّأَ aor. o. *To be roomy.*—**أَفْضَى** IV. To go in unto, as a husband to a wife (with **إِلَى**).

فَطَّرَ aor. o. and i. *To split, create.* **فَاطِرٌ** part. act. A Creator. **فِطْرَةٌ** for **فَطَّرَ** 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 pnt in the acc. after **أَعْنَى** (I mean) understood; D. S. Gr. T. 2, p. 94.

فُطِّرَ A rent, flaw, or fissure.—**تَفَطَّرَ** V. To be rent asunder.—**إِنْفَطَّرَ** VII. To be cloven asunder. **إِنْفِطَارٌ** n.a. The being cloven asunder. **مُسْفِطِرٌ** part. act. Cloven or rent asunder.

فَضَّأَ *To force water out of an animal's stomach.* **فَضَّأٌ** Harsh, severe.

فَعَّلَ aor. a. To do, make, act, perform, accomplish. **فَاعِلٌ** 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 pnt in prophetic language for the future **أَنْ يُعْمَلَ**; a similar instance occurs at 73 v. 18.

فَعَّدَ aor. i. *To seek for that which is lost, to lose.*—**تَفَعَّدَ** V. *To make an inquisition 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 **لِ** as at 28 v. 24 **إِنَّمَا أَرْسَلْتُ إِلَىٰ . . . فُقَيْرٍ** "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.

فَقَّحَ aor. a. and o. *To be of a pure yellow colour.* **فَقَّاحٌ** part. act. comm. gen. Very yellow or red; according to some this word is applied to any pure colour.

فَقَّحْنَا "Then deliver us," see **وَقَى**.

فَقَّهَ *To be superior in wisdom;* and **فَقِيهٌ** aor. a. To be wise, understand, to be skilled or have

understanding in matters pertaining to Law and Divinity.—**تَفَقَّهَ** V. To be assiduous in instructing one's-self (with **فِي**).

كَبَّتْ aor. o. To break. **كَبْتٌ** 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 Korán.—**تَفَكَّرَ** V. To consider, meditate (with **فِي**).

فَكَهَ To be very merry. **فَكِهٌ** A jester, one who makes game of others. **فَاكِهَةٌ** part. act. One who is very joyful, rejoices greatly (with **بِ** or **فِي**). **فَاكِهَةٌ** Plur. **فَوَاكِهَةٌ** (2nd declension) Fruit.—**تَفَكَّهَ** V. To wonder.

فُلٌ A certain person. **فُلٌّ** Such an one, a certain person.

فَلَحَحَ To split.—**أَفْلَحَ** IV. To prosper, be happy, attain one's desires. **مُفْلِحٌ** part. act. One who is prosperous or happy.

فَلَقَّ aor. i. To split, cause to come forth. **فَلَقٌّ** 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.

فَلَكٌ To be round (a breast). **فُلُكٌ** comm. gen. and number, Ships, a ship, shipping, The Ark. **فَلَكٌ** The orbit of a celestial body.

نَعَمَ see **فَلَيْعَمَ**.

صَوَّمَ see **صَامَ** for **فَلَيْصَمَهُ**.

فَمَا see **فِي مِمَّا** for **فَمِيمَ**.

فَنَ To drive camels. **أَفْنَانٌ** plur. of **فَنَّ** A branch,

or of **فَنَّ** A species; if the latter meaning be adopted we must understand the words **مِنَ الْأَشْجَارِ** "Of trees," at 55 v. 43, where it occurs.

فَنَدَ To dote.—**فَنَدٌ** 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.—**فَهَمٌ** II. To cause to understand (with double acc.).

فَانَتْ aor. o. To pass away from, slip (an opportunity); escape (with acc.). **فَانَتْ** n.a. Escape.—**فَانَتْ** n.a. VI. f. A disparity, or want of proportion.

فَاجَ aor. o. To diffuse a fragrant odour. **فَوْجٌ** A troop or company; Plur. **أَفْوَاجٌ**.

فَارَ aor. o. To boil, boil up or boil over; **فَارَ الشُّورُ** 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.

فَازَ aor. o. To get possession of, gain, receive salvation, obtain one's desires. **فَوْزٌ** n.a. Victory, felicity, safety, salvation. **فَائِزٌ** part. act. One who enjoys felicity or receives salvation. **مَمَّازٌ** A place of safety or felicity. **مَمَّازَةٌ** An escape, place of refuge.

فَوَّضَ Not used in the primitive form, To submit a thing to the judgment of another (with acc. and **إِلَى** of pers.).

فَاقَى aor. o. To be superior in rank or excellence. **فَوْقٌ** n.a. is properly a noun expressive of superiority, which when used as an adverb is

indeclinable; in the Korán 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 مِنْ فَوْقِ الْأَرْضِ 14 v. 31, "From above (or from the surface of) the earth;" D. S. Gr. T. 1, pp. 494 and 510; see also بَعْدَ فَوَاقِي A delay, properly the space of time between two milkings, or of the opening and closing of the hand in milking.—أَتَى IV. To come to one's-self, recover (after a swoon or illness).

فَوْمٌ generic noun, Garlic; no verbal root.

فَأَدَ aor. o. To pronounce a word. فَمٌ or فَمٌ or فَمٌ with a complement فُو, Gen. فِي, Acc. فَا; Plur. أَنْوَادٌ A mouth; The word فَمٌ is formed from the regular noun فَوْدٌ by cutting off the two last radical letters, and substituting م; see D. S. Gr. T. 1, pp. 373 and 417; it is found in the Korán only in the acc. sing. and in the plural.

فِي a preposition meaning In, into, among, in com-

pany with, as أَذْخَلُوا فِي أُمَّمٍ كَذَّخَلَتْ 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.

فَأَدَ aor. i. To return, go back (with إِلَى); to go from a vow, as at 2 v. 226.—أَتَى IV. To bring under the power or authority of any one (with acc. and عَنكَ of pers.).—تَنَبَّأَ V. To turn itself about (as a shadow cast by the sun).

فَأَفَّسَ aor. i. To be copious; to overflow (with بِمَنْ).—أَفَّسَ IV. To pour water over any one (with acc. and عَنكَ); to rush impetuously (with بِمَنْ), 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).

فَأَلَّ aor. i. To be weak-minded. فَيْلٌ An elephant.

ق

قَى Name and initial letter of the 50th chapter, see آتَمَ.

قَبَّحَ To abhor; and قَبَّحَ To be ugly, loathsome. قَبَّحَ part. pass. Abhorred or rendered loathsome; at 23 v. 42 it may be taken in either sense.

قَبَّرَ aor. o. and i. To bury. قَبْرٌ n.a. Plur. قُبُورٌ A grave. مَقَابِرُ (2nd declension) plnr. of مَقْبَرَةٌ A cemetery.—أَقْبَرُ IV. To cause to be buried.

قَبَسَ aor. i. To get a light from another. قَبَسَ Lighted fuel.—اِقْتَبَسَ VIII. To take a light from another (with مِنْ).

قَبَضَ 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 أَجْتَبَضَهُنَّ. قَبْضٌ n.a. A contraction. قَبْضَةٌ A handful. قَبِضَ part. pass. Taken.

قَبَّلَ aor. a. To accept (with acc. and عَنَ or مِنْ); to admit (with acc. and لِ of pers.). قَبَّالٌ part. act. One who accepts. قَبْلٌ properly, a noun meaning the forepart; but in the Korán 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 **بِ** it is put in the genitive, as **مِن قَبْلِ أَنْ** Before that; it corresponds in its construction with **بَعْدَ** q.v.; see also D. S. Gr. T. 2, p. 152. **قَبْلُ** The forefront; **قَبْلُ** 6 v. 111, "Before their eyes," or "In hosts," with which meaning **قَبْلُ** may be regarded as the plur. of **قَبِيلٌ** q.v. **قَبِيلٌ** Power, a side or part; **قَبِيلٌ** Towards, in the direction of, as **قَبِيلَ الْمَشْرِقِ** 2 v. 172, "Towards the East;" **قَبِيلًا** 27 v. 37, "Against whom they will have no power;" **قَبِيلَهُ** 57 v. 13, "Alongside it." **قَبِيلَةٌ** properly, *Anything opposite*; a *Qibla*, or the point in the direction of which, prayer must be made to be efficacious; see Daniel chap. vi. v. 10; Thus the *Qibla* 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). **قَبَائِلٌ** (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 نَذَرْتُهُ**); a similar passage is found at 2 v. 121, D. S. Gr. T. 2, p. 454.—**مُتَقَابِلٌ** part. act. VI. f. Opposite to, or facing one another.—**مُسْتَقْبِلٌ** part. act. X. f. Proceeding towards (with acc.).

قَتَرَ aor. o. and i. To be niggardly. **قَتْرٌ** and **قَتْرَةٌ** Black dust, blackness. **قَتْرٌ** Niggardly.—**مُقْتَرٌ** part. act. IV. f. To be in reduced circumstances.

قَتَلَ aor. o. To kill, slay; **قَاتِلُوا 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.—**قَتَلَ** II. To slay, or cause to be slain. **تَقْتِيلٌ** n.a. The act of slaughtering.—**قَاتَلَ** III. To fight against (with acc. of pers.); **قَاتَلَهُمُ اللَّهُ** 9 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.—**إِقْتَالَ** VIII. To contend among themselves.

قَيْشَاءٌ generic noun, Cucumbers; no verbal root.

قَعَمَ aor. o. To rush headlong.—**إِقْعَمَ** VIII. To undertake an enterprise in a headlong or impetuous

manner. ^{مُتَجَمِّعًا} part. act. One who rushes or leaps headlong, found at 38 v. 59, where it means "Rushing headlong (into Hell)."

كُدَّ A particle frequently prefixed to the preterite to give it a past signification; where among several verbs in the preterite one has the particle كُدَّ prefixed, such verb is to be taken in the Pluperfect tense; so also among several Pluperfects the one which follows كُدَّ 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, وَكُدَّ فَصَلَ لَكُمْ مَا حَرَّمَ عَلَيْكُمْ 6 v. 119, "For he hath even now explained to you what he hath forbidden you;" another use of كُدَّ is to add energy to an affirmation, and it may then be rendered truly, of a certainty, or verily; thus, كُدَّ يَعْلَمُ مَا أَنْتُمْ عَلَيْهِ 24 v. 64, "He knows of a surety what ye are about;" so also at 91 v. 9, كُدَّ أَنْفَحَ مِنْ زَكَاةَا, "Verily he who hath purified it is happy;" Lastly, كُدَّ may sometimes be rendered frequently, as at 2 v. 139, كُدَّ نَرَى تَقَلُّبَ وَجْهِكَ, "We have frequently observed the turning of thy face;" It is found in combination with other particles as وَكُدَّ, تَكُدَّ etc. D. S. Gr. T. 1, p. 533.

كُدَّ aor. o. To rend. كُدَّ plur. of كُدَّة A party of men at variance among themselves; كُنَّا طَرَائِقِي 72 v. 11, "We are (followers of) different ways."

كُدَّحَ aor. a. To strike fire. كُدَّحَ n.a. The act of striking fire.

كُدَّرَ aor. o. and i. To be able, to be able to do, have power over, prevail against (with عُنَى); to

measure to an exact nicety (with acc. of thing and عُنَى 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 إِلَهَهُ حَتَّى قَدَّرَهُ 6 v. 91, "They have not made a just estimate of God;" to be sparing (with ل); 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; قَدَّرَ لَيْلَةَ الْقَدْرِ 97 v. 1, The night of El Kadr, on which the Koran 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 Ramaḍān. قَدَّرَ n.a. The Divine decree, that which is predestined, a definite quantity, a determined measure; عُنَى كُدَّرَ 2 v. 237, "Upon him who is in easy circumstances (shall be set) an amount according to his ability;" it is also read كُدَّرَ plur. of قَدَّرَ comun. gen. A caldron. قَادِرٌ part. act. One who is able or has power over, one who determines beforehand. قَادِرٌ Able, potent. مَقْدُورٌ part. pass. Determined. مَقْدُورٌ 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 Koran; at 34 v. 17 it may be translated "We have facilitated;" كُدَّرُوهَا تَقْدِيرًا 78 v. 16, "They shall determine the measure thereof (according to their desire)." تَقْدِيرٌ n.a. The act of

measuring or determining, a Divine decree.—
مُتَدَبِّرٌ part. act. VIII. f. Powerful, able to pre-
vail (with عَلَى).

قُدْسٌ *To be pure.* قُدُسٌ Purity, sanctity; رُوحُ
الْقُدْسِ The Holy Spirit, by which name the
Mohammedans designate the Angel Gabriel.
الْحَقُّ الْقُدُّوسُ The Holy One, an epithet of God.—
مُعَدِّسٌ II. To sanctify, bless (with لِ). قُدِّسَ
part. pass. Sacred, holy.

قَدَّمَ aor. o. To precede; and قَدِمَ aor. n. To betake
one's-self, come to (with إِلَى). قَدَمٌ Merit;
when of the fem. gen. it means A foot; Plur.
أَقْدَامٌ. أَدَدِيمٌ Old, ancient. أَدَدُومُونَ 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 hear 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 وَنَدَّ قَدَمَتَ الْإِنَّمِ بِالْوَعِيدِ
50 v. 27, "Since we have already threatened you
beforehand;" at 49 v. 1 there is an ellipse of the
accus., the words لَمْ نَقْدَمْوَا 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.— قَدَّمَ V. To go before;
at 74 v. 40 it means to go forward in the right
way.— اِسْتَدَمَّ X. To desire to advance, wish
to anticipate. مُسْتَدِمٌ part. act. One who
goes forward, or desires to advance.

قَدَا aor. o. *To be agreeable in taste and smell (food).*
— اِسْتَدَى VIII. To imitate, copy (with بِ).
اِسْتَدَى imperat. for اِسْتَدِ with the addition of دَ

called هَا اَلْوَتْبُ D. S. Gr. T. 1, p. 252. مُتَدَبِّرٌ
for اِسْتَدَى part. act. One who imitates (with
عَلَى).

قَذَفَ aor. i. *To pelt, cast (with acc. and فِي or فِي);*
يَذِفُ 34 v. 47, "He casts his truth
(over his servants);" at 20 v. 90 we must
understand the words فِي اَلْاَسَارِ; 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 قَرْنَ is for اِقْرَبْنَ 2nd
pers. fem. plur. of the imperative, D. S. Gr.
T. 1, p. 229. *Note.* This word is frequently
spelt قَرِنَ, and is then to be derived in the
usual way from the assimilated verb قَرَّرَ q. v.;
to be cool, applied to the eyes, thus at 20 v. 41
قَرَّرَتْ عَيْنَهَا literally, "So that her eye might
be cool," i. e. "That she might rejoice;" so also
at 19 v. 26 وَقَرَّى عَيْنَا "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 مِنْ فِضَّةٍ 76 v. 16,

"Glass bottles resembling silver," or it may

be "Silver bottles resembling glass."— اَقْرَأَ IV.

To confirm, to cause to rest or remain (with

فِي). اِسْتَقْرَأَ 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. 93 there is

an ellipse, to complete the sense we must read

فَلَنْكُمْ مُسْتَقَرًّا; the words may refer either to the loins of the Father, or a mansion upon earth.

قَرَأَ aor. a. and o. To read, rehearse to (with acc. and عَكَى of pers.). قُرُوءٌ Period of a woman's monthly courses. قُرْآنٌ The Korân, properly pronounced Kor-ân.—أَفْرَأَ IV. To cause to read or rehearse.

قَرَبَ To make a night journey; and قَرِبَ aor. a. To approach, draw near to; كَلَّا تَقْرُبُوهَا 2 v. 183, "And do not go near (to transgress) them."

قُرْبَةٌ Proximity; at 9 v. 100 it may be rendered "A means of drawing nigh." قُرْبَةٌ Plur. قُرَبَاتٌ Pious works which draw men nigh unto God. قَرِيبٌ comm. gen. Nigh, near, near at hand, either in place or time; مِنْ قَرِيبٍ Shortly after; قَرِيبًا as an adverb, Lately.

قُرْبَى قُرْبَى (2nd declension) D. S. Gr. T. 1, pp. 110 and 402, Affinity, relationship; دُونَ الْقُرْبَى A relation. قُرْبَانٌ n.a. A sacrifice, or gift offered to God; see 8. Mark chap. vii. v. 11; a familiar acquaintance, the *Entourage* of a prince; at 46 v. 27 it may perhaps be best translated "as a means of access to God;" the false Deities there mentioned being supposed to be on familiar terms with God, and therefore likely to act as intercessors with him.

أَقْرَبَ (2nd declension) comp. form, Closer, closest, nearer, nearest, more probable; at 16 v. 79 it means "In a shorter time," or "quicker."

الْأَقْرَبُونَ Kinfolk, kindred, those most nearly related. مَقْرَبَةٌ Relationship.—قَرَبَ II. To set before (with acc. and إِلَى); to cause to draw nigh (with acc. and بَيْنَ or إِلَى); to offer (a sacrifice); مَقْرَبٌ part. pass. One who is made or permitted to approach, honoured.—اِقْتَرَبَ VIII. To draw near.

قَرَحَ aor. a. To wound. قَرَحٌ n.a. A wound.

قَرَدَ aor. i. To collect. قَرْدٌ plur. of قَرْدٌ An apd.

قَرَسَ aor. i. and o. To cut off. قُرَيْشٌ Name of a noble Arah tribe descended from Ishmael, of which Mohâmmad'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."—اَقْرَصَ IV. To lend (with double acc.).

قَرَطَسَ quadriliteral, To hit the mark. قَرِطَاسٌ Plur. قَرَاتِيسٌ (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.—اِقْتَرَفَ VIII. To acquire, gain. مَقْتَرِفٌ part. act. One who gains.

قَرَنَ for اِقْرَنَ 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 دُونَ الْقَرْنَيْنِ He of the two horns, Alexander the Great, see دُو; Plur. قُرُونٌ. قُرُونٌ Plur. قَرِيْنٌ (2nd declension) An intimate companion.

قَارُونَ Korah, a proper name of foreign origin, and therefore of the 2nd declension, D. S. Gr. T. 1, p. 404.—مَقْرَنٌ part. pass. II. f. Bond together.—مَقْرَنٌ part. act. IV. f. One who is able to do a thing (with لُ of thing).—مَقْتَرِنٌ 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 الْقَرِيْتَانِ The two cities Mecca and Et-Tâ-if; Plur. قُرَى.

تَسَّ To think evil. تَسَّيسَ A Christian Priest.

تَسَّرَ To compel any one to do a thing against his will. تَسَّرَ Powerful, a lion.

تَسَّأَ aor. i. To swear from justice; also aor. i. and o. To be just. تَسَّأَ 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. تَسَّأَ part. act. One who acts unjustly or unrighteously. تَسَّأَ (2nd declension) comp. form, More just. — تَسَّأَ IV. To be just (with *فِي* or *إِلَى*). تَسَّأَ part. act. One who observes justice.

تَسَّاسَ A balance; this word is said to be of Greek origin.

تَسَّمَ aor. i. To divide into parts; to portion out (with acc. and *بَيْنَ*). تَسَّمَ An oath. تَسَّمَةَ A partition, a dividing, an apportionment.

تَسَّمَمَ part. pass. Divided, distinct. — تَسَّمَمَ part. act. II. f. One who apportioned. — تَسَّمَمَ

III. To swear unto (with acc. of pers.). —

تَسَّمَمَ IV. To swear (with acc. of oath and *بِ*, or with a verb preceded by *لَ*); at 7 v. 47 and elsewhere the substance of the oath immediately follows the verb, without the intervention of any particle, thus *يُقْسِمُ الْمُجْرِمُونَ مَا لَا يَبُورُوا*

30 v. 54, "The wicked will swear (that) they have not tarried;" at 75 v. 1 the words

يُقْسِمُ are generally rendered "Verily I swear,"

لَ 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 *لَ*. —

تَسَّمَمَ VI. To swear one to another (with *بِ*).

— تَسَّمَمَ part. act. VIII. f. One who divides. — تَسَّمَمَ X. To draw lots or divine by means of headless arrows.

تَسَّأَ aor. o. To be hard. تَسَّأَ n.a. Hardness. تَسَّأَ for تَسَّأَ D. S. Gr. T. 1, p. 330, part. act. Hard; for the construction of the phrase *إِلْتَأَيْتَهُمْ 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; Beidāwē contents himself by saying *خَبَرَ مَنْ مَحْدُوفٌ* "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.

تَشَعَّرَ A cucumber. تَشَعَّرَ IV. f. quadrilateral, To become rough or creep with terror—the skin— (with *بِ*).

تَصَّأَ aor. o. To cut, lop, to follow, declare; to narrate or relate, to make mention of (with acc. and *عَلَى* of pers.). تَصَّأَ n.a. A narrative, story, history, the act of following; *تَصَّأَ* 18 v. 63, "Following their footsteps." تَصَّأَ Retaliation.

تَصَدَّ aor. i. To intend, to be moderate, steer a middle course. تَصَدَّ The right way, the middle path, "Le juste milieu." تَصَادَّ part. act. Easy or moderate (journey). — تَصَدَّ part. act. VIII. f. One who keeps to the right path, a man of good intentions; also one who halts between two opinions.

تَصَّرَ To be short; aor. o. To diminish, cut short, as prayers (with *بِ*). تَصَّرَ n.a. Plur. تَصَّرَ A palace, castle. تَصَّأَ 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.

قَاصِفٌ aor. i. *To dash in pieces (a ship)*. **قَاصِفَةٌ** A heavy gale of wind.

قَصَمَ aor. i. *To break in pieces, demolish utterly*. **أَقْصَى** **قَصِيٌّ** Distant. **أَقْصَى** for **أَقْصَرُ** D. S. Gr. T. 1, p. 105, Fem. **قُصْوِيٌّ** (2nd declension) comp. form, More remote, further; **الْمَسْجِدُ الْأَقْصَى** 17 v. 1, "The further mosque," the Holy House at Jerusalem, on the site of which now stands the mosque of El Aqsa.

قَصَّ aor. o. *To bore*.—**إِنْقَصَّ** VII. To threaten to fall down.

قَصَّبَ aor. i. *To cut off*. **قَصَبٌ** 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 مِمن of pers.); to pass a sentence (with acc. and عَلَى of pers.); to make an end of him;* 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 مِمن of persons and بِ or بِ of pers.);* **قَاضٍ** part. act. One who decrees, determines, judges, etc.; **يَا لَيْتَهَا كَانَتْ آتِاقِيَةً** 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*. **قَطْرٌ** Molten brass. **أَنْطَارٌ** plur. of **قَطْرٌ** 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; تَقَطَّعُونَ **أَلَسَّيْلَ** 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. **نَطَعَ** A part; according to some the first watch of the night. **نَطَعٌ** A part of the night, the darkness of the night towards morning; also plnr. of **نَطَعَةٌ** A part or portion. **قَاطِعٌ** part. act. One who decides, as at 27 v. 32. **مَقْطُوعٌ** part. pass. **قَطَعَ** II. *To cut off, cut in pieces, divide, disperse separately;* **وَتَقَطَّعُوا أَرْحَامَكُمْ** 47 v. 24, "And would ye sever the ties of relationship?" *to cut out (clothes),* as at 22 v. 20.—**تَقَطَّعَ** V. *To be cut up into pieces, divided asunder;* **تَقَطَّعَ بَيْنَكُمْ** 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.*

قَطَّفَ aor. i. *To gather the vintage*. **قَطْفٌ** plur. of **قَطْفٌ** A bunch of grapes.

قَطِيرٌ The thin skin which envelops a date-stone.

قَعَدَ 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 كَانِ أَخَوَاتٌ and may then be rendered to become; instances occur at 17 v. 23 and 31; D. S. Gr. T. 1, p. 121, note; to beset (with بِ), as at 7 v. 84; to set snares for (with لِ); thus at 7 v. 15, **لَا تَعْدَنَّ لَهُمْ بَرَكَاتِكَ** **أَلَمْ أَتَيْتِهِمْ** "Verily I will set snares—or lie in*

ambush—for them (in) thy straight way;” the word **صِرَاطُكَ** is here put in the accus. as being a **كَرْفٌ** or adverbial expression embodying the idea of place; it stands for **نِي** or **صِرَاطِكَ** *عَلَى صِرَاطِكَ* 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**. **قَاعِدٌ** comm. gen. and number, Sitting. **قَاعِدٌ** Plur. **قَاعِدُونَ** part. act. One who sits still or remains at home; Fem. Plur. **قَوَاعِدٌ** (2nd declension) Foundations, women who are past child-bearing. **مَقَاعِدٌ** n.a. Plur. **مَقَاعِدٌ** (2nd declension) The act of sitting still or remaining at home, a seat or place of sitting down, a station, encampment, as at 3 v. 117.

قَعَرَ aor. a. *To descend.*—**مُنْقَعِرٌ** part. act. VII. f. That which is torn up by the roots.

قَعَلٌ aor. i. and o. *To return from a journey.* **أَقْتَالٌ** plur. of **قَتْلٌ** A lock.

قَفَا aor. o. *To follow.*—**قَفَى** II. *To cause to follow or succeed (with بَ of pers. and عَمَلِي).*

قَلٌّ aor. i. *To be few, to be little.* **قَلِيلٌ** Few, little, small. **أَقَلٌّ** (2nd declension) comp. form, Fewer, poorer.—**قَلَّلَ** II. *To make few, cause to appear few, as at 8 v. 46.*—**أَقَلَّ** IV. *To bear, carry.*

كَلَبٌ aor. i. *To turn, return (with إِلَى).* **كَلَبٌ** n.a. Plur. **كَلُوبٌ** A beard.—**كَلَبَ** II. *To cause to turn, turn upside down, upset; **يُنْكَبُ كَلْبِي** 18 v. 40, “He turned his hands upside down,” or with the backs to his belly, a sign of grief; to turn about; **يُنْكَبُ اللَّهُ اللَّيْلَ وَالنَّهَارَ** 24 v. 44, “God maketh the night and the day to take turns, or succeed each other in turns.”—**نُكِبَ** V. *To be turned about, changed.* **تَقَلَّبٌ** n.a. The act of turning about, a vicissitude of fortune, whether good or bad; at 16 v. 48 it*

means employment in business, and at 26 v. 219 it may either be translated behaviour or going to and fro, or it may refer to the various postures assumed by the Moslems when at prayers. **مُنْكَبٌ** Time or place where any one is busily employed, as in journeying to and fro, etc.—**تَنَكَّبَ** 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 senso it may be taken at 2 v. 138, as well as in other places, where the words **يُنْكَبُ عَلَى عَقَبِي** occur; **أَيُّ مَنْكَبٍ** 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).” **مُنْكَبٌ** part. act. One who returns. **مُنْكَبٌ** 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.*

قَلَدٌ aor. i. *To collect (water, etc.).* **نَلَايِدٌ** (2nd declension) plur. of **نَلَايِدَةٌ** An ornament of the neck, wreath or garland. **مَغَالِيدٌ** (2nd declension) plur. of **مَغَالِيدٌ** A key.

قَلَعَ aor. a. *To remove, extract.*—**أَقْلَعَ** IV. *To desist.*

قَلَمٌ aor. i. *To pare (the nails, etc.).* **قَلَمٌ** Plur. **قَلَمٌ** A pen; a headless arrow used in casting lots.

قَلَى aor. i. *To fry; to hate.* **قَالَ** part. act. One who abhors (with ل).

قَمَعَ *To raise the head and refuse to drink (a camel).*—**مُنْمَعٌ** part. pass. IV. f. One whose head is forced up so that he cannot see.

قَمَرَ aor. o. and i. *To game with dice; and قَمَرَ aor. a. *To be white.* **قَمَرٌ** n.a. The moon (especially from the 3rd to the 26th day).*

- مَمَسَ aor. i. and o. *To canter or bound.* مَمِيسَ A shirt; Fr. *Chemise.*
- مَمَطَرَ quadriliteral, *To tie up the neck of a leather bottle.* مَمَطِيرٌ Calamitous (day).
- مَمَعَ aor. a. *To goad (an elephant) on the head.* مَمَاعٌ (2nd declension) plur. of مَمَعَةٌ A mace.
- مَمَلٌ *To be lousy.* مَمَلٌ generic nonn, Lice.
- مَمَتَ aor. o. *To be devout, obedient to God (with ل).* مَمَاتٌ part. act. One who is obedient to God, devout, constant in prayer.
- مَمَطَ *To hinder;* and مَمَطَا aor. a. *To despair (with من).* مَمَطٌ u.a. Despair. مَمَاتٌ part. act. One who despairs.
- مَمَطَرَ quadriliteral, *To leave the country and inhabit a town.* مَمَطَارٌ Plur. مَمَطِيرٌ (2nd declension) A talent, 1200 ounces of gold. مَمَطَّرٌ part. pass. Counted by talents; the expression مَمَطَّطِيرٌ وَأَلْفَاطِيرٌ 3 v. 12 is equivalent to "Heaps of talents."
- مَمَعٌ aor. a. *To beg;* and مَمِعَ aor. a. *To be content.* مَمَاعٌ part. act. One who asks humbly, also one who is content.—مَمِعٌ part. act. IV. f. One who lifts up the head.
- مَمَا aor. o. *To get, acquire.* مَمَاتَانٌ plur. of مَمَاتٌ A cluster of dates.
- مَمَى aor. i. *To acquire.*—أَمَى IV. *To cause to acquire, to make contented.*
- مَمَهَرَ aor. a. *To overcome, oppress.* مَمَاهِرٌ The Omnipotent, the Victorious God. مَمَاهِرٌ part. act. One who subdues (used with فَوْقُ); مَمَاهِرٌ The Conqueror, a name of God.
- مَمَى plur. imperat. of مَمَى q. v.
- مَمَابٌ aor. o. *To dig.* مَمَابٌ A space, distance.
- مَمَاتٌ aor. o. *To nourish.* مَمَاتٌ plnr. of مَمَاتٌ Nourishment.—مَمَاتٌ part. act. IV. f. Watchful, a guardian.

- مَمَسَ aor. o. *To compare by measurement.* مَمَسٌ oblique dual of مَمَسٌ comm. gen. A bow.
- مَمَاعٌ aor. o. *To cover (a female).* مَمَاعٌ Plur. مَمَاعَةٌ A level plain.
- مَمَالَ aor. o. *To say, speak (with ل);* instances not infrequently occur where this word is altogether omitted; for example at 39 v. 4, where قَالَوَا is understood before the words مَا تَعْبُدُكُمْ and again at the commencement of the 15th verse of the 25th chapter, where we must understand مَمَالَ; this ellipse is generally indicated by the conjunction أَنْ, D. S. Gr. T. I, p. 568, and T. 2, p. 468; see also مَمَالَ u.a. A saying, speech, that which is pronounced, a sentence, a word; Plur. مَمَالَاتٌ, Plur. of Plur. مَمَالَاتٌ (2nd declension). مَمَالَ A word, saying, pronouncing, speech, discourse, conversation; at 43 v. 88 if we read مَمَالَ, "And the saying (of the prophet)," it must be considered as the complement to the antecedent عَمَّ in the 85th verse. مَمَالَتٌ part. act. A speaker, see also مَمَالَ for مَمَالَتٌ. V. *To fabricate falsely, counterfeit (with acc. and على of pers.).*
- مَمَامٌ aor. o. *To stand, stand fast or firm, stand still, stand up—to prayer (with إِلَى and فِي, or عَلَى of place); to come (with مِنْ 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. مَمَامٌ u.a. A people. مَمَامٌ or مَمَامٌ Right, true; at 98 v. 4 we may understand the word مَمَامَةٌ Religion, before مَمَامَةٌ مَمَامَةٌ part. act. Standing, firm, upright,

certain to come, as at 18 v. 34. **قَوَامٌ** Right, equity. **قِيَامٌ** plnr. of **قَوِيمٌ** 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 as an asylum. **قَوَامٌ** One who has a high standing, superior to, firm, upright, as **كُونُوا قَوَامِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ** 4 v. 134, "Observe strict integrity when bearing witness before God." **الْقَوِيمُ** The Self-subsisting (God). **الْقِيَامَةُ** The Resurrection. **أَقْوَمٌ** (2nd declension) comp. form, More or most right; at 17 v. 9 there is an ellipse, the sentence if completed would stand thus **يَهْدِي لِلطَّرِيقَةِ الَّتِي هِيَ أَقْوَمُ الطَّرِيقِ**; for the syntax of adjectives of this form see D. S. Gr. T. 2, p. 301 *et seq.*; **أَقْوَمٌ قِيَالًا** *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; **مَقَامَهُمْ** 5 v. 106, "In their place."—**تَقْوِيمٌ** n.a. II. f. Symmetry. — **أَقَامَ** IV. To cause to stand upright; to observe or continue in (with acc.), as **الْقَوَامَةَ** 2 v. 172, "He is constant at prayer;" To set straight, institute or appoint (with acc. and **لِ**); **وَأَتَيْنَاهُم يَوْمَ الْقِيَامَةِ وَزَنَانًا** 18 v. 105, "And we will allow them (their works) no weight on the day of resurrection." **وَأَتَيْنَاهُمُ الشَّهَادَةَ لِلَّهِ** 65 v. 2, "And offer straightforward evidence he-

fore God." **إِقَامَةٌ** for **إِقَامٌ** D. S. Gr. T. 1, p. 294, n.a. The act of being constant (in prayer); **يَوْمَ إِقَامَتِكُمْ** 16 v. 82, "On the day of your balking, or pitching your tents." **مَقَامٌ** and **مَقَامَةٌ** Time or place of abode, station; **دَارُ الْمَقَامَةِ** 35 v. 32, "The mansion of eternal abode." **مُقِيمٌ** part. act. One who observes religious rites, constant, lasting, permanent; **وَأَتَيْنَاهُمُ الْبَيِّنَاتِ الْمُسْتَقِيمِ** 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; **الْمُقِيمِي الْأَصْلُوهِ** "Those who are constant in prayer;" for the construction see D. S. Gr. T. 2, p. 183. — **اِسْتَقَامَ** X. To act uprightly (with **إِلَى** of pers.); walk uprightly in the paths of religion (with **عَلَى**). **مُسْتَقِيمٌ** part. act. Right, righteous, upright, well constituted.

قَوَى To excel in strength; and **قَوَى** aor. a. To be strong. **قُوَّةٌ** Plnr. **قُوَى** Power, strength, vigour, resolution, firmness, force, determination to observe a law. **قَوِيٌّ** Strong, powerful.—**مُتَقَوٍّ** for **مُتَقَوِّ** part. act. IV. f. One who inhabits a desert.

كَافَسَ aor. i. To break the shell (a chicken).—**قَبَّضَ** 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. **مَقِيلٌ** Place of repose at noon.

ك

ك Fem. **ك** 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 to

nonns, and to other particles, and meaning as, like; it is considered as a preposition, and governs nonns in the genitive; when prefixed to the nonn مَمْلُؤٌ the latter is redundant; Example, كَمَثَلِ حَبِيَّةٍ 2 v. 263, "Like the resemblance of a grain," D. S. Gr. T. 1, p. 473.

كَأْسٌ fem. A cup; no verbal root.

كَايُنٌ How many (with مَوْنٌ); this word is regarded by grammarians as an indeclinable noun; D. S. Gr. T. 1, p. 454.

كَبٌ aor. o. To insert, throw face downwards (with فِى) part. act. IV. f. Grovelling (with عَنَى of face).

كَبْتُ aor. i. To throw prostrate, expose to ignominy.

كَبَّدٌ aor. i. and o. To injure any one in the liver. كَبْدٌ Trouble, misery.

كَبَّرٌ aor. o. To be older than another; كَبَّرَ aor. a. To be aged; and كَبَّرَ aor. o. To be great; to be a weighty or grievous matter (with عَنَى or عِنْدَ of pers.); كَبَّرَ مَعْتَا 40 v. 37, "It is grievously odious;" the subject of the verb is here said to be بِمَثَلِ ذَلِيكَ الْجِدَالِ meaning كَذَلِيكَ 18 v. 4, "How odious a word;" كَبَّرْتُ is here used as a verb of blame, D. S. Gr. T. 2, p. 225, note; خَلَقْنَا وَمَا يُكَبِّرُ فِي مَدْرِكِهِمْ 17 v. 53, "Created matter of that kind which in your opinions it is most hard (to raise to life);" To attain majority. كَبَّرَ Greatness, pride; وَالَّذِي تَوَلَّى كِبْرَهُ 24 v. 11, "He who hath taken in hand to magnify it." كَبَّرَ n.a. of كَبَّرَ Old age. كَبَّرَاءٌ Plnr. (2nd declension) Great, grand, large, aged, grievous; إِنَّهُ لَكَبِيرُهُمْ 20 v. 74, "Verily he is your chief, or your master;" كَبِيرُهُمْ "The biggest or the eldest of them." كَبَائِرٌ (2nd declension) plur.

of كَبِيرَةٌ A grievous sin. كُبَارٌ Of great magnitude. أَكْبَرُ Plnr. أَكْبَارٌ (2nd declension) comp. form, Greater, more grievous, etc., greatest; Fem. كُبْرَى (2nd declension), Fem. Plnr. كُبْرَى; إِنَّهَا لَأَحَدَى الْأَكْبَرِ 74 v. 38, "Verily it is one of the greatest (calamities);" كُبْرِيَّةٌ plnr. of كُبْرِيَّةٌ being understood. كِبْرِيَّاتٌ (2nd declension) Greatness, glory. كَبَّرَ II. To magnify (God) by saying أَكْبَرُ n.a. The act of magnifying God by saying أَكْبَرُ IV. To extol. كَبَّرَ V. To act insolently (with فِى of place). مُكَبِّرٌ part. act. One who is haughty and arrogant. اَلْمُكَبِّرُ The Self-exalting, a name of God. اِسْتَكْبَرُ X. To be puffed up with pride, to behave with insolence (with فِى of place); at 38 v. 76 اِسْتَكْبَرْتُ is for اَسْتَكْبَرْتُ D. S. Gr. T. 1, p. 71; to reject with insolence (with عَنَى) اِسْتِكْبَارٌ n.a. Arrogance. مُسْتَكْبِرٌ part. act. One who is proud and haughty.

كَبَّ To throw down headlong (with فِى), rt. كَبَّ q.v.

كَتَبٌ aor. o. To write, write down, transcribe; to prescribe, command, ordain or decree in writing (with acc. and لِ or عَنَى of pers. and also with اَنْ); Ex. وَكَتَبْنَا عَلَيْهِمْ فِيهَا اَنْ 5 v. 49, "And we wrote for them therein a command that, etc.;" to inscribe (with acc. and فِى); at 52 v. 41, and 68 v. 47 the sense requires that we understand the words "from the preserved table of God's decrees." كَاتِبٌ part. act. A writer or scribe. كِتَابٌ n.a. Plnr. 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 Korán 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 Korán, 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; **أَهْلَ الْكِتَابِ** The Jews and Christians. **مَكْتُوبٌ** **حِسَابِيَّةٌ** **كِتَابِيَّةٌ** **كَاتِبٌ** **كَاتِبٌ** III. To give a slave a contract of freedom on payment of a certain sum (with acc.). **كُتِبَ** VIII. To cause to be written.

كَمَّ aor. o. To conceal, hide (with double acc.); to keep back (evidence).

كَبَّ aor. o. and i. To collect into one place. **كُئِبٌ** A heap of sand.

كَثُرَ To be superior to in point of numbers; and **كَثْرَةٌ** aor. o. To be much, many, numerous.

Multitude, abundance. **كُثْرٌ** Abundance, and especially of good things; name of a river in Paradise; this word is variously expounded.

كَثِيرٌ Much, many, numerous. **أَكْثَرٌ** (2nd declension) comp. form, More, most, more abundant, the greater number.—**كَثَّرَ** II. To multiply.—**أَكْثَرْتُ** IV. To multiply, as **فَأَكْثَرْتُ**

جِدَالَنا 11 v. 34, "And thou hast multiplied disputes with us."—**نَكَثَرْتُ** n.a. VI. f. The act of multiplying.—**سَكَّكَرْتُ** X. To wish for much, make great use of (with **مِنْ** of thing).

كَدَّ aor. a. To study or labour after anything. **كَدٌّ** 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 **كَدَّى** aor. i. To be niggardly.—**اَكْدَى** 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 **بَدْمٌ 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. **كَذَّابٌ** One given to lying, a great liar. **يَكْذِبُ** n.a. A falsehood.

مَكْذُوبٌ part. pass. **بَدَّلِي** **مَكْذُوبٌ** Infallible.—**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 **أَرْسَلْتُ** as the complement of the verb, D. S. Gr. T. 2, p. 454; **بِمَا كَذَّبُونِي** for

كُذِّبُونِي 23 v. 26, "In respect of their having accused me of falsehood," D. S. Gr. T. 2, p. 497; At chapter 55 the word **تَكْذِبَانِي** "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. **مُكْذِبٌ** part. act. One who falsely denies, or accuses of falsehood or imposture.

كُرَّ aor. a. To return. **كُرَّةٌ** A return, a turn of luck; **كُرَّتَيْنِ** 67 v. 4, Two other times, twice again.

كَرْبٌ To twist a rope, grieve. **كَرْبٌ** n.a. Grief, distress.

كُرْسٍ *A shed or stable for goats; no verbal root.*

كُرْسِيٌّ *A throne.*

كَرَمٌ aor. o. *To be superior to another in generosity.*

كَرِيمٌ Plnr. كِرَامٌ Honourable, noble, generous,

kind, beneficent, gracious, munificent, agree-

able, as at 56 v. 43; كِرَامًا 25 v. 72, "Cour-

teously." كَرِيمٌ (2nd declension) comp. form,

Most beneficent, most honourable.—كَرَمٌ II. To

honour. كَرَّمٌ part. pass. Honoured.—كَرَّمٌ IV.

To honour, make honourable. كَرَامٌ n.a.

Honour. مَكْرَمٌ part. act. One who honours.

مَكْرَمٌ part. pass. Honoured.

كِرْدٌ aor. a. *To detest, dislike, be averse from (with*

acc.). كِرْدٌ and كِرْدَةٌ n.s.a. Repugnance, a tronhle,

something disagreeable; كِرْدًا Against one's

will; كِرْدًا 46 v. 14, "With pain and grief."

كِرْدٌ part. act. One who dislikes or is averse

from anything. مَكْرُودٌ part. pass. Abominated,

hateful.—كِرْدٌ II. To render hateful (with acc.

and اِئْتَى of pers.).—كِرْدٌ 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

حَتَى). اِكْرَادٌ n.a. Compulsion.

كَسَبٌ aor. i. *To gain, acquire, seek after, gather*

(riches); in the Korán 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 كَسَبْتُمْ تُؤْتِيكُمْ 2 v. 225, *Lit.*

"What your hearts have gained," meaning

"what your hearts have assented to."—

اِكْتَسَبٌ VIII. To seek after, seek to gain;

there seems to be but little difference in the

Korán between the 1st and the 8th forms; the

latter like كَسَبٌ may occasionally require to

be rendered to deserve; بَعِيرٍ مَا اِكْتَسَبُوا 33 v.

53, "Without their having been guilty of any-

thing to deserve such treatment."

كَسَدٌ aor. o. *To fail in finding customers.* كَسَادٌ n.a.

A want of purchasers; the act of remaining

unsold.

كَسَفٌ aor. i. *To cut up (cloth).* كِسْفٌ A segment,

a piece cut off. كِسْفٌ plnr. of كِسْفَةٍ A piece or

segment; كِسْفًا adverbially, In pieces.

كَيْسٌ aor. a. *To be lazy.* كُسَانِيٌ plur. of كُسَانٌ Lazy,

sluggish.

كَمَا aor. o. *To clothe (with double acc.).* كِسْوَةٌ

Clothing.

كُتِفٌ *To remove, take off—a cover.*

كَشَفٌ aor. i. *To uncover, lay bare, remove, take off*

(with acc. and عَنَ) يَوْمَ يَكْشَفُ عَن سَاقِي 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 gar-

ments in flight. كَشَفٌ n.a. The act of remov-

ing, etc. كَاشِفٌ part. act. One who removes,

takes off, or reveals; at 58 v. 53 كَاشِفَةٌ agrees

with تَفَسُّسٌ, and كَاشِفَاتٌ at 39 v. 39 with اِلْهِنْتُمْ

understood.

كَظَمٌ aor. i. *To abstain from chewing the cud (a*

camel). كَاطِمٌ part. act. One who restrains,

obstrnets or chokes. كَظِيمٌ Grieving inwardly

and in silence. مَكْظُومٌ part. pass. Oppressed

with silent sorrow.

كَعْبٌ aor. o. and i. *To have swelling breasts (a girl).*

كَعْبَانُ dual of كَعْبٌ The ankle-joint. كَعْبَةٌ A

die, a building in form of a Cube, and hence

the Ka'ba or square temple at Mecca. كَوَاعِبٌ

(2nd declension) plnr. of كَاعِبٌ 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**). **كَفٌّ** n.a. fem. A hand. **كَانَتْ** The whole; **كَانَتْ** Altogether, wholly, entirely, universally; **كَايَلًا** **الْمُشْرِكِينَ** **كَانَتْ** 9 v. 36, "War with the idolaters throughout the whole of them."

كَفَّأ aor. a. To turn back (transitive). **كَفَّرُوهُ** Like, equal.

كَفَّتْ aor. i. To gather together. **كِفَاثٌ** 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** n.s.a. Infidelity, disbelief, ingratitude. **كُفْرَانٌ** n.s.a. Denial. **كَافِرٌ** part. act. One who denies or is ungrateful for benefits received, an unbeliever, infidel; Plurals **كَاْفِرُونَ** and **كُفْرَةٌ**; at 57 v. 19 **الْكَاْفِرَاتُ** may be translated "Hushandmen," as those who cover over the seed; Fem. Plnr. **كَاْفِرَاتٌ** (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.—**كُفِّرَ** 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**). **كَفْلٌ** A portion, a like part; **ذُو الْكِفْلِ** **ذُو الْكِفْلِ** Dhül-kefi, 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 Obadiash in the Old Testament. **كَفَّلَ** II. A sponsor, surety, bail.—**كَفَّلَ** III. same as **كَفَّلَ**.—**أَكْفَلْ** IV. To make one answerable, as **أَكْفَلْنَاهَا** 38 v. 29, "Make me responsible for her, or commit her into my care."

كَفَى aor. i. To be enough, to suffice; as **بِاللَّهِ** **كَفَى** **شَهِيدًا** 13 v. 43, "God is sufficient as a witness," see **بِ**; 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** **أَنْ يَتَّقُوا** 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 **بِ** and **أَنْ**, thus **أَوَمَّ يُكْفَى** **أَنْ** **رَبِّكَ أَنْتَ** 41 v. 53, "Is it not enough that thy Lord is, etc.;" or with acc. and **أَنْ**, as **أَلَيْسَ** **أَنْ** **يَكْفِيكُمْ أَنْ** 3 v. 120, "Is it not enough for you that, etc.;" for **كَافَى** 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. **كَلٌّ** n.a. A heavy burthen, also a domestic servant who is maintained by his master. **كَلًّا** 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 nonu 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 بِجَرِيٍّ لَجَلٍ مُّسَمًّى 13 v. 2, "Each (one) runs to an appointed goal;" again وَكُلٌّ كَانُوا ظَالِمِينَ for وَكُلٌّ كَانُوا 8 v. 56, "And they were all (of them) unrighteous." كُنَمَا 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. كَلَا masc. and كَلْنَا fem. Both, each of the two; these words are never used without a determinate complement, as كِلَاهُمَا 17 v. 24, "Both of them;" and كِلْنَا اِجْنَتَيْنِ 18 v. 31, "Each of the two gardens," D. S. Gr. T. 2, pp. 155 and 243. كَلَانَةٌ 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.

كَانَحَ aor. a. To put on a sour or austere look. كَانَحٌ part. act. One who grins and shows his teeth.

كَفَّفَ aor. a. To be engrossed by an object.—كُفِّفَ II. To compel a person to do anything difficult, or above his strength (with double acc.); In the Korán we invariably find this verb used with ي and ا; at 4 v. 86, if we read لَنْ نُكَلِّفَ لَوْ لَا 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. كَلَّمَ A word; يَكَلِّمُ 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 اِلَى 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 اِنِّي يَصْعَدُ اِلَيْكُمْ اَلْقَلْبُ "To him ascends the good word."—كَلَّمَ II. To speak to or with (with acc.). اِنِّي تَكَلِّمُ n.a. The act of speaking to.—تَكَلَّمُ V. To utter a word, speak of (with ب).

كُلِّي imperat. fem. of اَكَلٌ 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 عَدَدَ سِنِينَ . . . كَمْ لَبِثْتُمْ 23 v. 114, "What number of years have ye remained?"

كُمٌ 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.

كَمَّ aor. o. To cover. كَمَّ plnr. of كَمٌ 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.—اَكْمَلُ IV. To perfect (with acc. of thing and لِ of pers.); to fulfil, complete.

كَمَّهُ aor. a. To be blind from birth. اَكْمَهُ (2nd declension) D. S. Gr. T. 1, p. 403, Blind from birth.

كَنْ To cover. أَكْنَانٌ and أَكْنَانَةٌ plur. of كَنْ A covering of any kind, as a veil, shelter, etc. أَكْنَانَةٌ is also the plur. of كَنْ Idem. مَكْنُونٌ part. pass. Covered over, hidden, close kept.—أَكْنَانٌ IV. To hide (with acc. and نِي).

كَنْدٌ To cut, to be ungrateful. كُنُودٌ n.a. comm. gender, Ungrateful.

كَنْزٌ aor. i. To bury (a treasure) beneath the earth; to treasure up (with acc. and لِ). كَنْزٌ n.a. Plur. كُنُوزٌ A treasure.

كَنْسٌ aor. i. To lie in a covert (a deer). كَانِسٌ part. act. That which hides itself; Plur. كُنُوسٌ A name applied to the stars, and especially to those planets which, from their proximity to the sun, occasionally hide themselves in his rays.

كَنْفٌ A cave, cavern; no verbal root.

كَنْهٌ To be of mature age, from 30 to 50. كَنْهٌ One of full age, from 30 to 50 years old.

كَنْهٌ aor. a. and o. To prophesy, to be a soothsayer. كَانِهٌ part. act. A soothsayer.

كَنْهِيَةٌ see كَانِهٌ for كَنْهِيَةٌ.

كَنْهِيَةٌ Initial letters of the 19th chapter, see آتَمٌ.

كَنْعَبٌ plur. of كَاعِبٌ, see كَعَبٌ.

كَنْبٌ aor. o. To drink out of a كَنْبٌ Plur. كُنُوبٌ A goblet without spout or handle, a cup.

كَنْدٌ for كَوْدٌ aor. a; كَيْدٌ or كَيْدٌ 2nd pers. sing. pret. for كَوْدَتْ; 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 hut took away their sight;" when used with a negative, the negation applies to the verb which follows كَانَدُ, thus وَمَا كَانُوا يَتَعْنُونَ 2 v. 66,

"And they wanted but little of not doing it;" وَكَانَ 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.

كَارٌ aor. o. To twist up a turban.—كُوِّرَ 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 ἐκλίνε, "Thou shalt roll or fold them up." تَكْوِيرٌ n.a. The act of folding up.

كَوَكَبٌ To shine brilliantly (iron). كَوَكَبٌ Plur. كَوَاكِبٌ (2nd declension) A star.

كَانٌ 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. كَانٌ governs its attribute in the acc., Ex. كَانِ الْإِنْسَانُ أُمَّةً 2 v. 209,

"Mankind were one people or sect;" with the preposition لِ it signifies to have, *mihī est*, possess; كَانَ لَكُمْ آيَةٌ 3 v. 11,

"Ye have already had a miracle;" to have in one's power, as مَا كَانَ لَهُمْ أَنْ يَدْخُلُوهَا 2 v. 108,

"They cannot enter them;" also to be fit and proper, as مَا كَانَ يُسْرَرُ أَنْ 3 v. 73,

"It is not fitting for a man that;" كُنْتُ 3rd pers. plur. fem. pret. for كُنْتُ; كُنْتُ، كُنْتُ، and كُنْتُ،

for كُنْتُ etc. aorist conditional; and كُنْتُ 12 v. 32 for كُنْتُ energetic form of aorist, "And verily he shall be."

مَكَانٌ A place; مَا كَانَ مَكَانَكُمْ 10 v. 29,

"(Remain in) your places;" Beidāwē 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. I, p. 502. مَكَانَةٌ A place, pur-

pose, intention ; عَلَى مَكَاتِبِكُمْ 6 v. 135, "According to your ability."—إِسْتَكَانَ X. To humiliate one's-self; اِسْتَكَانُوا 3 v. 140 is thought by some to be the viii. f. of سَكَنَ q.v. and with the above meaning, the ل being due to a poetic license known as اِسْتِغَاغٌ or Saturation ; D. S. Gr. T. 2, p. 497.

كَوَى aor. i. To cauterize.

كَيْ So that. كَيْلًا Lest. لَيْكَيْلًا So that not; particles governing the subjunctive, D. S. Gr. T. 1, p. 202.

كَالَ aor. i. To contrive a stratagem for (with ل of pers.); to plot against (with acc. of pers. or

with ل); كِيدُونِي for كِيدُونِي 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. كَوْدٌ 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." مِكْيَالٌ The vessel in which things are measured.—اِسْتِئْتَالٌ VIII. To receive by measure from (with عَلَى of pers.).

ل

لَ a prefixed affirmative particle, Verily, surely, certainly ; when prefixed to the article اَل the latter loses its ا, thus اَلْحَقُّ لِاِنَّهُ لَنَحَقٌّ 2 v. 144, "Verily it is the truth." For the divers applications of لَ and the names it bears in consequence see D. S. Gr. T. 1, p. 504, see also لَ.

لَ 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 لَ 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 ; يُعْتَرَفُ لَهُ see 8. v. 39 ; when prefixed to the aorist conditional it gives it the force of an Imperative, as وَعَلَيْهِ فَنَسِيوْكَلِ 12 v. 67, "And on him let those who

trust repose their confidence." Note. When immediately following وَ and لَ is generally written with a jezm لَ, and with a fatha لَ 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 keara ; Like لَ when preceding the article اَل it causes the latter to drop its ا, as لَالرَّبِّ for لِرَّبِّ "To the Lord;" It is frequently used as a conjunction with an ellipsis of اَل and then means so that, in order that ; D. S. Gr. T. 1, p. 477.

لَ Not, no ; when followed by the aorist conditional it serves as a negative Imperative, thus لَا تَوَاجِدُنَا 2 v. 286, "Do not punish us;" When used to deny the existence of a thing (equivalent to لَيْسَ) 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 أُنِيمُ** must be translated "I swear;" on the other hand an ellipse of the negative is to be observed at 12 v. 85, see **فَتَأْتِي** and **أَيُّ** for **لَا**; D. S. Gr. T. 1, pp. 167 and 516, also T. 2, pp. 413, 482, 490, and 563. **وَلَا** Neither, nor.

حَنَكْتُ see **لَحْتِكُنِي**.

عَبَيْتُ see **لَاعْنَتَكُمْ**.

أَرْسَلْتُ *To send*; this verb is not found in the primitive form. **مَلَائِكَةٌ** spelt also **مَلَكَتُ**, Plnr. **مَلَائِكَةٌ**. An angel, see also **مَلَكَتُ**.

تَلَوْتُ *To glitter, shine.* **تَلَوْتُ** generic noun, Pearls, large pearls.

بَقِيَ aor. o. *To remain in a place.* **أَلْبَابٌ** plur. of **بَابٌ** The heart, understanding, intellect.

تَأَخَّرْتُ aor. a. *To delay, tarry, sojourn* (with **فِي** or with **أَنَّ** of following verb). **تَأَخَّرْتُ** part. act. One who tarries.—**تَأَخَّرْتُ** V. *To tarry, remain in a place* (with **بِ**).

بَدَّدْتُ aor. o. *To remain in a place.* **بَدْدٌ** Much (wealth). **بَدْدٌ** plur. of **بَدْدَةٌ** *That which is close packed like a lion's mane, and hence A dense crowd.*

كَبَّرْتُ 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 **عَلَيْ** of pers.); this appears to be the true meaning of the word at 6 v. 9, **وَلَنَسْنَا عَلَيْهِمْ مَا لِيَلُوسُونَ** "And we would certainly have obscured for them that which they themselves rendered obscure or confused," viz. The

Angelic Glory, or the Heavenly Mission. **كَيْسٌ** n.a. Confusion. **كَيْسٌ** aor. a. *To wear, put on, be clothed in.* **كَيْسٌ** A garment, clothing; **كَيْسٌ لِبَاسٌ** 16 v. 113, "The extreme of hunger;" a hunger which closes them in on every side like a vesture. **كَيْسٌ** A coat of mail.

كَلِمَةٌ aor. i. and o. *To eat much*; and **كَلِمَةٌ** *To abound in milk.* **كَلِمَةٌ** n.a. Milk.

كَلِمَةٌ aor. a. and i. *To be obstinately litigious, to persist obstinately* (with **فِي**). **كَلِمَةٌ** A great body of water. **كَلِمَةٌ** Vast and deep (sea).

كَلِمَةٌ aor. a. *To flee to.* **كَلِمَةٌ** n.a. A place of refuge.

كَلِمَةٌ aor. a. *To make a receptacle for a corpse in the side of a tomb.*—**أَحْدَأْتُ** 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**). **أَحْدَأْتُ** n.a. Profanity. **أَحْدَأْتُ** noun of place VIII. f. A place of refuge; D. S. Gr. T. 1, p. 305.

كَلِمَةٌ aor. a. *To cover with a cloak.*—**أَحْدَأْتُ** n.a. IV. f. Importunity.

كَلِمَةٌ aor. a. *To overtake, reach, attain unto* (with **بِ**).—**أَحْدَأْتُ** IV. *To join to or unite with another* (with acc. and **بِ** of pers.).

كَلِمَةٌ aor. o. *To establish firmly*; and aor. a. *To feed with flesh.* **أَحْدَأْتُ** n.a. Plnr. **أَحْدَأْتُ** Flesh.

كَلِمَةٌ aor. a. *To incline towards any one.* **أَحْدَأْتُ** n.a. A vicious pronunciation.

كَلِمَةٌ aor. a. D. S. Gr. T. 1, p. 250, *To bark a tree.* **أَحْدَأْتُ** The beard.

كَلِمَةٌ aor. o. *To hold an altercation with any one.* **أَحْدَأْتُ** plur. of **أَحْدَأْتُ** for **أَحْدَأْتُ** (2nd declension) Very contentious, fond of quarrelling.

لَدَى *To be soft and tender.* لَدَى although properly a noun, is always employed as a preposition, At, near, with; مِنْ لَدَى From before, from the presence of, from; D. S. Gr. T. 2, p. 154.

لَدَى and لَدَى Prepositions said by De Sacy to be only different forms of لَدَى q.v.; their meaning is the same, but whereas لَدَى in the Korān is always found preceded by مِنْ, with لَدَى and لَدَى this is not the case.

لَذَّ *aor. a. To find agreeable, take pleasure in.* لَذَّة Pleasure, delight.

لَزِبَ *aor. o. To stick closely.* لَزِبَ part. act. Adhesive.

لَزِمَ *aor. a. To be assiduous, stick close to.* لَزَامٌ 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 لَزَامًا لِرَبِّنَا, D. S. Gr. T. 2, p. 280; It may also be translated an abiding punishment.—لَزِمَ IV. To affix firmly (with double acc.); to compel one to do a thing, as لَزِمْنَا 11 v. 30, "Do we compel you to (accept) it?"

لَسَنَ *aor. o. To seize one by the tongue.* لِسَانٌ comm. gen. Plur. أَلْسِنَةٌ A tongue, language, speech; لِسَانٌ عَالِيٌّ 19 v. 51, *Lit.* "A lofty tongue of truth," i.e. "High and truthful praise;" a similar expression is found at 26 v. 84.

لَسَفَ *aor. o. To draw near; and لَسَفَ aor. o. To be thin, fine.* لَسِيفٌ Gracious, kind, sharp-sighted, acute, one who understands mysteries; لَسِيفٌ A name of God.—لَسَفَ V. To act with courtesy and gentleness; at 18 v. 18 it would seem to mean With cleverness, see لَسِيفٌ.

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 لَطَى 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 نَبِي).* 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 أَلَّ 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 عَلَّ.

لَعَنَ *aor. a. To drive away, curse.* لَعْنٌ n.a. and لَعْنَةٌ A curse. لَاعِنٌ part. act. One who curses. لَاعِنٌ part. pass. Accursed.

لَعِنْتُمْ see عَنِتُّمُ.

لَعِبَ *aor. a. and o. To be greatly fatigued.* لَعِيبٌ n.a. Weariness.

لَعَا *aor. o. To speak; and لَعَى aor. a. To use vain words.* لَعْوٌ n.a. Vain discourse, a trifling word or inconsiderate language. لَعِيبَةٌ Vain or obscene (discourse).

لَفَّ *aor. o. To be thick and entangled (trees).* أَلْفَافٌ Trees thickly planted and with interlacing boughs. لَفِيفٌ A mingled crowd.—لَفَّفَ VIII. To be joined—one thing to another (with ب).

لَفَّتَ *aor. i. To bend, turn aside (with acc. and مَعْنَى).* لَفَّتَ VIII. To turn or look (back).

لَحَّجَّ aor. a. To burn, scorch.

لَحَّطَّ aor. i. To cast forth, utter.

لَحَّا To diminish.—لَحَّى IV. To find.

لَحَّبَ Plur. لَحَابٌ A nickname; no verbal root in the primitive form.

لَحَّجُّ To impregnate (the female Palm-tree). لَوَاتِحُ (2nd declension) plur. of لَوَّحٌ 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.

لَحَّطَّ To gather.—لَحَّطَّ VIII. To happen on, light upon, also to pick up.

لَحَّفَ aor. a. To catch up hurriedly; in the Korân it may be translated to swallow up quickly.

لَحَّمَّ aor. o. To obstruct (a path). لَحَمَانٌ (2nd declension) Lokmân, an Arab sage, to whom the origin of Æsop's fables is ascribed.—لَحَمَّ VIII. To swallow a mouthful.

لَحَّى aor. a. To meet, meet with, see; to suffer from, experience (with acc. and مِن). لَحَّيَا n.a. see iii. f. لَحَّى for لَحَّى part. act. One who meets with. لَحَّيَا n.a. A meeting; لَحَّيَا Towards; لَحَّيَا مِن نَفْسِي 10 v. 16, “Of my own accord.”—لَحَّى II. To cast upon, shed over (with double acc.); لَحَّيَا نَسْتَى آفْرَاقَانَ 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; لَحَّيَا وَمَا يَنْهَاهَا 41

v. 35, “And no one shall be granted it,” viz. such a disposition; Beidâwêe supplies the ellipse by the words لَحَّيَا لَحَّيَا III. To meet with. لَحَّيَا n.a. of both 1st and 3rd forms, A meeting, an occurring; the words لَحَّيَا مِن لَحَّيَا 32 v. 23 are variously understood; they may refer to the giving of the Law to Moses, the giving the Korân to Moḥammad, or to the meeting between Moses and Moḥammad, fabled to have taken place on the occasion of the famous night journey to the 6th Heaven. لَحَّيَا لَحَّيَا part. act. One who meets; لَحَّيَا لَحَّيَا 2 v. 43, “That they are about to meet their Lord;” لَحَّيَا is here put for لَحَّيَا as being the antecedent to لَحَّيَا D. S. Gr. T. 1, p. 416.—لَحَّى IV. To throw, cast, throw down, send down, shed (with acc. and إِلَى or عَلَى, or مِن, or 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 لَحَّيَا لَحَّيَا 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; لَحَّيَا لَحَّيَا 50 v. 36, “Or who gives ear;” لَحَّيَا لَحَّيَا 27 v. 28, “And throw it,” for لَحَّيَا D. S. Gr. T. 1, p. 460; The dual لَحَّيَا at 50 v. 23 is probably addressed to “the driver and the witness” spoken of at v. 20; لَحَّيَا لَحَّيَا 2 v. 191, “Neither make your own hands accessory to your destruction;” لَحَّيَا in the passage has the meaning of لَحَّيَا, the بَ is superfluous; D. S. Gr. T. 2, p. 55. لَحَّيَا for لَحَّيَا part. act. One who throws or sends down.—لَحَّى V. To meet; to receive or learn (with acc. and مِن) لَحَّيَا

for *تَتَلَوْنَهُ* 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; *إِنْ يَتَلَوْنِي الْمُتَلَوِّينَ* 50 v. 16, *Lit.* "When the two learners learn;" the meaning is said to be, When the two guardian angels note down a man's words or thoughts, I (God) am aware of them beforehand. *مُتَلَوِّينَ* dual part. act. v. *supra*.—*تَلَايَ* for *تَلَانِي* 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 التَّلَاقِي*, the final *ي*, not being pronounced before the *وَقَفَ* at the end of the verse, is omitted; D. S. Gr. T. 2, p. 496.—*إِلْتَقَى* VIII. To meet, meet one another.

كَبَّرَ and *كَبَّرَ* aor. a. *To speak bad Arabic.* *كَبَّرَ* and *كَبَّرَ* Bnt, still, nevertheless. *كَبَّرَ* in the same way as *إِنْ* and *أَنْ* takes the affixed pronouns after it, as *كَبَّرَهُ لِكَيْتِي* Bnt I, hut 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.

أَوَّبَ for *أَوَّبَ*, rt. *أَوَّبَ* see *إِلَّاوَّبِينَ* *كَمَ* 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 *كَمَ*; it is evidently composed of *لَمَّا* and *مَا*, the latter being redundant; For *أَكْبَمَ*, *أَقْنَمَ*, *أَوْنَمَ*, etc. see *أ*; for *لَمَّا* When v. *كَمَ*.

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 *لَمَّ* in an adverbial

form, it is used when speaking of past events; according to some commentators it is occasionally found in the sense of *إِلَّا* Except, unless, thus *إِنْ كَلَّ تَنَسَّى لَمَّا عَلَيَّهَا حَافِظًا* 86 v. 4, where if *إِنْ* is held to be for *إِنْ* 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* ل or rather *مَا* لَمَّ; according to others, as above mentioned, the construction is the same as if the words were *إِنْ كَلَّ تَنَسَّى لَمَّا عَلَيَّهَا حَافِظًا*, the particle *إِنْ* having here a negative meaning, see *إِنْ*; in the above and in several other instances, such as 11 v. 113, 36 v. 32, and 43 v. 34, it is undecided whether *لَمَّا* should be spelt with or without the tash-deed, see *مَا*; it is frequently followed by *أَنْ*. *لَمَّا* Altogether, entirely. *لَمَّ* 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.

لَمَّحَ aor. a. *To give a glance with the eye.* *لَمَّحَ* n.a. The twinkling of an eye.

لَمَزَ aor. o. and i. *To wink, defame.* *لَمَزَةٌ* 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.—*إِلْتَمَسَ* VIII. To seek for.

لَمَّنَ Not, by no means, governs the aorist in the subjunctive and with a future signification.

لَهَبَ aor. a. *To blaze.* *لَهَبٌ* Flaming fire. *أَبُو لَهَبٍ* Ahoob Lahab, an uncle of Moḥammad.

لَهَبَتْ aor. a. To hang out the tongue (a dog).

لَهَمَ aor. a. *To gulp down food.*—*أَلَهَمَ* IV. To inspire one with (with double acc.).

لها *aor. o. To play.* لَهْوٌ n.a. A plaything, toy, sport, amusement; لَهْوٌ اَحَدِيَّتٍ 31 v. 5, "The amusing story," i.e. a certain amusing story, or the amusing story (with which thou art acquainted). لَهْوٌ لَهْوِيٌّ D. S. Gr. T. 1, p. 330, part. act. One who sports or jests; لَهْوِيَّةٌ قُلُوبِهِمْ 21 v. 3, "Jesting in their hearts;" for the construction see D. S. Gr. T. 2, pp. 79, 197, and 270.—لَهْوِيٌّ IV. To occupy, amuse; to divert from (with acc. and *عَنْ*).—لَهْوِيٌّ V. To be unmindful of, or careless of (with *عَنْ*).

لَوْ If; for the difference between *لَوْ* and *لَئِنْ* see *لَئِنْ*; when immediately followed by a noun the particle *لَئِنْ* 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 اَلشَّرْطِ*, 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. *لَوْ لَا* Unless, as *لَوْ لَا رَحَطْتُكَ رَجَعْنَاكَ* 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 *لَقَدْ* "Verily he would have exposed your wickedness;" another instance may be found at 48 v. 25, see *وَلَقَدْ*.

لَوْ لَا is also used as a particle of instigation or reprimand, being followed in the former case by a verb in the aorist, and in the

latter by the preterite; in this sense it is usually translated Will ye not? or have they not? etc. Ex: *لَوْ لَا تَسْتَغْفِرُونَ اَللّٰهُ نَعَلَكُمْ تَرْحَمُونَ* 27 v. 47, "Will ye not ask pardon of God, perhaps ye might be graciously accepted." This and many similar passages could be easily explained by an ellipse, still retaining for *لَوْ لَا* its original meaning of unless; but the grammarians and commentators prefer the analysis above given, D. S. Gr. T. 1, p. 529.

لَوَّكَ *aor. o. To give a reply which was not called for.* لَوَّكَ 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.—اَللَّوْءُ (2nd declension) Allat, a female Idol of the Pagan Arabs.

لَوَّحَ *aor. o. To appear (a star); to cause one to change colour.* لَوَّحَ Plur. اَللَّوْحُ n.a. A broad table or plank. لَوَّاحٌ verbal adjective of intensity, D. S. Gr. T. 1, p. 322, Darkening the colour (with *لِ* of pers.).

لَوَّذَ *aor. o. To seek the protection of.* لَوَّاذٌ n.a. The act of flying for shelter.

لَوَّذًا *aor. o. and i. To be fixed in the affections.* لَوَّذًا Lot; proper name.

لَوَّذِيٌّ A pearl, see *لَوَّذِيٌّ*.

لَمَّ *aor. o. To blame a person for anything (with acc. of pers. and *فِي* of thing).* لَمَمَةٌ Blame, reproof. لَامِمٌ part. act. One who finds fault. لَامِمٌ adjective of intensity, D. S. Gr. T. 1, p. 322, One who is constantly blaming others, or accusing himself; the words *اَللَّوَامِيَةُ اَلنَّفْسِ* 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.
— **مَلِيْمٌ** part. act. IV. f. Deserving of blame.—

تَلَامٌ VI. To blame one another.

لَوْنٌ Plur. **الْوَانُ** Colour, external form, species; no verbal root; **مُتَحَوِّلًا الْوَانُ** 16 v. 13, "Of different colours;" D. S. Gr. T. 2, pp. 79, 197, and 270.

لَوَى aor. i. To twist, pervert, turn back (with acc. and **بِ** or **عَلَى**); **يَلْوُونَ السِّنْتَمَ بِأَلِكِتَابِ** (عَلَى); "They pervert the Scripture with their tongues;" this word is by some spelt **يَلْوُونَ** or **يَلْوُونَ**. **لَوَى** n.a. The act of twisting or perverting.—**لَوَى** II. To turn aside.

لَوَى aor. i. To hinder.—**لَوَى** or **يَا لَوَى** 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 **أَنَّ**, require the noun following to be in the accusative; it takes the affixed pronouns **لِيَتِي** 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 **كَانَ** أَخَوَاتِ **كَانَ**, which govern the attribute in the accusative; D. S. Gr. T. 2, p. 60.

لَيْلٌ comm. gen. generic noun, Night, also the civil day from sunset to sunset; Plnr. nom. and gen. **لَيْالٍ** for **لَيْالِي** and **لَيْالِي**, acc. **لَيْالِي**. By night; D. S. Gr. T. 1, pp. 402 and 410; see also **مَنَابٍ**, rt. **لَيْلٌ**. **لَيْلٌ** nonn of unity, A night.

لَيْلٌ Lest, for **لَوْ أَنَّ لَ**; at 57 v. 29 the **لَ** of **لَيْلٌ** is said to be redundant, **لَيْلٌ يَعْنَمُ** must therefore be translated "That they may know;" D. S. Gr. T. 2, p. 490, note.

لَوَى aor. i. To be or become soft; to be mild towards (with **لِ**). **لَيْلَةٌ** A kind of Palm-tree. **لَوَى** Soft, gentle.—**لَوَى** IV. To soften (with **لِ**); **لَوَى** for **أَلَوْنَا** 34 v. 10, "We rendered soft."

م

مَا q.v. **مَا** for **مَا**.

مَا conjunctive pronoun, That which, which, that, what, whatsoever, as, in such a manner as, as much as, as far as; **مَا ذُمْتُ** 5 v. 117, "As long as I remained;" **مَا مَسَّكَ** 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 **مَا تَأْتِكُنَّ مَا تَأْتِكُنَّ** 4 v. 3, "Then marry such (women) as may be agreeable to you;" it is used in the formula of admiration, **مَا**

مَا 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 **أَنَّ**, **إِنَّ**, and such like particles, it destroys the effect which they have of putting the nonn following them in the accusative; it is frequently a mere expletive, see **مَا**, when placed between a preposition and its complement it is invariably so, Ex. **مَا رَحْمَةً مِنَ اللَّهِ** 3 v. 163, "For by the mercy of God;" When used

interrogatively after a prefixed preposition the *l* is generally omitted, thus *بِمَ* for *بِمَا* for *عَمَ* for *عِمًا* or *وَمَ* for *وَمَا* or *عِنَ* for *عِنَمَا* etc.; For an instance of what is known as *مَا مَصْدَرِيَّةٌ* see *عَيْنَتَ*; 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 *لَ* 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*.

أَوَّابٌ see *أَوَّابٌ* for *أَوَّابٌ*.

مَاجُوجٌ (2nd declension) Magog, a tribe of barbarians from the borders of the Caspian Sea; see Rev. ch. xx. v. 8.

أَرْبٌ see *أَرْبٌ*.

مَارُوتٌ (2nd declension) Maroot, name of a rebellious angel, who for his disobedience is said to be suspended by the heels at Babel.

مَعْنٌ see *مَعْنٌ*.

أَرَى see *أَرَى*.

أَوْسَى for *أَوْسَى* or *أَوْسَى* A hundred.

حَوَزٌ for *حَوَزٌ* see *حَوَزٌ*.

تَرَفٌ see *تَرَفٌ*.

مُتَشَابِهٌ part. act. vi. f. of *شَبِهَ* q.v.

مَتَاعٌ aor. a. *To be advanced (the day)*. *مَتَاعٌ* Household stuff, utensils, goods, chattels, provision, convenience; Plur. *أَمْثَعَةٌ*. II. *To suffer to live; to permit one to enjoy (with acc. of pers. and ب)*; to bestow freely (with double

acc.). *مَتَعَ* V. To enjoy, delight one's-self, pass one's time agreeably (with *بِ* or *فِي*); *مَتَعَ* 2 v. 192, "And he who passes his time in the delights of visiting the temple of Mecca." *اِسْتَمْتَعَ* X. To enjoy, derive pleasure or advantage from (with *بِ*).

وَكُنَّا see *وَكُنَّا*.

مَتَمٌ see *مَتَمٌ*.

مَتِينٌ *To be strong, robust.* *مَتِينٌ* Strong, powerful.

مَتَا aor. o. *To move quickly.* *مَتَى* interrogative particle, When?

مَتَوَسَّمٌ see *مَتَوَسَّمٌ*.

مَتَانِي see *مَتَانِي*.

مِثْلٌ aor. o. *To be like.* *مِثْلٌ* Similitude, likeness,

like, similar, equal, as much as, the same as;

مِثْلٌ ذَلِكُ In like manner; *مِثْلُهُمْ* 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 *مِثْلَيْهَا* refers to

the advantage obtained by the true believers

at Bedr being equal to double their loss at

Ohod. *مِثْلٌ* Plur. *أَمْثَالٌ* 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. *أَمْثَلٌ* Fem.

مُتَنَكِّبٌ (2nd declension) Most distinguished,

thus *طَرِيقَتُكُمْ أَمْثَلُكُمْ* 20 v. 66, "Your most

distinguished nobility," see *طَرِيقَتُهُ*. A punish-

ment to be taken as an example. *تَمَائِيلٌ* (2nd

declension) plur. of *تَمَائِيلٌ* An image, statue.—

تَمَثَّلٌ V. To seem like to any one (with acc. and *لِ* of pers.).

لَقَوِيَهُ for مَقَوِيَهُ D. S. Gr. T. 1, p. 118, see ثَوِيَهُ.
مَجِيدٌ aor. o. To excel in glory. مَجِيدٌ Glorious,
glorified.

مَجُوسٌ (2nd declension) collective noun of Persian
origiu, Magi or fire-worshippers.

مَحَصٌّ aor. a. To run swiftly (a deer).—مَحَصٌّ II.
To prove, try.

مَحَقٌّ aor. a. To destroy utterly, deprive of blessing,
as at 2 v. 277.

مَحَلٌّ To inform against any one before the King.
مَحَالٌّ n.a. Fraud, power.

مَحِيلٌ for مَحِيلِينَ see حَلٌّ.

مَحْنٌ aor. a. To strike.—مَحْنٌ VIII. To try; to
dispose (with acc. and لِ). مَحْنٌ part. pass.
One who is tried or examined.

مَحَاٌ aor. o. and a. To obliterate, blot out, totally
abolish.

مَحْيَاٌ see حَيٌّ.

مَحْيِسٌ see حَاصٌ for حَاصِسٌ.

مَحْتَالٌ see حَالَ for حَاتِلٌ.

مَحْرٌ aor. a. To plough the waves. مَوَاجِرٌ (2nd
declension) plur. of مَاجِرَةٌ fem. part. act. That
which ploughs the waves with a dashing noise.

مَحْضٌ aor. a. i. and o. To churn. مَحْضٌ collective
noun, The pains of child-birth.

مَدٌّ 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 نِي), as at 2 v. 14. مَدٌّ n.a.
The act of extending, etc.; فَكَيْمَدُّ لَهُ الرَّحْمَنُ;
مَدًّا 19 v. 76, "To him let the Merciful grant
an extension (of days).". مَدَدٌ An additional
help, auxiliary. مَدَاٌ Ink. مَدَّةٌ A space of
time, an allotted period. مَمْدُودٌ part. pass.

Extended, extensive.—مَمْدُودٌ part. pass. II. f.
Widely extended.—أَمَدٌ IV. To bestow, assist,
cause to abound (with acc. of pers. and بِ or
بِ). مَمْدُودٌ part. act. One who assists.

مَدْنٌ see مَدْنٌ.

مَدَائِنٌ Plur. مَدِينَةٌ. مَدَائِنٌ
(2nd declension) A city, Medina. مَدِينَةٌ Fem.
Of or belonging to Medina, revealed at
Medina. مَدِينٌ (2nd declension) Midian,
name of a city and tribe of Hējāz.

مَدْحَامٌ part. xi. f. of مَدَحٌ q.v.

مَدِينٌ see دَانَ for دَائِنٌ.

مَرٌ aor. o. To pass by (with عَلَى or بِ); pass on,
go (with بِ). مَرٌ n.a. The act of passing away.

مَرَّةٌ One time, turn; أَوَّلَ مَرَّةٍ At first, the first
time; 8 v. 58, "On every occa-
sion;" مَرَّةً adverbially, Once; مَرَّتَيْنِ or مَرَّتَانِ
Twice, as أَفْطَلْتُ مَرَّتَانِ 2 v. 229, "Divorcee (is
permitted you) twice." مَرَّةٌ Gall, under-
standing, as at 53 v. 6.

أَمْرَةٌ (2nd declension)
comp. form, More bitter.—مُسْتَعْمَرٌ 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).

مَرًاٌ aor. a. To be wholesome (food). مَرًاٌ n.a. A
man. مَرِيٌّ Easy of digestion, wholesome,
salutary; مَرِيًّا, مَرِيًّا, or مَرِيًّا With easy diges-
tion. مَرِيٌّ Gen. مَرِيٌّ, Acc. مَرِيًّا, D. S. Gr.
T. 1, p. 308, A man. مَرِيًّا A woman, a wife;
both this and the preceding word are written
with Weḡla when not commencing a sentence.

رَبِّبٌ see رَبَّبٌ.

مَرَجٌ aor. o. To send (cattle) to pasture, to let loose.

١٢٣٢ Fire free from smoke. ١٢٣٣ Confused.
 ١٢٣٤ Small pearls; or it may be coral.
 ١٢٣٥ aor. a. To be joyful, elated. ١٢٣٦ Insolence;
 ١٢٣٧ In a saucy, insolent manner.
 ١٢٣٨ aor. o. To moisten (bread) in order to soften
 it; to be obstinate (with ١٢٣٩). ١٢٤٠ part. act.
 One who is obstinately rebellions. ١٢٤١
 Obstinate in rebellion.— ١٢٤٢ part. pass. II. f.
 Rendered smooth.
 ١٢٤٣ To be ill. ١٢٤٤ n.a. Illness, sickness, dis-
 ease, infirmity. ١٢٤٥ Plur. ١٢٤٦ Sick, ill.
 ١٢٤٧ generic nonn, Flint-stones. ١٢٤٨ El Marwa,
 name of a mountain near Mecca.
 ١٢٤٩ aor. i. To press the teats in milking. ١٢٥٠
 A donbt.— ١٢٥١ III. To dispute with one con-
 cerning a thing (with acc. of pers. and ١٢٥٢
 or ١٢٥٣ of thing). ١٢٥٤ n.a. The act of disput-
 ing, a disputation.— ١٢٥٥ VI. To doubt con-
 cerning a thing (with ١٢٥٦). ١٢٥٧ VIII. To
 donbt of (with ١٢٥٨ or ١٢٥٩ of thing). ١٢٦٠
 ١٢٦١ part. act. One who doubts.
 ١٢٦٢ (2nd declension) Mary.
 ١٢٦٣ aor. a. To mix. ١٢٦٤ n.a. That which is mixed
 with wine.
 ١٢٦٥ see ١٢٦٦.
 ١٢٦٧ part. act. of ١٢٦٨ q.v.
 ١٢٦٩ part. pass. viii. f. of ١٢٧٠ q.v.
 ١٢٧١ aor. i. To tear.— ١٢٧٢ II. To scatter, disperse,
 tear in pieces. ١٢٧٣ Time or place of scat-
 tering, etc.
 ١٢٧٤ see ١٢٧٥.
 ١٢٧٦ To go in the same direction as another. ١٢٧٧
 Cloud.
 ١٢٧٨ aor. a. and o. To touch, befall. ١٢٧٩ n.a. A

touch.— ١٢٨٠ n.a. III. f. Mutual contact;
 ١٢٨١ 20 v. 97, "Touch me not," D. S. Gr.
 T. 2, p. 63.— ١٢٨٢ VI. To touch one another.
 ١٢٨٣ part. act. x. f. of ١٢٨٤ for ١٢٨٥.
 ١٢٨٦ part. pass. x. f. of ١٢٨٧ q.v.
 ١٢٨٨ aor. a. To wipe, pass the hand over anything
 in order to wipe it (with ١٢٨٩ of thing); to
 smite with a sword. ١٢٩٠ n.a. The act of
 smiting with a sword. ١٢٩١ The Messiah,
 Lit. The Anointed.
 ١٢٩٢ aor. a. To change, transform; ١٢٩٣
 30 v. 67, "Verily we could have trans-
 formed them in their places;" so that they
 should have remained without power of motion.
 ١٢٩٤ aor. o. To twist (a rope) strongly. ١٢٩٥
 Twisted fibres of the Palm-tree, coir.
 ١٢٩٦ To take hold of. ١٢٩٧ comm. gen.
 Musk.— ١٢٩٨ II. To hold fast (with ١٢٩٩).—
 ١٢٩٩ IV. To hold, take, catch hold of, hold
 fast, withhold, keep back, hold up, retain.
 ١٣٠٠ n.a. The act of retaining, etc. ١٣٠١
 part. act. One who withholds, etc.— ١٣٠٢
 X. To take hold on, hold fast (with ١٣٠٣).
 ١٣٠٤ part. act. One who holds fast.
 ١٣٠٥ aor. o. To ripe out the uterus of a camel, to
 come in the evening.— ١٣٠٦ IV. To be or do
 anything in the evening, as ١٣٠٧ 30 v.
 16, "At eventide." Note. ١٣٠٨ or ١٣٠٩ is one
 of those verbs known as ١٣١٠, D. S. Gr.
 T. 2, p. 60.
 ١٣١١ see ١٣١٢.
 ١٣١٣ To mingle. ١٣١٤ plur. of ١٣١٥ Mingled.
 ١٣١٦ see ١٣١٧.
 ١٣١٨ aor. i. To walk, go, proceed (with ١٣١٩ or ١٣٢٠

- of place). ^{مشى} n.a. The act of walking, walk.
^{مشاة} One who goes about with lying slanders.
^{مصر} aor. o. To milk with the tips of the fingers.
^{مصر} (1st and 2nd declension) comm. gen. A
 large city, Egypt, D. S. Gr. T. 1, p. 405.
^{مصير} for ^{مصير} see ^{مصير}.
^{مصائر} plur. of ^{مصارة}, rt. ^{مص} q.v.
^{مصغ} aor. a. and o. To chew. ^{مصغة} A morsel of
 flesh.
^{مصى} aor. i. To pass by, pass away, go away.
^{مصى} n.a. The act of going away.
^{مطر} aor. o. To rain upon. ^{مطر} n.a. Rain.—
^{مطر} IV. To cause to rain; ^{مطرنا عليهم مطرا} 7 v.
 82, "And we rained down upon them a shower
 (of stones);" see also 11 v. 84. ^{مطير} part.
 act. That which causes or brings rain.
^{مطير} see ^{مطير}, rt. ^{مط}.
^{مطا} aor. o. To travel at a quick pace.—
^{مطى} V. To walk in a haughty, conceited manner.
^{مطوع} see ^{مطاع} for ^{مطوع}.
^{مع} properly an indeclinable nonn used as a pro-
 position, With, together or in company with.
^{معاد} see ^{عاد} for ^{معاد}.
^{معاد} see ^{عاد}.
^{معتر} and ^{معرة}, see ^{عر}.
^{معر} aor. o. To separate the goats from the sheep.
^{معر} generic nonn, Goats.
^{معن} aor. a. To travel fast and far. ^{معاون} House-
 hold stuff, whatever is of common and neces-
 sary use, also alms.
^{معى} comm. gen. Plur. ^{امعاء} Intestines; no
 verbal root.
^{معين} see ^{عان} for ^{معين}.
^{مغور} for ^{مغارات} see ^{مغور}.

- ^{مغنى} plur. of ^{مغني} see ^{مغنى}.
^{مفتن} see ^{مفتن}.
^{مفتت} To hate. ^{مفتت} n.a. Hatred, anger; at 4 v.
 26 it means an odious and abominable thing.
^{مغوى} for ^{مغوى}, see ^{غوى}.
^{مفتت} see ^{فتت} for ^{مفتت}.
^{مكث} To suck dry. ^{مكث} (2nd declension) Mecca.
^{مكث} Fem. ^{مكثية} Of or belonging to Mecca,
 revealed at Mecca.
^{مكثت} aor. o. To delay, tarry, abide, remain (with
^{مكثت} n.a. The act of tarrying, etc.;
^{مكثت} 17 v. 107, "Slowly and delibe-
 rately." ^{مكثت} part. act. One who taries or
 remains.
^{مكر} aor. o. To contrive a plot; to plot against
 (with ^{مكر}); to act deceitfully. ^{مكر} A plot, a
 deceitful trick, contrivance. ^{مكر} part. act.
 One who lays plots.
^{مكث} To hold high rank or authority. ^{مكث} see
^{مكث}. ^{مكث} Firmly fixed, one whose rank is
 firmly established.—^{مكث} II. To establish
 firmly, strengthen, give authority to any one
 (with acc. or ^{مكث} of pers. and ^{مكث} of place, or
 with acc. of thing and ^{مكث} of pers.); at 18
 v. 94 ^{مكث} is for ^{مكث}, D. S. Gr. T. 1, p.
 458, note.—^{مكث} IV. To give power, as
^{مكث} 8 v. 72, "And he hath given thee power
 over them;" D. S. Gr. T. 2, p. 454.
^{مكث} aor. o. To whistle. ^{مكث} n.a. Whistling.
^{مكث} To baste a garment, convert. ^{مكث} A religion,
 form of worship.—^{مكث} IV. To dictate.
^{مكث} aor. a. To fill, as ^{مكث} 7 v. 17, "Verily I will fill"
 (with acc. and ^{مكث}). ^{مكث} and ^{مكث}, D. S. Gr. T. 1,
 p. 62, A quantity that fills anything, as ^{مكث}
^{مكث} 3 v. 85, "The Earth full." ^{مكث} A band,

company, assembly; also chief men, princes, the nobility; **أَعْلَى** 33 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.—**أَمَلًا** VIII. to be full.

مَلَانِي part. act. iii. f. of **كَلَى** q. v.

مَلَانِيَّة see **أَلَانِي** for **لَانِي**.

مَلَح aor. a. and i. *To salt*. **مَلِحَة** fem. Salt.

مَلَق *To wipe out*.—**مَلَقٌ** n.a. IV. f. Poverty, want.

مَلَك aor. i. To possess, have power or dominion over; to be capable of, able to obtain (with acc. of thing and ل of pers.), as **فَمَنْ يَمْلِكُ** 43 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. **مَلَكٌ** sing. and plur. An angel, angels; see also **أَلَانِي** for

لَانِي. **مَلِكٌ** One who possesses, a king; Plur.

مَلَكٌ part. act. One who is lord over,

a possessor; **مَلَك**, name of the angel who has charge over Hell. **مَلَكُوتٌ** Dominion,

kingdom. **مَلِكٌ** A monarch. **مَمْلُوكٌ** part.

pass. Possessed, owned.

مَلَا aor. o. *To run violently*. **مَلِيًا** For a considerable

time.—**أَمَلِي** IV. To prolong one's life, grant a respite (with ل 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 علكي of pers.).

مَمَّا **مَمَّا** and **مَمَّا**.

مَمَات see **مَمَات**.

مَمَات see **مَمَات**.

مَمَاتِين Oblique plur. part. act. viii. f. of **مَمَات** q. v.

مَمَات see **مَمَات**.

مَمَات for **مَمَات**.

مَمَات 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.

مَمَات and **مَمَات** for **مَمَات** and **مَمَات**.

مَمَات a preposition signifying origin, com-

position, explanation, commencement, or sepa-

ration; in its ordinary acceptation it is equi-

valent 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; **مَمَات** 28 v. 5, "At their bands," i.e.

"At the bands of the Children of Israel;"

3 v. 121, "Of a sudden," or "on their arrival," see **مَمَات**; 5 v. 37,

"On opposite sides;" 65 v. 6, "According to your means;" It is found

occasionally with the meaning of *عَنِ*, thus at 9 v. 38, *أَرْنَيْتُمْ يَا لِحَمِيْرٍ أَلْذَلِيْلًا وَمِنَ الْآخِرَةِ*, "Are ye content with this present life in preference to that which is to come?" *فَلَيْسَ مِنَ آلِهِ* 3 v. 27, "He has nothing to look to from (the friendship of) God," D. S. Gr. T. 1, p. 492, *note*.

مَنِ 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, *أَسَلًا* 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.). *مَنِ* n.a. The act of reproaching, and especially by reminding any one of benefits conferred; also liberality, as at 47 v. 5, *فَإِنَّمَا مِنَّا بَعْدُ*, "And either (show) liberality afterwards, or (exact) a ransom." *الْمَنَّ* *Manna*. *مَنْوُن* Time; *رَيْبَ الْمَنْوُنِ* 52 v. 30, "Adverse fortune," by some interpreted to mean Death. *مَمْنُونٌ* part. pass. Diminished, broken off; *أَجْرٌ مَمْنُونٌ* 41 v. 7, "An uninterrupted reward."

نَوَّسَ see *نَاصٌ*.

نَهَى see *مَنْهَى*.

نَسَأَ see *مَنْسَأَةٌ*.

نَسَأَتْ see *مَنْسَأَتْ*.

مَنَّعَ 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 *وَمِنَ*) 12 v. 63, "The measurement (of any corn) is forbidden us." *مَنْوَعٌ* part. act. That which defends. *مَنَّاعٌ* One who holds hack (his hand), niggardly. *مَنَّاعٌ*

One who hinders or obstructs; *مَنَّاعٌ لِلتَّحِيْرِ* 50 v. 24, "One who hinders men from following the right path." *مَنَّوعٌ* part. pass. Forbidden.

مَنَّعَ see *مَنَّعَ*.

مَنَّعَ see *مَنَّعَ*.

مَنَّعَ aor. i. *To try*. *مَنَّاعَةٌ* (2nd declension) *Manāt*, an idol worshipped by the Pagan Arabs. *أَمَانِيٌّ* *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.—*مَنَّعَ* II. To create desires in any one (with acc. of pers.), thus at 4 v. 113, *وَأَلْمَسْتُهُمْ* "And verily I will excite in them vain desires."—*مَنَّعَ* IV. To emit (seed).—*مَنَّعَ* 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 *تَمَنَّوْنَ* is for *تَمَنَّوْنَ* D. S. Gr. T. 1, p. 221.

مَهَّدَ aor. a. To spread open a bed; *فَلَا تَنْسِفُهُمْ يُعْمَدُونَ* 30 v. 43, "Verily they shall spread for themselves a couch (in Paradise)." *مَهْدٌ* n.a. A bed, cradle. *مَهْدٌ* part. act. One who spreads a conch. *مَهْدٌ* A couch, a place of wide extent.—*مَهَّدَ* II. To make (things) smooth and agreeable. *تَمَهَّدَ* n.a. The act of making smooth.

مَهَّلَ *To do a thing quietly and gently*. *مَهَّلَ* Fused brass, the dregs of oil.—*مَهَّلَ* II. To grant a delay, bear with for a time.—*أَمَهَّلَ* IV. To act quietly and gently towards.

مَهَّلَ see *مَهَّلَ*.

مَا مَهْمَا Whatsoever or whensoever, see D. S. Gr. T. 1, p. 194.

مَهِيْنٌ aor. a. and o. *To serve*; and مَهِيْنٌ *To be despicable*. مَهِيْنٌ Despicable, contemptible; it may also be derived from هَانَ for دَوْنٌ q.v.

مَهِيْمِيْنٌ see هَمِيْمِيْنٌ, rt. هَمِيْنٌ.

مَوَاجِرٌ plur. of مَاخِرَةٌ, rt. مَخَرٌ q.v.

مَوَاطِيْنٌ see وَطَنٌ.

مَوَاتِيْتٌ plur. of مَوَاتِيْتٌ, see وَكَيْتٌ.

مَوَالِيٌّ acc. plur. of مَوَالِيٌّ, rt. وَكَيْتٌ q.v.

مَوَاتِيٌّ see وَكَيْتٌ.

مَاتَ مَوْتٌ aor. o. *To die*; this is the usual form, but others are mentioned by lexicographers, as مَوْتٌ or مَيِّتٌ aor. a. and مَيِّتٌ aor. i.; instances of the preterite with the first letter kesrated are found in most copies of the Koran, as وَمَاتَ 23 v. 37, and وَمَاتَ 23 v. 84; so also we have مَاتَ in the 19th and مَاتَ in the 21st chapter; see D. S. Gr. T. 1, pp. 114 and 242. مَوْتٌ and مَمَاتٌ Death. مَيِّتٌ Plur. مَوَاتِيٌّ Dead. مَيِّتٌ Plurs. مَيِّتُونَ and مَوَاتِيٌّ Dead, mortal, about to die. مَوْتَةٌ noun of unity, One single death. مَيِّتَةٌ A dead body, that which is dead or dies of itself.—أَمَاتَ IV. *To cause to die*; 40 v. 11, "Thou hast caused us to die twice," in allusion to the second death which the body is said to undergo after its examination in the sepulchre by the two angels Munkar and Nakeer.

مَوْتَفَيْتٌ see أَمَاتَ.

مَاجٌ aor. o. *To be agitated with waves (the sea)*; to press tumultuously like waves (with فَيٌّ).

مَوْجٌ n.a. A wave, the surge; used also as a collective noun, فَيٌّ مَوْجٌ كَمَا لَجَبَالٌ, 11 v. 44,

"On waves like mountains."

مَارَ aor. o. *To be moved to and fro*. مَوْرٌ n.a. Agitation, fluctuation.

مَوْرِيَاتٌ see مَوْرٌ.

مُوسَى (2nd declension) Moses.

مُؤَصَّدَةٌ see أَصَدٌ.

مَوْتُوْتٌ see وَكَيْتٌ.

مَوْتُوْدَةٌ see وَكَيْتٌ.

مَالٌ aor. o. *To be rich, especially in cattle*. مَالٌ

Plur. مَوَالٍ Riches, wealth, substance, possessions, and especially flocks and herds; مَالِيَةٌ 69 v. 28, for مَالِيٌّ "My wealth;" the ذ is affixed because followed by a pause, and is hence named حَاةٌ أَلْوَقْفِ D. S. Gr. T. 1, p. 459.

مَوْرٌ see وَكَيْتٌ.

مَوْرِيَاتٌ see مَوْرٌ.

مَادَ aor. a. o. and i. *To be full of water (a well)*.

مَاءٌ for مَوْدَةٌ Water, liquor. *Note*. The hamza when followed by an affixed pronoun and moveable by Damma is changed into وُ, as مَوْدَةٌ for مَاءُكُمْ D. S. Gr. T. 1, p. 118.

مَوْدَةٌ see مَوْدَةٌ.

مَوْدَةٌ see مَوْدَةٌ.

مَوْدَةٌ see مَوْدَةٌ.

مَارَ aor. i. *To be moved*; 16 v. 15,

"Lest it should move with you;" for the ellipse of the negative see مَارَ مَائِدَةٌ A table, properly, when set out with food.

مَارَ aor. i. *To provide food for*.

مَارَ aor. i. *To separate, discriminate, distinguish*

(with acc. and مَوْجٌ). مَارَ V. *To burst*, as 67 v. 8, "It will almost burst with fury" (for مَارَ مَارَ).

VIII. *To be separated*; 36 v. 59, "And be ye separated" (from the righteous).

يسر see ميسرة.

وعد see ميعاد.

ومت see ميعات.

ميكائيل (2nd declension) Michael the Archangel.

مائل aor. i. To incline, turn away from, turn aside

from the right way (with n.a. in acc.); to turn against (with عكى). مائل n.a. The act of turning aside. ميلة noun of unity, A single act of turning, as ميلة واحدة 4 v. 103, "At once," and vice.

ن

ن Initial letter of the 68th chapter, see آلم.

نا an indeclinable affixed pronoun meaning Our when following nouns, and Us when following verbs or prepositions; when affixed to the particles ان or ان and written اننا or اننا or اننا, although representing an accusative, it must be rendered We, as واشهد باننا and 5 v. 111, "And bear thou witness that we are Moslems," or "resigned unto thee."

نادت 3rd pers. sing. fem. of نادى iii. f. of نادى q.v.

ناى aor. a. To retire, as بجانبى 17 v. 85, "And he goes aside;" to go far away (with عن).

نبا aor. a. To be exalted, to announce. نبا Plur.

انباء News, an announcement, message, account or story, a prophecy, as at 6 v. 66. نبى A prophet, Plurs. انبياء and نبين (2nd declension).

نبوة Prophecy. نبا II. To announce, to make acquainted with, declare or relate a circumstance to another (with ب of thing, or with acc. of pers. and من, ب, or عن, also with acc. of pers. and ان).

نبا IV. To make one acquainted with, to inform (with double acc. or with acc. and ب).

نبا X. To seek information from (with acc. of pers. and ا).

نبا X. To seek information from (with acc. of pers. and ا).

نبت aor. o. To germinate, to produce—as a tree—

(with ب). نبت 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." انبت IV. To produce, put forth, to cause to grow or spring up (with acc. and من, ب, فى or عكى).

نبت aor. i. To throw (with acc. and ب or فى of place); to reject; فكتبتا 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 انبنا we must understand the accns. عهدهم, "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. انتب VIII. To go aside (with من).

نبر aor. i. To defame. نبر VI. To call one another names (with ب).

نبت aor. i. and o. To gush out. انتب X. To elicit or discover (the truth) in matters of difficulty.

نبت aor. a. i. and o. To gush forth. ينبوع Plur. ينابيع (2nd declension) A fountain, spring of water.

نَنَّقَ aor. o. To shake.

نَفَّرَ aor. o. and i. To disperse. نَفَّرٌ part. pass. Scattered. نَفَّرٌ VIII. To be scattered.

نَجَّدَ 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.

نَجَّلَ aor. i. To throw. نَجْجِلٌ (common gender) The Gospel, from the Greek εὐαγγέλιον.

نَجَّمَ aor. o. To appear. نَجْمٌ Plur. نَجُومٌ 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.

نَجَّى aor. o. To escape, go free (with مَنْ) part.

act. One who escapes. نَجَاةٌ n.a. Salvation.

نَجِيٌّ A secret; نَجِيًّا Privately. نَجْوَى n.a.

(2nd declension) for نَجْوَى 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 Beidāwāe inclines to

the opinion that this word both here and at

58 v. 8 is a plural of نَجِيٌّ with the sense of

مُتَنَجِّجُونَ, viz. "Those who confer privately

together."—نَجَى II. To deliver, set free (with

acc. and مَنْ, or بِ) to raise up, as at 10

v. 92. مَنَجِّمُونَ for مَنَجِّمٌ Plur. مَنَجِّمُونَ for مَنَجِّمٌ

D. S. Gr. T. 1, p. 113, part. act. One who

delivers.—نَجَى III. To hold a discourse with

any one in private (with acc. of pers.).—

نَجَى IV. To deliver (with acc. and مَنْ);

نَجَى 70 v. 14, "Then (he wishes that this)

might deliver him;" the nominative نَجَى

"This ransom" being understood.—نَجَى VI.

To hold a private discourse one with another

(with ب of matter).

نَحَبٌ aor. o. To vow. نَحَبٌ n.a. A vow, as قَسَى

نَحَبٌ 33 v. 23, "He has fulfilled his vow" by

offering up his life for the Faith.

نَحَّصَ aor. i. and o. To scrape, carve, prepare by

scraping (with double acc. or with acc. and مَنْ).

نَحَّرَ aor. a. To injure the jugular vein, to sacrifice

by cutting the jugular vein.

نَحَّسَ aor. a. To vex; and نَحَّسَ To be unlucky.

نَحَّسٌ Bad luck. نَحَّسٌ Unlucky. نَحَّاسٌ

Smoke without flame, also molten brass, both

of which meanings have been assigned at 55

v. 35.

نَحَّلَ aor. a. To make one a present; and نَحَّلَ aor. a.

To be thin. نَحْلٌ comm. gen. generic noun,

Bees. نَحْلَةٌ A free gift, especially one given

as dowry.

نَحْنٌ personal pronoun of comm. gender used both

in the dual and plur. We.

نَخَّرَ aor. a. To be worn full of holes. نَخْرٌ Worn,

rotten (a bone).

نَخَّلَ To sift. نَخْلٌ comm. gen. 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. نَدَائِدٌ Like,

equal, a match, an image or idol.

نَدِمَ aor. a. To be repentant, repent. نَادِمٌ part.

act. One who repents, a penitent. نَدَامَةٌ n.a.

Repentance.

نَدَّى aor. o. To call. نَادٍ for نَادِيٌّ A council. نَدَى

A council.—نَادَى III. To call to, call upon,

invoke, cry aloud; to make a proclamation

(with فِى); to call, or invite (with إِلَى or لِ),

as **يُنَادُونَ** 5 v. 63, "And when ye call to prayer;" (also with **يُنَادِي**), 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** and **يُنَادُونَ** are interpreted "They shall be (like) those who are called to from afar," i.e. They shall not hear. **يُنَادِي** n.a. A cry, act of calling. **يُنَادِي** part. act. One who makes a proclamation, a crier, a preacher.—**يُنَادِي** VI. To call one to another. **يُنَادِي** for **يُنَادِي** for **يُنَادِي**, D. S. Gr. T. 1, p. 111, n.a. The act of calling one to another; **يُنَادِي** 40 v. 34 is for **يُنَادِي** 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 **ل**). **نَذَرَ** Plnr. **نَذِيرٌ** n.a. A vow. **نَذَرَ** or **نَذَرَ** A menacing, or warning; **نَذَرَ** is also plur. of **نَذِيرٌ** A warner or preacher. **نَذَرَ** IV. To warn, admonish, preach to (with acc. of pers. and **ب**, or with **ل**); to threaten with, give warning of (with double acc.). **نَذَرَ** part. act. A preacher, One who warns, admonishes, or threatens. **نَذَرَ** part. pass. Warned.

نَذَرَ 1st pers. plur. aor. viii. f. of **نَذَرَ** q.v.

نَزَعَ aor. i. To pluck out, bring out, snatch away, extract, withdraw, or draw out somewhat sharply (with acc. and **و**); to strip off (with acc. and **ع**). **نَزَعَ** part. act. One who plucks out, as **نَزَعُوا** 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.—**نَزَعَ** III. To dispute with any one (with acc.).—**نَزَعَ** 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. **نَزَعَ** 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 **ع**).

نَزَلَ aor. i. To descend (with **ب** into, or **و** from, a place). **نَزَلَ** That which is prepared for a guest, entertainment, an abode, a gift. **نَزَلَةٌ** noun of unity, *Literally*, One descent; **نَزَلَةٌ** Once, as **رَأَى نَزَلَةً أُخْرَى** 53 v. 13, "He saw him once again." **نَزَلَاتٍ** (2nd declension) plnr. of **نَزَلَةٌ** 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 **و**, **لِي**, **عَلَى**, and **ب**). **نَزَلٌ** n.a. A sending down (from Heaven), a divine revelation, a name given to the Korān as having been sent down from Heaven. **نَزَلٌ** part. act. One who sends down. **نَزَلٌ** part. pass. Sent down.—**نَزَلَ** IV. To canso to descend, send down, make to come down (with acc. and **و**, **لِي**, **عَلَى**, and **ب**). **نَزَلٌ** part. act. One who canses to descend, a receiver of guests, one who provides hospitality. **نَزَلٌ** part. pass. Sent down; At 23 v. 30 **نَزَلُوا** may

be considered as the noun of time or place of coming down; it is also written *مَنْزِلًا* v. *supra*; in the former case it may be rendered "Cause my descent to be blessed;" in the latter, "Make me to inhabit a blessed abode."—*تَنْزَلٌ* V. To descend gently and gradually (with *عَلَى*).

نَسَأَ aor. a. To chide (camels). *نَسَيْتُ* The putting off a sacred month till a later month. *وَنَسَاءٌ* 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 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. *نَسَخَةٌ* A copy or exemplar (of a book).—*اِسْتَسَخَ* 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. *نُسْكٌ* n.a. Religions service, a victim for sacrifice. *نَايِكٌ* part. act. One who is devoted to religions observances. *مَنْسِكٌ* A ceremonial. *مَنْايِكٌ* (2nd declension) plur. of *مَنْسِكٌ* Places for sacrifice, rites and ceremonies.

نَسَّلَ aor. o. To beget or bring forth (an animal);

aor. i. and o. To hasten (with *وَجْهًا*). *نَسَلٌ* 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. *نِسْوَةٌ* and *نِسَاءٌ* Women; The sing. of these words is wanting, but instead of it the word *إِمْرَأَةٌ* is employed, see *مَرَأٌ*. *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 *نَسِينَا* 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. *نَيْشَاءٌ* 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 *نَشَأًا* 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." *نَشَاءٌ* Production.—*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* or *مُنْشَأَاتٌ* Having lofty sails, or it may be the part. pass. Raised on high (by the waves).

نَشَرَ aor. o. To unfold, spread abroad (with acc. and *لِ*). *نُشُورٌ* n.a. A spreading abroad. *نَشْرٌ* n.a. A bringing to life, resurrection, resuscitation (from sleep), as at 25 v. 49. *نَاشِرٌ* part. act. One who spreads abroad; the words *وَالنَّاشِرَاتِ*

نَشْرًا 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 Korán, etc. مَنَشُورٌ part. pass. Spread open.—مُنَشَّرٌ part. pass. II. f. Unfolded, expanded. اُنْشَرٌ IV. To resuscitate (with acc. and ب) to raise the dead. مُنْشَرٌ part. pass. Raised from the dead.—اِنْتَشَرَ VIII. To be spread abroad, disperse themselves (with في). 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.—اُنْشَرَ IV. To raise.

نَشَطًا 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 نَاشِطَاتٌ and نَاشِطَاتٌ 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, فَأَدَا قَرَعْتَ فَانْصَبْ "And when thou hast finished (thy relaxation) be instant (in prayer, or in thanks to God)." نَصَبٌ u.a. Calamity. نَصَبٌ u.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.

نَصَتْ aor. i. To be silent.—اِنْتَصَتْ IV. Idem.

نَصَحٌ aor. a. To admonish, counsel, give good advice, be sincere and faithful (with لِ of pers.). نَصَحٌ u.a. Counsel, advice. نَاصِحٌ part. act. One who counsels or advises, one who acts as a sincere friend to (with لِ). نَصُوحٌ True and sincere (repentance).

نَصَرَ aor. o. To aid, assist, succour, protect; to deliver (with acc. and مِّن) وَلَيَنْصُرَنَّ اللَّهُ مَن يَنْصُرُهُ; (مِّن) 22 v. 41, "And verily God will succour those who aid him," i.e. his religion; to grant a victory to (with acc. and حَكَى), thus at 9 v. 14, وَيَنْصُرْكُمْ عَلَيْهِمْ "And he will give you the victory over them." نَصَرَ n.a. Aid, assistance, victory. نَاصِرٌ part. act. Plurs. نَاصِرُونَ One who aids, etc., a protector. نَصِيرٌ 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 Mohámmad. نَصَارَى (2nd declension) plur. of نَصْرَانٌ A Christian, so called from نَازَرَةٌ Nazareth. نَصْرَانِيٌّ Christian. نَصْرَانِيٌّ part. pass. Aided, assisted.—نَاصِرٌ VI. To aid one another; at 37 v. 25 نَتَنَاصِرُونَ is for نَتَنَاصِرُونَ D. S. Gr. T. 1, p. 221.—اِنْتَصَرَ VIII. To avenge one's-self, take vengeance (with مِّن of pers.); to defend one's-self, deliver one's-self. مُنْتَصِرٌ part. act. One who is able to defend himself.—اِسْتَنْصَرَ X. To ask assistance of any one (with acc. of pers.).

نَصَفٌ aor. o. To reach the middle, or take half of anything. نَصْفٌ The half.

نَصَا aor. o. To seize by the forelock. نَاصِيَةٌ Plnr.

نَوَاصِي (2nd declension) A forelock.

نَضَجَ aor. a. To be ripe, done enough in cooking.

نَضَجَ aor. a. To sprinkle with water. نَضَاجٌ Pouring forth copiously and continuously.

نَضَدَ aor. i. To spread (carpets) one over another.

نَضِيدٌ Piled one over another. مَضْبُودٌ part. pass. Spread over one another, piled up in order; وَنَضَجَ مَضْبُودٌ 56 v. 28, "And the acacia overspread with piles of flowers."

نَضَّرَ aor. o. To endow with brilliancy and beauty, to shine.

نَضْرَةٌ Brightness, refulgence. نَاضِرٌ part. act. Shining.

نَضَّجَ aor. a. To butt at with the horns. نَضَّاجَةٌ That which is gored to death. Note. The *z* is commonly added to adjectives when changed into nouns substantive by what is called

النَّضْجُ D. S. Gr. T. 2, p. 279, note.

نَضَفَ aor. o. and i. To drop. نَضْفَةٌ Sperma genitale.

نَضَّنَ aor. i. To speak articulately and clearly, to speak (with عَلَى and بَ), as

يَنْطِقُ عَلَيْكُمْ بِأَلْحَقِّي 45 v. 28, "It speaks concerning you with truth;" وَمَا يَنْطِقُ عَنِ الْهَوَى 53 v. 3, "Neither doth he speak of his own will." مَضْنَقٌ n.a. Speech, language, as عَمِيمًا مَضْنَقَ الطَّيْرِ 27 v. 16, "We have been taught the language of birds." أَنْطَقَ IV. To cause to utter articulate sounds.

نَظَرَ 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, أَنَّى, 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 وَلاَهُمْ

يُنظَرُونَ 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. نَظْرَةٌ

A respite. أَنْظَرَ IV. To grant one a respite;

to put off, as فَلاَ تُنظِرُونِي Poeticé for

تُنظِرُونِي 7 v. 194, "And do not put me off (by any delay)."

مُنْتَظَرٌ part. pass. Respited. اِنْتَظَرَ VIII. To expect, wait, await.

مُنْتَظِرٌ part. act. One who waits or expects.

نَجَّجَ aor. a. and o. To go quickly (a camel); aor. o.

To be very white. نَجَّجَةٌ Plnr. نِعَاجٌ An ewe

sheep.

نَعَسَ aor. a. To be weak, somnolent. نَعَاسٌ n.a.

Drowsiness, sleepiness.

نَعَى aor. a. and i. To call aloud to (with بَ); properly, To call sheep, croak as a raven.

نَعَلَ aor. a. To give shoes to any one. نَعْلٌ fem. A shoe.

نَعَّمَ aor. a. o. and i. To enjoy the comforts and

conveniences of life, to be joyful. نَعَمٌ Yea; For

the difference between نَعَمٌ and نَعْمٌ see نَعْمٌ

نَعَمٌ an irregular verb found in the Korán only

in the masc. 3rd pers. sing., it is called by

grammarians اِنْعَمَجَ or verb of praise, its

meaning is To be excellent, thus نِعَمَ الْعَمَلِيُّ 8

v. 41, "He is an excellent master;" it may

generally be rendered How excellent! as

نِعَمَ الثَّوَابُ 18 v. 30, "How excellent a reward!"

It is used alike with both sing. and

plnr., thus نِعِمَّ الْعَاجِدُونَ 51 v. 48, Lit. "How

excellent (are we) who spread it out;" فَنِعِمَّ

فَنِعِمَّ 37 v. 73, "Verily how excellent—

or gracious,—were those who answered," i.e. "We returned a gracious answer." **نِعْمًا** for **مَا نِعِمَّ مَا** **نِعِمَّ مَا** **نِعِمَّ مَا** **نِعِمَّ مَا** 4 v. 61, "How excellent is the admonition which he gives you;" it is also written **نِعْمًا**. **نِعْمٌ** Plur. **أَنْعَامٌ** Cattle. **نَاعِمٌ** part. act. Rejoicing, joyful. **نِعْمَةٌ** Comfort and convenience of life. **نِعْمَةٌ** Plur. **أَنْعَمٌ** Grace, kindness, favour, beneficence; this word is sometimes spelt **نِعْمَتٌ**, see D. S. Gr. T. 1, p. 276, note. **نِعِيمٌ** Happiness, delight, pleasure. **نِعْمَاءٌ** (2nd declension) Grace, favour.—**نَعِمَ** II. To provide good things for any one (with acc. of pers.).—**أَنْعَمَ** IV. To be gracious towards (with **عَلَى** of pers.); to confer (benefits) upon (with acc. and **عَلَى** of pers.). **نَفَسٌ** aor. o. and i. *To shake—the head.*—**أَنْفَسَ** IV. To wag the head at any one (with acc. of **رَأْسٍ** and **إِلَى** of pers.). **نَفَثَ** aor. i. and o. *To blow.* **نَفَّاثٌ** One who blows, as **النَّفَّاثَاتُ فِي الْعُقَدِ** 113 v. 4, "The women who blow on knots," a kind of incantation. **نَفَحَ** aor. a. *To diffuse an odour, to blow (the wind).* **نَفْحَةٌ** One single breath. **نَفَخَ** aor. o. *To blow with the mouth, breathe (with **فِي**). **نَفْحَةٌ** A single blast. **نَفِدَ** aor. a. *To vanish, fail, to be exhausted.* **نَفَادٌ** n.a. A failure, failing. **نَفَذَ** aor. o. *To penetrate (as an arrow), to pass beyond or out of (with **بِ**). **نَفَرَ** aor. o. and i. *To run away through fright, to go forth to any business, as to war, at 9 v. 123 (with **بِ**). **نَفْرٌ** 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 **Qorān** 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. **نَكَسَ** *To injure by casting an evil eye upon any one.* **نَكَسٌ** fem. Plur. **أَنْكَسٌ** and **نُكُوسٌ** 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** and **عَيْنٌ**, etc., see D. S. Gr. T. 2, p. 286, *et seq.*; in this sense **نَفْسُهُ**, **أَنْفُسُهُمْ** and the rest must be translated himself, itself, themselves, etc.; **بِعَيْرِ نَفْسٍ** 5 v. 35, "Without (his having slain) a soul,"—unless in case of retaliation or as a punishment for murder; **نَفَسًا** when used adverbially, as at 4 v. 3, means willingly, see **يَطِينُ** rt. **طَابَ** for **طَابَ** 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."—**تَنَانَسَ** VI. To long for, aspire after. **مُتَنَانِسٌ** part. act. One who longs or aspires after. **نَكَّسَ** aor. o. *To pick or tease wool; to stray for food by night (with **فِي**). **مُسْتَنْكَسٌ** part. pass. Teased, carded. **نَفَعَ** aor. a. *To be useful to, to profit; to avail (with **عِنْدَ**). **نَفْعٌ** n.a. Use, utility, usefulness, profit. **مَنْفَعَةٌ** (2nd declension) plur. of **مَنْفَعَةٌ**. An advantage, that which is useful or profitable. **نَفَّقَ** *To be saleable; aor. a. and o. To come out of its hole (a jerboa). **نَفْقٌ** 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. **نَافِقٌ** n.a. Hypocrisy. **مُنافِقٌ** part. act. One who is a hypocrite in religion.—

أَنْفَقَ IV. To spend, expend one's substance (with acc. and **فِي** or **وَسْوَ**, also with **عَلَى** of pers.); this word is frequently used in the Korân to signify to expend one's substance in alms or other good works, and in this sense the accus. is occasionally understood, as at 2 v. 2. **مُتَنَفِقٌ** part. act. One who expends his substance in almsgiving and other good works.

إِنْفَاقٌ n.a. The act of spending.

نَفَّلَ *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.

نَفَّأَ aor. o. To remove, expel (with **وَسْوَ**).

نَقَّبَ aor. o. *To dig through (a wall).* **نَقَّبٌ** n.a. The act of digging through. **نَقِيبٌ** A captain or leader.—**نَقَّبَ** II. To pass or wander through, to search out (with **فِي**).

نَقَّدَ *To liberate.*—**أَنْقَدَ** IV. To set free, deliver (with acc. and **وَسْوَ**). **إِسْتَنْقَدَ** X. To seek to deliver (with acc. and **وَسْوَ**).

نَقَّرَ aor. o. *To strike*; Pass. **نُقِّرَ** To be blown (a trumpet). **نُقَيْرٌ** The groove in a date-stone; **نُقَيْرًا** In the smallest matter. **نَاقُورٌ** A trumpet.

نَقَّصَ aor. o. *To be deficient, to diminish, lessen; to cause a loss or deficiency as at 50 v. 4, مَا نَقَّصَ الْأَرْضَ 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.*

نَقَّضَ 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.

نَقَّحَ aor. a. *To soak, raise a sound.* **نَقْحٌ** n.a. Dust rising and floating in the air.

نَقَّهَ *To devour*; aor. i. To dislike, disapprove; 9 v. 75, "And their only reason for disliking (the plot to destroy Moḥammad) was that God had enriched them, etc.;" to reject, take vengeance on (with **وَسْوَ** of pers.).—**إِنْتَمَ** VIII. To take vengeance on (with **وَسْوَ** of pers.). **إِنْتِمَامٌ** n.a. Vengeance.

مُنْتَقِمٌ part. act. One who takes vengeance, an avenger.

نَكَّبَ aor. o. To turn aside (with **عَنْ**). **نَكِيبٌ** part. act. One who turns aside. **مَنْكِبٌ** (2nd declension) plur. of **مَنْكِبَةٌ** A shoulder, a tract of country.

نَكَّلَ 1st pers. plur. aor. cond. viii. f. of **كَأَلَ** for **كَلَّلَ** q.v.

نَكَّتَ aor. o. and i. *To untwist (a rope), break (a covenant), violate an oath; used both with and without an accusative.* **نَكَاتٌ** Plur. **نَكَاتٌ** 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. 290).—**اِسْتَنْحَى** 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).* **نَكِيْدٌ** Niggardly.
- نَكِرَ** aor. a. *To be ignorant of, to ignore, disavow, to feel a repugnance towards.* **نَكْرٌ** and **نُكْرٌ** Iniquitous, horrible, unknown, unheard of, as at 18 v. 86. **نَكِيْرٌ** Denial, reprobation, change; **كَيْفَ** 22 v. 43, "How great was the change which I made in their condition;" **نَكِيْرٌ** is here put Poeticè for **نَكِيْرِي** D. S. Gr. T. 2, p. 497. **اَنْكَرَ** (2nd declension) comp. form, Most disagreeable.—**نَكَرَ** II. To transform (a thing) so that it cannot be recognized (with acc. and **لِ** of pers.).—**اَنْكَرَ** IV. *To be ignorant of, deny.* **مُنْكَرٌ** part. act. One who knows not, disavows, or denies. **مُنْكَرٌ** part. pas. Unknown, disallowed, unwarrantable, unlawful, the opposite to **مَعْرُوْفٌ**, see 3 v. 100; denial, as at 22 v. 71.
- نَكَسَا** aor. o. *To turn down or upside down, as* **نَكَسُوْا** aor. o. *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* **عَقَبَهُ** 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 the face.*—**اِسْتَنْكَفَ** X. To disdain (with **أَنْ** or **عَنْ**).
- نَكَلَ** aor. o. and i. *To retire;* and **نَكَلٌ** *To take example.* **نَكَالٌ** Plur. **اَنْكَالٌ** A fetter. **نَكَالٌ** An example, a punishment.—**نَكَيْلٌ** n.a. II. f. The act of punishing or making an example.

- نَمَّ** aor. o. and i. *To spread calumnies.* **نَمِيْمٌ** 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. **نَمَلَةٌ** noun of unity, A single ant. **اَنْمَالٌ** (2nd declension) plur. of **اَنْمَلَةٌ** The tips of the fingers.
- نَهَجَ** aor. a. *To point out the way.* **مُسْتَهَاجٌ** 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 **نَهَى** aor. o. *To be intelligent;* **عَنْ** 79 v. 40, "He restrained his soul;" **اِنِّى نَهَيْتُ اَنْ اَعْبُدَ اَنْ**, as **اَنْ**, 6 v. 56, "I am forbidden to worship," (see **اَنْ**).
- نَهَى** Understanding. **نَاهٍ** for **نَاهِيٌّ** part. act. One who forbids.—**نَاهَى** VI. To forbid one another (with **عَنْ**).—**اِنْتَهَى** VIII. To refrain one's-self, to abstain, desist (used occasionally with **عَنْ**).
- نَهْيٌ** noun of time or place, A fixed term, a terminus or limit; **بِدْرَةِ اَلْمُنْتَهَى** 53 v. 14, "The Lote-tree beyond which there is no passing," see **بِدْرَةٌ** for **مُنْتَهَى** part. act. One who desists; Plur. **مُنْتَهِيُوْنَ** for **مُنْتَهِيُوْنَ** D. S. Gr. T. 1, p. 113.
- نَوَّأَ** aor. o. *To rise with difficulty; to weigh down—* a load (with **بِ** of pers.). **نَوَّأِي** plur. of **نَوَّأِيَّةٌ**, rt. **نَوَّأَ** q.v.

أَنَابَ aor. o. *To supply the place of another.*—أَنَابَ 1V. *To repent and turn to God (with إِلَئِي).* مُنِيبٌ part. act. One who turns with repentance to God.
 نَاحَ aor. o. *To lament.* نُوحٌ proper name, Noah.
 نَادُوا 3rd pers. plur. pret. pass. of نَادَى iii. f. of نَادَا 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. أَيْسٌ q.v. It is said to embrace also the Genii and evil spirits, but I can recall no passage in the Korán where it is so employed.
 نَأَسَ aor. o. *To take, seize.*—تَنَاوَسَ n.a. VI. f. The act of taking or receiving, reception; وَأَتَى وَآتَى 34 v. 51, "And how should they receive (the faith) from a far distant place?" i.e. beyond the grave.
 نَاصَ aor. o. *To retreat, remain behind, fly.* مَنَاصٌ 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 بَ 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; دُونُ النُّونِ The Lord of the Fish, name of the Prophet Jonab.
 نَوَى aor. i. *To intend.* نَوْيٌ Intention, a date-stone.
 نَالَ aor. i. and a. D. S. Gr. T. 1, p. 243, To obtain, get (with مِّنْ); 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 يَنَالُهُمْ نَصِيبُهُمْ مِنَ الْكِتَابِ 7 v. 35, "Their portion (of the good things of this life) shall be given them from (that which is written in) the Book of God's decrees." 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

ذُ and when preceded by kesra or by ي either quiescent after kesra or jazmated after fatha, و, 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 ذُ, which is occasionally found at the end of words in case of pause,

and hence called هَاءُ التَّوَكُّبِ or هَاءُ التَّسْكُونِ; 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 هُ.
 هَا is likewise an interjection, Lo! behold!; it is occasionally prefixed to other words, as هَاهُنَا written also هَهُنَا Here, هَاذَا or more commonly هَذَا 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 **ت** being changed into hamza ; **هَآ** when thus followed by the affixed pronoun **كُت** 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.

هَاتِيْنِ oblique fem. dual of **هَاتَا** q.v.

هَارُوْتٌ (2nd declension) Haroot, name of a rebellious angel, see **مَارُوْتٌ**.

هَآ see **هَاتُوا**.

هَبَطَ aor. i. and o. To fall down, descend, come down (with **وَسْ**) ; 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 **بِ**).

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. **مَهْجُوْرٌ** 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 **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 ; **أَمْهَاجِرُونَ** Those who fled from Mecca to avoid persecution on account of their religion.

هَجَعُ aor. a. To sleep.

هَدَّ aor. o. To break, demolish. **هَدٌّ** n.a. Demolition ; **هَدَاً** In utter ruin.

هَدَمَ aor. i. To overturn.—**هَدَمٌ** II. To demolish.

هَدَدٌ To coo (as a dove). **أَهْدَدٌ** 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 ; **هَدَانِي** 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. **هُدَى** n.a. comm. gen. A direction, that which indicates the right way. **هُدِيَّةٌ** 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.

هَدَاً or **هَدَا** Fem. **هَدُو** ; Dual **هَدَانِ** Fem. **هَدَانِ** and oblique Fem. **هَدَانِي** or **هَدَانِي** ; Plur. **هَدَاةٌ** 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.

هَرَعٌ To walk with quick and trembling gait.—

أهرع IV. To make to go hastily (with ائى or على).

هرين (2nd declension) Aaron.

هرأ aor. o. To move, shake (with ائى of pers. and ب, as at 19 v. 25).—أهرع VIII. To stir one's-self, to be stirred or set in motion.

هرأ aor. a. To break; and هرع aor. a. To mock, ridicule. هزو n.a. A mockery, derision, ridicule, jest, laughing-stock.—استهزأ X. To mock, scoff, ridicule, laugh any one to scorn (with ب). هزأ part. act. One who scoffs.

هرل aor. o. To be thin; and هرل aor. a. To joke. هرل n.a. A joke.

هرم aor. i. To squeeze with the hand, to put to flight. همزوم part. pass. Rotted, put to flight.

هش aor. o. and i. To beat down leaves from a tree, as 20 v. 19, "By means of it I beat down the leaves (as food) for my cattle."

هشم aor. i. To break, especially anything dry or hollow. هشيم Dry sticks or stubble.

هضم aor. i. To break, injure, withhold that which is due; and هضم aor. a. To be thin and graceful.

هضم n.a. The withholding of that which is due. هضم Thin and smooth, as the spathe of the Palm when distended with flowers.

هضع aor. a. To run forward with the eyes fixed in horror.—هضع part. act. IV. f. One who hastens with fixed gaze or extended neck.

هكذا Thus, a word compounded of the particles

هأ Behold, أ As, and ذا This.

هل particle of interrogation, Whether? Is there? Does he? etc.

هل To appear. هلال 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 هلال.—أهل IV. To invoke the name of God upon an animal in slaughtering it, as وَمَا أَجَلَ بِهِ لِغَيْرِ اللَّهِ 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 هَلْ have been pronounced.

هلع To be very impatient. هلع Very impatient.

هلك aor. a. and i. To perish, die, fall; it is sometimes found with هلع, as هلك من هلكة هلكة 8 v. 44, "That he who perishes may perish in spite of clear evidence;" هلك عني 69 v. 29, "My power has fallen away from me." هلك part. act. One who perishes.

هلكة Perdition. مهلك Time or place of destruction.—أهلك IV. To destroy, waste, cause to perish (with acc. and ب). مهلك part. act. One who destroys. مهلك part. pass. Destroyed.

هلم Come! bring! an anomalous verb, D. S. Gr. T. 1, p. 546; it is found in the Koran only in the above form, as هلم إنيئا 33 v. 18, "Come to us;" هلم شهداءكم 6 v. 151, "Bring forward your witnesses."

هم or after karsa, etc. هم, see ه, an indeclinable pronoun of 3rd pers. masc. plur.; Fem. هن or هي They; Dual هما or هما They two; when used as an affix after a verb or preposition هم 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.

هم 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 **وَجَمَّتْ كُلُّ أُمَّةٍ بِرَسُولِهِمْ** 40 v. 5, "And every nation has laid plots against their prophet."

أَهْم IV. To make anxious.

هَمًا or **هَمًا**, see **هَم**.

هَمَدٌ aor. o. *To be extinguished, lifeless.* **هَامِدٌ** part. act. Barren and lifeless.

هَمَّرَ aor. i. and o. *To impel, pour forth.*—**مُهَمَّرٌ** part. act. VII. f. Pouring forth.

هَمَّرَ aor. i. and o. *To squeeze in the hand, to bite.*

هَمَزَةٌ comm. gen. A back-biter. **هَمَّازٌ** A slanderer. **هَمَزَاتٌ** Evil suggestions of the Devil.

هَمَسَ *To break, march all night without halting.*

هَمْسٌ n.a. A shuffling sound, *properly*, of camels' feet.

هَمَّانٌ no primitive form, *To put anything in the girdle called جِمَامَانٌ.* **هَامَانٌ** (2nd declension) proper name, Haman.

هَمٌّ or **هَمٌّ** They, them, their; an indeclinable pronoun of the 3rd pers. fem. plur., see **هَم**.

هَمًّا aor. a. o. and i. *To anoint a camel with pitch, to be wholesome.* **هَمِيًّا** May it be wholesome or profitable, much good may it do you; the accusative or adverbial form of **هَمِيٌّ** Wholesome, digestible, as **فَكُلُوهُ هَمِيًّا مَرِيًّا** 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."

هَمَّاكَ There, in that place, composed of **هَمَّا** Here, with the affix **كَ**, in the same way as from the pronoun **ذَا** is formed the word **ذَلِكَ** or **ذَالِكَ**, D. S. Gr. T. 1, p. 513.

هَمَّا Here, composed of **هَمَّا** Behold! and **هَمَّا** Here, in this place.

هُوَ He, it, an indeclinable personal pronoun of the 3rd pers. sing. masc.

هَادٌ 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**).

هُوَلَاءُ These; an indeclinable pronoun used as the plural of **هَذَا**, and composed of **هَآ** and **أُولَآءُ** q.v.

هَانَ aor. o. *To be light, vile, despicable, quiet.*

هُونٌ n.a. Meekness, quietness, modesty. **هُونٌ** n.a. Contempt, ignominy. **هَيِّنٌ** Light, easy.

أَهْوَنٌ (2nd declension) comp. form, More or most easy.—**أَهَانٌ** IV. To despise, render contemptible.

مُهَيَّبٌ part. act. That which renders contemptible, ignominious, shameful.

مُهَيَّبَانٌ 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 ۖ وَآلَنَّا جَمِإً إِذَا هَوَىٰ 53 v. 1, by some interpreted

"By the stars when they set," and by others "when they rise;"

فَتَجَعَلَ أَتَدَةً مِنَ النَّاسِ "Make the hearts of some men to be well inclined towards them;"

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. **هَوَى** Plnr. **أَهْوَاءٌ** Desire, will, lust, inclination.

هَوَايَةٌ Void. **هَوَايَةٌ** The lowest pit of Hell. **إِسْتَهْوَى** IV. To overthrow.—**إِسْتَهْوَى** X. To infatuate.

هِيَ She, it, an indeclinable personal pronoun of the 3rd pers. fem. sing.

هَاءٌ 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 لِ, as هَيْتَ لَكَ 12 v. 23, "Come!" It is spelt in a variety of ways, as هَيْتَ, هَيْتَ, هَيْتَ, etc., D. S. Gr. T. 1, p. 548.

هَاجَ aor. i. To be raised or excited, as dust, anger, etc., to wither.

هَالَ aor. i. To pour out. مَهَبَلْ Poured out.

هَامَ aor. i. To be captivated by love, to wander abroad like one distracted (with نَفَى). هَيْمَ plur. of هَيْمَاءَ A female camel raging with thirst from disease.

هَيْمَنَ quadriliteral verb, To say Amen! to keep anything safe. هَيْمَنَ part. act. That which preserves anything safe (with عَكَى), as مَهْمِنًا هَيْمَنَ عَلَيْهِ 5 v. 52, "Preserving it (the Scripture) safe from change or corruption;" الْهَيْمِينُ The Guardian, a name of God.

هَيْهَاتَ an anomalous verb used like هَيْتَ with the preposition لِ, as هَيْهَاتَ لِمَا تُوعَدُونَ 23 v. 38, "Away with that which ye are threatened with;" it is equivalent to بَعْدَ, the Preterite being used for the Optative, D. S. Gr. T. 1, p. 545, but there are sundry ways of spelling it.

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 وَزَوَّجَكَ أَجْنَتَهُ "Do thou inhabit the garden together with thy wife;" however the nominative وَزَوَّجَكَ 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 تَوَرَّبَ 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.

أَمْرًا وَأَمْرًا see

أَمْرًا aor. يَدُ To bury alive. مَوْدُةَ fem. part. pass. (A damsel) buried alive.

وَالَ aor. i. To fly for refuge. مَوْئِلٌ A refuge.

وَوَّرَ aor. i. To stand still; and وَوَّرَ To have much hair or wool. أَوْبَارٌ plur. of وَوَّرٌ Soft camel's-hair or felt.

وَوَّتَقَ aor. يَبِيتُ; and وَوَّتَقَ aor. يُوْبِتُّ To perish. مَوْبِقٌ

A place of destruction.—أَوْتَقَ IV. To destroy, cease to perish.

وَوَيْلٌ aor. يَبِيلٌ To pursue eagerly, pour forth rain in large drops; and وَوَيْلٌ aor. o. To be heavy and unwholesome, as air, food, etc. وَوَيْلٌ A heavy shower of rain. وَوَيْلٌ Gravity, grievousness, heinousness. وَوَيْلٌ A heavy blow, chastisement.

وَوَيْدٌ aor. يَدُ To drive in a stake. أَوْتَادٌ plnr. of وَوَيْدٌ A stake; ذُرُ أَوْتَادٍ 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.

وَوَتَرٌ aor. يَتَرٌ To hate, defraud any one of a thing (with double acc.). وَوَتَرٌ n.a. Single; for the meaning of the words وَوَتَرٌ وَالشَّفِيعُ 89 v. 2, see شَفِيعٌ.

وَتَنٌ aor. يَتِنُ *To injure any one in the* وَتِينٌ or sorta, the large artery which rises from the upper part of the heart.

وَتَانٌ aor. يَتِيقُ *To confide or trust in any one.* وَتَانٌ A bond, that with which anything is tied or bound. وَتَانِي fem. of وَتَانٌ comp. form, Very firm. وَمِيتَانٌ A compact, bond. وَمِيتَانٌ A covenant, treaty.—وَأَتَقَ 111. To enter into a compact or treaty with any one (with acc. of pers. and ب).—وَأَتَقَ IV. To bind, draw tight. وَتَانٌ Plur. وَأَوْتَانٌ An idol; the verbal root is not found in the primitive form.

وَجَبٌ aor. يَجِبُ *To be necessary, to fall down dead, as* فَأَذَا وَجَبَتْ جُنُوبُهُا 22 v. 37, "And when they—*Lit.* their sides—have fallen dead."

وَجَدٌ aor. يَجِدُ *To find, perceive.* وَجَدٌ h.a. Competence, means, as وَمَنْ وَجَدَكُمْ 65 v. 6, "According to your means."

وَجَسٌ *To entertain fear.*—وَأَوْجَسَ IV. To conceive in the mind (with acc. and مِنْ), as وَأَوْجَسَ وَأَوْجَسَهُ 11 v. 73, "And he conceived a fear of them."

وَجَفٌ aor. يَجِفُ *To be agitated.* وَاجِفٌ part. act. Palpitating.—وَأَوْجَفَ IV. To make a horse or camel move briskly with a bounding pace.

وَجَلٌ aor. يَوْجَلُ *To fear.* وَجَلٌ Afraid, smitten with fear.

وَجَهُ aor. يَجَهُ *To strike in the face.* وَجَهَةٌ Plur. وَجُوهٌ A face, countenance, favour, honour, sake, as لَوْجَهُ اللَّهِ 76 v. 9, "For the sake of God;" a beginning, as وَجَهُ النَّهَارِ 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;" إِنَّتَلَبَ عَلَى 22 v. 11, "He becomes a pervert," *Lit.* "He is turned upon himself;" عَلَى وَجْهِهِ may also be rendered "according to his manner or way." وَجْهَةٌ A tract. وَجِيَةٌ Honourable, held in high repute.—وَجَّهَ II. To turn, direct (with acc. and لِ).—وَجَّهَ V. To proceed (with بِنَاءٌ and name of place).

وَحْدٌ aor. يَحْدُ *To be one, alone, unique.* وَحْدٌ n.a. Alone; وَحْدَهُ He or him alone, by himself; This word وَحْدٌ when followed by an affixed pronoun is to be regarded as an adverbial expression and indeclinable, D. S. Gr. T. 1, p. 512, and T. 2, p. 291, note. وَاحِدٌ One, single. وَحِيدٌ Alone.—تَوْحِيدٌ n.a. II. f. The worship of one God, belief in the Unity of the Godhead.

وَحْشٌ aor. يَحْشُ *To throw away (arms, etc.) in flight.* وَحْشٌ plur. of وَحْشٌ Wild beasts.

وَحَى aor. يَحَى *To indicate, reveal.* وَحَى n.a. A revelation, وَحَايَنَا وَرَحِيْنَا 11 v. 39, "Under our inspection, and according to our revelation."—وَأَوْحَى IV. To reveal (with acc. and لِ, إِي, or فِي, also with فِي and أَنْ); to make signs (with إِي of pers. and أَنْ), thus at 19 v. 12, فَأَوْحَى إِلَيْهِمْ أَنْ سَبِّحُوا "And be made signs to them (as though he would say) praise God;" see أَنْ; to inspire, speak by inspiration or revelation (with إِي and أَنْ); to suggest (with acc. and إِي), as at 6 v. 112; also with إِي 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 *أَنَّ*). *وَدَّ* n.a. Wadd, name of an Idol worshipped originally by the antediluvians, and subsequently by the Pagan Arabs. *وَدَّ* n.a. Love. *وَدْبٌ* Loving. *مَوَدَّةٌ* n.a. Love, affection, friendship.—*وَدَّ* 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*. *وَدَقٌّ* n.a. Rain.

وَدَى aor. *يَدِي* *To pay a fine as expiation for manslaughter*. *وَادِيٌّ* for *وَادِيٌّ*, and with the article *الْوَادِيَّ* Poeticè for *الْوَادِيَّ*, see D. S. Gr. T. 2, p. 497; Plur. *أَوْدِيَّةٌ* A valley, channel of a river, a river. *وَدِيَّةٌ* A fine to be paid for manslaughter, as *فَدِيَّةٌ مُسَلَّمَةٌ* 4 v. 94, "Then let a fine be given."

وَدَّرَ aor. *يَدِّرُ* *To fall upon, wound*; aor. *يَدِّرُ* not used in the preterite; Imperat. *دَرَّ* 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 *بِ* and *مَعَ* *وَدَّرَنِي* *بِمَنْ* *وَدَّرْتُ* 74 v. 11, "Let me alone with him whom I have created;" *فَدَّرُوهُ* 12 v. 47, "Leave it."

وَدَّرَتْ aor. *يَرِثُ* *To be heir to any one* (with acc. of pers. or *مِنْ*); to inherit. *وَارِثٌ* Plur. *وَارِثَةٌ* part. act. One who inherits, an heir. *قَرَارَةٌ* *وَرِثَةٌ* Inheritance.—*أَوْرَثَ* IV. To constitute one heir of anything, to give for an inheritance (with double acc.).

وَدَّرَ aor. *يَرِي* *To be present, arrive at, properly*, at

water, to drink thereof; to go down into. *وَرْدٌ* A place of descent, an approach, especially to water for the purpose of drinking, thus *وَدَّ* 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 *وَرْدٌ* A rose, rosy. *وَرِيدٌ* The jugular vein. *مَوْرِدٌ* part. pass. Descended into, arrived at.—*أَوْرَدَ* IV. To lead one into (with double acc.).

وَرَقٌ aor. *يَرِقُ* *To put forth leaves*. *وَرَقٌ* collective noun, Leaves. *وَرَقَةٌ* A single leaf. *وَرَقٌ* Money.

وَرَى aor. *يَرِي* *To eat away the interior of the body (matter)*. *وَرَاءٌ* *That which is behind*. *وَرَاءٌ* Behind, before, beyond, beside or except is never found in the Korán 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 bide (with acc. and *عَنْ*) *وَأَرَى* IV. To strike fire. *مَوْرِيَّةٌ* fem. part. act. One who strikes fire.—*تَوَارَى* VI. To be bidden, bide one's-self (with *بِ* or *مِنْ*); at 38 v. 31 the word *تَوَارَتْ* is used with an ellipse of the nominative, *الْقَلْبُ* being understood; D. S. Gr. T. 2, p. 451.

وَزَّرَ aor. *يَزِرُ* *To bear, carry* (a burthen). *وَزْرٌ* Plur. *أَوْزَارٌ* n.a. A burthen, heavy weight, load; at 47 v. 5 it means "Arms, or other burthens imposed by war." *وَزْرٌ* An inaccessible mountain, and hence a place of refuge. *وَأَزْرٌ* part.

act. One who bears a hrthen. **وزير** A counsellor or minister who bears the hrthen of state, commonly spelt and pronounced Vizier.

وزع aor. **زَع** To keep hack, keep (men) in their ranks while marching.—**أوزع** IV. To incite, pnt into the mind, instigate, inspire (with acc. and **أَن**).

وزن aor. **زَن** Imperat. **زِن** To weigh (with **ب**); to weigh out for any one (with acc. of pers.). **وزن** n.a. A weighing, weight. **موزون** part. pass. Evenly and equally balanced, that which has its weights evenly adjusted. **وزن** Plnr. **وزن** (2nd declension) A balance; at 101 v. 5 and 6 **موازنه** may be rendered "The measure of his good works."

وسطا aor. **سَطَا** To be in the midst, penetrate into the midst of. **وسطا** The middle, middle; **أمة وسطا** 2 v. 137 must, according to the commentators, be rendered "A nation who have hit the golden mean or *juste milieu*." **وسطا** Fem. **وسطى** comp. form, The middle, the more worthy, as at 63 v. 28; **من أوسط ما تفضلتمون أهليكم** 5 v. 91, "Of the middling or ordinary kind of food which ye provide for your families."

وسع aor. **سَع** To be ample, to tako in, embrace, comprehend. **وسع** Means, ability to perform a thing. **واسع** 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. **سعة** n.a. Plenty, opulence.—**موسع** part. act. IV. f. One who enlarges, or makes of large extent, one who is in easy circumstances.

وسق aor. **سَق** To gather together (in one herd).—**انسق** VIII. To be complete or in perfect order, as the moon at the full.

وايل *Devout, religious.* **وسيلة** Close proximity; no verbal root in the primitive form.

ومتوسم—**وسم** aor. **سِم** To hraud (with acc. and **سكى**) part. act. V. f. One who knows a thing by its outward signs, intelligent.

وسن aor. **سِن** To be buried in sleep. **سنة** Sleep, slumber, drowsiness.

وسوس quadrilateral; aor. **سوس** To whisper evil, make evil suggestions (with **إلى**, **ل**, or **ب** of pers. or with **فى**). **أوسوس** The Tempter, Satan.

وشى aor. **شَى** To paint cloth. **شية** An admixture of colour (in an animal); thus **شية فيها** 2 v. 66 means "She is of a whole colour."

وصب aor. **صَب** To be perpetual. **واصب** part. act. Lasting; **واصبا** For ever.

وصد aor. **صَد** To weave. **وصيد** A threshold.

وصف aor. **صَف** To describe, assert. **وصف** n.a. *Description*, act of attributing or ascribing.

وصل aor. **صَل** To join; to come to, arrive at, reach, attain unto (with **إلى**). **وصيلة** *Waseela*, a she camel or ewe, concerning which the Pagan Arabs were wont to observe certain superstitions in honour of their idols; see Sale's *Koran*, Preliminary Discourse, p. 172.—**وصل** II. To cause to reach (with acc. and **ل** of pers.).

وصى aor. **صَى** To join together. **وصية** A mandate, command, testament, legacy; the accusative **وصية** at 2 v. 241 and 4 v. 16 must be regarded as an elliptical expression equivalent to **هذا وصية** "This is a Law;" D. S. Gr. T. 2, p. 83; **وصية** 4 v. 12, "After (the payment of) any legacy which he may have bequeathed."—**وصى** II. To enjoin, command (with acc. of pers. and **ب**, or with acc. and

أَنْ) n.a. A testamentary disposition—of property.—*أَوْصَى* IV. To order, command (with acc. of pers. and *بِ* or *فِي*); to bequeath (with *بِ*). *مُوصِي* 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*); *وَوَضِعَ 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. *مَوَاضِعَ* (2nd declension) plur. of *مَوْضِعَ* A place; at 4 v. 48 *مَوَاضِعَ* may be rendered "The true meanings (of words)." *أَوْصَعُ* part. pass. Placed.—*أَوْصَعُ* IV. To drive (a camel) quickly, as *وَلَا وَفَعُوا خِيَلَكُمْ* 9 v. 47, "And they would have driven about your camels,"—worrying them by constantly passing in and out among them.

وَضَعْنَ aor. *يَضَعْنَ* 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 *جَوَابُ الشَّرْطِ* after *أَوْ*, 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 *وَطَى* may perhaps be translated "More capable of, or fitted for earnest devotion," or "for keeping

down all impure and unbecoming thoughts." *وَاطَأَ* III. To make to agree, or render equal—in number, etc.

وَطَرَ A thing necessary to be done; no verbal root. *وَطَنَ* aor. *يَبِطُنُ* To remain in a place. *مَوَاطِنٌ* (2nd declension) plur. of *مَوْطِنٌ* A battle-field.

وَدَّ aor. *يُدَّ* 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.). *وَعَدٌ* n.a. A promise, threat, prediction; *وَعَدَ اللَّهُ حَقًّا* 4 v. 121, The ellipse is thus explained by *Beidāwēe*, *وَعَدَ وَوَعَدَا وَوَعَدَ وَوَعَدَا* وَوَعَدَ ذَلِكَ حَقًّا, see D. S. Gr. T. 2, p. 85. Threatening, a threat. *مَوْعِدٌ*, *مَوْعِدَةٌ*, or *مِيعَادٌ* A promise; time or place of the fulfilment of a prediction, promise, or threat; an appointment for a meeting. *مَوْعُودٌ* part. pass. Predicted, promised.—*وَأَعَدَّ* 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.

وَعِظًا aor. *يَعِظُ* Imperat. *عِظْ* To warn, admonish (with acc. of pers. and *بِ* of thing, or with *أَنْ* meaning Lest or that not); to advise (with acc. of pers., *بِ*, of thing, and *أَنْ* that). *رَاعِظٌ* part. act. One who warns. *مَوْعِظَةٌ* A warning, an admonition.

وَعَى aor. *يَعَى* To collect, retain in the memory. *رِيعَاءٌ* Plur. *أَوْعِيَةٌ* A locker, box, vessel or bag, where anything is stowed away. *رَاعِيَةٌ* fem. part. act. That which retains in the memory.—*أَوْعَى* IV. To be miserly, to secrete or hoard—*properly*, in a *رِيعَاءٌ*; at 84 v. 23 it means to "secrete in the breast."

وَدَّ aor. يَدُّ To come, as an ambassador into the presence of a king. وَدَّ u.n. The act of coming into the presence of Royalty.

وَتَّرَ aor. يَتِّرُ To be plentiful. مَوْتَوَّرٌ part. pass. Full, ample.

وَضَّضَ aor. يَضِّضُ To run.—أَوْضَّضَ IV. To hasten (with إِكْرَامًا).

وَفَّقَ aor. يَفِّقُ To find a thing to be fitting.—وَفَّقَ II. To cause an agreement or reconciliation between two parties (with بَيْنَ). تَوَفَّقَ n.a. Reconciliation, success, prosperity, accomplishment of one's wishes.—وَفَّقَ n.a. III. f. The act of suiting, becoming; جَزَاءٌ وَفَّاقًا 78 v. 26, for وَفَّاقِي "A fitting reward."

وَفَّى aor. يَفِّيُ To perform a promise. أَوْفَى for أَوْفَى comp. form, Most complete or perfect, more strict in the performance of a covenant.—وَفَّى II. To fulfil an engagement, pay or repay (a debt) in full (with double acc.); to recompense fully for anything (with إِكْرَامًا of pers. and acc. of thing, or with double acc.); thus, وَإِنْ كَلَّا لَمَا يُؤْفِقِيهِمْ رَبُّكَ أَعْثَابَهُمْ 11 v. 113, "And indeed unto every one thy Lord will surely give the full reward of his works;" there are several ways of explaining the pleonasm with which this sentence appears to be encumbered; according to one لَمَّا should be spelt لَمَّا meaning جَمِيعًا, see لَمَّا, see also D. S. Gr. T. 1, p. 540, note. مَوَفَّى for مَوْفَى part. act. One who pays in full.—أَوْفَى IV. To fulfil or perform—a covenant—(with acc. or with بٍ); to give full measure (with acc. and لٍ of pers.). مَوْفَى for مَوْفَى part. act. One who fulfils (his covenant).—تَوَفَّى V. To receive or take to one's-self, as God receives the soul of

one who dies; to take the life of any one (with acc.); In the Passive, To be received by God, an euphemism for to die. مَوْتَرَفٌ for مَوْتَرَفِي part. act. He who receives the soul, or takes away the life.—إِسْتَوَفَى X. To take full measure, demand full payment.

وَقَبَّ aor. يَقْبُ To enter, to overspread,—as darkness,—to be eclipsed (the moon).

وَقَّطَ To appoint a fixed time. وَقَّطَ n.a. Time; 7 v. 186, "To define its fixed time." مَوَاقِيْتُ Plur. مَوَاقِيْتُ (2nd declension) A fixed or stated time or period, time or place of appointment. مَوْقُوتٌ part. pass. That of which the time is defined.

وَقَّدَ aor. يَقْدُ To burn. وَقَّدَ Fnel.—أَوَّقَدَ IV. To set fire to, kindle (with acc. and لٍ or مِن); also وَمِمَّا يُقْدُونَ عَلَيْهِ نَوَّارٌ... زَبَدٌ عَكَى with عَكَى, thus زَبَدٌ... "And from that (ore) which they ignite in the fire... there comes a scum like unto it," i.e. like froth. مَوْقُودٌ part. pass. Kindled.—إِسْتَوْقَدَ X. To light (a fire).

وَقَّدَ aor. يَقْدُ To strike violently, beat to death. مَوْقُودٌ part. pass. Killed by a blow from a club.

وَقَّرَ aor. يَقَرُّ To weigh down, make deaf; to sit quiet (with فِئِي) وَقَّرَ Sit quiet! fem. plur. imperat.; see وَقَّرَ n.a. Deafness. وَقَّرَ A heavy burthen. وَقَّارٌ Kindness and long-suffering.—وَقَّرَ II. To revere.

وَقَعَ aor. يَقَعُ To fall, befall, fall upon (with عَكَى and بٍ); to be incumbent upon (with عَكَى); to come to pass, to be confirmed, as at 7 v. 115; to fall down into (with لٍ). وَقَعَ part. act. Falling upon (with بٍ or لٍ of pers.); that which comes to pass; أَلْوَايِمَةُ That which will surely come to pass, the inevitable Day of

Judgment. وَبَعَّةٌ noun of unity, A coming to pass. مَوَاتِعٌ (2nd declension) plur. of مَوَاتِعٌ. The time or place of falling.—مَوَاتِعٌ part. act. III. f. One who falls into (with acc.).—أَرَبَعٌ IV. To bring about, excite—enmity—(with بَيْنٌ).

وَتَفَّ aor. يَتَفَّ, Imperat. تَفَّ To stand, make to stand, as وَتَوَّهَّمُوا 37 v. 24, "And make them to stand (before the Judgment seat of God);" so also with عَلَى at 6 v. 30. مَوَاتِعٌ part. pass. Made to stand (with عِنْدَ).

وَقَى aor. يَقَى, Imperat. قَى To keep, preserve; to defend, keep one safe from (with double acc.). وَأَقَى for وَأَقَى part. act. One who keeps safe, a defender, protector. تَقَى Devont, see تَقَى.

تَقَى Devont, see تَقَى. تَقَى Fear, and تَقَى (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 and the words وَأَنذَرْتَهُمْ تَقْوَاهُمْ 47 v. 19 are by some explained, "And he shall show them what to fear or avoid;" by others, "He will give them (the reward of) their piety."—VIII. وَأَتَقَى VIII. To take heed to one's-self, to fear; also to fear God, to be devont. يَتَقَى is found in some copies for يَتَقَى at 24 v. 61, hnt this must be regarded as a license; some read يَتَقَى. D. S. Gr. T. 1, p. 292; وَأَتَقَى 2 v. 38 before a pause, for وَأَتَقَى "Fear me!" D. S. Gr. T. 2, p. 497. مَتَقَى for مَتَقَى Plur. مَتَقَى part. act. One who fears God, devont.

وَقَا To take up a burthen.—وَقَا V. To lean (with عَلَى). VIII. To recline (with عَلَى). مُتَقَى part. act. Reclining (with عَلَى and عَلَى). مُتَقَى A place where any one reclines, a day couch or "Triclinium," and hence a banquet.

وَكَّدَ aor. يَكِّدُ To stand still.—تَوَكَّدَ n.a. II. f. Confirmation, ratification.

وَكَّرَ aor. يَكِّرُ 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; وَكَيْلٌ وَكَيْلٌ 4 v. 83, "And God is all sufficient as a guardian," see ب. II. To appoint one keeper or guardian over, or entrust one with the care of anything (with acc. of pers. and ب of thing).—وَكَّلَ 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).

وَلَجَّ aor. يَلِجُ To enter (with فِي). وَلِيَجَةٌ An intimate friend.—وَأَلَجَّ 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. وَأَوْلَادٌ Children. وَالِدٌ part. act. One who begets, a parent, a father, and وَالِدَةٌ A mother; Dual وَالِدَانِ The parents, father and mother; وَالِدَيْنِ 14 v. 42, "And to both my parents;" D. S. Gr. T. 1, p. 459. وَالِدَانٌ Plur. وَالِدَانٌ A child, youth. مَوْلُودٌ part. pass. One who is born, a child; مَوْلُودٌ لهُ 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.). وَالِيٌّ for وَالِيٌّ part. act. One who guards over the public safety. وَالِيَةٌ Plur. وَالِيَّاتٌ (2nd declension)

Near, a friend, patron, benefactor, helper, protector; at 2 v. 282 وَلِيَّهُ would seem to have nearly the same meaning as وَكَيْلُهُ 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 ذَلَّ q.v. وَلَايَةٌ n.s. Help, the act of taking as a friend, or appointing as heir, as 8 v. 73, مَا لَكُمْ مِنْ وَكَايَتِهِمْ 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 أَوْلِيَانِ comp. form, Nearer, more or most near of kin, more worthy, more proper, nearest (with بِ and لِ); أَوْلَى لَكَ, see iv. f. مَوْلَى Plur. مَوْلَى (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; هِيَ مَوْلَاكُمْ; 52 v. 14, "It is the proper place for you," or "a place nigh unto you," مَوْلَى being here considered as a noun of place, D. S. Gr. T. 1, p. 302.—رَوَى II. To retreat, turn the back (with إِلَى or عَلَى); or with the words أَلَدْبَارَهُمْ or أَلَدْبَارِ وَرَوَى; it is sometimes found with a double acc., thus وَرَوَى 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.); نَوَى 4 v. 115, "We will put it into his power to follow the bent of his inclination." مَوَى for مَوَى part. act. He who causes one to turn towards a thing; thus, هَوَى مَوِيًّا 2 v. 143, "It is He—God—who turns (them) towards it;" the other acc. كُلَّ أُمَّةٍ "Every nation," being understood.—أَوَى IV. To cause to draw nigh; أَوَى لَكَ 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.—رَوَى 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 وَأَلَذَى تَوَى يَكْفَى 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 عَنْ of the second person aorist is omitted, as تَوَلَّوْا تَوَلَّوْا 11 v. 3, see D. S. Gr. T. 1, p. 221.

كَانَ And verily he shall be, see كَانَ.

وَوَى aor. يَوَى To be slack or negligent (with فِي).

وَهَبَ aor. يَهَبُ Imperat. هَبْ To give, bestow; to restore, as at 38 v. 42 (with acc. and لِ).

أَوْهَابٌ A free and liberal giver; أَوْهَابٌ An epithet of the Deity.

وَهَجَ aor. يَهْجُ To burn. وَهَّاجٌ Brightly burning.

وَهْنٌ aor. يَهْنُ To be weak, faint, infirm, languid, remis (with فِي). وَهْنٌ Weakness, faintness; وَهْنًا 31 v. 13, "With weakness upon weakness." أَوْهِنٌ (2nd declension) comp. form, وَأَوْهِنٌ part. act. IV. f. One who makes weak.

وهى aor. *يَهَى* *To be torn*. وَادٍ Fem. رَاجِيَةٌ part. act. Torn, rent.

وَيْ an interjection regarded by some as an abbreviation of وَيْلٌ q.v.; it takes the affix كَ of the second person, and may then be translated Woe unto thee! In some copies we find وَيْدَانٌ as one word, in which case it may be considered as composed of the interjection وَيْ Oh! or Ah! and كَانٌ As if; according to some وَيْكٌ is equivalent to اَعْلَمْتُ Know, an interpretation

which it may well bear at 28 v. 82, where it occurs; see D. S. Gr. T. 1, p. 580.

وَيْلٌ A great misfortune, woe; no verbal root; this word is commonly employed as an interjection with ل, as قَوْلٌ لَهُمْ 2 v. 73, "Then woe to them," or with an affixed pronoun as وَيْلَكَ and وَيْلَى 46 v. 10, "(They say) Alas for thee! Believe." وَيْلَةٌ 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 يَى; when affixed to a verb it is written يَى; it is not unfrequently omitted as رَبِّى for رَبِّى يَى for اِنْتَبِهْ يَى etc., D. S. Gr. T. 1, p. 457 et seq.

يَا O! a vocative particle governing the nominative and accus. cases, D. S. Gr. T. 2, p. 80.

يَا تَارِي see اِنْتَلَى viii. f. of آتَا.

يَا جُوجُ (2nd declension) Gog, name of a tribe of barbarians near the Caspian Sea, v. مَا جُوجُ.

يَئِسْ aor. يَئِسْتُ D. S. Gr. T. 1, p. 240. To despair (with وَجْهٌ); at 13 v. 30 it is used with اَنْ, and is there generally understood to mean to know. يَئِسْتُ Despairing, desperate.—اِسْتَيْسَ X. To reject all hope, despair (with وَجْهٌ).

يَاكُوتٌ collective noun, Rubies; a word of Persian origin.

يَايٌ aor. cond. of اَتَى q.v.

يَبَسٌ aor. يَبَسْتُ *To be dry*. يَبَسٌ Dryness, dry.

يَابَسٌ part. act. That which is dry or withered.

يَاخُذُ aor. viii. f. of اَخَذَ q.v.

يَعْدُ aor. cond. v. f. of عَدَا q.v.

يَتِيمٌ aor. v. f. of قَامَ q.v.

يَتِيمٌ and يَتِيمٌ aor. يَتِيمٌ *To be an orphan*. Plur. يَتِيمٌ

(2nd declension) An orphan.

يَتِيمُونَ see تَادَ.

يَثْرَبٌ (2nd declension) Yathreb, the original name of Medina.

يَحْمُومٌ Black smoke, said to be derived from حَمَمٌ q.v.

يَدَى see يَدَى.

يَدَبِرُ aor. v. f. of دَبَرَ q.v.

يَدْنِي 3rd pers. fem. plur. aor. iv. f. of دَنَا q.v.

يَدَى *To touch or injure in the hand*. يَدَى for يَدَى

fem. feminine, A hand; Dual يَدَانِ oblique

and when in connexion with a complement يَدَا and يَدَى; Plur. أَيَدَى for أَيَدَى D. S.

Gr. T. 1, p. 111; the phrase عَنْ يَدِ 2 v. 20

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; *وَالْأَيْدِي وَالْأَبْصَارُ* 38 v. 45, "Men of power and prudence," *Lit.* "Gifted with hands and eyes;" *سَقَطُوا فِي أَيْدِيهِمْ* 7 v. 148, an idiomatic expression meaning "They repented bitterly;" the idea seems to be that they hit their fingers in grief and contrition, but it is rather hinted at than expressed; see *سَقَطُوا*.

يَدَّرُ aor. of *وَدَّرَ* q.v.

يُرَى aor. cond. iv. f. of *رَأَى* q.v.

يَأْسَ Yâ seen, initial letters of the 36th chapter, see *آلَمَ*.

يُسَّرُ aor. *يُسِّرُ* To play at dice, to be easy. *يُسْرًا* n.a. Facility, ease, that which is easy. *يُسْرًا* Small, easy; *يُسْرًا* 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." *مَيْسُورٌ* Drawing lots. *مَيْسُورٌ* part. pass. *Facilitated*; *قَوْلًا مَيْسُورًا* 17 v. 30, "A kind word." *مَيْسِرَةٌ* A time of ease or convenience. — *يُسِّرُ* 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. — *يُسِّرُ* X. To be easy.

يَسَعُ (2nd declension) and with the article *الْيَسَعَ* Elisha.

يَصْنَعُونَ 3rd pers. masc. plur. aor. of *صَنَعَ* q.v.

يَطْمَنُ see *طَمَنَ*.

يَعْقُوبُ (2nd declension) Jacob.

يَعُوقُ (2nd declension) Ya'ook, name of an Idol worshipped originally before the Flood, and afterwards by the Pagan Arabs.

يَعْتَبُ see *عَتَبَ* for *عَتَبَ*.

يَعُوثُ Yaghoth, name of an Idol of the Pagan Arabs, see *يَعُوقُ*.

يَعُوَى see *عُوَى*.

يَقْطُبُ A gourd, probably derived from *قَطَنَ* To inhabit.

يَقْظًا aor. a.; also *يَقْظًا* To be vigilant. *أَيَقَظًا* plur. of *يَقْظًا* Watchful, awake.

يَقِينٌ 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.—

أَيَقِنُ 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.

كَانَ يَكُتُ see *كَانَ*.

لَوَى or *يَلُونُ* see *لَوَى*.

يُمَ pass. for *يُمِعُ*; no active voice, *To be thrown into the sea.* *يَمٌ* A sea, flood; a river, as at 20 v. 39.— *تَيَعَّمَ* V. To aim at getting for one's-self, choose for one's-self.

يَمِينٌ aor. *يَمِينٌ* To place (a corpse) on its right side in the grave. *يَمِينٌ* Plur. *أَيْمَانٌ* fem. The right hand, an oath, power; *فِي أَيْمَانِ* 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). *يَمِينَةٌ* The right hand.

يَنْبَعُ plur. of *يَنْبُوعٌ* A fountain, rt. *نَبْعٌ* q.v.

يَنَعُ aor. يَنْعُ *To be ripe.* نَاعٌ n.s. Ripeness, the act of coming to maturity.

يَهُودٌ generic noun, Jews. يَهُودِيٌّ Of the Jewish nation.

يُؤْتِي aor. iv. f. of أَدَى q.v.

يُؤَدُّ aor. of أَدَى for أَدَى q.v.

يُؤَدُّ aor. conditional ii. f. of أَدَى q.v.

أُدِيٌّ 3rd pers. fem. plur. aor. pass. iv. f. of أَدَى q.v.

يُؤَسُّ see يَسُّ.

يُؤَسِّفُ (2nd declension) Joseph.

يُؤْتُونَ 3rd pers. plur. aor. iv. f. of وَعَى q.v.

يُؤْتُونَ 3rd pers. plur. aor. iv. f. of يَقِنُ q.v.

يَوْمٌ aor. يَوْمٌ *To be or exist for a day.* يَوْمٌ Plur.

أَيَّامٌ A day, the civil day of 24 hours; a day of battle, thus at 45 v. 13, where the words أَيَّامٌ اللّٰهُ mean those days when it might please God to bestow victory on the Moslems;

يَوْمٌ On that day, on a certain day; الْيَوْمُ Today, on this day. يَوْمَئِذٍ Then, on that day, a

word composed of يَوْمٌ and إِذٍ or إِذٍ, D. S. Gr.

T. 1, p. 521.

يُؤَنِّسُ (2nd declension) Jonah.

FINIS.

ERRATA.

PAGE COL. LINE

- 9 2 23 for أَقْرَى read أَقْرَى.
- 13 1 24 for ذُوْ ذُوْ read ذُوْ.
- 23 2 19 for أَلْف read أَلْف.
- 25 1 6 lines from bottom for teschdeed read teschdeed.
- 28 2 12 for جَلَبَب read جَلَبَب.
- 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 نَال p. 113.
- 139 1 8 for plur. of مُضَارَّة, rt. read part. act. iii. f. of.

- P.S.





