

A DICTIONARY AND GLOSSARY OF THE KORAN

JOHN PENRICE

A
DICTIONARY
AND
GLOSSARY OF
THE KORAN

سَبَلُكَ الْبَيَّاتِ
فِي
مَنَاقِبِ الْفَرَاتِ

JOHN PENRICE



1. Muslim Parents: Their Rights & Duties	35	Ibn Taymiyah	125
A. Hussain		Prof. Qamaruddin	
2. Answer to Modernism	40	28. Salat-ul Tahajjud	50
Moulana A. Thanvi		M. Imran	
3. Do's and Do not's in Islam	80	29. Islam & Muslims in South Asia	125
A.R.Shad		Prof. I.H. Siddiqi	
4. Islam Forbids Free Mixing of Men & Women	60	30. Political Profil of Sir Sayyid Ahmad Khan	280
M.I. Siddiqi		Hafeez Malik	
5. Studies in Islamic History & Culture	125	31. Rights of Allah & Human Rights	70
Prof. S. M. Yusuf		A.R.Shad	
6. Hayaat-ul-Muslimeen	65	32. Life of Abu Bakar	50
Moulana A.A. Thanvi		H.R. Sherwani	
7. Al- Farooq	125	33. Ninety Nine Names of Allah	50
Shibli Nomani		I. Siddiqi	
8. Moses Vs Pharaoh	40	34. History of Islam	250
Akhlaq Hussain		Prof. M. Hasan	
9. Women in Islam	60	35. Perfection of Faith	40
M.M.Siddiqi		A.H. Mohaddith Dehvi	
10. Islam and Western Society	80	36. The Quranic Concept of War	95
M. Jameelah		Brigadier S.K. Malik	
11. Public Finance in Islam	125	37. Islamic Manners	60
S.A. Siddiqi		S.M.Madni Abbasi	
12. The Prophet of the Desert	60	38. Mohd. in World Scriptures	120
Khalid Latif Gauba		Abdul Haque Vidyarthi	
13. Wives of the Prophet	40	39. Taqwiat-ul-Iman	150
Fida Hussain Malik		Shah Ismail Shaheed	
14. Social Justice in Islam	60	40. Code for Believers	70
Skh. M. Ahmad		Dr. M. Ahmad	
15. The Spectacle of Death	85	41. Women's Rights in Islam	70
K.M. Islam		Md. Sharif Chaudhary	
16. Introduction to Quran	50	42. Imam Shamil: The first Muslim Guerilla Leader	60
Dr.Muhammad Adil		Maj Muhammad Hamid	
17. Family of the Holy Prophet	60	43. Women & Islamic Law	95
S.M. Madni Abbasi		Safia Iqbal	
18. The Prophet's Concept of War	60	44. Shamaa-il Tirmidhi with Commentry	95
Brig. G. Ahmed (Retd.)		M. Zakariyya Kandhelwi	
19. Glimpses of Islamic History	95	45. The Mathnawi of Jalalu'ddin Rumi Translation with Commentry 5 Vol.Set	1225
Irfan Faqih		R.A. Nicholson	
20. The Life of Saladin	250	46. Index-cum-Concordance for the holy Quran	550
Beh-Ed-din		A. Altaf Ahmed Kherie	
21. Islam in our Lives	60	47. A Dictionary & Glossary of the holy Quran	150
Q. Ahmed		John Penrice	
22. The Challenge of Islamic Renaissance	70	48. Modern Reformist Thought in The Muslim World	160
S.A. Quddus		M.M. Siddiqi	
23. The Road to Makkah	120	49. Three Hundred Miracles of Prophet Mohd.	60
M. Asad		Compiled by Badr Azimabadi	
24. Forty Great Men & Women in Islam	70	50. Etiquette of Islamic Life	70
N. Ahmed		Badr Azimabadi	
25. Ghalib A Critical Introduction Sayyid Fayyaz Mehmood	350		
26. The Caliphate	125		
Sir T.W. Arnold			
27. The Political Thought of			

ADAM PUBLISHERS & DISTRIBUTORS

SHANDAAR MARKET, CHITLY QABAR, DELHI-110 006



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

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

1	Islam and Western Society <i>M. Jameelah</i>	80/-
2.	A Literary History of the Arabs <i>R. A. Nicholson</i>	(H.B) 175/- (P.B) 135/-
3.	Islamic Poetry & Mysticism <i>R. A. Nicholson</i>	225/-
4.	The Mathnawi of Jalaluddin Rumi Trans. & Commentary (5 Vol Set) <i>R. A. Nicholson</i>	1225/-
5.	Studies in Islamic History & Culture <i>Prof. S. M. Yusuf</i>	150/-
6.	Town, Markte, Mint & Port in the Mughal Empire 1556-1707 <i>M. P. Singh</i>	200/-
7.	State & Culture in Medieval India <i>K. A. Nizami</i>	250/-
8.	Society & Culture in Early Medieval India <i>Dr. M. Qamaruddin</i>	175/-
9.	Crime & Punishment in the Delhi Sultanate <i>Prof. M. Qamaruddin</i>	125/-
10.	The Turkish Question: Mustafa Kemal & Mahatma Gandhi <i>Prof. R. K. Sinha</i>	300/-
11.	Political Geography oh India <i>I. Mohiuddin</i>	225/-
12.	Muslim Contribution to Geography <i>Dr. Nafis Ahmed</i>	70/-
13.	Academic Elite & Social Structure <i>Dr. Jamil farooqui</i>	200/-
14.	Christio-Islamic Theologies <i>M. Javed Zafar</i>	50/-
15.	Imam Shamil: The First Muslim Gaurila Leader - <i>Major Hamid</i>	60/-
16.	Political Thought of Ibn Taymiyah, The <i>Prof. M. Qamaruddin</i>	125/-
17.	Islam & Muslim in South Asia <i>Prof. I. H. Siddiqui</i>	175/-
18.	Table - Talk of the Prophet Muhammad <i>S. Lane Poole</i>	25/-
19.	God, Universe and Life <i>M. Munir</i>	80/-

سِلْكُ 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.

Adam Publishers & Distributors

Shandar Market Chitli Qabar Delhi-110006

©

First Edition 1873

Reprint in India 1991

Price

Adam.....
Rs.

Printed in India

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

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

سِلكُ البَيَاتِ
فِي
مَنَاقِبِ الْعَرَبِ

P R E F A C E.

THAT a competent knowledge of the *Kor-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 Mohamammad, that it would be difficult to name a work by any Mussulman writer which does not abound in allusions to its precepts or in quotations from its pages.

It is not to be expected that all the transcendant excellencies and miraculous beauties discovered in the *Kor-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 *Kor-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 *Kor-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

PREFACE.

words which have seemed likely to puzzle the beginner; many of these have been separately arranged in their alphabetical order, but withdrawn a little within the marginal line; thus for example the word كَهَبَةٌ may be looked for either under ك or under its root هَب. 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 Kor-ân the words are printed in Italics. I must here claim indulgence for the fault—if fault it be—of having given the English of the infinitive instead of the third person singular of the preterite, or grammatical root of the verb; it seems more convenient and less roundabout to say that ضَرَبَ means to strike, although no one would be likely to commence the study of the Kor-ân 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 Beidâwêe and Ez-Zamakhsharêe; 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 Kor-ân.”

A
 DICTIONARY
 OF
 THE KOR-ÂN.

A prefixed particle answering to the Latin *num* or *an*, Whether? Is it? When the first of two consecutive propositions begins with **أ**, and the second with **أَمْ**, both may frequently be taken in a dubitative sense; as **أَأَنْذَرْتَهُمْ أَمْ لَمْ تُنْذِرْهُمْ** 2 v. 5, "Whether thou warn them, or whether thou warn them not;" **أ** is often found prefixed to other particles, as, **أَبَشَّكَ** "Art thou verily?" **أَفَتَنْفَعُكَ اللَّهُ بِمُحَمَّدٍ** 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 *Weṣla*, in which case the alif of union is suppressed, as **أَللَّهُ** for **اللَّهُ**, etc. D. S. Gr. T. 1, pp. 71 and 99.

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

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

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

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

أَبْتَرُ see **بَتَرُ**.

أَبْيَضَاءُ n.s. viii. f. of **بَقَى** q. v.

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

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

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

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

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

إِبْلِيسُ Iblees, Satan, see **بَلَسَ**.

أَبْنٍ for **بَنَى** from **بَنَى** q. v.

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

أَبَوَابٌ plur. of **بَابٌ** q. v.

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

أَخَذَ aor. o. To take, receive (with acc. and also with **بِ**); to accept, take away, punish, afflict (with acc. of pers. and **بِ**, **فِي**, or **عَلَى**); to make a compact (with **عَلَى** of pers. or with acc.); to seize upon, seize (with acc. or with **بِ** of thing); to take in hand and arrange, as **فَدَّ أَخَذَنَا أَمْرَنَا مِنْ قَبْلُ** 9 v. 50, "We had ordered our affairs beforehand." **أَخَذَ** n.a. The act of taking, punishment. **أَخَذَ** noun of unity, A punishment. **أَخَذَ** part. act. One who takes. — **أَخَذَ** or **أَخَذَ** aor. **يُؤْخِذُ** III. To punish (with acc. of pers. and **بِ** of the crime). — **إِنَّا أَخَذْنَا** D. S. Gr. T. 1, p. 236, VIII. To take, take to one's-self; with **وَلَدًا** it means to beget, as **إِنَّا أَخَذَ 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 **اتَّخَذْنَاهُمْ** is for **أَتَّخَذْنَاهُمْ**, the alif of union being suppressed after the interrogative particle **أَ**, D. S. Gr. T. 1, p. 71; to hold or reckon, as **يَتَّخِذُ** 9 v. 100, "He considers what he expends as a means of bringing him nigh unto God;" to act, behave (with kindness), as at 18 v. 85 (with **فِي** of person). **مَتَّخِذٌ** n.a. Act of taking to one's-self. **مَتَّخِذٌ** part. act. One who takes.

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

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

أَخْرَجَ 2 pers. sing. pret. iv. f. of **خَرَجَ** q.v.

أَخْفَى iv. f. of **خَفَى** q.v.

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

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

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

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

أَدَّارْتُمْ 2 pers. plur. vi. f. of **دَرَأَ** q.v.

أَدَّارَكْتَ vi. f. of **دَرَكْتَ** q.v.

أَدَّوْا Cause to come; Imperat. ii. f. of **أَدَّى** q.v.

أَدَّى see **أَدَّى**.

أَدَّبَارٌ see **دَبَّرَ**.

أَدَّبُوا Imperative plural of **دَرَأَ** q.v.

أَدْعِيَاءَ plur. of **دَعِيَ** An adopted son, rt. **دَعَا** q.v.

أَدَّى iv. f. of **دَلَّ** q.v.

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

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

أَدْهَى More grievous, fr. دَهَى q.v.

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

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

ذَقَن plur. of ذَقَن A chin, see ذَقَن.

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

أَذْلَة plur. of ذَلِيل rt. ذَل q.v.

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

إِذْن n. a. Permission. أَذْن Fem. An ear; Plur. أَذَان. أَذَان A declaration. — أَذِن II. To cry aloud, make a proclamation (with أَنْ or with ب of thing). مُؤَذِّن part. act. A public crier, a *Muezzin*. — أَذِن IV. To make known to, proclaim to (with acc. of pers.); to assure. — تَأَذَّن V. To cause a proclamation to be made, cause to be declared. — إِسْتَأْذَن X. To ask permission (with أَنْ or with acc. of pers. and ل of thing); at 9 vv. 44 and 45 it means to ask leave to be excused, to ask a dispensation; see D. S. Gr. T. 2, p. 467, where this ellipse is explained.

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

أَرَائِك see أَرَكَ.

أَرَب aor. i. *To tie (a knot) tight*, and أَرَب aor. a. *To want.* إِرْبَة n.a. want, a necessity, as 24 v. 31, "Who have no need (of women)." مَارَب (2nd declension) plur. of مَارَبَة Necessities, necessary uses.

أَرَاب plur. of رَب q.v.

أَرَبِي iv. f. of رَبَا q.v.

إِرَاب viii. f. of رَبَاب for رَبَاب q.v.

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

أَرَجْ Put him off! See رَجَا.

أَرْدِي iv. f. of رَدَى q.v.

أَرَسَا for أَرَسَى iv. f. of رَسَا q.v.
 أَرْضُ fem. The Earth, earth, land, a country.
 أَرَاكَ aor. i. and o. *To feed on the tree* (a camel). أَرَاكَتْ (2nd declension) plur. of أَرِيكَ
 Thrones, couches.
 أَرَمَ aor. i. *To bite*. إَرَمَ (2nd declension) Irem, the city of the tribe of 'Ad.
 أَرَى 1 pers. sing. aor. of رَأَى q.v.
 أَرَّ aor. o. and i. *To make a loud crash, incite*; تَوَرَّهْمُ 19 v. 86, "That they may incite them;" 3 pers. fem. sing. aor. after the broken plural أَشْيَاطِينَ; for the use of the aorist indicative when in dependance on another verb, see D. S. Gr. T. 1, p. 201. أَرَّ n.a. An instigation.
 أَرْدَادُوا see زَادَ for زِيدَ.
 أَزَرَ *To be strong*. أَزَرَ n.a. Back, loins.—آزَرُ IV. *To make strong*. أَزَرَ 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*. أَرَفَةَ The day of judgment.
 أَرْكَى see رَكَى.
 أَرْوَجَ plur. of رَوَجَ, rt. رَجَ q.v.
 أَسَّ *To cry Is! Is! in driving sheep*.—أَسَسَ II. *To found, lay foundations* (with acc. and عَلَى); the logical root being أَسَّ *A foundation*.
 أَسَاطِيرُ (2nd declension) plur. probably of أَسَاطِرَ from سَطَرَ q.v.
 أَسَاوِرُ (2nd declension) plur. of سَوَارٍ A bracelet, fr. سَارَ q.v.
 أَصَابَ plur. of صَبَّ, rt. صَبَّ q.v.
 أَصَابَ plur. of صَبَّ A tribe, rt. صَبَّ q.v.
 إِسْتَبْرَقَ Silk of a thick texture, brocade; possibly derived from بَرَّقَ to glitter.

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

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

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

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

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

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

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

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

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

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

أَشِرٌّ Insolent, an insolent person.

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

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

شَمَزَتْ see شَمَزَتْ.

أَشْيَاعٌ plur. of شَيْعَةٌ, see شَاعَ.

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

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

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

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

أَصَرَ iv. f. of صَرَ q.v.

أَصْطَفَى viii. f. of صَفَا q.v.

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

أَصْنَى iv. f. of صَفَا q.v.

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

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

أَصَالٌ.

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

أَصَاءٌ iv. f. of صَاءٌ for ضَوَا q.v.

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

أَطَاعَ iv. f. of طَاعَ q.v.

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

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

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

أَعْتَدَ iv. f. of عَدَدَ q.v.

أَعْتَدَى viii. f. of عَدَا q.v.

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

أَعْدُوا see عَدَّ.

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

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

أَعْصَارٌ A whirlwind, rt. عَصَرَ q.v.

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

أَغْرَيْنَا 1 pers. plur. pret. iv. f. of غَرَا q.v.

أَغْلَالٌ plur. of غُلٌّ A collar, rt. غَلَّ q.v.

أَغْنَى iv. f. of غَنَى q.v.

أَغْوَى iv. f. of غَوَى q.v.

أَفْ *To say* أَبْ Fy! as لَكُمَا Fy on you both!

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

أَفَاءٌ iv. f. of فَاءٌ for فَى q.v.

أَفَانَصَ iv. f. of فَاغَصَ for فَيْضَ q.v.

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

أَفْتَدَى viii. f. of فَدَى q.v.

أَفْتَرَى viii. f. of فَرَى q.v.

أَفْضَى iv. f. of فَضَا q.v.

أَفْعَيْنَا "Were we then exhausted?" composed of the interrogative particle أَ, the conjunction فَ, and the first pers. plur. pret. of عَمِيَ, rt. عَمَى q.v.

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

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

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

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

أَفْنَانٌ plur. of **أَفْنٌ**, rt. **فَنَ** q.v.

أَفْوَاهٌ plur. of **أَفْوَاهٌ** A mouth, see **فَاءٌ** for **فَوَ**.

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

أَفِيدَةٌ plur. of **أَفِيدَةٌ**, rt. **فَادَ** q.v.

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

قَوْلٌ A saying, discourse, see **قَالَ** for **قَوْلٌ**.

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

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

De Sacy, quoting El Beidāwē, says in his Grammar, T. 1, p. 163, *note*, that the word

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

أَفْتِدَةٌ see **قَدَا**.

أَفْتِنِي fem. imperat. of **قَتَنَ** q.v.

أَفْتِنِي see **قَتْنِي**.

أَفْرَاتٌ plur. of **أَفْرَاتٌ** Food, rt. **فَاتَ** q.v.

أَفَادَ 1 pers. sing. aor. of **كَادَ** for **كَوَدَ** q.v.

أَكْدَى iv. f. of **كَدَا** q.v.

أَكْرَاهُ n.a. iv. f. of **كَرِهَ** q.v.

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

أَكَلَ aor. o. *To eat*, devour, consume (with acc. or with **مِنْ**, **بِ**, or **فِي**); to make use of, enjoy, as at 4 v. 3; Imperat. **كُلْ**, fem. **كُلِي**. **أَكْنٌ** n.a. The act of eating, a devouring; **أَكْلًا** In a greedy, devouring manner. **أَكْلٌ** Food, as fruit, or whatever is eaten; **وَالزَّرْعُ مُحْتَلِفًا أَكْلُهُ** 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 **كَمٌّ** A bud, rt. **كَمْ** q.v.

أَكْنٌ and **أَكْنَانٌ** plur. of **كَنَّ**, rt. **كَنَّ** q.v.

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

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

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

أَلْ for **أَوَّلٌ**, rt. **أَلْ** for **أَوَّلٌ** q.v.

أَلَاءٌ plur. of **أَلَى**, rt. **أَلَا** for **أَلَا** q.v.

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

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

أَلَايَ A fem. form of **أَلَدَى** q.v.

أَلْبَابٌ plur. of **لَبٌّ**, see **لَبٌّ**.

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

إِنْتَفَ viii. f. of لَفَ q.v.

إِلْحَادٌ n.a. iv. f. of لَحَدَ q.v.

إِلْحَافٌ n.a. iv. f. of لَحَفَ q.v.

اَلْجِئْنِي Join me; Imperat. iv. f. of لَجِئَ q.v.

أَلَدَ (2nd declension) comparat. adjective fr. لَدَ q.v.

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

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

اَلْسِنَةٌ plur. of لِسَانٍ, rt. لَسَنَ q.v.

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

اَلْفَ see لَفَ.

اَلْفِي iv. f. of لَفَا q.v.

اَلْقَابُ plur. of لَقَبَ A nickname.

اَلْقَى iv. f. of لَقِيَ 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 تَرَ, اَلَمْ تَكُنْ, etc.

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

اَلِمَ aor. a. To suffer (pain). اَلِيمَ painful.

اَلَمَر Letters at the commencement of the thirteenth chapter, see اَلَم.

اَلَمَسَ Letters at the commencement of the seventh chapter, see اَلَم.

اَلَهُ To adore. اِلَهُ; Dual oblique اِلَهِينِ; Plur. اِلِهَةٍ A Deity, God. اَلَلَهُ God, The God, The only God; A word which embraces all the names by which the Mussulmans designate the Deity. اِلَهُ By God! اِلَهُ To God, belonging to God, as اِنَا اِلَهُ 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 اِنَّمَا بِحَيْرٍ "O God! instruct us in righteousness!"

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

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

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

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

as *سَيْنَا* and *سِينِينَ* are both names of Mount Sinai.

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

أَمْ aor. o. *To seek, intend, propose.* *أَمِينَ* oblique plur. part. act. Those who seek, or are intending (to visit). *أُم* A mother, Plur. *أُمَّهَات* ; *origin, principle, a capital, place of abode, foundation*, as 3 v. 5, "The foundation (or fundamental part) of the Book." *Note.* The contents of the Korān are classed by Mohāmmad under two heads ; the first, which is called *أُمُّ الْكِتَابِ* or the fundamental part, contains those passages whose meaning is plain and obvious ; the other portions are metaphorical ; the words *أُمُّ الْكِتَابِ* at 13 v. 39 and 43 v. 3 mean "The original of the Book," and refer to the table on which God's decrees are recorded ; it is also a name sometimes given to the opening chapter : *أُمُّ الْقُرْآنِ* The metropolis, Mecca : 7 v. 149 for *أَبْنِ 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 *يَبْنُومُ* D. S. Gr. T. 1, p. 99. *أُمَّة* Plur. *أُمَّم* A people, nation, race, a party (especially of the same religion), a fixed and definite term, a certain time, a religion, as 43 vv. 21 and 22, "In the practice of a religion ;" an Imām, or model of religion. *أَمَامَ* Before ; 75 v. 5, "(For that which is) before him," *i.e.* "for the future." *إِمَامٌ* sing. and plur. ; the Plur. of which is *أِمَمَةٌ* A leader in religion, a

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

will. **إِمْرٌ** A serious matter, a strange thing. **أَمَرَ** part. act. One who commands. **أَمَّارٌ** Prone. — **إِيتِمَرٌ** VIII. To take counsel together, deliberate about (with **بِ**); Imperat. **إِيتِمِرْ**, and with **وَ**, **وَأْتِمِرْ**. **إِمْرِي** gen. **إِمْرِي** A man, rt. **مَرَأٌ** q.v. **أَمْسٌ** Yesterday, (no verbal root). **أَمْعَاءٌ** plur. of **مَعَى** An intestine. **أَمَلٌ** aor. o. To hope. **أَمَلٌ** n.a. Hope. **أَمَلِي** iv. f. of **مَلَا** q.v. **أَمِنَ** aor. a. To be secure, trust (with acc. of pers. and **بِ** of thing), put trust in (with acc. of pers. and **عَلَى**), to be secure from (with acc.), as **فَلَا يَأْمَنُ مَكْرَ اللَّهِ** 7 v. 97, "For (no one) is secure from the stratagem of God." **أَمْنٌ** 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. **أَمْنَةٌ** Security. **أَمَانَةٌ** A pledge, covenant, faith, a trust. **مَأْمُونٌ** part. pass. Secured. **مَأْمَنٌ** A place of security. — **آمَنَ** IV. To make sure or secure (with acc. of pers.); to have faith in, believe (with **بِ**). **إِيمَانٌ** for **إِيمَانٌ** D. S. Gr. T. 1, p. 95, § 185 and 187 n.a. A believing, faith, heartfelt belief, see **إِسْلَامٌ**. **إِئْتَمَنَ** part. act. One who believes. — **إِئْتَمَنَ** VIII. To be entrusted with the custody of anything. **أَمْنِيَّةٌ** Anything wished for, rt. **مَنَى** q.v. **أَمَا** aor. o. To mew like a cat, to become a maid-servant. **أَمَوَ** for **أَمَةٌ** D. S. Gr. T. 1, p. 358, A maid-servant; Plur. **إِمَاءٌ**. **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

noun or pronoun it governs it in the accusative, and is then written with the tesheed **أَنَّ**. This conjunction is frequently used after **قَالَ** or some similar verb, with an ellipse of the word "*saying*," thus, **وَأَن نَادَىٰ رَبُّكَ مُوسَىٰ** and **أَن أَتَيْتَ الْقَوْمَ الظَّالِمِينَ** 26 v. 9, "And (remember) when thy Lord called unto Moses (saying) go unto the wicked people;" when used in the sense of lest, for fear that, or in order that (it may) not, it is generally necessary as a rule that the preceding proposition should contain some word which carries with it the idea of prohibition, hindrance, or obstacle, as **إِنَّا جَعَلْنَا عَلَىٰ قُلُوبِهِمْ أَكِنَّةً أَن يَفْقَهُوهُ** 18 v. 55, "Verily we put veils over their hearts that they should not understand it (the Korân)." The above rule however is by no means without exceptions, several of which occur in the Korân; 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 **إِن تَكُنَّ** rt. **أَلَا**. That **كَأَن** As though. **بِأَن** and **بِأَنَّ** That not, for **أَنَّ**.

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

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." **إِن** and **أَنَّ** for **لَنْ** and **أَتَىٰ**.

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 Sacy gives the rules for all these particles in his usual admirable manner, and to his Grammar I refer the reader for the fullest information on the subject.

أَنَا I; personal pronoun.

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

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

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

أَنَامَ (collective noun) Creatures; no verbal root.

أَنَامَلَهُ (2nd declension) plur. of **أَنَامَلَهُ** Finger-ends.

rt. **أَنَامَلَهُ** q.v.

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

أَنْبَتَ iv. f. of **أَنْبَتَ** q.v.

أَنْبَجَسَ vii. f. of **أَنْبَجَسَ** q.v.

أَنْبِيَاءُ (2nd declension) plur. of نَبِيٌّ or نَبِيَّةٌ A prophet, rt. نَبَأٌ q.v.
 أَنْتَ Thou; personal pronoun masc.; Plur. أَنْتُمْ;
 Dual أَنْتُمَا.
 أَنْبَدَ viii. f. of نَبَدَ q.v.
 أَنْشَرَ viii. f. of نَشَرَ q.v.
 أَنْشُرَ viii. f. of نَشَرَ q.v.
 أَنْصَرَ viii. f. of نَصَرَ q.v.
 أَنْتَقِمَ viii. f. of نَقِمَ q.v.
 أَنْتَهُوا 3 pers. plur. viii. f. of نَهَى q.v.
 أَنْثَ To be soft (iron). أَنْثَى Plur. إِنْثَاتٌ A female;
 Oblique dual أَنْثَيْنِ.
 أَنْدَادٌ plur. of نَدَدَ An idol, rt. نَدَدَ q.v.
 أَنْسَ aor. a. To be familiar. إِنْسٌ (collective noun)
 Mankind, human beings, man. إِنْسَانٌ common
 gender, Man; Plur. أَنْسَاءُ (commonly contracted
 into نَاسٌ). إِنْسِي A man; Plur. إِنْسِي (2nd
 declension); D. S. Gr. T. 1, p. 402.— أَنْسَ IV.
 To render familiar, perceive (with acc. and
 مِنْ). إِنْسَ X. To be familiar, to ask per-
 mission, beg pardon. مُسْتَأْنَسٌ part. act. One
 who is familiar.
 أَنْسَابٌ plur. of نَسَبٌ, rt. نَسَبَ q.v.
 أَنْشَأَ iv. f. of نَشَأَ q.v.
 أَنْصَتَ iv. f. of نَصَتَ q.v.
 أَنْفَ aor. a. To turn up the nose at, to go before.
 أَنْفًا Just now, lately: the logical root is أَنْفٌ
 A nose.
 أَنْقَالَ plur. of نَقَلَ, rt. نَقَلَ q.v.
 أَنْقَسَ plur. of نَقَسَ A soul, rt. نَقَسَ q.v.
 أَنْقَضَ vii. f. of نَقَضَ q.v.
 أَنْكَالٌ plur. of نَكَلٌ A fetter, rt. نَكَلَ q.v.
 أَنْزَلْهُمْهَا see كَرَّمَ.
 أَنْزِلْ imperative of نَهَى q.v.

أَنَّى aor. i. To arrive (the time, with لِ); to be
 boiling hot. إِنْئِي for إِنْئِي A fitting time, con-
 venient opportunity, as إِنْئِي 33 v. 53,
 “Without looking to his convenience.” أَنْ
 for أَنْ part. act. Boiling hot (water); Fem.
 أَنْ. أَنْ plur. of أَنْ for أَنْ D. S. Gr. T. 1,
 p. 111, A fitting time, a part of time; أَنْ
 20 v. 130, “The hours of the night.”
 أَنْ Time. أَنْ plur. of أَنْ A vessel.
 أَنَّى How, in what way, in what way soever, Where,
 whence, from whence; D. S. Gr. T. 1, pp.
 185 and 205.
 أَنْزَلْ viii. f. of نَزَلَ q.v.
 أَهْلُ الْكِتَابِ People, a family or household; أَهْلُ
 The people of the Book, i.e. Jews and Christians,
 also called أَهْلُ الذِّكْرِ or, Those who have charge
 of the oracles of God; أَهْلُ الْإِنْجِيلِ Christians,
 the people of the Gospel; أَهْلُ النَّارِ The
 inhabitants of Hell-fire; worthy of (with
 genitive).
 أَهْلٌ plur. of هَلَّ, New moons, rt. هَلَّ q.v.
 أَهْوَى plur. of هَوَى A desire, rt. هَوَى q.v.
 أَوْ Or, either, whether, unless; D. S. Gr. T. 1,
 p. 571, and T. 2, p. 28.
 أَوْ see آوَى for آوَى.
 إِيَابٌ n.a. The act of returning. أَوَّابٌ A sincere penitent,
 one who frequently returns, one who turns
 seriously to God. مَابٌ A place of return.—
 أَوَّابٌ II. To sing the praises of God by saying
 سُبْحَانَ اللَّهِ; أَوَّابِي fem. imperative.
 أَوَّابٌ plur. of وَبَّرَ, rt. وَبَّرَ q.v.
 أَوَّادٌ plur. of وَدَدَ, rt. وَدَدَ q.v.
 أَوَّيْنِ pass. viii. f. of أَوَّيْنِ q.v.
 أَوَّانٌ plur. of وَنَّ An idol.

أَوْحَى iv. f. of وَحَى q.v.

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

To bend, oppress by its gravity.

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

أَوْدَى pass. iv. f. of أَدَى q.v.

أَوَزَّ plur. of وَزَّرَ, rt. وَزَّرَ q.v.

أَوْسَطَ see وَسَطَ.

أَوْعَى iv. f. of وَعَى q.v.

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

أَوْقَدَ iv. f. of وَقَدَ q.v.

آلَ for أَوَّلَ aor. o. To return, to be before. آلَ A

people, race, family. أَوَّلَ, Fem. أَوَّلَى First, former, prior, the first beginning; أَلَوَّلُونَ The ancients, those of former days.—أَوَّلَ II. To bring back, explain. تَأْوِيلٌ n.a. Interpretation, explanation, determination (of a dispute).

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

أَوَّلَانِكَ Those; plur. of ذَاكَ or ذَلِكْ That;

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

أَوَّلُوا Oblique أَوَّلَى; Fem. أَوَّلَاتُ; a plural adjective wanting the sing., unless, according to some, it is to be considered as a plural of ذُو Possessed of, endued with, as أَوَّلُوا أَلْأَلْبَابِ Those gifted with (understanding) hearts; أَوَّلُوا أَلْأَمْرِ Those in authority; أَوَّلَاتُ حَمَلٍ Women with child.

Note. The ا at the end of أَوَّلُوا is what is called أَلِفُ الْوَقَايَةِ or alif of precaution, to prevent the final و being taken for the conjunction and.

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

أَوَّلِيَاءَ see وَكَى.

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

آهَ Ah! alas! آَوَّاءَ A compassionate person, one

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

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

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

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

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

إِيَابَ n.a. of. أَبَ for أَوَبَ q.v.

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

أَيَّانَ When?

إِيَّاءَ n.a. iv. f. of أَيْ q.v.

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

أَيَّدَ II. To strengthen (with acc. and عَلَى or بِ); aor. يُوَيْدُ.

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

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

إِلَافٍ n.a. iv. f. of أَلَفٌ q.v.

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

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

أَيْمَةً plur. of إِمَامٌ, rt. q.v.

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

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

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

أَيُّوبُ (2nd declension) Job.

ب

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

بَابِلُ Babel (2nd declension, D. S. Gr. T. 1, p. 404).

بَادٍ see بَدَا for بَادٍ.

بَارِئٌ see بَرَأَ.

بَاغٍ see بَغَى.

بَارٌ aor. a. To dig a well. بَارٌ fem. A well.

بِئْسَ aor. a. for بَئْسَ To be wretched, miserable; بِئْسَ for بَئْسَ To be bad, miserable; the latter is one of those anomalous verbs, named by the Arabs أَفْعَالُ الْمَدْحِ وَالْمَذَمِّ or "verbs of praise and blame," which are not conjugated, the only inflexion taken by بِئْسَ being the feminine بِئْسَتْ "She was miserable;" the vowel of the first radical letter is suppressed, and that of the second is put in its place, see D. S. Gr. T. 1, p. 263, and T. 2, p. 221. بَئْسَ Severity, vengeance, valour, force. بِئْسَ Grievous. بَئْسَ part. act. Needy. بَئْسَ (Bodily) misfortune. — بَئْسَ VIII. To be grieved (with بَئْسَ) "Be not grieved," 11 v. 38.

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

بَتَّكَ II. To cut off, with the idea of repetition; فَلْيَبْتِكُنَّ 4 v. 118, "Verily they shall cut off."

بَتَّلٌ aor. o. To cut off, separate. — تَبَيَّلٌ 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). بَثَّ Sorrow. مَبْثُوثٌ Scattered, spread abroad.—مُنْبَثٌّ part. pass. VII. f. Scattered abroad.

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

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

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

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

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

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 بَدَوْكُمْ "And they began (with) you (to assault you)," 9 v. 13.—أَبَدَأَ IV. To create, make anew; Aorist يَبْدِي.

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

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

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

بَدَّلَ To change. بَدَلٌ For a change.—بَدَّلَ II. To substitute, change one thing for another (with acc. or with double acc. and بِ). 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 غَيْرَ). اِسْتِبْدَالٌ An exchange.

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

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

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

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

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

- ciate (with God). *برآء* same as *برئ*. *برئ* Immunity. *برئ* A creature. *بارئ* part. act. The Maker, Creator, God.—*برأ* II. To absolve, acquit; Ex. *مَا أَبْرَيْ نَفْسِي* 12 v. 53, "I do not absolve myself," (also with acc. and *وَنَافْسِي*). *مَبْرُوءٌ* part. pass. Absolved.—*أَبْرَأَ* IV. To cure, heal.—*تَبَرَّأَ* V. To free one's-self, clear one's-self (with *مِنْ*); *تَبَرَّأْنَا إِلَيْكَ* 28 v. 63, "We are free (from them and turn) to thee."
- بَرَجَ* To eat and drink in large quantities. *بُرُوجٌ* plur. of *بُرْجٌ* A tower, sign of the Zodiac.—*تَبَرَّجَ* V. To deck one's-self. *تَبَرَّجٌ* n.a. The ornamenting one's-self in an ostentatious manner; Ex. *لَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ* 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 *بَرَحَ* aor. a. To cease, leave off, quit.
- بَرَدَ* aor. o. To be cold. *بَرْدٌ* n.a. Cold, cool, coolness. *بَرَدٌ* Hail. *بَارِدٌ* part. act. That which cools, refreshes.
- بَرَزَ* To go forth, as out upon a plain (with *إِلَى*, or *مِنْ*); 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*).
- بَرْزَجٌ* 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.a. of *بَرَّقَ*

- Lightning, thunderbolt. *إِسْتَبْرَقَ* Brocade, see p. 5.
- بَرَكَتَ* aor. o. To kneel down like a camel, stand firm. *بَرَكَتٌ* Plur. *بَرَكَاتٌ* Blessings.—*بَارَكٌ* III. To bless (with acc. and with *فِي* or *عَلَى*); Pass. *بُورِكَ* *مُبَارَكٌ* part. pass. Blessed.—*تَبَارَكَ* VI. To be blessed; *تَبَارَكَ اللَّهُ* Literally, "God was blessed," or "Blessed be God;" the Preterite being used for the Aorist in an optative sense in the same way as *تَعَالَى* q.v. For this use of the Preterite see D. S. Gr. T. 1, p. 169.
- بَرَّمَ* To twist.—*أَبَرَّمَ* IV. To twist together and make firm, to fix, settle (a plan). *مُؤَمِّمٌ* part. act. One who fixes upon a plan, 43 v. 79.
- بَرَّهَنَ* To demonstrate, convince. *بُرْهَانٌ* An evident proof.
- بَزَعَ* To insert a lancet, rise (as the sun). *بَازِعٌ* part. act. Rising.
- بَسَّ* aor. o. To drive gently, to crumble to dust. *بُسَّتِ الْجِبَالُ* n.a. A crumbling to dust; *بُسَّتِ الْجِبَالُ 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*, *إِلَى*, or *فِي*). *بَسَّطَ* n.a. Extension, expansion. *بَسَاطَةٌ* Excellence, increase of stature. *بِسَاطٌ* A carpet. *بَاسِطٌ* part. act. One who stretches out; *بَاسِطُوا أَيْدِيهِمْ* 6 v. 93, "Stretching forth their hands;" Literally, "Stretchers forth of their hands;" *بَاسِطُونَ* is here put for *بَاسِطُونَ* which loses its *ن* as being antecedent to *أَيْدِيهِمْ*; the Alif is added as an Alif of precaution or

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

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

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

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

بَشَرَ *To peel off the bark.* بَشْرٌ and بُشْرٌ A bringer of good tidings. بَشَرٌ 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. بَشَرٌ II. (used with accus. of person and *بِ* of the thing, or with *أَنَّ*), To announce good news; sometimes used ironically; Ex. فَبَشِّرْهُمْ بِعَذَابِ أَلِيمٍ 3 v. 20, “Then announce to them a painful punishment.” مُمَبِّشٌ part. act. One who announces joyful news. بَاشَرَ III. To go in unto (a wife). أَبَشَرَ IV. To receive pleasure from good news (with *بِ* of thing). اسْتَبَشَرَ X. To rejoice, especially in good news (with *بِ*). مُسْتَبَشِرَةٌ part. act. fem. One who rejoices.

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

بَصَرٌ Plur. أَبْصَارٌ Sight, eye-sight, sense of seeing; كَلِمَةُ الْبَصَرِ 16 v. 79, “Like the twinkling of an eye;” In the plur. it generally means “Eyes.”

بَصِيرٌ Seeing, a Seer, or Beholder, One who sees or understands.

بَصِيرَةٌ Plur. بَصَائِرٌ An evidence, evident argument or demonstration; عَلَى بَصِيرَةٍ 12 v. 108,

“By a manifest demonstration.” تَبَصَّرَ A

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

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

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

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

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

بَطْرٌ Carelessness, insolence.

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

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

بَاطِلٌ aor. o. To be in vain, perish. بَاطِلٌ part. act.

That which is vain, false, falsehood, vanity; بَاطِلٌ is the opposite to صَادِقٌ, see 13 v. 18.—

أَبْطَلَ IV. To cause to be in vain, frustrate,

make ineffectual. **مُبطِّل** part. act. One who deals in vanities.

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

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

بَعَثَرٌ *To scatter abroad, turn upside down, tear forth.*

بَعُدَ *To be far off, go a long way off, perish;* 9 v. 42, "The way seemed far to them." **بَعْدٌ** when used as an adverb is indeclinable, Afterwards, again; when employed as a preposition it is used in the Accusative **بَعْدَ**, or in the genitive if preceded by **مِنْ**, as **بَعْدَ مَنْ** After, see D. S. Gr. T. 1, p. 508, and T. 2, p. 152. **بُعْدٌ** A distance; **أَلَا بُعْدًا لِعَادٍ** 11 v. 63, "Was it not (said), Away with 'Ad!" **بُعِيدٌ** Distant, far off, remote, as **رَجَعَ بُعِيدٌ** 50 v. 3, "A return remote from the imagination, or from possibility."—**بَاعَدَ** III. *To cause a distance to intervene (with بَيْنَ) as at 34 v. 18.*—**مُبْعَدٌ** part. pass. IV. f. Far removed.

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

بَعْضٌ A portion of anything, some; one another;

Ex. **أَهْبِطُوا 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 **بُعِضَ** *To be stung by gnats.*

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

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

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

بَغَلٌ A mule; Plur. **بِغَالٌ** Mules.

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

بَغْيًا In an insolent manner. **بَغِيٌّ** A harlot.

بَغَاءٌ Fornication. **بَاغَى** part. act. for **بَاغَى**, see

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

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

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

إِبتِغَاءٌ n.a. A seeking, desire of.

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

بَقْرَةٌ comm. gend. *An ox, a cow.*

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

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

بَقِيَ aor. a. *To remain.* **بَاقٍ** part. act. for **بَاقٍ** D. S.

Gr. T. 1, p. 111, Remaining, that which remains, or survives, permanent, constant, the rest; **أَلْبَاقِيَاتُ الصَّالِحَاتِ** 18 v. 44, and 19 v.

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

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

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

نَكَمٌ To be dumb. **أَبْكَمُ** (2nd declension), Plur. **بُكْمٌ** Dumb.

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

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

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

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

بَلَغَ aor. a. To swallow up.

بَلَغَ aor. o. To arrive at, reach, attain one's object, obtain (with acc.), as at 18 v. 75. **بَالِغٌ** part. act. Arriving at, bringing to a conclusion, attaining its end, excellent, consummate; Ex. **حِكْمَةٌ بَالِغَةٌ** 54 v. 5, "Consummate wisdom;" also, that which is paramount over, **أَمَّ لَكُمْ بَالِغَةٌ** 68 v. 39, "Have ye any oaths which shall be binding upon us?" **بَلَاغٌ** A warning, preaching, that which is published, sent, or brought to any one. **بَالِغٌ** 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.).

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

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

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

بنی aor. i. To build, construct (with acc. and ب, or علی). ابن for بنو A son; Plur. آبنا, also بنین, oblique بنون, and when in connexion with a complement بنو and بنی; Dual ابنان and بنی; or in connexion ابنا and ابنی; My sons, D. S. Gr. T. 1, p. 459; بنی diminutive, A little son. ابنت A daughter, see بقیة; Plur. بنات; ابنتی oblique dual, My two daughters, see بنی. Note. In all these words the prefixed ل, when it does not begin a sentence, is marked with a wesla; D.S.Gr.T. 1, p. 66. بناء A ceiled roof. بناة A builder, architect. بنية A building. مبنی for مبنو 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.—إبتهل VIII. To invoke, imprecate (the wrath of God).

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

باء 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, "فَدَّ بَاءُ بَعْضٍ مِنَ آلِهَةٍ He will draw down on himself the wrath of God;" the preterite being used with a future signification; D. S. Gr. T. 1, p. 158.—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 فی). مبوء A place for dwelling in.—تبوء V. To take possession of, occupy a

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

باب Plur. أبواب A door, gate.

بار aor. o. To perish, to be in vain. بور One who is lost, wicked. بوار Perdition.

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

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

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

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

باع aor. i. To sell. بيع n.a. Interchange by sale, selling, merchandizing, barter. بيع plur. of بيع Churches.—بايع 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). تباع 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 noun in the accus. meaning an interval, and sometimes a connexion; when preceded by a

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

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

ت

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

تَابُوتٌ An ark.

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

تَأَخَّرَ v. f. of **اَخَّرَ** q.v.

تَأَذَّنَ v. f. of **اَذَنَ** q.v.

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

تَأْوِيلٌ n.a. ii. f. of **اَوَّلَ** for **اَل** q.v.

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

II. f. A loss, detriment.

تَبَّرَ see **تَبَارَ**.

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

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

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

تَبَّرَأَ v. f. of **بَرَأَ** q.v.

تَبَّرَجَ v. f. of **بَرَجَ** q.v.

تَبَّوَأَ v. f. of **بَأَ** q.v.

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

one who follows, or attends upon any one.

تُبَّعٌ Name and title of the king of the Himyarites.

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

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

تَبَيَّنَ v. f. of **بَانَ** q.v.

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

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

تَتَبَّيَّتَ n.a. ii. f. of **تَبَّتَ** q.v.

تَجَاوَى vi. f. of **جَاوَى** q.v.

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

تَجَسَّسَ v. f. of **جَسَّ** q.v.

تَجَلَّى v. f. of **جَلَّى** q.v.

تَخَاَصَّ vi. f. of **خَصَّ** q.v.

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

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

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

تَحَرَّى v. f. of **حَرَى** q.v.

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

تَحَسَّسٌ v. f. of **حَسَّ** q.v.

تَحَلَّةٌ see **حَلَّ**.

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

تَحِيَّةٌ see **حَيَّ**.

تَخَانَتٌ vi. f. of **خَفَتَ** q.v.

تَخَلَّى v. f. of **خَلَا** q.v.

تَخَوُّتٌ see **خَافَ**.

تَدَلَّى v. f. of **دَلَا** q.v.

تَذِيلٌ n.a. ii. f. of **ذَلَّ** q.v.

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

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

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

أُتْرَابٌ plur. of **تَرِبٌ** Of
the same age. **تَرَائِبٌ** (2nd declension) plur.
of **تَرِيبَةٌ** A breast-bone. **مَتْرَبَةٌ** Poverty; **مَسْكِينًا**
90 v. 16, "A poor man intimately
acquainted with his mother Earth."

تَرَدَّدٌ v. f. of **رَدَّدَ** q.v.

تَرَزُّقَانٌ see **رَزَقَ**.

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

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

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

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

تَرَاورٌ for **تَرَاورٌ**, see **زَارَ**.

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

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

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

تَسَبَّ see **سَبَّ**.

تَسْتَقِيَانِ see **فَتَا**.

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

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

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

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

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

تَشَاوَنَ 2 pers. plur. aor. act. iii. f. of **حَقَّ** q.v.

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

تَشَارَرٌ see **شَارَ**.

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

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

تَصْطَلُونَ see اِصْطَلَى viii. f. of صَلَّى.

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

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

تَطْوَعُ v. f. of طَاعَ q.v.

تَطِيرُ v. f. of طَارَ for طَيْرَ q.v.

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

تَعَسَّ To perish. تَعَسَّ n.a. Destruction; تَعَسَّ لَهُمْ To lay prostrate (with acc. of pers. and لِ). 47 v. 9, "May perdition seize them."

تَعَاطَى vi. f. of عَاطَى q.v.

تَعَقَّفُ n.a. v. f. of عَقَفَ q.v.

تَعَابِنُ n.a. vi. f. of عَابَنَ q.v.

تَعَرَّنُ 3 pers. fem. sing. aor. energ. of عَرَّ q.v.

تَعُيْظُ n.a. v. f. of عَاظَ q.v.

تَفَاخَرُ n.a. vi. f. of فَخَرَ q.v.

تَفَاوَرَتْ n.a. vi. f. of فَاتَ q.v.

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

تَفَكَّهُونَ see فَكَّهَ.

تَفَى see وَفَى.

تَفَاةَ see وَفَى.

تَفْشَعْرُ see تَفْشَعْرُ.

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

This verb is not found in the primitive form.

تَقَوْلُ v. f. of قَالَ q.v.

تَقْوَى n.a. of وَفَى q.v.

تَقْوِيمٌ n.a. ii. f. of قَامَ q.v.

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

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

تَكْوِيرٌ n.a. ii. f. of كَارَ q.v.

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

تَلَّيَ n.a. vi. f. of لَقَى q.v.

تَلْطَى v. f. of لَطَى q.v.

تَلْقَاءَ n.a. of لَقَى q.v.

تَلْقَى v. f. of لَقَى q.v.

تَلِكْ fem. of ذَلِكْ q.v.

تَلَّى see لَهَا.

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

تَلَّوْا see لَوَى.

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

مَثَل plur. of تَمَثَّل, see مَثَل.

تَمَارَى vi. f. of مَرَى q.v.

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

تَمَتَّع v. f. of مَتَّع q.v.

تَمَطَّى v. f. of مَطَا q.v.

تَمَنَّى v. f. of مَنَى q.v.

تَمِيد see مَاد.

تَمَيَّز for تَمَيَّز, see مَاز.

تَنَابَر vi. f. of نَبَرَ q.v.

تَنَاجَى vi. f. of نَجَا q.v.

تَنَازَع vi. f. of نَزَعَ q.v.

تَنَاضَى n.a. vi. f. of نَاضَى q.v.

تَنَزَّل n.a. ii. f. of نَزَلَ q.v.

تَنَفَّس v. f. of نَفَسَ q.v.

تَنَكَّل n.a. ii. f. of نَكَلَ q.v.

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

تَنِيَا see وَنَى.

تَهَنُوا see وَهَن.

تَوَارَى vi. f. of وَرَى q.v.

تَوَاصَى vi. f. of وَصَى q.v.

تَاب aor. o. To repent towards God (with إِلَى); to turn one's-self in a repentant manner; to relent towards men,—as God,—(with عَلَى). تَوْبَةٌ and تَوْبَةٌ Repentance. تَائِب part. act. One who repents. تَوَّاب Very repentant, relenting. مَتَاب A penitent conversion; إِلَيْهِ 13 v. 29, "Unto him must be my conversion;" مَتَاب is here put for مَتَابِي, D. S. Gr. T. 1, p. 459.

أَدَى see تَوَدُّوْنِي.

تَارَةً for دَارَ To go round. تَارَةً A time.

تَوْرَةً The Pentateuch.

تَوَرَّى see وَرَى.

تَوَفَّقِي see وَفَى.

تَوَفَّقِي see وَفَى.

تَوَكَّد n.a. ii. f. of وَكَّدَ q.v.

تَوَكَّل v. f. of وَكَّلَ q.v.

تَوَلَّى v. f. of وَلَّى q.v.

تَوَوَّى see أَوَى.

تَيَمَّمَ v. f. of يَمَّ q.v.

تَيْنٌ A fig; no verbal root.

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

ث

ثَبَّت To be firm, steadfast, constant: ثَابِت part. act. Remaining firmly fixed, firm, steadfast.

ثَبُوتٌ Steadfast, fixing.—ثَبَّت II. To confirm,

set fast, establish (with acc. and بِ). تَثْبِيْتٌ n.a. A confirmation, establishment.—ثَبَّت IV.

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

ثَبَات see ثَبَّت.

ثَبَّر aor. o. To keep back, lose, perish. تَهْوِيْتٌ Destruction. مَثْبُور part. pass. One who is lost.

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

ثَبَّت To collect, congregate. ثَبَات 4 v. 72, "In bodies;" accus. plur. of ثَبَّة the fem. of ثَبَّى for ثَبَّى A company or body of men. Note. Many nouns in the fem. sing. lose their third Radical when it is ه, 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*. نَجَّاجٌ Pouring forth abundantly.

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

نَبَّأَ aor. i. *To blame*.—تَنْبِيءٌ n.a. II. f. Blame.

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

نَعَبَ *To cause to flow*. نُعْبَانٌ A serpent.

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

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

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

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

ثَلَّثَ aor. o. *To take a third part of anything*.

ثَلْثٌ and ثَلْثَةٌ Three (see عَشْرٌ). ثَلْثُونَ Thirty.

ثُلُثٌ One third part; Dual ثُلُثَانِ and in conjunc-

tion ثُلُثَا and ثُلُثِي Two-thirds, D. S. Gr. T. 1, p. 415. ثَالِثَةٌ Fem. ثَالِثٌ Third. ثَلَاثٌ Three by three, in threes, or three pairs; Ex. أَجَاحَةٌ أُولَى أَجَاحَةٍ وَثَلَاثَ مِثْنَى وَثَلَاثَ وَرَبَاعَ ثَلَاثٌ At 4 v. 3 "Having two and three and four pairs of wings;" This word is of the second declension, it answers to the Latin *Ternus*; D. S. Gr. T. 1, p. 426.

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

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

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

نَمَنَ aor. o. *To take the eighth part*. نَمَنٌ A price. نَمَنٌ One part out of eight. ثَامِنٌ The eighth. ثَمَانِيَةٌ fem. and ثَمَانِيَةٌ masc. Eight; see عَشْرٌ, see also ثَمَانٍ, rt. ثَنَى. ثَمَانُونَ Eighty.

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

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

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

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

ج

جَارٌ aor. a. To low, supplicate God with groaning (with إِلَى of pers.). جَالُوتَ (2nd declension) Goliath. جَبٌ To cut off. جُبٌ A well, cistern. جِبْتٌ Jibt, An idol, false deity. جَبَرٌ To bind, make fast. جَبَّارٌ Strong, powerful, gigantic, having absolute power, proud, perverse. الْجَبَّارُ The Mighty One, a name of the Deity.

جَبْرِيلُ The Angel Gabriel. جَبَلٌ aor. i. and o. To form, create. جَبَلٌ Plur. جِبَالٌ A mountain, and especially Mount Sinai. جَمَلَةٌ and جَمَلَةٌ A crowd, multitude; الْجَمَلَةُ 26 v. 184, "The former generations;" see D. S. Gr. T. 2, p. 268. جَبِيْنٌ To become cowardly. جَبِيْنٌ Cowardly; the temple, side of the forehead.

جَبَ aor. a. *To strike on the forehead.* جَبَاء plur. of جَبَہ A forehead.
 جَبَا for جَبَا aor. a. and i. *To collect or gather tribute, or as tribute (with إِلَى of place).*
 أَجْوَاب Poet. licence for أَجْوَابِي plur. of جَابِيہ A cistern, see جَوَار, rt. جَرَى; see also مَثَانِي, rt. ثَنَى. — VIII. *To choose (with acc. and مِنْ or إِلَى).*
 جَت *To cut off.* — جَتَّ VIII. *To tear up, root up (with acc. and مِنْ فَوْق).*
 جَنَم aor. i. and o. *To lie with the breast on the ground.* جَانِم part. act. One lying on his breast.
 جَنَا aor. i. and o. *To kneel.* جَانِي Fem. جَانِيَّة part. act. Kneeling; The Plur. is جَانِي for جَانِي, D. S. Gr. T. 1, pp. 108 and 362.
 جَعَد *To deny, refuse, reject (with ب).*
 جَعَم aor. a. *To light a fire.* جَعِيم fem. Hell, hell-fire, any fiercely burning fire.
 جَدَّ aor. i. *To be of great wealth or dignity.* جَدَّ Majesty, glory. جَدِيد New. جَدَد plur. of جَدَّة A track or way on a hill-side.
 جَدَث Plur. أَجْدَاث A sepulchre; no verbal root.
 جَدَر *To be covered with pustules, to fence in.* جَدَار Plur. جَدَر A wall. أَجْدَر More fitting or easier, compar. form (2nd declension), D. S. Gr. T. 1, p. 403.
 جَدَل aor. i. and o. *To twist firmly.* جَدَل In a contentious manner; مَا مَرَّبُوهُ لَكَ إِلَّا جَدَلًا 45 v. 58, "They only propounded this to thee in the hope of a dispute." جَدَال A dispute. — جَادَل III. *To dispute (with ب of means and فِي or عَنْ of subject); to dispute with (with*

acc. of pers.), as لِيَجَادِلُوكُمْ 6 v. 121, "That they should dispute with you;" أَتَجَادِلُونَنِي 7 v. 69, "Will ye dispute with me?" مُجَادِلَةٌ part. act. fem. One who disputes.
 جَذَّ *To hasten.* جُذَان A broken piece; جُذَانًا In fragments. مَجْذُود part. pass. Broken; غَيْر مَجْذُود Uninterrupted.
 جَذَعَ *To keep without food, amputate.* جَذَع Plur. جُذُوع The trunk of a Palm-tree.
 جَذَا aor. o. *To stand firm.* جَذْوَةٌ A burning coal or firebrand.
 جَرَّ aor. o. *To draw, drag (with acc. and إِلَى).*
 جَرَحَ *To wound, gain, acquire for one's-self.* جُرُوح plur. of جَرْح A wound. جَوَارِح (2nd declension) plur. of جَارِحَةٌ Beasts of prey. — أَجْتَرَحَ VIII. *To endeavour to acquire;* الَّذِينَ 45 v. 20, "Those who seek to do evil."
 جَرَدَ *To tear off.* خَرَاء comm. gend. noun of species, A locust.
 جَرَزَ aor. o. *To cut off.* جُرَزَ Dry (ground) bare of herbage.
 جَرَعَ *To drink (water).* — تَجَرَعَ V. *To sip.*
 جَرَفَ aor. o. *To carry off the whole of anything.* جُرْف A water-worn bank of earth.
 جَرَمَ aor. i. *To commit a crime, to drive one (into sin, with أَنْ of following verb).* جَرَم A sin; لَا جَرَم No doubt! An adverbial expression, D. S. Gr. T. 1, p. 521. — أَجْرَمَ IV. *To be guilty of sin.* إِجْرَام n.a. Sin. مُجْرِم part. act. A sinner.
 جَرَى aor. i. *To flow, run, happen (with لِ, also with فِي or إِلَى).* جَارِيَةٌ part. act. fem. Running, a vessel; The Ark, 69 v. 11; Plur. جَوَار, and with the article الْجَوَارِي, for which by Poetic

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

جَزَأَ aor. a. *To take a part of anything.* **جُزْءٌ** A part, portion, individuality; At 43 v. 14 the word **جُزْءَا** is by some taken to mean "Daughters."

جَزَعَ *To pass over*, and **جَزَعٌ** *To be impatient.* **جَزَعًا** *Impatiently.*

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

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

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

جَسَمَ *To have a large body.* **جِسْمٌ** A body, Plur. **أَجْسَامُهُمْ**; **أَجْسَامٌ** 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 **فِي**, **عَلَى**, or **مِنْ**); to hold, regard or esteem, as at 29 v. 9; Used with **أَنَّ** of following verb at 56 v. 81. **جَاعِلٌ** part. act. He who places, etc.

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

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

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

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

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

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

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

جُلُوْدٌ Skins, hides.

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

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

—**تَجَلَّى** V. *To appear in glory* (with **لِ**).

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

جَمَعَ aor. a. *To be refractory.*

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

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

لِ or إِلَى of time; it is also used with acc. and عَلَى as at 6 v. 35, and with بَيْنَ of persons assembled as at 34 v. 25. جَمَعَ n.a. An assembly, multitude, a gathering together, crowd; أَكْثَرَ جَمْعًا 28 v. 78, "Who have amassed (wealth) more abundantly;" *Literally*, "more abundant in amassing (wealth);" يَوْمَ التَّلَقَى 3 v. 149, "The day of the meeting of the two hosts;" 75 v. 17, "Upon us devolves the collection (of its scattered sentences), and the proper method of reading it." جَامِعٌ part. act. One who gathers together, etc. جُمُعَةٌ A congregation, as يَوْمَ الْجُمُعَةِ The day of the congregation, Friday. جَمِيعٌ Collected, assembled, all, an army; At 36 v. 32 جَمِيعٌ is used for مَجْمُوعٌ, see D. S. Gr. T. 1, p. 540, *note*: جَمِيعًا adverbially, Altogether, wholly. أَجْمَعٌ Plur. أَجْمَعُونَ 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 لِ); conspire (with عَلَى). مُجْتَمِعٌ part. act. Gathered together. جَمَلَ aor. o. To collect, and جَمِلَ To be handsome. جَمَلٌ A camel. جَمَالٌ Grace, elegance; 16 v. 6, "They are a credit to you." جَمِيلٌ Becoming, decorous, honourable, gracious. جُمْلَةٌ An aggregate, something complete, as a sentence; جُمْلَةٌ وَاحِدَةٌ 25 v. 34, "As one complete and perfect whole." جَمَالَةٌ plur. of جَمَلٌ A camel. جَنَّ aor. i. To be covered; aor. o. To cover (with عَلَى). جِنٌّ collective noun, Genii, demons,

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

جَنَى aor. i. *To gather (fruit).* جَنَى for جَنَى

Fruit; as جَنَى الْجَنَّتَيْنِ 55 v. 54, "The fruit of the two gardens," D. S. Gr. T. 1, p. 110.

جَنَى Fresh (dates) ready gathered.

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

جَهْرٌ aor. a. *To rush on a wounded man with intent to slay him.* جَهَارٌ 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. جَهْلَةٌ Ignorance. جَاهِلِيَّةٌ State of ignorance, condition of the Pagan Arabs before the time of Mohammad.

جَهَنَّمَ fem. Hell, Gehenna, from the Hebrew גֶּהֶנְמַם 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.

جَوَارٌ see جَرَى.

جَوَارِحٌ see جَرَحَ.

جَوَابٌ aor. o. *To split, cleave, cut out.* جَوَابٌ 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 فَلَنِعْمَ الْجَوَابُ 37 v. 73, "And verily we returned a gracious answer;" *Literally,* "And verily they who gave the answer were gracious." إِسْتَجَابَ X. *To respond (with لِ of pers. and أَنْ), to answer, hearken to (with لِ of pers. or بِ).*

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

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

جَازٌ 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 عَنْ).

جَاسَ aor. o. To search, explore.

جَاعَ aor. o. To hunger. جُوعٌ Hunger.

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

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

times written جِيءَ for جِيءَ, as جِيءَ بِالنَّبِيِّينَ 39 v. 69, "And the prophets shall be brought."

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

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

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

ح

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

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

أَحَبُّ comparative adjective of the 2nd declension, D. S. Gr. T. 1, pp. 324 and 403, More beloved, more pleasing, preferable.

أَحَبَّاءُ and with the affixed pronoun أَجْبَارُ, the hamza being changed into و, with damma in the middle of a word, D. S. Gr.

T. 1, p. 118, plur. of حَبِيبٌ Beloved. مَحَبَّةٌ Love.—حَبَبٌ II. To render lovely (with acc. of thing and إِلَيَّ of pers.).—

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

حَبَّ aor. o. To make beautiful, delight, make joyful. أَحْبَارٌ plur. of حَبْرٌ or حَبْرٌ A (Jewish) Priest or Doctor.

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

حَبَّ aor. a. To be vain, fruitless, to 'perish (with عَنْ or فِي) IV. To render vain; وَبَحَبَّ

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

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

حُبْكٌ plur. of حَبَكٌ A way or track; especially, the paths of the Stars.

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

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

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

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

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

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

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

3rdly. As a conjunction serving to connect a proposition with that which precedes it; it then means "until," and has grammatically no effect on the succeeding proposition; thus at 6 v. 149, كَذَلِكَ كَذَّبَ الَّذِينَ مِن قَبْلِهِمْ حَتَّى ذَاقُوا بَاسَنَا "In like manner did they who went before them accuse (the prophets) of falsehood, until they tasted our severity." Note. In the Korân it is frequently followed by إِذَا; D. S. Gr. T. 1, pp. 175 and 202, note.

Lastly. It governs a verb in the subjunctive mood, when that verb has a future signification; it then means "until," or "in order that;" Ex. 12 v. 80, فَلَنْ أَبْرَحَ الْأَرْضَ حَتَّى يَأْذَنَ لِي أَبِي 80, "I will on no account quit the country, until my Father give me permission;" It may sometimes bear either interpretation; thus at 49 v. 9, فَقَاتِلُوا آلَ لُحْيَانَ حَتَّى تَبْغُوا إِلَى أَمْرِ اللَّهِ 49 v. 9, "Then fight against (that party) which is in the wrong, until (or so that) they return to obedience to God."

حَتَّى To excite. حَتَّى Quickly.

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

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

حَجَّرَ aor. o. To hinder (with عَلَى). حَجَرٌ n.s. Anything forbidden, unlawful, a wall or dam, understanding; Plur. حُجُورٌ A bosom, guardian.

ship; لُذَى الْحَجَرِ 89 v. 4, "For one gifted with intelligence."

حَجَرٌ The country inhabited by the tribe of Thamood; The words حَجَرًا occur twice in the 25th chap.; in the 24th verse they appear to mean "Far be it from us," like "Ne licitum sit;" In the 55th verse they mean "a wall which it is forbidden them (the two Seas) to pass."

حَجَرٌ Plur. حِجَارَةٌ A rock, stone. حَجَرَةٌ Plur.

حُجُرَاتٌ A private chamber. مَحْجُورٌ part. pass. Forbidden.

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

حَدَّ aor. o. To sharpen, limit, define. حَدٌّ plur.

of حَدٌّ A prescribed limit, ordinance. حَدِيدٌ Iron, Plur. حَدَائِدٌ Sharp.—حَادٌ III. To hinder, stand in the way of, oppose.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

troop, party, sect, Those who side with any one; 18 v. 11, "Which of the two parties;" Meaning probably The Companions of the Cave or the Companions of *الرَّقِيمُ* mentioned in the 8th verse; *الْأَحْزَابُ* The confederates mentioned in chap. 33 were a body of Infidels, who were leagued together against Mohammad in the War of the Ditch; Those at 40 v. 31 are the People of Noah, etc. who appear in the next verse, and who were in league against the prophets of their day.

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

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

حَسَبَ aor. o. To reckon; *حَسِبَ* aor. a. and i. To think, imagine, to be of opinion, calculate (with acc. of thing, also with or without *أَنْ* before following verb); see D. S. Gr. T. 2, pp. 74, 296, and 580, also 127, note. *حَسْبٌ* n.a. One who suffices, a sufficiency, or that which one is obliged to regard as sufficient; Ex. *فَحَسْبُهُ جَهَنَّمُ* 2 v. 202, "And Hell shall be his sufficient reward;" *حَسْبُنَا اللَّهُ* 9 v. 59, "God is all-sufficient for us." *حَاسِبٌ* part. act. One who reckons, or takes an account, an accomptant. *حِسَابٌ* Plur. *حُسْبَانٌ* A reckoning, computation, account; *بِغَيْرِ حِسَابٍ* 2 v. 208, "Without measure;" *حِسَابِيَّةٌ* 69 v. 20, "My account," for *حِسَابِي*; The *ة* at the end of this word is called *الْوَقْفُ*; The affixed

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

اِخْتَسَبَ VIII. To calculate upon, expect.

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

حَسَرَ aor. i. To lay bare, to be weary. *حَسَرَةٌ* Plur. *حَسَرَاتٌ* D. S. Gr. T. 1, p. 355, Sighing, cause of sighing; *يَا حَسْرَتِي* 39 v. 57, "Ah! my sighing, (ah me!)" Expressions of this kind are spelt and pronounced in a variety of ways, D. S. Gr. T. 2, p. 90. *حَسِيرٌ* Fatigued. *مَحْشُورٌ* part. pass. Stripped, destitute.—*اِسْتَحْسَرَ* X. To be worn out with fatigue.

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

حَسَنَ and *حَسَّنَ* To be good or beautiful; in the latter of these forms the verb is employed in a manner similar to the verbs of praise and blame *حَسَنٌ أَوْ لَوْ أَنَّكَ رَفِيقًا*; Ex. *بِئْسَ وَنِعَمَ* 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 *نِعَمَ الْوُثَا بٌ وَحَسَنَتِ مَرْتَفَعًا* "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. **حَسَنٌ** A good thing, a benefit, good, a good work. **حَسَانٌ** masc. and fem. plur. of **حَسِينٌ** Beautiful; 55 v. 70, "(Damsels) exquisite and beautiful." **أَحْسَنُ** (2nd declension) comp. form, not used adjectively in conjunction with a substantive, as **رَجُلٌ أَحْسَنُ**, but with the substantive understood; Better, best, more or most excellent. *Note.* Words of the second declension when in connexion with a complement take the three inflexions, thus **بِأَحْسَنِهَا** 7 v. 142, where the pronoun refers to **آلِ الْوَجِ**. **حَسَنَى** fem. of **أَحْسَنُ**, when used substantively means a good action, good thing, happy state, happy end; Dual **أَلْحَسَنَيْنِ** and in the oblique cases **أَلْحَسَنَيْنِ** 9 v. 52, "The two most excellent things," viz. Victory and Martyrdom; For the Rules which govern adjectives in the comparative form I must refer the reader to D. S. Gr. T. 2, p. 301 *et seq.*—**أَحْسَنُ** IV. To do well, act uprightly, act with kindness (with **بِ**, or with **إِلَى** or **لِ** of the pers.); to render agreeable, make beautiful (with acc. of thing and **لِ** of pers.). **إِحْسَانٌ** n.a. A doing good, a kind action, kindness, well-doing. **مُحْسِنٌ** part. act. One who does well, acts righteously, a righteous man.

حَشَرَ aor. o. and i. To gather together, and hence, to raise from the dead, to banish (with acc. and **إِلَى** or **عَلَى**, used in the Pass. with **لِ** or **إِلَى**). **حَشْرٌ** n.a. An assembly, banishment, emigration; at 59 v. 2 the words **أَلْعَشِيرِ** refer to certain Jews who were banished by Mohammad. **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. **حَامِبٌ** A violent wind bringing with it a shower of stones.

حَضَمَ To become manifest.

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

حَصَرَ aor. o. To bring into difficulty, besiege; **حَصَرَ** aor. a. To be restricted, hindered (with **أَنْ** of the following verb). **حَصُورٌ** Chaste. **حَصِيرٌ** A Prison.—**أَحْصَرَ** IV. To prevent, keep back—from a journey, etc.—(with **بِ**).

حَصَلَ To be over and above, to be manifest.—**حَصَلَ** II. To make manifest.

حَصَّنَ To be strongly fortified, and **حَدَنَ** To keep at home. **حُصُونٌ** plur. of **حُصْنٌ** A fortress.—**مُحَصَّنٌ** part. pass. II. f. Fenced in, fortified.—**أَحْصَنَ** IV. To keep safe (with acc. and **مِنْ**), or in safe custody, to marry. **مُحَصِّنٌ** part. act. One who is chaste or continent. **مُحَصَّنَةٌ** part. pass. fem. A married woman, one who is chaste and modest.—**تَحَصَّنَ** n.a. V. f. Chastity. **أَحْصَى** aor. i. To strike with a pebble. **أَحْصَى** for **أَحْصَى** comparat. form, Clever in calculating (with **لِ** of the thing calculated); D. S. Gr. T. 2, p. 310.—**أَحْصَى** IV. To number, calculate, compute, take an account of, know.

حَضَّ aor. o. To incite any one, instigate (with **عَلَى**). **تَحَاَضَّ** VI. To urge one another (with **عَلَى**).

حَضَرَ aor. o. To be present to, or present at, stand in presence of (with acc. of pers. or thing); to hurt, as at 23 v. 100, **أَنْ يَحْضُرُونِ** (for **يَحْضُرُونِي**) "Lest they hurt me;" D. S. Gr. T. 1, p. 570. **حَاضِرٌ** part. act. One who is present at, present, close upon, as **حَاضِرَةُ الْبَحْرِ**

7 v. 163, (The town) "close upon the sea," viz. The town of Elath, about which a fable is here told, and which is also referred to at 2 v. 61. **أَحْضَرَ** IV. To present, bring into the presence of, cause to be present, put forward (with double acc.); **أُحْضِرْتُ الْأَنْفُسَ السَّخِيَّةَ** 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. **أَلْحَطَمَةُ** A name of Hell.

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

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

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

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

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

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

حَفِظَ aor. a. To keep, guard (with acc. and **مِنْ**); to take care of. **حِفْظٌ** n.a. A guarding, a keeping; **حِفْظًا** As a guard. **حَافِظٌ** part. act. One who guards, keeps watch; a guardian, keeper (with acc. or with **لِ**). **حَفَظَةٌ** an irregular plur. of **حَافِظٌ** Guardian (Angels). **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). **مَحْفُوظٌ** part. pass. Kept, well-guarded.—**حَافِظٌ** III. To observe strictly (with **عَلَى**). **إِسْتَحْفَظَ** X. To commit to one's keeping, or one's memory.

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

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

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

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

حَقَفٌ To lie among crooked or winding sands. **الْأَحْقَابُ** The winding sands; name of a province of Arabia, formerly inhabited by the tribe of 'Ad; plur. of **حَقْفٌ**.

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

Sale renders it "Are guarded against corruption." **مُحْكَمٌ** part. pass. This word also admits of divers interpretations; a chapter is said to be **مُحْكَمَةٌ** when it is not abrogated by any subsequent revelation; it also means clear and perspicuous, void of ambiguity; at 3 v. 5 the verses called **آيَاتٌ مُحْكَمَاتٌ**, or those which are clear and are to be taken in their literal sense, are distinguished from those which are allegorical and figurative; the former are said to be **أُمُّ الْكِتَابِ** "The mother—or ground-work—of the Book."—**تَحَاكَمَ** VI. To go together to judgment (with **إِلَى**).

حَلَّ aor. o. To untie—a knot—(with acc. and **مِنْ**); aor. i. and o. To fulfil the rites and ceremonies required of a pilgrim, to become **حَلَّالٌ** after being **أَحْرَمٌ**; to be lawful (with **لِ** of pers. and **عَلَى** of verb); to descend, alight (with **عَلَى**); to settle in a place. **حَلٌّ** Anything lawful, an inhabitant. **حَلَّالٌ** Lawful, One who has performed all the rites and ceremonies of a pilgrim. **حَلَّالٌ** plur. of **حَلِيلٌ** A wife. **حَلَلَةٌ** Dissolution of a vow. **مَحَلٌّ** Place of sacrifice.—**أَحَلَ** IV. To render lawful, allow, allow to be lawful, allow to be violated (with acc. of thing and **لِ** of pers.); to violate; to cause to descend or settle (with double acc.). **مُحَلٌّ** part. act. One who considers lawful that which God has declared to be unlawful; Ex. **غَيْرَ مُحَلِّيِ الصَّيْدِ** 5 v. 1, "Not violating the prohibition against the chase while ye are on a pilgrimage:" **مُحَلِّيٌ** being in conjunction with **الصَّيْدِ** is here put for **مُحَلِّينَ**.

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

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

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

حَلَقَمَ To cut the throat. حُلُقُومٌ The throat.

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

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

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

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

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

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

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

حَمَلَ aor. i. To carry, bear, bear away, load, charge with, impose a burthen (with acc. of thing and عَلَى or فِي); to attack any one (with عَلَى of pers.); to conceive, be with child, undertake (a duty), provide with carriage and other necessities of a journey, as at 9 v. 93. حَمْلٌ n.a. Plur. أَحْمَالٌ A burthen, foetus in the womb, time during which the foetus is in the womb, as at 46 v. 14. حِمْلٌ A burthen, load. حَامِلٌ part. act. One who carries; "فَاتِحَاتِ وَثَرًا" 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. حَمَّالَةٌ A woman who carries much or frequently, a portress. حَمُولَةٌ A beast of burthen.—حَمَّلَ II. To impose a burthen on (with double acc.), charge one with (a duty).—إِحْتَمَلَ VIII. To take a burthen on one's-self, bear a burthen.

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

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

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

حَاجِرٌ *To cut the throat.* حَاجِرٌ (2nd declension)
 plur. of حَاجِرَةٌ A throat.

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

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

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

حَابٌ aor. o. *To sin.* حُوبٌ n.a. A sin.

حَاتٌ aor. o. *To fly around.* حَوْتُ A fish; Plur.
 حَيْتَانِ.

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

حَادٌ aor. o. *To drive quickly.*—إِسْأَحَوْدَ 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.

حَارٌ aor. o. *To return.* حَوْرٌ plur. of حَوْرَاءُ fem. of
 أَحْوَرٌ both nouns of the 2nd declension, D. S.
 Gr. T. 1, p. 360; Houris, a name given to the
 Maids of Paradise on account of the splendour
 of their black eyes; the word is derived from
 حَوْرٌ a form of 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 عَيْنٌ which occur several times are gene-
 rally translated "(Damsels) having large black
 eyes;" Literally, "Black-eyed (damsels) with

large eyes," see عَيْنٌ 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.)—مُحَاوَرٌ n.a. VI. f.
 An argument between two or more persons.

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

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

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

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

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

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

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

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

حَاد aor. i. To avert (with مِنْ).

حَار for حَيْر aor. a. To be astonished. حَيْرَان (2nd declension) Distracted.

حَاص aor. i. To turn aside. مَحِيص A place or way of escape.

حَاص aor. i. To have her courses (a woman).

مَحِيص The monthly courses of a woman.

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

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

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

خ

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

خَاوِيَة fem. of خَاوٍ for خَاوٍ, see خَوَى.

خَبَا To hide. خَبْ n.a. That which is hidden.

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

أَخَبَتْ IV. same as خَبَتْ (with إِلَى or لِ).

مُخَبِّت part. act. One who humbles himself.

خَبِئ To be bad. خَبِيئ Bad, evil, wicked.

خَبَائِث plur. of خَبِيئَة Impurities, filthy or wicked things or actions; sc. أَعْمَال.

خَبَّر To prove, and خَبَر aor. o. To know. خَبْر n.a.

Understanding, knowledge. خَبَر Plur. أَخْبَار.

News, tidings, report. خَبِير Knowing, One

who knows, or is acquainted with.

خَبَّر aor. i. To make bread. خُبْر Bread.

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

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

خَبَا aor. o. *To be extinct.*

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

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

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

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

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

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

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

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

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

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

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

forth. مَخْرَجٌ An issue, place of exit.—

أَخْرَجَ IV. *To bring out, drive out, bring forth, produce, stretch forth, cast forth (with acc. and ب, ل, and فِي, also with أَنْ for بَيَانٍ of following verb).* إِخْرَاجٌ n.a. A driving out, expulsion, bringing forth. مُخْرِجٌ 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 مَخْرَجَ صَدِّقِي 17 v. 82,

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

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

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

خَرَطُمٌ quadriliteral, *To strike on the nose.* خَرَطُومٌ A proboscis or nose.

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

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

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

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

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

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

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

خَسِرَ aor. a. To wander from the right way, to be deceived, suffer loss, lose, perish. *خُسِرَ* n.a. Loss, a losing concern. *خُسْرَانٌ* and *خَسَارٌ* ns.a. Perdition, loss. *خَاسِرٌ* part. act. One who wanders from the right way, a loser. *أَخْسَرُ* comparative form, The greatest loser, one who errs exceedingly.—*تَخْسِيرٌ* n.a. II. f. A loss.—*أَخْسَرَ* IV. To diminish (a quantity), give short measure. *مُخْسِرٌ* part. act. One who gives short measure.

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

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

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

خَشِيَ aor. a. To fear (with acc. or with *أَنْ* in the sense of lest). *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 *خَصَمَانِ* is also found in the *Korân*, as at 38 v. 21, where there is an ellipse of the pronoun *بِهِمَا*. *خَصِيمٌ* A contentious person. *خَصِيمٌ* A disputer.—*خَصَامٌ* n.a. III. f. Contention, dispute.—*مُخَاصَمٌ* n.a. VI. f. Mutual disputing and recrimination.—*إِخْتَصَمَ* and *خَصِمَ* VIII. The reason for the latter form, which occurs at 36 v. 49, is given by De Sacy in his Grammar, T. 1, p. 223, To dispute, strive together by way of dispute or litigation (with *عَبْدَ*, *فِي*, or *لَدَى*).

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

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

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

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

خَطَأَ To cast out scum—a pot; *خَطِيٌّ* aor. a. To do wrong. *خَطَاٌ* n.a. An error, fault, sin. *خَطَاٌ* By mistake. *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. *خَاطِيٌّ* part. act. One who sins, a sinner, sinful.—*أَخْطَأَ* IV.

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

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

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

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

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

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

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

خَفَى aor. i. *To make manifest*, and **خَفِيَ** aor. a. *To be hidden* (with **عَلَى** of pers.). **خَفِيَ** Hidden, as **خَفِيَ مِنْ طَرَفٍ خَفِيٍّ** 42 v. 44, "Askance, or with a stealthy glance;" **خَفِيًّا** In secret. **أَخْفَى** for **أَخْفَى** comparative form, More hidden. **خَافِيَّةٌ** A secret action. **خُفْيَةٌ** In secret.—**أَخْفَى** IV. To hide, conceal (with acc. and **فِي** or **لِ**); The words **أَكَادُ أَخْفِيهَا** at 20 v. 15 are by some translated "I want but little of concealing it," and by others "of making it manifest;" The iv. f. being used in both senses.—**إِسْخَفَى** X. To lie hid (with **مِنْ**). **مُسْخَفٌ** part. act. One who tries to hide himself.

خَلَّ aor. i. and a. *To be lean* (meat). **خَلٌّ** Plur. **خِلَالٌ** A camel entering his second year; see also under iii. f. **جِلَّةٌ** 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** n.a. Friendship; **خِلَالٌ** is also plur. of **خَلَلٌ**, in which sense it means the middle or inner parts, as **خِلَالُ الدِّيَارِ** The inner apartments.

خَلَدَ aor. o. To be eternal, live for ever, remain for ever in a place (with **فِي**). **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 نَجَاتًا** 12 v. 80, "They held a secret conference." **خَالِصٌ** part. act. That which is pure; proper and peculiar. **خَالِصَةٌ** Peculiarly.—**أَخْلَصَ** IV. To purify (with acc. of pers. and

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

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

خَلَعَ aor. a. To draw off, put off.

خَلَفَ aor. o. To be behind, come after; to succeed (with 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 **أُخْلِفْنِي** 7 v. 138, "Do thou act as my deputy." **خَلَفَ** A succeeding generation; **مِنْ خَلْفِ** Behind, from behind, after, succeeding; **أَلَّذِينَ مِنْ خَلْفِهِمْ** at 3 v. 164, "Those who are coming after them," refers to those for whom the honour of martyrdom is yet reserved. **خَلْفَ** After, behind; **مَا خَلْفَهُمْ** 2 v. 256, "That which is yet to come upon them." **خَالِيفٌ** part. act. One who stays, or sits behind another. **خِلَافٌ** The contrary; **مِنْ خِلَافٍ** On opposite sides; **خِلَافَ** In opposition to. **خِلْفَةٌ** A difference; **خِلْفَةٌ** 25 v. 63, "For a distinction, or to follow one another;" see the corresponding passage in Genesis ch. 1, v. 14. **خَوَالِفٌ** (2nd declension) plur. of **خَالِيفَةٌ**, 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. **خُلَافَاءُ** and **خَلَائِفٌ** both words of the 2nd declension, D. S. Gr. T. 1, p. 402.—**خَلَفَ** II. To leave behind. **مُخَلَّفٌ** part. pass. Left behind.—**خَالَفَ** III. To oppose (with عَنِ), accede to (with acc. of pers. and إِلَى), as **مَا أُرِيدُ أَنْ أَخَالَفَكُمْ إِلَى مَا أَنَهَاكُمْ عَنْهُ** 11 v. 90, "I will not accede to you in what I forbid you." **خِلَافٌ** n.a. v. *supra*.—**أَخْلَفَ** IV. To break the promise given to any one (with acc. of pers. and thing); At 34 v. 38 it means to restore (with acc.); In the Passive **لَنْ تُخْلَفَهُ** 20 v. 97, "It—the promise—shall not be broken for thee;" For the construction of doubly transitive verbs in the passive (or objective) voice, the learner may consult D. S. Gr. T. 2, p. 123. **مُخَلِّفٌ** part. act. One who breaks his promise; for the construction **وَعَدَهُ رَسُولُهُ** 14 v. 48 see D. S. Gr. T. 2, p. 187.—**مَخَلَّفٌ** V. To remain behind (with عَنِ).—**إِخْتَلَفَ** VIII. To disagree, differ (with فى). **إِخْتِلَافٌ** n.a. Diversity, vicissitude, contradiction. **مُخْتَلِفٌ** part. act. Differing one with another, various, diverse, different; For the construction **أَكَلَهُ مُخْتَلِفًا أَلْوَنًا** 6 v. 142, "Whose food is of various kinds," see D. S. Gr. T. 2, pp. 79, 197, and 270.—**إِسْخْلَفَ** X. To make a successor, cause to succeed (with acc. and فى). **مُسْخَلَفٌ** 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 ب, م, or ل). **خَلْقٌ** n.a. collect.

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

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

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

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

خَمْسٌ 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.

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

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

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

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

خُنُسٌ 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. خَنَاسٌ The Devil, because he hides himself at the name of God.

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

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

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

خَافَ for خَوَّفَ aor. يَخَافُ for يَخْوَفُ, D. S. Gr.

T. 1, pp. 113 and 115, To fear, dread, apprehend (with acc. and with عَلَى of pers. in sense of *for*; or with عَنْ or مِنْ in sense of *from*; it is likewise found with acc. of pers. and بِ of thing; also with أَنَّ of following verb, or with acc. and إِنْ). خَوْفٌ n.a. Fear, dread. خَائِبٌ part. act. One who fears, afraid. خَيْفَةٌ Fear; خَيْفَةٌ Out of fear.—خَوَّفَ II. To cause to fear, frighten, terrify. تَخَوُّفٌ n.a. Terror; تَخَوُّفًا In order to terrify (them).—تَخَوَّفَ V. To be frightened, to diminish by taking away a part. تَخَوَّفٌ n.a. عَلَى تَخَوُّفٍ 16 v. 49 may be

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

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

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

خَوَى aor. i. a doubly imperfect verb, *To be tumbled down* (a house). خَاوٍ for خَاوِي, Fem. 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*. خَائِبٌ 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. أَحْيَارٌ; also Better, best, for أَخَيْرٌ, 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. آخِرَاتٌ Good things, good works. خَيْرٌ 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).

خَاَ aor. i. *To sew*. خَيْطٌ A thread. خِيَاءٌ A needle. خَالَ for خِيلَ aor. a. D. S. Gr. T. 1, p. 243, *To imagine*. خَيْلٌ a collective noun, Horses, Horse, Cavalry.—خَيْلٌ II. *To make to appear* (with إِلَى of pers. and أَنْ). مُحْتَالٌ 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 and دَابَّ aor. a. and o. *To be diligent*. دَابَّاً A state, custom, manner, wont: دَابَّاً According to custom. دَابَّيْنِ oblique dual part. act. Both of whom diligently perform their work.

دَابَّ aor. i. *To go gently, crawl*. دَوَابٌّ Plur. دَابَّةٌ 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.

دُبِّرَ *To be behind.* **دُبْرٌ** The back, hinder part; **مِنْ دُبْرِ** From behind. **أَدْبَارٌ** plur. of **دُبْرٌ** The back, the last, extremity, that which comes after; **فَتَرَدَّهَا عَلَى أَدْبَارِهَا** 4 v. 50, "And we render them after the manner of their hinder parts," i.e. smooth and without features; **أَدْبَارَ السُّجُودِ** 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.—**أَدْبَرَ** IV. To turn the back, retreat. **إِدْبَارٌ** n.a. **إِدْبَارُ النُّجُومِ** 52 v. 49, *Literally*, "At the waning of the Stars;" the words refer to certain observances after morning Prayer, see **أَدْبَارٌ**. **مُدَبِّرٌ** part. act. One who turns his back and retreats.—**تَدَبَّرَ** and **إِدْبَرَ** V. D. S. Gr. T. 1, p. 220, To meditate upon, understand, consider.

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

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

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

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

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

دَخَلَ aor. o. *To enter* (with acc. also with **مِنْ**, or with **فِي**); to go in unto (with acc. of place and **عَلَى** of pers.); to join one's-self in company with (with **بِ**), as at 5 v. 66; **دَخَلُوا بِالنَّكْرِ** "They entered into—your society—with infidelity;" with **بِ** it also signifies to have connexion with, in which sense it occurs at 4 v. 27. **دَخَلَ** Vice, corruption of either mind or body; **دَخَلًا** Falsely, fraudulently. **دَاخِلٌ** part. act. One who enters in.—**أَدَخَلَ** IV. To introduce, cause to enter, lead into (with acc. of pers. and **فِي**, or with double acc.). **مُدْخَلٌ** part. pass. *Introduced*, also Time or place of entering in; D. S. Gr. T. 1, p. 305; **أَدْخِلْنِي** **مُدْخَلَ صِدْقٍ** 17 v. 82, "Cause me to enter (the grave) with a favourable entrance," see **مُتَخَرِّجٌ**.—**مُدْخَلٌ** noun of place VIII. f. A place of retreat, see **مُدْخَلٌ** *supra*.

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

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

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

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

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

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

دِرْهَمٌ Plur. **دِرَاهِمٌ** (2nd declension) from the Pers. **دِرَم**, 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; **وَأَنْ أَدْرَى** 21 vv. 109 and 111, "And I do not know;" for this negative use of **أَنْ** see D. S. Gr. T. 1, p. 520; the verb is used with acc., also with **أَمْ** whether.—**أَدْرَى** IV. To make to know, teach (with acc. of pers. and **بِ**).

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

دَسَرَ aor. o. *To ram in.* **دُسَّرٌ** plur. of **دِسَارٌ** Oakum or Palm-tree fibres with which ships are caulked; according to others, Nails.

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

دَعَّ aor. o. To push, drive away with violence (with acc. and **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 **فِي** 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.); **دَعَايَ** for **دَعَائِي** 2 v. 182, "He prays to me," D. S. Gr. T. 1, p. 459; **أَدْعُوا** "I invite," 1 pers. sing. aor. for **أَدْعُو**, the final Alif being an **أَلِفٌ** or Alif of precaution, D. S. Gr. T. 1, p. 109; **دَعَوْا**, and when followed by **وَعَلَا**, or Alif of union, **دَعَوْا** 3 pers. plur. pret. D. S. Gr. T. 1, pp. 69 and 112. **دَعْوَى** n.a. A cry, prayer; with an affixed pronoun it is written **دَعْوَاهُمْ** D. S. Gr. T. 1, p. 118. **دَعَاءٌ** A prayer, supplication, invoking, asking for, calling upon or for. **دَعْوَةٌ** A supplication, prayer, invocation, summons; **دَعْوَةٌ** 30 v. 24, "By a summons." **أَدْعِيَاءٌ** plur. of **دَعِيٌّ** An adopted or spurious Son. **دَاعٍ** for **دَاعِيٌّ** part. act. One who prays, invites, summons, etc. a Preacher; at 2 v. 182 **أَلَدَّاعٍ** is a poetic license for **أَلَدَّاعِيٌّ** D. S. Gr. T. 2, p. 497.—**إِدْعَى** VIII. D. S. Gr. T. 1, p. 222, To claim, desire (with acc. or **بِ**). **دَفَى** for **دَفَاً** D. S. Gr. T. 1, p. 97, aor. a. *To be hot.* **دِفْءٌ** Warmth, warm clothing made of camel's hair; The food, milk and raiment derived from camels are all classed under the head of **دِفْءٌ**. **دَفَعَ** aor. a. *To push, pay over to* (with acc. of

thing and إلى); to repel, drive away, avert (with acc. and ب). دَفَعَ n.a. The act of prohibiting, prevention; نَوَّلَا دَفَعَ آلَ اللَّهِ النَّاسَ 2 v. 252, "Unless God (had set) men to hinder one another;" The noun of action is here used instead of the verb, and governs the subject in the gen. and the object in the accus. case; D. S. Gr. T. 2, p. 166. دَافِعٌ part. act. One who averts.—دَافِعٌ III. (with عَن) To defend.

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

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

دَكَرَ see ذَكَرَ.—إِذْكَرَ VIII. f. of ذَكَرَ for ذَكَرَ D. S. Gr. T. 1, p. 222. مُذَكِّرٌ part. act. see ذَكَرَ.

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

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

دَلَّ aor. o. To let down a bucket into a well. دَلٌّ 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 إِلَى of pers.).—دَلَّى V. To approach closely.

دَمَّ for دَمَوَّ v. infra.

دَمَدَمَ quadrilateral verb, To plaster over, obliterate,

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

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

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

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

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

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

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

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

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

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

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

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

دَهَى aor. i. *To happen to, injuriously affect any one.* أَدْهَى for أَذْهَى (see أَذْنَى) compar. form, More grievous.

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

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

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

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

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

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

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

The day of judgment; **يَوْمَ يَمُنُّ آلَ اللَّهِ دِينَهُمُ الْحَقُّ** 24 v. 25, "God will pay them their just due."
مَدِينٌ One who receives payment of a debt.—

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

دَنَارٌ for **دِينَارٌ** v. *supra*.

ذ

ذَا Plur. **ذَآءَ** demonstrative pronoun, called also demonstrative article; This, that, He; to this pronoun the particle **هَ** or **هَآ** is frequently prefixed, and it is then written **هَذَا** or commonly **هَذَا**, Fem. **هَذِهِ**, Plur. **هَؤُلَاءِ** q.v. **ذَا** is frequently used with an ellipse of, or instead of **الَّذِي**, and must then be translated "that which," or "he who," as **مَاذَا تَأْمُرُونَ** 7 v. 107, "What then do ye order?" Literally, "What is that which ye order?" According to the system of the Arab grammarians these demonstratives are all indeclinable nouns, and totally independent of each other; D. S. Gr. T. 1, p. 441.—N.B. **ذَا** is likewise the acc. of **ذُو** q.v.

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

ذَاتٌ fem. of **ذُو** q.v.

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

ذَامٌ aor. a. To despise. **مَذْذُومٌ** for **مَذْمُومٌ** part. pass. Despised; D. S. Gr. T. 1, p. 104.

ذَبَابٌ aor. o. To prohibit, nander to and fro. **ذَبَابٌ** 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. **مُذَبَذَبٌ**

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

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

وَذَرَ q.v. **وَذَرَ** imperat.

ذَرَّةٌ aor. o. To scatter, strew. **ذَرَّةٌ** noun of unity, One single ant. **ذُرِّيَّةٌ** Progeny, offspring, children, race; The following passage is rather obscure, **فَمَا آمَنَ لِمُوسَى إِلَّا ذُرِّيَّةٌ 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.

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

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

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

D. S. Gr. T. 1, p. 109, part. act.; Fem. Plur. ذَارِيَاتٍ, as ذَارِيَاتِ ذُرْوًا 51 v. 1, "By the winds which scatter (the dust) in every direction;" or, by another interpretation, "By the women who scatter abroad (their offspring)."

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

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

ذَكَرَ aor. o. To strike a man on the private parts, to remember (with acc. and اَنْ); to commemorate, make mention of, bear in mind (with acc. and فِي or عَلَى). ذِكْرٌ A remembrance, record, commemoration, memoir, memorial, making mention, an exposition (of religion), admonition; The Korân is frequently called ذِكْرٌ لِلْعَالَمِينَ "An admonition, or exposition of religion for all creatures;" ذِكْرُ 16 v. 45, The Jews and Christians, as "Keepers of the oracles of God;" ذِكْرٌ also means fame, good report, as ذِكْرُكَ ذِكْرٌ 94 v. 4, "And have we not exalted thy fame?" ذَكَرَ Plur. ذُكُورٌ and ذَكَرَانٌ A male. ذَاكِرٌ part. act. One who remembers (God). ذِكْرَى (2nd declension) D. S. Gr. T. 1, p. 402, A remembering, admonition; ذِكْرَى الدَّارِ 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. فِيمَ is here put for فِيمَا "In what?" see مَا. تَذَكُّرَةٌ 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 اِذْكُرَ V. D. S. Gr. T. 1, p. 220, To be admonished, to be reminded; اَوَلَمْ نَعْمَرْكُمْ مَا يَتَذَكَّرُ فِيهِ مَنْ تَذَكَّرَ 35 v. 34, "And did we not give you (a sufficient) length of days, that whoso would be admonished might be admonished therein?" اِذْكُرْ 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.—ذَكَى II. To cause to burn, to slay.

ذَلَّ aor. i. To be abject, humbled. ذُلٌّ n.a. Humility, abasement; جَنَاحُ الذُّلِّ 17 v. 25, "The wing of humility," see جَنَاحٌ; At 17 v. 111 the words ذَلَّ لَهُ وَلِيُّ مِنَ الذُّلِّ bear one or two interpretations; they may mean "Neither has he any friend, on account of the vileness (of all created things);" or they may be translated, "Neither has he any to protect him from ignominy," (as requiring no one). ذِلَّةٌ Abasement, ignominy, vileness. ذَلُولٌ Well-trained, tractable (a beast of burthen); commodious or easy, (the earth, or the paths of the earth); Plur. ذُلُلٌ. ذُلٌّ plur. of ذَلِيلٌ Humble, submissive, mean, low-spirited, weak-hearted. اَذْلٌ comp. form (2nd declension), Viler, most vile.—ذَلَّلَ II. To humble, render submissive (with acc. and اِلَى); to bring low. اَذْلٌ n.a. A bringing low.—اَذَلَّ IV. To abase. ذَلَّتْ Fem. تَلَّتْ; Plur. اُولَئِكَ That, those; all of which are considered by Arab grammarians as indeclinable nouns, entirely 'distinct one

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

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

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

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

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

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

most usual acceptation is Possessed of, Lord of, endowed with, or having ; The following are a few of the instances where they may be paraphrased with advantage ; Ex. ذُو عُسْرَةٍ 2 v. 280, "Under a difficulty ;" ذُو 3 v. 3, "Mighty to avenge ;" ذُو دُعَاءٍ عَرِيفٍ 41 v. 51, "Then is he given to much prayer ;" ذَوَى الْقُرْبَى 2 v. 172, "Relatives ;" ذُو بَوَادٍ غَيْرِ ذِي زَرْعٍ 14 v. 40, "In an unfruitful valley ;" ذَاتِ الْيَمِينِ وَذَاتِ الشِّمَالِ 18 v. 17, "To the right and left ;" ذَاتِ 54 v. 13, "On (a vessel) built with planks and oakum" or nails, see ذَسَرَ ذُو ; ذَا الْقُرْنَيْنِ "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 التَّوْبِ 21 v. 87, The prophet Jonah, see تَوْنٌ. 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 اذْوُو, written اذْوُو q.v.

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

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

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

ذَانَك Those two; dual of ذَاكَ, generally written ذَلِكَ q.v.
ذُر see ذِي.

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

رَابِئَة see رَا.

رُؤُس Plur. رَأْسُ aor. a. To be the head of. 2 v. 279, "The capital of your money;" نُكْسُوا عَلَى رُؤُسِهِمْ 21 v. 66, "They fell back into idolatry," Literally, "They were turned upside down upon their heads."

رَأْفَة Compassion. رَوَّف Compassionate, merciful. رَأْفَ aor. a. and o. To be compassionate.

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

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

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

رَبِح To be profitable (a trade or traffic).

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

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

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

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

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

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

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

رَتَلٌ To be well and fairly arranged.—رَتَلٌ II. To

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

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

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

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

رَجَعَ aor. i. To return, turn back, turn off—blame—upon any one (with إِلَى), as لَعَلَّهُمْ إِلَيْهِ يَرْجِعُونَ 21 v. 59, "Perhaps they might turn it off upon him;" or, according to another version, "That they might return unto God;" to come back, فَارْجِعُوا إِلَى أَنْفُسِهِمْ 21 v. 65, "Then they came to themselves—returned to their senses;" to bring back, give back (with acc. and إِلَى); to turn again, as فَارْجِعْ أَبْصَرَ 67 v. 3, "Turn again thine eyes (unto Heaven);" أَرْجِعُونِ 23 v. 101, "Restore me (to life again)," A rare instance in the Korân of the plural for the singular, used out of respect; D. S. Gr. T. 2, p. 237, note. رَجَعٌ and رُجْعٌ ns.a. A return. مَرْجِعٌ part. act. One who returns, etc. رَاجِعٌ noun of time and place, A return.—تَرَاجَعَ VI. To return to one another.

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

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

fem.; Plur. **أَرْجُلٌ** A foot; **وَلَا يَأْتِينَ بَهْتَانٍ** 60 v. 12, "And do not bring a calumny which they have invented between their hands and their feet;" The words are interpreted to mean, "Shall not lay their illegitimate offspring to their husbands." Plur. **رِجَالٌ** A man, as opposed to a woman; **بِرِجَالٍ مِنَ الْجِنِّ** 72 v. 6, "With certain of the Jinn."

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

رَجَا aor. o. To hope (with acc. or with **أَنْ**); to hope for (with acc. and **مِنْ** or **لِ**); sometimes also to fear, but in this sense it is always found with a negative, thus **كَانُوا لَا يَرْجُونَ نُشُورًا** 25 v. 42, "They did not dread the Resurrection." plur. of **رَجَا** **أَرْجَاءٌ** plur. of **رَجَا** The sides. **مَرْجُوٌّ** part. pass. Hoped for.—**أَرْجَى** IV. To put off, postpone; at 7 v. 108 **أَرْجِهْ** is for **أَرْجِهْ** "Put him off;" D. S. Gr. T. 1, p. 460. **مَرْجُونَ** plur. of **مَرْجَى** for **مَرْجُوٌّ** part. pass. **لَمَرْجُونَ** 9 v. 107, "Held in suspense (awaiting) the decree of God;" D. S. Gr. T. 1, p. 354.

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

رَجِيمٌ Pure Wine; no verbal root.

رَحَلَ aor. a. To place saddle-bags on a camel. **رَحْلَةٌ** n.a. A saddle-bag; Plur. **رِحَالٌ**

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

رَحِمَ aor. a. To be merciful, have mercy upon (with acc. of pers.); In the passive **تُرْحَمُونَ** "Ye shall be treated with mercy," or "shall receive mercy." **رَحْمَةً**, sometimes spelt **رَحْمَتٌ**, D. S. Gr. T. 1, p. 276, note, Mercy, kindness. **أَرْحَمَ** compar. form, Most merciful. **رَحِمٌ** comm. gender, plur. of **رَحِمٌ** or **رَحْمٌ** A womb, relationship, as **أُولُو الْأَرْحَامِ** Blood relations. **رُحْمٌ** Kindness, affection. **رَاحِمٌ** part. act. One who shows mercy. **رَحْمَانٌ** or **رَحْمَنٌ** D. S. Gr. T. 1, p. 404 (with the article usually spelt **الرَّحْمَنُ**), and **رَحِيمٌ** Merciful and compassionate; The two words are constantly found together, as if to add intensity one to the other, but the former conveys the more comprehensive meaning. **رُحَمَاءُ** (2nd declension) plur. of **رَحِيمٌ**. **مَرَحْمَةٌ** Mercy, kindness.

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

رَدَّ aor. o. To drive back, avert (with acc. and **عَنْ**, also with **عَلَى**); to restore, give back, bring back, refer, give again (with acc. and **لِ**, **إِلَى**, or **عَلَى**); **14 v. 10, فَرَدُّوا أَيْدِيَهُمْ فِي أَفْوَاهِهِمْ**; "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 آتَدَيْنَ** 16 v. 73, "Nor do those who have been made superior (to others) give back their wealth, etc." Here **بِرَادِي** is for **بِرَادِينَ**, the participle—or noun of agency—being antecedent to a complement in the genitive; D. S. Gr. T. 2, p. 183; **ب** being an expletive after the negative **مَا**, see **ب**. **مَرَدٌ** A place by which or to which we return; besides being a noun of time and place as above, **مَرَدٌ** is also a noun of action, D. S. Gr. T. 1, p. 291, and then means the act of averting, restoring, etc. **مَرْدُودٌ** part. pass. Restored, averted, as **غَيْرَ مَرْدُودٍ** 11 v. 78, "Inevitable." **تَرَدَّدَ** V. To be agitated, moved to and fro.—**إِرْتَدَ** VIII. To be rendered, to return, turn again (with **عَلَى**), as **فَارْتَدَّا عَلَى آثَارِهِمَا** 18 v. 63, "And they retraced their steps;" or with **إِلَى**, as **لَا يَرْتَدُّ إِلَيْهِمْ طَرْفُهُمْ** 14 v. 44, "Their sight shall not return to them," being fixed with horror; at 27 v. 40 the same expression may be translated "In the twinkling of an eye," or "Before thou canst fix thine eye upon any object, and remove it;" with **عَنْ** it means to apostatize.

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

رَدَفَ 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 causing (the believers) to follow one another.

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

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

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

رَدَلٌ aor. o. To be base. **أَرْدَلٌ** Plur. **أَرْدَلُونَ** and **إِلَى** **أَرْدَلٍ** comp. form, Vilest, most abject; **أَرْدَلِ الْعُمَرِ** 16 v. 72, "To the worst part of life," i.e. To a decrepit old age; the *Madidi infantia nasi*.

رَزَقَ aor. o. To supply with the necessities of life, provide for, bestow upon (with double acc.); to sustain; **لَا يَأْتِيكُمْ طَعَامٌ تَرْزُقَانِهِ** 12 v. 37, "No food shall come to you with which ye shall be supplied;" For this use of the verb in the passive voice with a complement see D. S. Gr. T. 2, p. 124. **رِزْقٌ** A provision, maintenance, bounty, fortune, income, anything granted to another from which he derives benefit. **رَازِقٌ** part. act. One who provides for, or supplies with necessities. **الرَّزَاقُ** The Great Provider, one of the names of God, as Providence.

رَسَّ aor. o. To dig a well. **الرَّسْ** Er-Rass; supposed to be the name of a well near Midian, or according to others near Antioch.

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

رَسَلَ aor. o. To send a messenger. **رَسُولٌ** An apostle, a messenger; Plur. **رُسُلٌ**; at 33 v. 66 we find **الرَّسُولَ** for **الرَّسُولِ**, for the sake of the rhyme, by a license called **إِشْبَاعٌ** saturation; D. S. Gr. T. 2, p. 497; At 26 v. 15 the word **رَسُولٌ** is used with a plural signification thus **إِنَّا رَسُولٌ** etc. as though it were "Verily we are a deputation;" several reasons are assigned for this; Freitag says, quoting the *Kāmoos*, that

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

رَسَا aor. o. *To be or stand firm.* **رَوَاسِي** (2nd declension) plur. of **رَاسِيَّة** 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. **مَرَسِيٌّ** noun of time and place, That which is fixed with regard to time or place, as **أَيَّانَ** 7 v. 186, “When is its fixed time?”; a Port, harbour, or roadstead, as **مَرَسَاهَا** 11 v. 43, “Both whilst it is moving, and whilst it is at anchor, or at rest.”

رَشَدَ aor. o. *To walk in the right way, to be well directed.* **رَشَادٌ**, **رَشَادٌ**, and **رُشْدٌ** nouns of action, A going in the right way, true direction, correct rule of action. **رَاشِدٌ** part. act. One who is well directed, or who walks in the right way. **رَشِيدٌ** A person of discernment, a guide to the right way.—**مُرَشِدٌ** part. act. IV. f. One who directs aright, a guide.

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

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

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

رَضَعَ aor. a. and i. *To suck the mother's milk.* **أَخَوَاتُكُم** : **رَضَاعَةٌ** n.a. The act of sucking milk: 4 v. 27, “Your foster sisters.” **مِرْصَاعٌ** (2nd declension) plur. of **مَرَصَعٌ** A breast.—**أَرَضَعَ** IV. To suckle (with acc. of child and **لِ** of father); to give suck to. **مُرْصِعَةٌ** fem. part. act. One who gives suck.—**إِسْتَرْصَعَ** X. To seek a nurse for (a child).

رَضِيَ aor. a. *To be content, pleased* (with **عَنْ**, with **بِ**, or with acc.); to choose (with **بِ**, also with acc. of thing and **لِ** of pers.). **رَضِيٌّ** Agreeable, acceptable. **رَاضٍ** for **رَاضِيٌّ** part. act., Fem. **رَاضِيَّةٌ** One who is content, well pleased; also pleasant, agreeable. **رِضْوَانٌ** Grace, acceptance, favour, that which is pleasing. **مَرْضِيٌّ** part. pass. Accepted, well pleased or contented. **مَرْضَاتٌ** n.a. for **مَرْضَاةٌ** D. S. Gr. T. 1, p. 276, *note*; The act of pleasing.—**أَرْضَى** IV. To content, please (with acc. of pers. and **بِ**).—**تَرَضَى** VI. To be pleased with one another, to be mutually agreed (with **بَيْنَ** or **بِ**). **تَرَاضٍ** n.a. for **تَرَاضِيٌّ** for **تَرَاضِيٌّ** D. S. Gr. T. 1, p. 111, Mutual consent.—**إِرْضَى** VIII. To be pleased with, pleasing to (with **لِ**).

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

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

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

رعى aor. a. on account of the guttural ع, D. S. Gr. T. 1, p. 250, To pasture, feed (cattle), to observe aright, as at 57 v. 27. رعاية n.a. A right observance. راعى plur. of راع 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. 98, "Look at us;" a word to which Mohammad had a great objection, it having been derisively employed by some Jews, in whose language it had an uncomplimentary meaning.

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

رغد To abound in good things. رَغْدًا Abundantly. رعم aor. a. To dislike, abhor.—مراعم noun of place III. form, A place of refuge.

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

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

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

رقت To spread the rings. رَقْرَقٌ A pillow.

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

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

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

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

رَقِب aor. o. To observe, respect, regard (with acc. and فى). رقيب A watcher, an observer. مَحْرُورٌ رَقَبَةٌ Plur. رِقَابٌ A neck, a slave; رَقَبَةُ 4 v. 94, "The freeing of a neck (from the yoke of slavery)."—رَقَبَ V. To look about one.—ارْتَقَبَ VIII. To observe, watch. مَرْتَقِبٌ part. act. One who watches.

رقد aor. o. To sleep. رُقُودٌ n.a. Sleeping. مرقد A bed. رَقَمَ To write, mark with diacritical points. الرقيم Er-Rakeem, a word, the meaning of which is in dispute; according to one interpretation it was the name of a leaden plate, on which were inscribed the names of the seven sleepers. مَرْقُومٌ part. pass. Written.

رقي aor. a. To mount a ladder (with فى); to enchant. رُقِي n.a. An ascent. راقى for راقى part. act. An enchanter; راقى من راقى 75 v. 27, "And it is said, who is the magician (to drive away his agony)?" تراقى acc. plur. of ترقوة A breast-bone; see this word under ت, see also مَتَانِي rt. نَسَى 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. رُكبان plur. of رَكِبٌ part. act. One who rides, mounted. ركب collective noun, Camels. ركوب Use of a camel in riding. —ركب II. To put together.—متراب part. act. VI. f. Lying in heaps.

رَكَد *To be still.* رَوَاكِدُ (2nd declension) fem. plur. of رَاكِدٌ part. act. That which is still.

رَكَزَ aor. o. and i. *To fix a spear in the ground.* رَكْزٌ A low sound, a whisper.

رَكَسَ *To invert.*—أَرْكَسَ IV. *To overturn, upset.*

رَكَضَ aor. o. *To move the feet, stamp on the ground; to fly (with عَنَ);* Before the words بِرَجْلَيْكَ at 38 v. 41 we must understand قِيلَ لَهُ, and between the first and last parts of the verse, we have to imagine the springing up of a fountain, or *two*, according to the fancy of the Commentators.

رَكَعَ aor. a. *To have the back bent, to bow down in prayer.* رَاكِعٌ Plur. رَاكِعُونَ and رُكَّعٌ part. act. One who bows down.

رَكَمَ aor. o. *To gather together in a heap.* رُكَّامٌ A heap; رُكَّامًا In heaps. مَرَكُومٌ part. pass. Gathered in a heap.

رَكُنَ aor. a. *To incline one's-self (with إِلَى).* رُكْنٌ a stay, support, prop; hence, Princes or chiefs of the people.

رَمَ aor. o. and i. *To repair; also aor. i. To be rotten.* رَمِيمٌ Rotten; adjective of common gender.

رَمَانٌ generic noun, Pomegranates.

رَمَحَ aor. a. *To pierce with a lance.* رِمَاحٌ plur. of رِمَحٌ A lance.

رَمَدَ aor. o. and i. *To invade an enemy's country.* رَمَادٌ Ashes.

رَمَزَ aor. o. and i. *To nod, wink.* رَمَازٌ n.a. A sign, such as a wink or nod.

رَمَضَانَ aor. i. *To bake a sheep in its skin.* رَمَضَانٌ (2nd declension) Ramadān, the ninth month of the Arabian year, said to be so named, because it originally fell in the height of summer.

رَمَى aor. i. *To throw, cast, throw out (with acc. or*

with بَ of thing); to cast aspersions upon any one (with acc. of pers.), as at 24 vv. 4, 6, and 23; At 8 v. 17 allusion is made to a miracle which was wrought at Bedr in favour of Mohāmmad, who, by throwing a handful of gravel into the faces of the Koreish, brought about a victory in his favour.

رَهَبَ aor. a. *To fear (with acc. or with لِ of pers.).* رَهَبٌ, رَهَبٌ, and رَهْبَةٌ ns.a. Fear; رَهْبَةً فِي 59 v. 13, "On account of the fear inspired in their breasts by God." رُهَبَانٌ plur. of رَاهِبٌ A monk. رَهْبَانِيَّةٌ Monasticism.—أَرَهَبَ IV. *To frighten, cause terror (with acc. of pers. and بَ of thing).*—إِسْتَرْهَبَ X. *To terrify.*

رَهَطَ *To take large mouthfuls.* رَهْطٌ n.a. A family; رَهْطٌ 27 v. 49, "Nine men of a family;" D. S. Gr. T. 2, p. 316; This word is not generally used when more than 10 men are spoken of, but in any case they must be the sons of one man.

رَهَقَ aor. a. *To follow closely, cover; aor. i. To oppress, cause to suffer; to be given to evil practices towards (with double acc.).* رَهَقٌ n.a. Folly, oppression.—أَرَهَقَ IV. *To impose a difficult task on any one, afflict with troubles and difficulties (with double acc.).*

رَهَنَ *To give in pledge.* رَهْنٌ Given in pledge. رَهْنٌ plur. of رَهْنٌ A pledge.

رَهَا aor. o. *To go softly.* رَهْوٌ n.a. A ditch or furrow. رَسَا see رَوَّاسِي.

رَاحَ aor. o. *To do anything in the evening or at sunset.* رَوْحٌ n.a. Rest, mercy. رَوْحٌ comm. gen. A spirit, soul; رُوحُ الْقُدُسِ 16 v. 104, "The Spirit of Holiness," or "the Holy Spirit," viz. The Angel Gabriel, who alone is intended

by this name; At 16 v. 2 it may be translated the Inspiration or Revelation, viz. the Korân. رِيح fem., Plur. رِيَّاحٌ A wind, smell, prosperity, power. رَوَّاح The evening, as رَوَّاحُهَا شَهْرٌ 34 v. 11, "(It blew) for a month in the evening."

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

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

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

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

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

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

رَامَ aor. o. To seek. الرُّومُ collective noun, The Greeks, as being subject to the Roman Empire.

Note. The events mentioned at the beginning of the 30th chapter relate to the wars between the Greeks and Persians under Heraclius and Chosroes.

رَابَّ aor. i. To make uncertain. رَيْبٌ n.a. A doubt, calamity, as رَيْبُ الْمَنُونِ 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.—إِرْتَابٌ VIII. To be in doubt. مُرْتَابٌ part. act. One who is in doubt, a sceptic.

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

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

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

ز

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

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

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

زَبَانِيَّةٌ plur. of زَبَانِيَّةٌ, or wanting the singular, Rebels (against God), Prætorian Guards; at 96 v. 18 it appears to refer to the Angels who keep guard over Hell.

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

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

- 37 v. 2, "And the Angels who drive forward the clouds, or drive away evil spirits, or keep men from sin." **زَجَرَةٌ** A single cry.—**إِزْدَجَرَ** VIII. for **إِزْجَرَ** To drive away with cries, reject. **مَزْدَجَرَ** part. pass. Forbidden.
- زَجَا** aor. o. *To be easy*.—**أَزَجَى** IV. To propel, drive forward (with acc. and **لِ** or **فِي**). **مَزْجَاةٌ** fem. of **مَزْجَى** Few, small.
- مُزَحِّجٌ** To remove far from a place (with **عَنْ**). **مُزَحِّجٌ** part. act. One who removes, as **بِمُزَحِّجِهِ** 2 v. 90, "But he shall not free himself from the punishment." Derived from **زَجَّ** which has the same meaning.
- زَحَفٌ** aor. a. *To proceed towards*. **زَحَفٌ** n.a. An army marching in a hostile manner.
- زُخْرُفٌ** Anything highly embellished, as with gilding, decoration by gilding, gold, embellishment, either real, as the flowers of the earth, 10 v. 25; or figurative, as a flowery discourse, 6 v. 112; verbal rt. **زَحَرَفَ** To gild.
- زَرَبٌ** aor. o. *To construct a pen or fold for sheep*. **زَرَابِيٌّ** (2nd declension) plur. of **زَرَبِيَّةٌ** A rich carpet.
- زَرَعَ** aor. a. To sow seed, give increase to, as **أَنْتُمْ** 56 v. 64, "Do ye give it its increase, or are We the givers of it?" **زُرْعٌ** Plur. **زُرُوعٌ** Seed, corn, land sown with corn. **زَرَعَ** plur. of **زَارِعٌ** part. act. A sower.
- زَرَقَ** aor. o. and i. *To drop dung (a bird); to have blue eyes*. **زُرُقٌ** plur. of **أَزْرُقٌ** One who has blue eyes; an enemy, such as the Greeks, whose eyes were frequently of that colour.
- زَرَى** aor. i. *To abuse*.—**إِزْدَرَى** VIII. for **إِزْتَرَى** D. S. Gr. T. 1, p. 222, *To despise*.
- زَعَمَ** aor. o. *To speak, assert, generally used in*

- doubtful matters; to suppose, think, imagine, fancy, to be of opinion (with acc. or with **أَنْ**).
- زَعِيمٌ** n.a. Fancy, imagination. **زَعِيمٌ** A surety, one who vouches for or guarantees another.
- زَفَ** aor. o. *To carry home the bride in procession*; aor. i. *To hasten, go with hurried steps*.
- زَفَرَ** aor. i. *To send forth a deep breath*. **زَفِيرٌ** A deep sob; *properly*, the first part of the braying of an ass, as **شَهِيْقٌ** is the second; at 11 v. 108 these words may be rendered "Sobbing and sighing;" at 25 v. 13 the term **زَفِيرًا** is applied to the roaring of flames.
- زَمَ** *To swallow speedily*. **الْزُقُومُ** A tree growing in the midst of Hell, for a description see ch. 37 v. 60; The tree after which this infernal production was named bears a kind of intensely bitter almond.
- زَكَرِيَّا** Zacharias.
- زَكَى** or more properly **زَكَا** aor. o. *To grow, to be pure, or purified*. **زَكُوَةٌ** pronounced, and sometimes written **زَكَاةٌ** or **زَكُوَةٌ** like **صَلَاةٌ** or **صَلَاةٌ**, D. S. Gr. T. 1, p. 36, Purity, a portion of one's substance given in order to purify the rest, i.e. Alms; **زَكُوَةٌ** 18 v. 80, "One more righteous than he," *literally*, "Better as to purity." **زَكِيٌّ** Pious, righteous. **أَزْكَى** for **أَزْكَى** comp. form, Purer, more righteous; 18 v. 18, "The purest and best food."—**زَكَّى** II. *To purify, justify (with acc. of pers. and **بِ** of thing)*.—**إِزْكَى** and **تَزَكَّى** V. *To endeavour to be pure and holy, to give part of one's substance in alms, as at 92 v. 18*.
- زَلَّ** aor. i. *To slip*.—**أَزَلَ** IV. *To cause to slip or fall (with acc. and **عَنْ**)*.—**إِسْتَزَلَ** X. same as **أَزَلَ**, but with acc. of pers. and **بِ**.

زَلَزَل To shake, shake to and fro. زَلْزَال n.a. The act of shaking; إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالًا 99 v. 1, "When the earth is shaken by an earthquake;" *literally*, "by its shaking." زَلَزَلَة A shock—of an earthquake.

زَلَف To draw near. زَلْفَة Nearness, proximity, a near approach; زَلْفَة Near at hand; Plur. زُلُف; The phrase زُلُفًا مِنَ اللَّيْلِ at 11 v. 116 signifies those hours of the night which commence at the close of day, and those of the day which commence at the close of night; There are other ways of spelling this word, such as زُلْفًا, زُلْفًا and زُلْفَى, the last being a noun in the singular, having the same signification as زُلْفَة, and of the second declension, D. S. Gr. T. 1, p. 402.—أَزْلَف IV. To bring near, cause to approach (with acc. and لِ).

زَلَق aor. o. To slip. زَلَقَ A place in which the feet are liable to slip.—أَزَلَقَ IV. To cause to slip or fall (with acc. of pers. and ب).

زَم To wander about. زَم Plur. أَزْلَام Headless arrows used by the ancient Arabs for purposes of divination, a superstition forbidden by the Koran; for a curious illustration of this custom see Ezekiel ch. xxi. v. 21.

زَمَر aor. i. To play upon a wind instrument. زَمَر plur. of زَمَرَة A crowd of men; زَمَرًا In crowds.

زَمَل aor. i. and o. To limp.—مَزَمَل part. act. of زَمَل V. f. D. S. Gr. T. 1, p. 220, To wrap one's-self in a garment. The epithet الْمَزْمَل is applied to Mohammad in the 73rd ch. because at the moment it was communicated to him he was wrapped in a mantle either asleep or at prayers; so say the commentators.

زَمَر To flash with anger (an eye). زَمَرِير Excessive cold, by some interpreted to mean the Moon; original root زَمَة To be violent.

زَنْجَبِيل Ginger, with which the water of Salsabeel, a fountain in Paradise, is to be flavoured.

زَم no verbal root, An excrescence behind the hoofs of goats. زَمِيم Spurious, illegitimate.

زَنَى aor. i. To be guilty of fornication. زَنَا n.a. Fornication. زَان and with the article الزَّانِي and الزَّانِيَة part. act. One who is guilty of fornication.

زَهَد aor. a. To abstain; aor. i. To have in low estimation. زَاهِد part. act. One who esteems lightly, or holds in low estimation (with فِى of thing).

زَهَر aor. a. To be resplendent. زَهْرَة A flower, splendour.

زَهَق aor. a. To be full of marrow (a bone); to vanish, disappear, perish. زَاهَق part. act. That which vanishes away. زَهُوق Vain, perishable.

زَاج aor. o. To stir up strife. زَوْج Plur. أَزْوَاج A companion, mate, spouse, husband or wife, an individual when consorting with another; that in which individuals are united, as a kind, species, class, or sex, also a pair, a couple; Examples, فَاتَّبَعْنَا فِيهَا مِنْ كُلِّ زَوْجٍ كَرِيم 31 v. 9, "And we have caused (vegetables) to spring up in it of every generous species;" فِيهِمَا مِنْ كُلِّ فَاكِهَةٍ زَوْجَانِ 55 v. 52, "In each (garden) there shall be two kinds of every fruit," or it may be "Two pairs of every kind;" thus at 11 v. 42 the words مِنْ كُلِّ زَوْجَيْنِ آتْنَيْنِ may either be rendered two, or two pair, of every kind, so also at 13 v. 3, 6 v. 144 and elsewhere; for the use of آتْنَيْنِ with the dual see D. S. Gr.

T. 2, p. 315, where he translates زَوْجَيْنِ أَنْثَيْنِ "Two individuals," a reading which is supported by the passages at 51 v. 49, where زَوْجَيْنِ must of necessity have the meaning of two individuals paired together, and at 15 v. 88, where أَزْوَاجًا means simply "individuals," or "certain of them;" وَأَخْرُ مِنْ شَكْلِهِ أَزْوَاجٌ 38 v. 58, "And other (matters) of a similar kind shall be in conjunction with it;" In this passage there appears to be an ellipse, أَخْرُ for أَخْرُ in virtue of its comparative form being put in the singular, D. S. Gr. T. 2, p. 304; it is also written أَخْرُ, see 3 v. 5.—زَوْجٌ II. To give in marriage (with double acc.); to wed to (with acc. and ب); to join together; وَإِنَّا 81 v. 7, "And when the souls shall be joined (to their bodies);" At 42 v. 49 it means to make of two kinds, to make or give conjointly.

زَادَ aor. o. To take provisions. زَادَ Provision for a journey.—زَوَّدَ V. To provide one's-self for a journey.

زَارَ aor. o. To visit. زُورَ False, a falsehood.—تَزَاوَرُ VI. To decline (with عَن); 18 v. 16 is for تَتَزَاوَرُ 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 مِنْهُ الْجِبَالُ 14 v. 47, "Even though their craftiness were such that the mountains should be moved by it;" literally, "should cease to remain in their places, or incline downwards (like the Sun)." زَوَالٌ n.a. A declining, declination as of the sun from the meridian, in which sense it is figuratively employed at 14 v. 46.

زَيَّتَ aor. i. To dress food with oil. زَيْتٌ Oil.

زَيْتُونَةٌ 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; 37 v. 147, "Or there were more in number;" to make an addition to (with عَلَى). زَيْدٌ Zeid, Mohammad's freedman and adopted son, whose wife Zeinab Mohammad married after her divorce from Zeid; see ch. 33. زِيَادَةٌ An increase, addition. مَزِيدٌ An accession, increase, addition.—إِزْدَادٌ for 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 عَن). أَزَاغَ n.a. Perversity.—أَزَاغَ IV. To cause to deviate, render perverse.

زَالَ aor. i. and a. To cease (with فِي). زَيْلٌ II. To make a separation (with بَيْنَ). تَزَيَّلَ V. To be separated one from the other.

زَانَ aor. i. To adorn. زِينَةٌ An ornament, as apparel at 7 v. 29, or trinkets, etc., pomp; sometimes used collectively for ornaments, as at 20 v. 90 and elsewhere; At 20 v. 61 يَوْمَ الزَّيْنَةِ means the day of the solemn feast, when the temples and other buildings were decked out in olden times.—زَيْنٌ II. To adorn, prepare (with acc. and ب or فِي); to deck a thing out (with specious arguments, or otherwise), to make it appear pleasing (with acc. and لِ); 15 v. 39, "Verily I will make (their disobedience) appear pleasing to them on the Earth."—تَزَيَّنَ for إِزَيَّنَ V. D. S. Gr. T. 1, p. 220, To be adorned.

س

س an adverb prefixed to the aorist tense of verbs, and giving them a future signification; it is considered as an abbreviation of سَوْفَ q.v.; thus سَأَوِي إِلَى جَبَلٍ 11 v. 45, "I will betake myself to a mountain," see أَوِي; it is likewise used in conjunction with other prefixes, as فَسَيَكْفِيكَمُ 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. اسْأَلْ and سَلْ Note. Verbs whose second radical is hamzated are frequently declined after the manner of concave verbs. سَوْأَل A request, petition. سُؤَال n.a. The act of demanding. سَائِل part. act. One who asks, demands, etc., a beggar, as at 93 v. 10. مَسْئُول part. pass. That which is demanded or inquired into; at 17 vv. 36 and 38 it refers to those things which shall be inquired into at the day of judgment.—تَسَاءَل VI. To ask or make inquiries of one another (with عَنْ), as الَّذِي تَسَاءَلُونَ بِهِ 4 v. 1, "About whom ye have discussions one with another, or in whose name ye beseech one another;" which may also be spelt تَسَاءَلُونَ is here put for تَسَاءَلُونَ, D. S. Gr. T. 1, p. 220.

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

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

to an end, a cause; وَأَتَيْنَاهُ مِنْ كُلِّ شَيْءٍ سَبَبًا 18 v. 83, "And we gave him a means to accomplish every end, so he followed his way;" فَلْيَرْتَقُوا فِي الْأَسْبَابِ 38 v. 9, "Let them then ascend into the tracts (of Heaven)."

سَبَّأ Sabā', v. سَبَى.

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

سَبَّط 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. سَبَّط Rest.

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

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 أَسَبَّح, 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 يُصِفُونَ 37 v. 159; In this and similar passages there would appear to be also an ellipse of the verb تَعَالَى; At 28 v. 68 this deficiency is supplied, and the passage then reads thus, "I celebrate the Praise of God, and may He be far exalted above that which they impute to Him."—سَبَّح II. To sing praises (with لِ of pers.), celebrate praises (with بِ), laud and magnify (with acc.). تَسَبَّح n.a.

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

سَبَطٌ aor. a. *To be lank (hair).* **أَسْبَاطٌ** Plur. **سَبَطَاتٌ** A tribe (of the children of Israel).

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

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

سَبَقَ aor. i. and o. To be in advance of (with acc.); precede (with **لِ**); to go before (with acc. and **إِلَى** or **بِ**); pass before, go forth previously, as a sentence of condemnation (with **عَلَى** of pers. and **مِنْ**), with which meaning it appears at 11 v. 42; or a promise of eternal happiness (with **لِ** of pers. and **مِنْ**), 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 سَبَقَكُمْ بِهَا مِنْ أَحَدٍ مِنَ الْعَالَمِينَ** 7 v. 78, "No created being has committed this (crime) before you;" to prevent, in the old sense of to be beforehand with (with acc. of pers. and **بِ**); thus at 21 v. 27 **لَا يَسْبِقُونَهُ بِالْقَوْلِ** "They do not prevent him in their speech." **سَبَقَ** n.a. The act of preceding. **سَابِقٌ** part. act. One who precedes or outstrips in a race; At 56 v. 10 we find the word **أَسَابِقُونَ** 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. **مُسَبَّبٌ** part. pass. One who is surpassed or beaten in a race;

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

سَبُلٌ Plur. **سَبِيلٌ** (com. gend.) A way, road; a cause or reason, as at 9 vv. 92 and 94, where it means "a cause of reproach;" **إِبْنُ السَّبِيلِ** A traveller; **سَبِيلُ اللَّهِ** The path of duty to God; it frequently means an expedition or war made by believers to propagate the Mohammadan faith; a necessity, as **لَيْسَ عَلَيْنَا فِي الْأُمِّيَنَ سَبِيلٌ** 3 v. 69, "There is no necessity incumbent upon us (to pay or observe justice) towards the Heathen."

سَبَى aor. i. *To take captive.* **سَبَاءٌ** Sabâ', called in Scripture "Sheba," a city of Yeman destroyed by the inundation of El 'Arem; it took its name from Sabâ', the great grandson of Kahtân or Joctan.

سِتٌّ for **بِدَسٌ** fem. Six; masc. **بِئْتَةٌ**, see **عَشْرٌ**. **سِتُّونَ** Oblique **بِئْتَيْنِ** Sixty.

سَتَرَ aor. o. *To cover.* **سِتْرٌ** A veil, covering. **مُسْتَوْرٌ** part. pass. Spread over as a veil.—**إِسْتَتَرَ** VIII. To hide one's-self.

سَجَدَ aor. o. *To be humble, submit one's-self, bow down in adoration with the forehead touching the ground, to worship (with **لِ**).* **سَجْدَةٌ** Adoration. **سُجَّدٌ** and **سُجُودٌ** Plur. **سَاجِدٌ** part. act. One who bows down. **مَسْجِدٌ** Plur. **مَسَاجِدٌ** (2nd declension) A place of adoration, mosque; 17 v. 1, **مِنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَى** "From the sacred temple at Mecca to the further mosque at Jerusalem," or as Beidâwée explains it, to the Holy House there; for at that time there was no mosque behind it.

سَجَرَ aor. o. *To utter a cry, as a camel to her foal; to pour forth, fill with water, to burn (with في).*

مَسْجُورٌ part. pass. وَالْبَحْرُ الْمَسْجُورُ 52 v. 6,

"By the ocean poured forth over the earth."

نَجَرَ II. To swell and become turgid (the ocean).

سَجَلَ *To pour forth.* سَجَلٌ which is spelt in various ways, has also sundry significations; by some it is supposed to mean the Angel who inscribes men's actions in a book, rolling it up at their death; or it may be the name of a certain scribe of Mohammad, or a written scroll; for the construction of the words كَتَبَ السَّجَلَ لِلْكَتَبِ 21 v. 104, see D. S. Gr. T. 2, p. 164; see also his Chrestomathie Arabe, T. 3, p. 231. سَجِيلٌ

Baked clay of which the stones were formed which were said to have been rained down from Heaven upon Sodom, and also upon the "Companions of the Elephant" mentioned in chap. 105.

سَجَنَ aor. o. *To imprison.* مَسْجُونٌ part. pass. Imprisoned. سَجْنٌ A prison. سَجِينَ The register in which the actions of the wicked are recorded, or the place where it is kept.

سَجَا aor. o. (also written سَجَى) *To be quiet, tranquil or dark (the night).*

سَكَبَ aor. a. *To drag along the ground (with في).* سَعَابٌ A cloud, clouds, sometimes used as a collective noun.

سَكَّتَ *To destroy utterly, eradicate.* سَكَّتَ Unlawful, forbidden by law.—أَسَكَّتَ IV. same as primitive form (with acc. of pers. and ب).

سَعَّرَ aor. a. *To gild, enchant, bewitch (with acc. and ب).* سَعَرٌ Sorcery, enchantment. سَعَرٌ Plur. سَاعَرٌ The early dawn. سَاعِرٌ Plur. سَعَارٌ part. act. A magician, sorcerer. سَعَارٌ

A great magician. مَسْهُورٌ part. pass. One bewitched, deluded by sorcery.—مُسَهَّرٌ part. pass. II. f. Bewitched.

سَحَقَ *To beat small, and سَحَقَ To be far off.* سَحَقٌ n.a. The act of being far off; فَسَحَقَا 67 v. 11, "Far then be (pardon) from them;" an ellipsis for فَاسْحَقَهُمُ اللَّهُ سَحَقًا "God has removed them far away in respect of pardon." سَحِيقٌ Far distant. إِسْحَاقُ Isaac (2nd declension) D. S. Gr. T. 1, p. 404.

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

سَخَرَ aor. a. *To ridicule (with مِنْ of pers.).* سَاخِرٌ part. act. One who turns to ridicule. سَخَرِيٌّ 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.—إِسْتَسَخَرَ X. To turn anything to ridicule.

سَخَطَ aor. a. *To be angry (with عَلَى).* سَخَطٌ Wrath. —أَسَخَطَ IV. To incense.

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

سَدَّرَ *To let down the hair.* سِدْرٌ generic noun, The Lote-tree. سِدْرَةٌ noun of unity, A single Lote-tree; 53 vv. 14 and 16, The Lote-tree, beyond which no creature can pass;

allusion is made to it in Moore's *Lalla Rookh*.

"Farewell, ye vanishing flowers, that shone,
In my fairy wreath, so bright and brief;
Oh! what are the brightest that e'er have blown,
To the Lote tree springing by Allah's throne,
Whose flowers have a soul in every leaf."

نَدَس aor. o. *To take a sixth part.* سُدَس A sixth part. سَادِس The sixth.

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

سَرَّ aor. o. *To cut the navel string, to make glad, rejoice.* سُرُور n.a. Joy. سِرٌّ A secret; سِرًّا Secretly, in private. سُرُر plur. of سِرٌّ A couch, throne. سَرَّاء Joy, joyful state. سَرَائِر (2nd declension) plur. of سِرٌّ A secret. سَرَّ part. pass. Rejoiced. — اَسَّر IV. To conceal, and also to reveal or manifest (with acc.); At 10 v. 55 and 34 v. 32 it seems doubtful which of these meanings is intended to be conveyed; to entrust a secret (with اِلَى), hold a secret conversation (with acc. or with لِ of pers.). اِسْرَار n.a. A secret.

سَرَب aor. o. *To enjoy free pasture (a camel).* سَرَب A pipe for the conveyance of water; سَرَبَا 18 v. 60 may be translated "as it were in a tunnel;" the fish there mentioned being supposed to have swum in that manner under the sea. سَرَاب A mirage, deceitful appearance, as of water in the desert. سَارِب part. act. One who goes forth freely and carelessly.

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

سَرَج aor. o. *To saddle;* and سَرَج *To shine.* سَرَج

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

سَرَح aor. a. *To let (a flock) go free to pasture at liberty; to lead out to pasture in the morning.* سَرَح Dismissal. — سَرَح II. To dismiss freely, divorce (with acc. of pers. and ب). تَسْرِيح n.a. Dismissal, divorce.

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

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

سَرَعَ *To be quick.* سَرِيع Plur. سَرِيع Swift, prompt, hastening; سَرِيعُ الْحِسَاب Swift at taking account; سَرِيعًا Suddenly, hastily. اَسْرَعَ (2nd declension, comp. form) D. S. Gr. T. 1, p. 403, Very swift, swiftest. — سَارَعَ III. To hasten emulously, or in company with others (with لِ or فِى of pers. or thing, also with اِلَى).

سَرَف aor. o. *To eat away (the leaves of a tree).* — اَسْرَف IV. To be prodigal, extravagant, to exceed bounds, transgress (with عَلَى or فِى). اِسْرَاف n.a. The act of exceeding bounds, extravagance, transgression. مُسْرِف part. act. One who is guilty of excess, extravagant, a transgressor.

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

سَرَمَد Perpetual; سَرَمَدًا Perpetually, a word apparently of mixed Persian and Arab origin.

سَرَى aor. i. *To travel by night;* اِذَا يَسِر 89 v. 3, "By the night when it passeth away;" يَسِر is here written by poetic licence

for يَسْرِ on account of the pause—وَقَفَ—at the end of the verse ; D. S. Gr. T. 2, p. 496. سَرَى A rivulet.—أَسْرَى IV. To travel by night ; with ب it becomes transitive, To cause to travel, thus at 20 v. 79 أَنْ أَسْرَ بَعَادَى (saying) 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 *isotopla*, but the sing. is doubtful. مَسْطُورٌ part. pass. Written. مُسَيِّطَرٌ also spelt مُصَيِّطَرٌ One who presides over, a manager of affairs.—مُسْتَطَرٌ part. pass. VIII. f. Written.

سَطَا aor. o. To attack with violence (with ب of pers.).

سَعَى see سَعَدَ.

سَعَدَ aor. a. To be fortunate (a day) ; and سَعِدَ To be happy (a man). سَعِيدٌ Happy, blessed.

سَعَّرَ aor. a. To light a fire. سَعِيرٌ fem. A burning fire, Hell. سَعْرٌ Madness.—سَعَّرَ II. To cause to burn fiercely.

سَعَى aor. a. on account of the guttural ع, To go hastily (with إِلَى) ; to run, be diligent, purpose, to endeavour labour or strive after (with acc. also with لِي or فِي) ; وَأَمَّا مَنْ جَاءَكَ يَسْعَى ; (فى) 80 v. 8, "But as for him who comes to thee striving after (good)." سَعَى n.a. The act of going quickly or hastily, an endeavour ; فَلَمَّا 37 v. 100, "And when he had attained such an age that he could assist him in his work ;" وَسَعَى لَهَا سَعْيَهَا 17 v. 20, "And diligently strives after it ;" Literally, "And endeavours after it with its endeavour ;" the

noun of action being added to the verb to give energy to the expression—لِلتَّائِيدِ.

سَعَبَ aor. o. To suffer from hunger and want. مَسْعَبَةٌ Famine.

سَفَحَ aor. a. To pour forth. مَسْفُوحٌ part. pass. Poured forth.—مُسَافِحٌ part. act. III. f. One who commits fornication.

سَفَرَ aor. i. To sweep (a house), go on a journey. سَفَرٌ Plur. أَسْفَارٌ A journey ; أَسْفَارٌ is also the plur. of سَفَرٌ A large Book or Tome. سَفَرَةٌ plur. of سَافِرٌ A scribe.—أَسْفَرَ IV. To shine, brighten (the dawn). مَسْفِرٌ part. act. Shining.

سَفَعَ aor. a. To strike with the wings (a bird when fighting), to drag along (with ب), as at 96 v. 15, نَسْفَعًا بِالنَّاصِيَةِ "Verily we will drag him by the forelock ;" where instead of the ن of the second energetic form of aorist, the tanween of the fatha ʾ is used, see D. S. Gr. T. 1, p. 156.

سَفَكَ aor. i. To shed (blood).

سَفَلَ aor. o. To be low. سَافِلٌ part. act. One who is low, vile, abject ; عَلِيَهَا سَافِلَهَا 11 v. 84, "Upside down." أَسْفَلَ Fem. مُفْلَى comp. form, Very low, lower, lowest.

سَفَنَ aor. i. To scrape off the skin. سَفِينَةٌ A bark, ship ; at 29 v. 14 The Ark.

سَفَّ and سَفَّهَ To make a fool of (any one), render foolish, as مَنْ سَفَّهَ نَفْسَهُ 2 v. 124, "He who has made a fool of himself." سَفَّ n.a. Folly ; سَفْهًا Foolishly. سَفِيَةٌ Plur. سَفَهَاءُ (2nd declension) A fool, foolish, silly, ignorant ; سَفِيهَاتُنَا 72 v. 4, "The foolish individual amongst us," viz. Iblees, or a rebellious spirit. سَفَاهَةٌ Folly.

سَقَّرَ To injure by heat (the sun). سَقَرٌ 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**); 7 v. 148, an instance of a **كِنَايَة** or vague expression substituted for another, and meaning "They grievously repented." **سَاقَطَ** part. act. Falling. — **سَاقَطَ** III. To let fall (with acc. and **عَلَى**). — **أَسَقَطَ** IV. To cause to fall (with acc. and **عَلَى**).

سَقَفَ aor. o. To roof over. **سُقُفَ** Plur. **سُقُفَ** A roof.

سَقِمَ aor. a. To be ill. **سَقِيمٌ** Sick, ill.

سَقَى aor. i. To water, give drink to (with double acc.); In the Pass. to be given (water, etc.) to drink, see D. S. Gr. T. 2, p. 123; When meaning simply to be watered, as at 13 v. 4, the Passive verb governs its complement by means of the preposition **بِ**, as **يُسْقَى بِمَاءٍ وَاحِدٍ**, or the verb may here be taken in an impersonal sense "Rigatum est," with an ellipse of **عَلَيْهَا**; by some however it is written **تُسْقَى**; so again at 14 v. 19, and similar passages, **وَيُسْقَى مِنْ** "And he shall be given to drink of a putrid liquid," where we may understand an ellipse of the word **شَيْئًا**. **سَقَايَة** n.a. The act of giving drink to, also a drinking cup. **سُقْيَا** for **سُقْيَى** (2nd declension), final **ي** when preceded by **ي** being changed into short alif, D. S. Gr. T. 1, p. 111, A watering; At 91 v. 13 where this word occurs there is a considerable ellipse, **فَقَالَ لَهُمْ رَسُولُ اللَّهِ نَاقَةُ اللَّهِ وَسُقْيَاهَا** "And the apostle of God said unto them (let alone—ذُرُوا) God's she-camel and (do not hinder) her drinking." — **أَسَقَى** IV. To give drink to, to water (with double acc.). — **اسْتَسْقَى** X. To ask any one for drink (with acc. of pers.).

سَكَبَ To pour forth. **مَسْكُوبٌ** part. pass. Poured forth, flowing.

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

سَكَّرَ aor. i. To fill a vessel; and **سَكِرَ** aor. a. To be drunk. **سَكْرٌ** Intoxicating drink, especially Date-wine. **مَكْرَةٌ** properly, Drunkenness, stupefaction; **مَكْرَةُ الْمَوْتِ** 50 v. 18, "The agonies of death." **مُسْكَارَى** plur. of **مُسْكَرَانٌ** Drunken. — **سَكَّرَ** II. To make drunken; **سَكَّرَتْ** 15 v. 15, "Our eyes are intoxicated," i.e. bewildered.

سَكَنَ aor. o. To be quiet, rest, dwell (with **فِي**); dwell with (with **إِلَى**); inhabit (with acc.). **سَكْنٌ** Any means of rest or quiet, a habitation. **سَاكِنٌ** part. act. That which remains quiet; at 25 v. 47 speaking of the Shadow at daybreak it means "fixed," either by the Sun's neglecting to rise, or rising always in the same place. **مَكِينَةٌ** comm. gend. A knife. **مَكِينَةٌ** Tranquillity, security; a word variously interpreted, but probably referring to the Hebrew **Shechinah** **שְׁכִינָה** The Divine presence which appeared on the Mercy seat of the Ark. **مَسَاكِينُ** (2nd declension) plur. of **مَسْكِينٌ** A habitation. **مَسْكَنَةٌ** Poverty, misery. **مَسْكُونٌ** part. pass. Inhabited. **مَسْكِينٌ** Plur. **مَسَاكِينُ** (2nd declension) Poor. — **أَسْكَنَ** IV. To make to dwell, cause to abide (with double acc. also with **بِ** or **فِي** of place); to quiet.

سَلَّ aor. o. To bring out. **سَلَاةٌ** An extract. — **تَسَلَّلَ** V. To withdraw one's-self privately.

سَلَسَلَ see **سَلَّ**.

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

سَلَجَ aor. a. To void excrement. **أَسْلَجَةٌ** plur. of **بَلَّاحٌ** comm. gend. Arms, weapons.

سَلَجَ aor. o. *To flay, pluck off, withdraw (with acc. and مِن).* VII. *To pass away, pass by (with مِن).*

سَلْسَبِيلُ Salsabeel, name of a fountain in Paradise.

سَلَسَلَ *To join chainwise one thing to another.*

سَلْسِلَةٌ Plur. سَلَائِلُ (2nd declension) A chain.

سَلَطَ aor. a. *To be hard.* سُلْطَانٌ comm. gend. Power, authority, demonstration, argument, convincing proof; سُلْطَانِيَّةٌ 69 v. 29 for سُلْطَانِي "My power;" the final *z* is called هَاءُ الْوَقْفِ, for which see D. S. Gr. T. 1, p. 459.—سَلَطَ 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; فَلَهُ مَا سَلَفَ 2 v. 276, "Then shall that which is past be (forgiven) to him," or no account shall be required of him.* سَلَفٌ n.a. A precedent.—أَسْلَفَ IV. *properly, to pay for goods beforehand, but in the Korân it must be understood of the actions done in this life, which are, as it were, sent before us.*

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

وَسَلَكَ لَكُمْ aor. o. *To cause to go or walk, as 20 v. 55, "And has made you to walk in it by paths;" to cause to enter (with acc. of pers. or thing, and فِي of place, or with double acc.); سَلَكْنَا 26 v. 200, "We have caused it to enter;" both here and at 15 v. 12 the word الْكُفْرُ "unbelief" must be understood; سَلَكَ also means simply to walk (with acc. of place), thus لَتَسْلُكُوا مِنْهَا سُبُلًا فِجَا جَا 71 v. 19, "That ye may walk in its spacious paths."*

سَلِمَ aor. a. *To be safe and sound.* سَلَامٌ Peace.

سَلَمَ comm. gend. Obedience to the doctrines of El Islâm. سَلَمٌ A treaty of peace or submission, a captive. سَالِمٌ part. act. One who is safe. سَلَامٌ Peace, safety, a greeting of peace, security; أَلْسَلَمَ 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. سَلِمَ comm. gend. A ladder. سَلِيمٌ Perfect, sincere. سَلِيمَانٌ (2nd declension) Solomon.—سَلِمَ II. *To preserve, give salvation, deliver, hand over (with acc. and إِلَى or لِ of pers.); to submit to a judgment, salute (with عَلَى) 24 v. 61, "Salute the people of the House" (as being of your own people), literally, "Salute yourselves."* تَسْلِيمٌ n.a. A salutation, submission, resignation. مُسَلَّمَةٌ fem. part. pass. Handed over, sound.—أَسْلَمَ IV. *To submit, commit (with acc. and إِلَى); to resign one's self (with لِ); to profess El Islâm. اِسْلَامٌ n.a. The act of resignation to God; اِلْسَلَامٌ El Islâm, the only true Religion which according to Mohamammad was professed by all the Prophets from Adam downwards; from the words of the Korân 49 v. 14 it would appear to be rather the profession of faith than the faith itself; the latter, which is from the heart, is called اِيْمَانٌ; upon this point however there are differences of opinion among the Moslems. مُسْلِمٌ part. act. One who resigns himself to God, a Moslem, one who professes the faith of El Islâm.—مُسْتَسْلِمٌ part. act. X. f. One who submits to judgment.*

سَلَا aor. o. *To be careless about a thing.* سَلَوَى for سَلَوَى (2nd declension) generic noun, Quails.

سَمَّ aor. o. *To poison, penetrate.* سَمَّ n.a. A hole; سَمَّ أَيْحِيَا The eye of a needle; this name is given in the East to the small doorway for foot passengers at the side of a large gateway; see S. Matthew chap. xix. v. 24. سَمُومٌ fem. generic noun, *The Simoom*; a pestilential scorching wind, which it is said shall penetrate into the bodies of the damned; it was from the fire of this wind that the Jinn or dæmons were created, see 15 v. 27.

سَمَدٌ *To stand in astonishment, to idle.* سَامِدٌ part. act. One who passes his time in vanities.

سَمَرَ aor. o. *To pass the night in conversation.*

سَامِرٌ part. act. One who converses by night. سَامِرِيٌّ or السَّامِرِيُّ The Samaritan, a name given to an individual who is said to have made the Golden Calf for the Children of Israel.

سَمِعَ aor. a. *To hear (with acc.); hear of (with ب);* to hearken, listen, hearken to (with ل); سَمِعُوا لِي 36 v. 24, "Then hear me;" D. S. Gr. T. 1, p. 459. سَمْعٌ n.a. The act of hearing, hearing. سَمِيعٌ One who hears. سَمَاعٌ One who is in the habit of hearkening, D. S. Gr. T. 1, p. 322. اَسْمَعُ IV. *To make to hear (with double acc.);* at 19 v. 39 اَسْمَعُ بِهِمْ is by some understood as a verb of admiration, "How sharp shall be their hearing," viz. that of the Infidels; D. S. Gr. T. 2, p. 585; according to another interpretation اَسْمَعُ 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." مَسْمُوعٌ part. act. One who makes to hear. مَسْمُوعٌ part. pass. One who is made to hear; وَاسْمَعْ غَيْرَ مَسْمُوعٍ 4 v. 48, "And hear without being made to (hear or) understand;" out of numerous explanations of this passage none seem quite satisfactory; possibly the words being used by Jews to annoy Mohamammad conveyed a *double entendre*. اِسْمَعْ or تَسْمَعْ V. *To listen to (with اِلَى),* D. S. Gr. T. 1, p. 220. اِسْتَمَعَ VIII. *To hear, listen, hearken to (with لِ or اِلَى);* to over hear. مُسْتَمِعٌ part. act. One who hears or listens.

سَمَكٌ *To raise on high.* سَمَكٌ A roof, or the highest part of the interior of a building.

سَمِنَ aor. a. *To be fat.* سَمِينٌ Plur. سَمَانٌ Fat.—اَسْمِنُ IV. *To fatten.*

سَمَا aor. o. *To be lofty.* سَمَاءٌ comm. gend., Plur. سَمَوَاتٌ Heaven, of which the Korân says there are seven, vide 2 v. 27. اَسْمَاءٌ Plur. اِسْمٌ A name; when following another word اِسْمٌ is always written with the وَصْلَةُ thus اَسْمٌ; In the formula بِسْمِ اللّٰهِ, when commencing a sentence, and not following a verb, the ا is omitted on account of its frequent use, in all other instances it is retained; thus when at 11 v. 43 we find بِسْمِ in the middle of a sentence, we know that there is an ellipse of the word قَائِلِينَ; see De Sacy's *Anthologie Grammaticale Arabe*, p. 112. سَمَى A name-sake.—سَمَى II. *To name, call by name.* تَسْمِيَةٌ n.a. The act of naming, an appellation. مَسَمَى for مَسَمَى D. S. Gr. T. 1, p. 111, part. pass. Named, fixed, determined.

سَنَّ aor. o. *To form.* سَنَّةٌ fem. A tooth. سَنَتٌ sometimes spelt سَنَّتٌ, D. S. Gr. T. 1, p. 276, note;

Plur. سُنَنٌ A law, ordinance, line of conduct, mode of life, punishment. مَسْنُونٌ part. pass. Formed, made into shape.

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

سِنَةٌ Drowsiness, rt. وَسَنَ q.v.

سَنَدٌ aor. o. To lean upon.—مُسْنَدٌ part. pass. II. f. Propped up.

سُنْدُسٌ a word of Persian origin, meaning Fine silk.

وَسَمَ see سَنَسِمَةٌ.

سِنَةٌ To be full of years.—تَسَنَتْ V. To be musty, mouldy through age.

سَنَا aor. o. To water the ground with a Persian wheel, to shine. سَنًا for سَنَوَ D. S. Gr. T. 1, p. 106, Splendour. سَنَّةٌ Plur. سَنُونَ or سَنُونٌ, Oblique سَنِينٌ 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 سَنَهَ; in either case the last radical is dropped, and the ة taken in its place, see D. S. Gr. T. 1, pp. 358 and 317.*

سَهَرٌ aor. a. To be watchful. سَاهِرَةٌ The face of the Earth, or according to another interpretation, the place of the last Judgment; it is also one of the names of Hell.

سَهْلٌ To be smooth, level. سُهُولٌ plur. of سَهْلٌ A plain.

سَهَمٌ aor. a. To be lean.—سَاهَمَ III. To cast lots.

سَهَا aor. o. To forget, neglect. سَاهَى for سَاهَى D. S. Gr. T. 1, p. 330, part. act. Neglecting, negligent (with عَنِ).

سَاءَ aor. o. To do evil, be evil wretched or grievous; very frequently used with the acc. as سَاءَ سَبِيلًا "It is an evil way," Literally, "It is evil as to its way;" to grieve, afflict (with acc.), as لَيَسُوْا وَجُوْهَكُمْ 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 Mohāminad himself was not very strong on ancient history, his commentators have only "made that darker which was dark enough before;" Pass. سِيءَ or سُوِّىَ To be made sad, to be vexed for (with بِ) سُوِّىَ n.a. and سُوِّىَ Evil. سَبِيءٌ Bad, wicked, evil, used both as substantive and adjective. سَيِّئَةٌ Evil, a sin, evil action. سَوَاءٌ Plur. سَوَاتٍ Shame, secret parts. أَسَءَ comp. form, Worse, worst.—أَسَاءَ IV. To do evil. مُسِيءٌ part. act. An evil doer.

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

سَادَ aor. o. To be Lord; and سَوِدَ To be black.

سَيِّدٌ Plur. سَادَةٌ A Lord, a person of distinction.

أَسْوَدَ Plur. سَوْدٌ Black; Words expressive of colour although in the comparative form are generally used with a positive meaning, D. S. Gr. T. 1, p. 324.—إِسْوَدَ IX. To become black. مُسْوَدٌ part. act. Become black.

سَارَ aor. o. To mount a wall. سُوْرٌ A wall. سُوْرَةٌ

Plur. سُوْرٌ A degree of rank, a sign, a chapter of the Korān. سَوَارٌ A bracelet; Plur. أَسْوَرَةٌ and

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

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

سَاطَ aor. o. To mingle. سَوَّطَ n.a. A mixture, a scourge; at 89 v. 12 the words سَوَّطَ عَذَابٍ may be rendered "A mixture of various punishments resembling a scourge."

سَاعَ aor. o. To let (camels) run free. سَاعَةٌ An hour, time; السَّاعَةُ The hour of Resurrection, the last Day; سَاعَةً adverbially, By a single hour. سَوَّاعٌ Soowā', name of an idol said to have been worshipped by the Antediluvians, and again after the Flood by certain tribes of Arabs.

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

سَافَ aor. o. To try by smelling. 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 فَلَئَسَوَّفَ, and sometimes contracted into سَ q.v.

سَاقَ aor. o. To drive; Pass. سَيَقَ (with acc. and إلى). سَاقَ fem., Plur. سَوَّقَ A leg, stalk. سَوَّاقٍ plur. of سَوَّقٍ comm. gend. A market-place. سَاقٍ وَشَهِيدٍ part. act. A driver; سَاقٍ وَشَهِيدٍ 50 v. 20, "A driver and a witness," Two Angels who shall attend every man at the last day. مَسَاقٍ n.a. The act of driving.

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

سَامَ aor. o. To go to pasture, afflict, impose a hard

task or punishment upon (with double acc.). سِيمًا A sign, mark (2nd declension) D. S. Gr. T. 1, p. 402. Note. Some suppose this word to be derived from سَمَ q.v. —مُسَوِّمٌ part. act. II. f. One who makes a mark of distinction, a person of mark or distinction; at 3 v. 121 the word is sometimes read مُسَوِّمِينَ part. pass. "(Angels) distinguished by their appearance;" at 3 v. 12 it means "marked with a سِيمَةً or brand." —أَسَامَ IV. To turn out to graze (with في).

سَوَّى aor. a. To intend. سَوَّى Equal, middle. مَكَانًا 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 Fluegel's Korân, 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 لِلْسَّائِلِينَ 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); سَوَّاهَا 91 v. 14, "And (God) sent an equal destruction upon them all;" the word دَمْدَمَةٌ is here understood. —سَاوَى III. To make level (with إِلَى). —سَوَّى VIII. To be equal, to ascend, intend, set one's-self to do a thing (with إِلَى); to sit firm and square upon (with عَلَى); to attain maturity as at 28 v. 13; At. 63 v. 6 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 Mohammad.

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

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

سَار aor. i. *To go, travel, journey* (with *فِي*). سَيْر n.a. The act of going, a journey. سِيرَة State, condition. سَيَارَة A company of travellers.—سِير II. *To make to go, cause to pass away*.

سَال aor. i. *To flow*. سَيْل n.a. A brook, torrent. سَيْلُ الْعَرَم 34 v. 15, The inundation of El 'Arem, see عَرَم.—أَسَالَ IV. *To cause to flow* (with acc. and *لِ* of pers.).

سَيْنَاء or سَيْنَا (2nd declension) Mount Sinai.

سَيْنِين A synonym of Sinai (2nd declension, on account of its feminine gender and foreign origin); طُورُ سَيْنَا, طُورُ سَيْنَاء, and طُورُ سَيْنِين 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 سَنَاء An eminence; for the termination *يْن* see إِلْيَاس.

ش

شَام aor. a. *To be unlucky, sinister*. مَشَامَة The left hand; أَصْحَابُ الْمَشَامَةِ 56 v. 9, "The companions of the left hand," i.e. The damned; either because the Books containing their actions in life will be given into their left hands, or because they will be companions in misfortune,—مَشَائِمُ.

شَان aor. a. *To know, care for*. شَأْن A matter, business, thing.

شَنَا see شَانِك.

شَبَة A likeness. The verb is not used in the primitive form.—شَبَّ II. *To liken*; Pass. شَبَّ To be made like; شَبَّ لَهُمْ 4 v. 156, "A likeness or similitude (of Christ) was made for them;" it being believed by the Mohammedans that Judas or some other person was substituted for our Blessed Lord, and crucified in his stead.—تَشَابَهَ VI. *To have a mutual resemblance to each other, used with عَلى 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. مُتَشَابِه part. act. Mutually resembling one another; كِتَابًا مُتَشَابِهًا مَثَانِي 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 مُتَشَابِهَاتٌ may be rendered open to conjecture, metaphorical or ambiguous, see مُحْكَمَات, rt. حَكَم. مُشْتَبِه part. act. VIII. f. That which is similar.

أَشْتَات n.a. Plur. شَتَّ aor. i. *To separate*. شَتَّ Separate; أَشْتَاتًا 99 v. 6, "Divided into classes." شَتَّى indeclinable, sing. and plur. Separate, divided; in an adverbial form, Separately; It is said by Beidawée to be a plur. of شَتِيت.

شَتَاء aor. o. *To winter*. شِتَاء Winter.

شَجَر To avert, to be a matter of controversy (with *بَيْنَ*) شَجَر generic noun, A plant having a

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

شَحَّ aor. o. and i. *To be avaricious.* شَحَّ Avarice.

أَشْحَى plur. of شَحِيحٌ Avaricious, covetous.

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

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

شَخَصَ aor. a. *To be raised up, to be fixed* (the eyes) in horror. شَاخَصَ part. act. That which is fixed in horror, as the sight of the eyes.

شَدَّ aor. o. *To run, establish, bind firmly, strengthen* (with acc. and ب); وَأَشَدُّ عَلَى قُلُوبِهِمْ 10 v. 88, "Harden their hearts." شَدَادٌ Plur. أَشَدَّ (2nd declension) Vehement, strong, violent, severe, grievous. *Notes.* Adjectives of the forms فَعِيلٌ and فِعَالٌ are used indifferently for both masc. and fem., thus at 12 v. 48 before the words سَبَّحَ شَدَادٌ we must understand the fem. plur. سَبَّحْنَ; so also at 72 v. 12, where سَمَوَاتٍ is the word to be supplied. أَشَدُّ for أَشَدُّ comp. form, more or most strong, etc., as أَشَدُّ قَسْوَةً 2 v. 69, *lit.* "More strong in hardness," for أَشَدُّ Harder, D. S. Gr. T. 1, p. 325. أَشَدُّ The age of full strength, viz. from 18 to 30.—اِشْتَدَّ VIII. *To act with violence* against (with ب).

شَرَّ aor. o. and i. *To do evil.* شَرٌّ Plur. أَشْرَارٌ Evil, bad, wicked. شَرٌّ collective noun, Sparks of fire.

شَرَبَ aor. a. *To drink* (with acc. or with ب)

شَرِبَ n.a. A portion of water, time of drinking.

شَرِبَ n.a. A drinking. شَارِبٌ part. act. One who drinks. شَرَابٌ Drink, a beverage, potion.

مَشْرَبٌ A drinking place; it is also a noun of action, meaning simply the act of drinking, or drink; Plur. مَشَارِبٌ (2nd declension).—أَشْرَبَ IV. *To give to drink, make to drink;* وَأَشْرَبُوا فِي قُلُوبِهِمُ الْبَعْلَ 2 v. 87, "And they were made to drink the calf into their hearts;" for the construction see D. S. Gr. T. 2, pp. 124 and 453.

شَرَحَ aor. a. *To open, enlarge, expand* (with acc. and ل or ب).

شَرَدَ aor. o. *To become a fugitive.*—شَرَدَ II. *To disperse* (with ب).

شَرْدَمَةٌ A small band of men; possibly derived from شَرَدَ for شَرَدَ.

أَشْرَطَ 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.). شُرْعٌ plur. of شَارِعٌ part. act. Holding up (their heads), or appearing manifestly, both of which meanings belong to the verb; for the story alluded to at 7 v. 163 see سَبَتْ and شَرَعَةٌ. شَرِيعَةٌ A law or institution prescribed by God, the right way or mode of action; لَمْ 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.* **شَرِكٌ** A share, participation ; at 31 v. 12 it means polytheism or idolatry ; 35 v. 15, "They will disclaim your having associated them with God." **شَرِيكٌ** An associate, partner, sharer ; Plur. **شُرَكَاءُ** (2nd declension) **لِلَّهِ شُرَكَاءُ** All those to whom the idolaters rendered a share of Divine honours, such as Angels, Genii, Devils, idols, etc., it is to these that allusion is made at 6 v. 137 and elsewhere. *Note.* Nouns of the second declension when followed by the affixed pronouns take the three inflexions ; thus **شُرَكَائِهِمْ**, **شُرَكَائِهِمْ**, and **شُرَكَائِهِمْ**. **شَارَكَ** III. To share with (with acc. of pers. and **فِي**). **أَشْرَكَ** IV. To make a sharer or associate (with acc. of pers. and **بِ** or **فِي**) ; to give companions—to God—(with acc. of pers. and **بِ**) ; to be a polytheist or idolater ; 14 v. 27, "Ye associated me," D. S. Gr. T. 1, p. 459. **مُشْرِكٌ** part. act. One who gives associates to God, an idolater.—**مُشْرِكٌ** part. act. VIII. f. One who partakes or shares (with **فِي**).

شَرَى aor. i. *To buy, sell, barter* (with acc. of thing sold or bartered and **بِ** of thing taken in exchange).—**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 **أَشْتَرَا** is written with a Damma instead of Jazm over the , on account of the Wesla which follows it ; D. S. Gr. T. 1, p. 69.

شَطَّ aor. o. and i. *To be far off.* **شَطَطٌ** An extravagant lie.—**أَشَطَّ** IV. To act unjustly.

شَطَا aor. a. *To walk on the bank of a river.* **شَطَاً** The stalk of a plant. **شَاطِئٌ** Bank of a river or valley.

شَطَرَ aor. o. *To part in two.* **شَطْرٌ** n.a. A side. **شَطْرٌ** In the direction of.

شَيْطَانٌ aor. o. *To be obstinate, perverse.* **شَيْطَانٌ** Plur. **شَيْطَانِينَ** (2nd declension) Satan, a Devil.

شَعَبٌ *To collect.* **شُعُوبٌ** plur. of **شَعْبٌ** 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. **شُعَرَاءُ** (2nd declension) part. act. A Poet. **شُعْرَى** Sirius,

the Dog-star, which was worshipped by the Arabs in Pagan times. **شَعَائِرٌ** (2nd declension) plur. of **شِعَارَةٌ** A sign, rite, ceremony

performed by the pilgrims at Mecca, one of which was the offering of victims ; hence some understand the words **شَعَائِرُ اللَّهِ** 22 v.

33, "Holds in honour the offerings made to God," viz. by choosing for slaughter victims of great value. **مَشْعَرٌ** A place appointed for

sacred rites ; **الْمَشْعَرُ الْحَرَامُ** A mountain called Kuzah in the neighbourhood of Mecca.—

أَشْعَرَ IV. To make any one understand (with

acc. of pers. and أَنْ; to make known to (with ب of pers. or thing made known, and acc. of pers. to whom the discovery is made).

شَعَلَ *To light a fire.*—اِشْتَعَلَ VIII. *To be lighted, to become shining.*

شَغَبَ aor. a. *To affect in the heart's core, inspire with violent love.*

شَغَلَ aor. a. *To employ, occupy.* شُغِلَ plur. of شَغَلَ n.a. *Work, occupation, employment.*

شَفَعَ aor. a. *To make even that which was odd, to intercede, be an intercessor (with عِنْدَ of pers. to whom, and لِ of pers. for whom intercession is made).* شَفْعٌ n.a. *A pair, double; وَالشَّفْعِ 89 v. 2, "By the double and the single;" numerous interpretations are given; according to one of the most plausible it may mean, All created things,—which are said to have been made in pairs,—and The Creator, who is One and Single.* شَافِعٌ part. act. *One who intercedes.* شُفِعَ Plur. شُفَعَاءُ (2nd declension) *An intercessor.* شُفَاعَةٌ *Intercession.*

شَفَى *To fear, pity.* شَفَقَ Redness of the sky after sunset.—اَشْفَقَ IV. *To be afraid (with مِنْ or with أَنْ of verb).* مُشْفِقٌ part. act. *One who is afraid or in terror.*

شَفَّهَ aor. a. *To strike any one on the lip.* شَفَّةٌ for شَفْهَةٌ (see سَنَةٌ, rt. سَنَا), *A lip; Dual شَفَتَانِ and Oblique شَفَتَيْنِ The two lips.*

شَفَا aor. o. *To be near setting (the sun);* and شَفَى aor. i. *To heal, cure.* شَفَا *A brink.* شِفَاءٌ *Medicine, remedy, means of cure.*

شَقَّ aor. o. *To split, cleave, place under a difficulty, or impose a hard condition (with عَلَى).* شَقٌّ n.a. *The act of splitting, a fissure, difficulty, labour, trouble.* شِقٌّ *Difficulty, trouble.*

أَشَقَّ *A distance, a tract, a long way.* أَشَقُّ comp. form (2nd declension for أَشَقُّ) *More troublesome, more difficult to be borne.—*

شَاقَّ III. *To contend with, oppose, resist, separate one's-self from (with acc.);* الَّذِينَ 16 v. 29, "Concerning whom ye used to contend (with the believers)."

شِقَاقٌ n.a. *The act of separating one's-self, schism, heresy, dissent, contention; شِقَاقِي 11 v. 91, "Your contending with me."—*اِشْتَقَى or

تَشَقَّقَ V. D. S. Gr. T. 1, p. 220, *To be split open, cleft asunder (with ب);* at 25 v. 27 تَشَقَّقَ is for تَشَقَّقَ, 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.—اِنْشَقَّ 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 Mohammad, and the latter to one of the signs of the last day. اِنْشِقَاقٌ n.a. *The act of cleaving asunder.*

شَقَا aor. o. *To make miserable; and شَقَى aor. a. To be miserable, wretched, unhappy.* شَقِيٌّ *Miserable; at 19 vv. 4 and 49 it may be rendered "disappointed."* أَشَقَى comp. form, *Most wretched; أَشَقَاهَا 91 v. 12, "The greatest wretch among them," whose name was نُذَارُ* نَذَارُ see 54 v. 29. شِقْوَةٌ *Misery, wretchedness.*

شَكَّنَ *To doubt.* شَكٌّ *A doubt.*

شَكَرَ aor. o. *To give thanks, to be grateful (with لِ);* 27 v. 40, "He is only grateful to the benefit of his own soul;" to thank, show or feel gratitude for (with acc.); أَنْ أَشْكُرَ

نَعَمْتُكَ 27 v. 19, "That I may show my gratitude for thy favour." شَكَرَ Plur. شُكْرٌ n.a. The giving thanks, gratitude, thanks. شَاكِرٌ part. act. One who gives thanks or is grateful; God is said to be grateful in the sense of giving rewards to men for their obedience. شُكْرٌ Thankful; a distinction is made between this word and شَاكِرٌ; the former is said to denote a person who is thankful for little or for nothing, the latter grateful for large favours; in the Korân we find both epithets applied to God. مَشْكُورٌ part. pass. Gratefully accepted, acceptable.

شَكِسَ To be cross-grained and ill-tempered (a man). — مُتَشَاكِسٌ part. act. VI. f. Quarrelling, or at variance with each other.

شَكَلَ aor. o. To shackle, fasten by a tether. شَكْلٌ A similitude, likeness. شَاكِلَةٌ Likeness, mode; 17 v. 86, "According to his own way."

شَكَأ aor. o. To utter a complaint (with acc. and إِلَى); at 12 v. 86 we find an *alif* of precaution added to the word أَشْكُو, see D. S. Gr. T. 1, p. 109. مَشْكَاةٌ A niche in a wall. — اِسْتَكَى VIII. To make a complaint (with إِلَى).

شَمِتَ aor. a. To rejoice at the misfortunes of others. — أَشَمَّتَ IV. To cause to rejoice over another's misfortunes (with acc. and بِ of pers.).

شَمَّجَ To be lofty and long. شَامِجٌ part. act. That which is lofty.

شَمَّ To be seized with horror. — اِسْمَازَ IV. f. of شَمَّاز a quadrilateral verb not found in the 1st form, To creep or contract with horror.

شَمَسَ aor. i. and o. To be bright with sunshine. شَمْسٌ fem. The Sun.

شَمَلَ aor. o. To comprehend, contain. شَمَالٌ Plur.

شَمَائِلُ (2nd declension) The left hand; for an explanation of 56 v. 40 see شَامٌ VIII. To contain, conceive (with acc. and عَلَى), as 6 v. 144, "Or that which the wombs of the two females have conceived."

شَنَأَ aor. a. To hate. شَنَآنٌ for شَنَآنٌ n.a. Hatred. شَانِبٌ for شَانِبٌ D. S. Gr. T. 1, p. 97, part. act. One who hates.

شَهَبَ aor. a. To burn, scorch. شِهَابٌ Plur. شُهُبٌ A flaming fire.

شَهِدَ aor. a. To be present at, in, or with (with acc.); to bear witness that (with أَنْ or بِأَنْ), against (with عَلَى), or of (with بِ); to bear testimony to a fact (with إِنَّ); as اِنْتَكَ لَرَسُولُ 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 بِ), 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 Korân; وشَاهِدٌ وَمَشْهُودٌ 85 v. 3, "By a witness and a thing witnessed;" a vague and indefinite expression, of which a great number of explanations have been suggested by the commentators; according to one it means the Creator and Creation, or vice versa; several others are given in Sale's Korân; 74 v. 13, "And sons remaining in his presence (at Mecca)." شَهِيدٌ

Plur. شُهَدَاءَ (2nd declension) A witness ;
 شَهِيدٌ 50 v. 20, *vide* سَاقٍ ; One who bears
 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 wit-
 ness, evidence, a taking of evidence, testimony ;
 عَالِمُ الْغَيْبِ 24 v. 6, "Evidence given
 by swearing four times by God ;"
 وَالشَّهَادَةِ 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 ; يَوْمَ مَشْهُودٍ 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 ;"
 إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُودًا 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).—إِسْتَشْهَدَ X. To call as
 witness (with acc. and عَلَى).
 شَهَرَ aor. a. To publish abroad. أَشْهَرَ Plur. أَشْهَرٌ and
 شَهْرٌ A month ; originally A moon, either new,
 or according to others, a full moon ; أَشْهَرُ
 2 v. 193, "The (time for the) pilgrim-
 age is (the) known months," viz. Shawāl, Dhu'l
 Ka'da, and part of Dhu'l Hajja ; The word رَقَّةٌ
 must here be understood ; Lit. "The pilgrimage
 (its time) is," etc., أَشْهَرُ being what the gram-

marians call مَبْتَدَأَ مَرْثُوعٍ بِالْإِنْدَاءِ, 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.

شَهِا aor. o. To desire, long for. شَهْوَةٌ n.a. Plur.
 شَهَوَاتٌ Lust, desire.—إِشْتَهَى VIII. same as
 شَهِا.

شَابَ aor. o. To mingle. شَوْبٌ n.a. A mixture ;
 لَشَوْبًا مِنْ حَمِيمٍ 37 v. 65, "A mixture of boiling
 water and other delicacies," with which evil-
 doers are to be allowed to wash down the fruit
 of the infernal tree Ez-Zakḥoom.

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.—أَشَارَ IV. To make signs (with إِلَى
 of pers.).—تَشَاوَرَ n.a. VI. f. Consultation with
 one another.

شَوَاطُ Flame without smoke ; no verbal root.

شَاكَ aor. o. To prick. شَوْكَةٌ A single thorn,
 weapons, arms.

شَوَى aor. يَشْوِي a doubly imperfect verb, To roast,
 scald. شَوَى plur. of شَوَاةٌ The scalp.

شَاءَ for شَاءَ or شَاءَ, aor. يَشَاءُ To will, be willing,
 wish (with acc. or أَنْ of verb). شَيْءٌ n.a. Plur.
 أَشْيَاءُ (2nd declension, see D. S. Gr. T. 1, p.
 364, note) A thing, matter, affair ; شَيْئًا adver-
 bially, In any way, at all.

شَابَ aor. i. To be hoary (the head). شَيْبٌ and
 أَشْيَبٌ n.s.a. Hoariness. شَيْبٌ plur. of شَيْبَةٌ
 Hoary, grey-headed ; this word may be re-

garded as a contracted form of شَيْب or شَيْب, like بَيْض for بَيْض, or سَيْل for سَيْل, D. S. Gr. T. 1, p. 360.

وشى see شَيْب.

شَاخ aor. i. *To be old.* شَاخ Plur. شَاخ An old man.

شَدَّ aor. i. *To plaster a wall.* مَشِيد part. pass. properly, Plastered with gypsum; according

to El Beidawee it may also be rendered lofty. — مَشِيد part. pass. II. f. Built up on high.

شَاع aor. i. *To be published abroad; with فى of pers.* it is used in a bad sense, as تَشِيعُ الْفَاحِشَةُ 24 v. 18, "That filthy rumours should be spread abroad about the true believers." شَيْعَة Plur. شَيْع and أَشْيَاع A sect, party; أَشْيَاعُهُمْ Those of a like persuasion, or of their party.

ص

ص The name and initial letter of the 38th chapter, see آتَم.

صَبَّ aor. o. *To pour (with acc. and عَلَى); at 44 v. 48 it is used with فَوْق, "Pour over," and at 22 v. 20 with مِنْ فَوْقِ. صَبَّ n.a. The act of pouring.*

صَبَّ aor. a. *To rise (a star).* صَابِئُون The Sabaeans, who thought themselves followers of the religion of Noah, and worshipped the heavenly bodies.

صَبَّ aor. a. *To give one a morning draught.* صَبَّح Plur. صَبَّاح and صَبَّاح The morning. صَبَّح II. *To come to or come upon in the morning.* — صَبَّح IV. *To be, become, happen, or do anything in the morning; This word is one of the أَخَوَاتِ كَانَ or sisters of كَانَ, which govern their attributes in the acc., D. S. Gr. T. 2, p. 60; صَبَّح may frequently be rendered simply "he was, or became," and sometimes "he began," as فَاصْبَحْ يَقْلَبْ 18 v. 40, "And he began to turn down." مَصْبُوح part. act. One*

who does anything in, or enters upon, the morning.

صَبَّر aor. i. *To bind, to be patient or constant, to endure patiently or be constant towards (with acc. or with عَلَى).* صَبْر n.a. Patience. صَابِر part. act. One who is patient or constant, persevering. صَبَّار Very patient, constant. — صَابِر III. *To excel in patience.* — أَصْبَرَ IV. *To suffer misfortune; فَمَا أَصْبَرَهُمْ عَلَى النَّارِ 2 v. 170, "How great will be their sufferings in the Fire." For the construction of verbs of admiration see D. S. Gr. T. 2, p. 218. — أَصْطَبَّر VIII. D. S. Gr. T. 1, p. 222, To be patient or constant (with ل or عَلَى).*

أَصْبَحَ aor. a. *To point the finger at any one.* (2nd declension) comm. gend. plur. of أَصْبَحَ A finger.

صَبَّغ aor. a. o. and i. *To dye.* صَبْغ Sauce. صَبْغَة Baptism; صَبْغَةُ اللَّهِ 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 *صَبَّعَ* is said to be put in the acc. as being the corroborative, *آلْمُؤَكَّدُ* of *آمَنَّا* v. 130, and the substitute or equivalent, *آلْبَدَلُ* of *إِبْرَاهِيمَ* D. S. Gr. T. 2, p. 526, see also p. 85 of the same volume.

صَبَا aor. o. *To be puerile*, to feel a youthful propensity towards (with *إِلَى*). *صَبِيٌّ* A male child, a boy.

صَحَبَ *To flay an animal*; and *صَحِبَ* aor. a. *To be a companion to any one*. *صَحْبٌ* Plur. *صَحَبٌ*, Plur. of Plur. *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 الْخَوَاتِ* Jonah; as it were, "He of the fish or the man of the fish;" *أَصْحَابُ النَّارِ* "The men, or companions of the fire,—the Damned;" *أَصْحَابُ الْمَشْأَمَةِ* and *أَصْحَابُ الْمَيْمَنَةِ* 56 vv. 8 and 9, "The companions of the Right and Left hands," viz. The Righteous and the Wicked, so called because they shall receive the Books containing a register of their actions, the former in their right hands, and the latter in their left; *يَا صَاحِبِي السَّيْفِ* 12 v. 39 oblique dual, D. S. Gr. T. 1, p. 415, "O my two fellow prisoners!": as in the case of *ذُو*, the proper rendering of this word may best be gathered from the context, thus at 51 v. 59, where *أَصْحَابِهِمْ* refers to "Those who resembled them in former days." *صَاحِبَةٌ* A consort, wife.—*صَاحِبٌ* III. To bear company with (with acc.).—*أَصْحَبَ* IV. To preserve, hinder, keep from (with *مِنْ*).

صَحَفَ *To dig with an instrument called صَحْفَةٌ*.

صَحَابٌ plur. of *صَحْفَةٌ* A dish. *صُحُفٌ* plur. of *صَحْفَةٌ* A leaf or page of a book, a book; *صُحُفًا* 74 v. 52, "Open Books" from Heaven, in which should be written each man's name, with an order to follow Moḥammad.

صَحَّ 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 مِنْ of object)*, as at 43 v. 57; the words in the text refer to a passage at 21 v. 98, where judgment is denounced against all objects of idolatrous worship; but the Meccans contending that Jesus must be included with the rest, the blunder was corrected by the 101st verse. *صَدٌّ* n.a. The act of hindering, diverting, or turning away from. *صُدُوءٌ* n.a. The act of turning away the face. *صَدِيدٌ* Boiling (water), the serum in a wound, purulent matter, see *شَوْبٌ*.

صَدَرَ aor. o. and i. *To return from watering*, to proceed, go forward. *صَدْرٌ* n.a. Plur. *صُدُورٌ* comm. gend. The bosom, breast.—*أَصْدَرَ* IV. *To bring back*, as *حَتَّى يُصْدِرَ الرِّعَاءُ* 28 v. 23, "Till the shepherds have brought away (their flocks)."

صَدَعَ aor. a. *To split*, expound, profess openly (with ب). *صَدْعٌ* A fissure.—*صَدَعٌ* II. Pass. *صُدِعَ* *To oppress with*, or suffer from headache.—*تَصَدَّعَ* V. D. S. Gr. T. 1, p. 220, *To be split up or divided in two*. *مُتَصَدِّعٌ* part. act. That which is cloven or splits itself in two.

صَدَفَ aor. i. *To turn aside (with عَنْ)*. *صَدْفٌ* The steep side of a mountain.

صَدَقَ aor. o. *To be truthful*, true or sincere, to speak

the truth, to establish or confirm the truth of what another has said, to verify (with double acc.), as *صَدَقَ اللَّهُ رَسُولَهُ الْوُيَا* 48 v. 27, "God hath confirmed for his Apostle the truth of the vision;" to keep faith (with acc.); observe a promise faithfully (with double acc.). *صِدْقٌ* Truth, veracity, sincerity, soundness, excellence in a variety of different objects; thus *صِدْقٌ مُبَوِّأٌ* 10 v. 93, "A salubrious and agreeable dwelling;" *مَدْخَلٌ صِدْقٍ* 17 v. 82, "With a favourable entrance (into the grave);" *لِسَانًا* *صِدْقٍ* 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. *صَدَقَتْهُ* A dowry given by the husband to his wife. *صَدِيقٌ* comm. gend. A sincere friend. *أَصْدَقُ* (2nd declension) comp. form, More true. *صِدِّيقٌ* Very truthful, a man of veracity.—*صَدَقَ* II. To be very sincere and truthful, to verify, to prove the truth of, as *صَدَقَ عَلَيْهِمُ الْيَلِيسُ طَنْةً* 34 v. 19, "Iblees proved the truth of his opinion of them;" to give credit to, or believe in the truth of (with *بِ*). *تَصْدِيقٌ* n.a. A verification. *مُصَدِّقٌ* part. act. One who verifies, confirms, or bears witness to the truth.—*تَصَدَّقَ* or *أَصَدَّقَ* 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. *مُحَدِّقٌ* and *مُحَدِّقٌ* part. act. One who gives alms.

صَدَا aor. o. To clap the hands.—*تَصْدِيَةٌ* n.a. II. f. A clapping of hands.—*تَصَدَّى* V. To receive with honour; at 80 v. 6 this word is put for *تَتَصَدَّى* D. S. Gr. T. 1, p. 221.

صَرَّ aor. o. To tie up a purse; aor. i. To cry aloud. *صَرٌّ* Excessive cold that scorches plants. *صَرَّةٌ* A loud cry.—*أَصَرَ* IV. To be obstinate, persist obstinately (with *عَلَى*).

صَرَحَ To make manifest. *صَرْحٌ* n.a. A palace, a high tower, or other lofty structure.

صَرَخَ To cry aloud. *صَرِيحٌ* One who brings help.—*وَمَا أَنتُمْ* *صَرِيحٌ* part. act. IV. f. same as *صَرِيحٌ*; *بِمُصْرَخِي* 14 v. 27, "Neither can ye help me," for *مُصْرَخِي* oblique plural with personal pronoun *ي*, D. S. Gr. T. 1, p. 459.—*إِصْطَرَحَ* VIII. for *إِصْتَرَحَ* D. S. Gr. T. 1, p. 222, To cry aloud. —*إِسْتَصْرَحَ* X. To implore assistance of any one (with acc. of pers.).

صَرَّصَرَّ quadriliteral verb, derived from *صَرَّ* q.v. To make a chattering noise (as a green woodpecker). *صَرَّصَرٌّ* A loud roaring and furious wind, or according to another interpretation, a blast of cold wind.

صِرَاطٌ comm. gend. 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 *صَرِيْعٌ* Lying prostrate.

صَرَفَ aor. i. To turn, turn away, divert, avert (with acc. and *عَنْ*); to turn towards (with acc. and *إِلَى*); *وَمَنْ صَرَفَكُمْ 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 *وَعَنْ*); at

25 v. 52 the words *صَرَفْنَا بَيْنَهُم* may either refer to the water, and must then be rendered "We cause it to flow amongst them (by different channels)," or it may be translated "We have explained the matter to them (in the Korân)." *تَصْرِيفٌ* n.a. Change (of wind). *إِنْصَرَفَ* VII. To turn aside.

صَرَمَ aor. i. To cut off—dates (from a tree). *صَارِمٌ* part. act. One who cuts or gathers fruit. *صَرِيمٌ* A garden whose fruit has all been gathered; also a dark night, as though it were burnt up and black; both meanings have been assigned at 68 v. 20.

سَطَرَ see *سَطَرٌ*.

صَعَدَ aor. a. To mount (a ladder); ascend (with *إِلَى*). *صَعْدٌ* A severe torment. *صَعِيدٌ* Earth, sand, or dust. *صَعَوْتُ* A calamity, torment, name of a mountain of fire in Hell; *سَارِهُقَةُ* 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.—*أَصْعَدَ* for *تَصْعَدَ* V. D. S. Gr. T. 1, p. 220, To climb up (with *فِي*).

صَعَرَ To have the face distorted.—*صَعَّرَ* II. To make a wry face at (with acc. and *لِ* of pers.).

صَعَقَ aor. a. To strike with lightning; and *صَعِقَ* To swoon, expire. *صَعِقٌ* One in a swoon. *صَاعِقَةٌ* Plur. *صَوَاعِقُ* (2nd declension) A stunning noise as of a thunderbolt, a punishment from Heaven, a thunderbolt.—*أَصْعَقَ* IV. To cause to swoon.

صَغَرَ aor. o. To be younger than another; and *صَغُرَ* To be small. *صَاغِرٌ* part. act. One who is small, vile, contemptible. *صَغِيرٌ* Small. *أَصْغَرُ* (2nd declension) comp. form, Smaller. *صَغَارٌ* Vileness, contempt.

صَغَا aor. o. and i. To incline, swerve; and *صَغَى* aor. a. To incline towards (with *إِلَى*).

صَفَّ aor. o. To set, arrange in a row or rank, to extend the wings in flying. *صَفٌّ* A row, rank; *وَالصَّفَاتِ صَفًّا* In order, in line of battle; 37 v. 1, "By (the Angels) standing in rank." *صَافٌ* part. act. Extending its wings. *صَوَافٍ* (2nd declension) plur. of *صَائِفَةٌ* for *صَائِفَةٌ* A camel standing with its fore-feet in line, or with three feet on the ground and one fore-foot tied up. *مَصْفُوفٌ* part. pass. Arranged in order.

صَفَحَ aor. a. To turn one's-self away from, repel; to pardon, forgive (with *عَنْ*); at 64 v. 14 this word is found in combination with *عَفَا* and *عَفَرَ*, the meaning of all three is nearly identical, but a slight distinction may be made by consulting the primary signification of each word; a somewhat similar passage occurs in the 51st Psalm, "Turn thy face from my sins, and put out all my misdeeds." *صَفَحَ* n.a. Pardon, the act of repelling a suitor; with the latter meaning it is found at 43 v. 4.

صَفَدَ aor. i. To bind. *أَصْفَادٌ* Fetters, plur. of *صَفْدٌ* A present, and hence an obligation.

صَفَّرَ aor. i. To whistle. *صَفْرَاءٌ* (2nd declension) fem. of *أَصْفَرٌ* Yellow; Plur. *صُفْرٌ* comm. gend.—*مُصَفَّرٌ* part. IX. f. That which is or becomes yellow.

صَفَّصَفَ quadriliteral, 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. *الصَّافِنَاتُ* fem. plur. part. act. Horses standing as above; at 38 v. 30

the word **الصَّيْلُ** is to be understood, D. S. Gr. T. 2, pp. 233 and 267.

صَفَا aor. o. *To be clear.* **الصَّفَا** Name of a mountain near Mecca. **صَفْوَانٌ** A hard stone.—**مُصَفًّى** part. pass. II. f. Clarified.—**أَصْفَى** IV. To choose in preference to, or grant to another a preference in the choice of anything (with acc. of pers. and **بِ** of thing).—**إِصْطَفَى** VIII. for **إِصْتَفَى** D. S. Gr. T. 1, p. 222, To choose, select; to choose in preference to (with acc. and **عَلَى**); at 37 v. 153 we find **أَصْطَفَى** for **أَصْطَفَى** "Hath he chosen?" D. S. Gr. T. 1, p. 71. **مُصْطَفًى** part. pass. Chosen.

صَكَّ To strike violently.

صَلَبَ aor. i. To crucify. **صُلْبٌ** The back-bone or loins; Plur. **أَصْلَابٌ**.—**صَلَّبَ** II. To cause to be crucified.

صَلَحَ aor. a. *To be right, good, honest, upright.*

صُلْحٌ Peace, reconciliation; **صُلْحًا** Peaceably.

صَالِحٌ part. act. One who or that which is good,

sound, free from blemish, perfect, upright, righteous, a man of integrity; also a proper name, **Sāleh**, a prophet said to have been sent to the tribe of Thamood; **الصَّالِحَاتُ** Good works.—**أَصْلَحَ** IV. To make whole and sound, amend, reconcile; to make a reconciliation or peace (with **بَيْنَ**); to dispose aright (with acc. and **لِ** of pers.); to render fit, as at 21 v. 90,

وَأَصْلَحْنَا لَهُ زَوْجَهُ "And we rendered his wife fit (for child-bearing);" instances occur, as at 27 v. 49, where the meaning seems to approach very closely to that of the primitive form, to be upright, or act with integrity; at 46 v. 14 it means to show kindness (with **لِ** of pers. and **فِي** of thing). **إِصْلَاحٌ** n.a. Uprightness,

righteousness, reconciliation, amendment, reformation. **مُضْلِحٌ** part. act. One who is upright, righteous, a person of integrity, a reformer; at 28 v. 18 it may be translated "Peacemaker."

صَلَدَ aor. i. *To be hard.* **صَلْدٌ** Hard.

صَلَّصَ *To sound.* **صَلْصَالٌ** Dry clay. Derived from **صَلَّ** aor. i. *To sound.*

صَلَا aor. o. *To hurt in the small of the back;* and **صَلَّى** for **صَلَّوْ** aor. a. *To have the centre of the back bent in, as a mare before foaling.* **صَلَوَةٌ**

pronounced, and sometimes written **صَلَاةٌ** D. S. Gr. T. 1, p. 36; Plur. **صَلَوَاتٌ** A prayer; 2 v. 152, "Mercies from their Lord;" at 22 v. 41 it means "Synagogues."

صَلَّى II. To pray, *properly*, by bending the knees and whole body in adoration, or generally, to offer prayer to God (with **لِ**); with **عَلَى** it means to pray for, also to bless, as in the formula **مَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ** "God bless and keep him." **مُصَلًّى** for **مُصَلًّى** part. act. One who prays. **مُصَلًّى** A place of prayer.

صَلَّى aor. i. *To roast;* and **صَلَّى** aor. a. *To undergo roasting in the fire (with acc. of fire);* Instead of **يُصَلَّى** another reading of several passages is **يُصَلَّى** etc. in the Pass. or **يُصَلَّى** in the ii. f. and they must then be translated "He shall be burnt" or "roasted." **صَالٍ** part. act. One who suffers the pain of being roasted; **صَالُوا النَّارِ** for **صَالُونَ** as antecedent to the complement **النَّارِ** 38 v. 39, *Literally*, "Sufferers of the roasting of the fire," or "entering Hell-fire to be roasted therein." **مِصْلًى** 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

صَلَوَ 69 v. 31, "Then cause him to be burnt in Hell." تَصْلِيَّةٌ n.a. A burning.—
 أَصْلَى IV. To thrust into the fire to be burnt (with double acc.).—إِصْطَلَى VIII. D. S. Gr. T. 1, p. 222, To be warmed at the fire.

صَمَّ To cork a bottle; aor. a. To become deaf. صَمٌّ Deaf, plur. of أَصَمٌّ (2nd declension).—أَصَمَّ IV. To make deaf.

صَمَتَ aor. o. To be silent. صَامِتٌ part. act. One who holds his peace.

صَمَدٌ aor. o. To wish to approach any one. صَمَدٌ A Lord, one to whom reference is made in matters of importance; as an adjective it means sublime, everlasting.

صَمَعٌ aor. a. To beat with a cudgel. صَوَامِعُ (2nd declension) plur. of صَوَاعٌ A monastery.

صَنَعَ aor. a. To make, do; chiefly used in things where art is employed; to nourish or bring up; 20 v. 40, "And that thou mightest be brought up under my eye;" a similar meaning also pertains to the IV. f. صُنْعٌ n.a. An act, that which is done; For the elliptical expression صُنْعُ اللَّهِ at 27 v. 90 see وَصِيَّةٌ; see also a similar ellipse at 4 v. 121. صَنَعَةٌ An art. مَصَانِعُ (2nd declension) plur. of مَصْنَعٌ A cistern, also a palace, citadel or other fine building.—إِصْطَنَعَ for إِمْتَنَعَ VIII. D. S. Gr. T. 1, p. 222, To appoint as agent (with acc. and ل).

صَنِمَ To be foul (a smell). أَصْنَامٌ plur. of صَنَمٌ An idol.

صَنَوَ or صَنُوَ A palm or other tree springing from the same root as others; Plur. صِنَوَانٌ; no verbal root.

صَهَرَ aor. a. To injure by its heat (the sun), to dissolve. صِهْرٌ Relationship by marriage.

صَابَ aor. o. To pour forth, hit the mark. صَوَابٌ That which is right. صَيِّبٌ A rain-cloud.—

أَصَابَ IV. To overtake, happen to, befall, fall upon (with acc.); To will, as at 38 v. 35; to happen, 57 v. 22; To affect injuriously, as at 3 v. 113 أَصَابَتْ حَرْثٌ, "It strikes (or injures) the corn;" To meet with, as at 3 v. 159 قَدْ أَصَبْتُمْ مِثْلَهَا, "Ye had already met with two pieces of good fortune equivalent to it," viz. at Bedr, where the forces under Moḥammad

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 Ohod; To send down, pour down upon, afflict or punish (with acc. and ب), as 7 v. 98, أَصَبْنَاَهُمْ بِذُنُوبِهِمْ, "We could punish them for their sins;" صَيَّبَ 12 v. 56, "We pour down our mercy upon whom we please." صَيِّبٌ part. act. That which happens. مُصِيبَةٌ An accident, misfortune, calamity.

صَوَّتَ aor. o. and a. To emit a sound. صَوْتٌ n.a. A sound, voice; Plur. أَصْوَاتٌ.

صَارَ aor. o. To incline or turn—a thing—towards (with إِلَى); To divide, dissect. صَوْرٌ A trumpet Plur. صَوَرٌ A form.—صَوَّرَ II. To form, fashion (with acc. and فِي) part. act. One who forms. الْمَصَوِّرُ The Fashioner, a name of God.

صَاعٌ aor. o. To measure with a صَاعٌ containing about four pints. صَوَاعٌ A drinking cup.

صَافَ aor. o. To bear wool. أَصَوَافٌ plur. of صَوْفٌ Wool, a fleece.

صَامَ aor. o. To fast; فَلْيَصُمْهُ 2 v. 181, "Let him fast (during) it," for فِيهِ, D. S. Gr. T. 2, p. 389. صِيَامٌ ns.a. A fast, the act of fasting. صَائِمٌ part. act. One who fasts.

صَاح aor. i. *To shout.* صَاحَةٌ n.a. A shout, a blast, a terrible and mighty noise, also a punishment from Heaven.
 صَاد aor. i. and a. *To hunt.* صَيْد Game, the produce of the chase, including fish.—إِصْطَادٌ for إِصْطَانٌ VIII. D. S. Gr. T. 1, p. 222, *To hunt.*
 صَار aor. i. *To become; to go, tend towards (with إِلَى).* مَصِيرٌ 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."

صَاص aor. i. *To produce imperfect dates (a palm-tree).* صَيَاصٍ plur. of صَيْصَةٌ or صَيْصِيَّة
 A castle, or defensive work.
 صَاف aor. i. *To pass the summer.* صَيْفٌ n.a. The summer.

ض

ضَائِنٌ Plur. ضَائِنٌ Sheep; no verbal root.
 ضَبَّح aor. a. *To breathe hard in running.* ضَبْحٌ n.a. The act of panting.
 ضَجَّع aor. a. *To lie on the side.* مَضَاجِعُ (2nd declension) plur. of مَضْجَعٌ A sleeping place, resting place; at 3 v. 148 it alludes to the sleep of death.
 ضَحِكَ aor. a. *To laugh, laugh at, ridicule (with مِنْ).* ضَاحِكٌ part. act. Laughing, one who laughs.
 ضَحَا aor. o. *To appear conspicuously; and ضَحِيَ* aor. a. *To suffer from the heat of the sun.* ضَحَا or ضَحَى comm. gend. said by some to be the plur. of ضَحْوَةٌ Those hours of the morning which follow shortly after sunrise; at 91 v. 1 and 79 v. 29 it means the full brightness of the sun.
 ضَدَّ aor. o. *To gain a law-suit.* ضِدٌّ Contrary, an adversary.
 ضَرَّ aor. o. *To hurt, harm, injure.* ضَرٌّ n.a. Harm, hurt, injury, affliction. ضَرٌّ Harm, affliction, evil, adversity, famine, as at 12 v. 88. ضَرَّرَ Hurt, inconvenience. ضَارٌّ part. act. One who

hurts. ضَرَّاءٌ fem. (2nd declension) D. S. Gr. T. 1, p. 402, Adversity, loss, tribulation.—ضَارٌّ III. *To hurt, annoy; to put to inconvenience on account of (with acc. of pers. and بِ).* Note. In Surd verbs of this form there is no difference between the act. and pass. in the Aorist tense. ضَرَّارٌ n.a. Injury; ضَرَّارًا By violence. ضَارٌّ part. act. Injuring.—ضَاطَرٌّ VIII. D. S. Gr. T. 1, p. 222, *To compel; to drive forcibly (with acc. and إِلَى);* Pass. ضُطِرَّ *To be driven by necessity (with فِي or إِلَى).* ضُطِرَّ part. act. or pass. One compelled by necessity; 27 v. 63, "Him who is compelled by his necessities" (to ask relief of God).

ضَرَبَ aor. i. *To beat, strike (with acc. and بِ);* 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 لِ); thus also at 43 v. 16 مَا ضَرَبَ لِلرَّحْمَنِ مَثَلًا, "That which they pass off upon the Merciful as being his similitude," viz. female children; in allusion to the angels, who were consid-

ered to be the daughters of God; **ضَرَبُوا فِي الْأَرْضِ** 3 v. 150, "They travelled in the earth;" here we may suppose an ellipse of **بَارِجِلِهِمْ** or some similar word; so likewise in the expression **إِذَا ضَرَبْتُمْ فِي سَبِيلِ اللَّهِ** 4 v. 96, "When ye are on the march in the cause of God's religion;" **لَا جَدَلَ** 43 v. 58, "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;" **أَفَنَضْرِبُ عَنْكُمُ الذِّكْرَ** 43 v. 4, "Shall we then turn away from you our admonition;" **فَضْرَبَ بَيْنَهُمُ بُسُورًا** 57 v. 13, "And a separation shall be made between them by a wall;" **وَضَرَبَتْ عَلَيْهِمُ الدَّلَّةُ** 2 v. 58, "And vileness was stamped upon them." **ضَرَبَ** n.a. The act of striking, a blow, a going from place to place; at 47 v. 4 there is an ellipse of a verb, see D. S. Gr. T. 2, p. 460.

ضَرَّ aor. a. *To be humble.* **ضَرِيعٌ** A plant growing in Hell, said to be more bitter than aloes, more fetid than a putrid corpse, and more burning than fire.—**تَضَرَّعَ** and **إِضْرَعَ** D. S. Gr. T. 1, p. 222, V. To humble one's-self, submit one's-self humbly to God. **تَضَرُّعٌ** n.a. Humility.

ضَعَفَ and **ضَعُفَ** aor. o. To be weak. **ضَعْفٌ** and **ضُعْفٌ** ns.a. Weakness, infirmity. **ضِعْفٌ** Plur. **أَضْعَافٌ** Like, an equal portion, a portion equal to another, or as much again, double; **إِنَّا لَأَذْنُتْنَاكَ ضِعْفَ الْحَيَاةِ وَضِعْفَ الْمَمَاتِ** 17. v. 77, "Then we should verily have caused thee to taste an equal share (of the punishment) of this life, and an equal share (of the punishment) of death," i.e. a double punishment, the word **عَذَابٍ** being in both cases understood;

D. S. Gr. T. 2, p. 279; Dual **ضِعْفَانِ**, Oblique **ضِعْفَيْنِ** Two equal portions, twofold. **ضِعَافٌ** plur. of **ضَعُوفٌ** comm. gend. Weak. **ضَعِيفٌ** Plur. **ضُعَفَاءُ** (2nd declension) Weak, infirm. **أَضْعَفُ** (2nd declension) comp. form, Weaker. — **ضَاعَفَ** III. To double, give double (with acc. and **لِ**). **مُضَاعَفٌ** part. pass. Doubled. — **مُضَعِّفٌ** part. act. IV. f. One who makes double.—**إِسْتَضْعَفَ** X. To think, repute, or esteem weak, and hence to ill-treat a person as if he were weak, to take advantage of his weakness, thus at 7 v. 149. **مُسْتَضْعَفٌ** part. pass. One who is found or held to be weak.

ضَعَّتْ aor. a. *To repeat in a confused and jumbled manner.* **ضِعْفٌ** A handful of green and dry grass or other herbs; Plur. **أَضْعَافٌ** Things confusedly mixed together; **أَضْعَافُ أَحْلَامٍ** 12 v. 44, "Confused dreams."

ضَغِنَ aor. a. *To dislike.* **أَضْغَانٌ** plur. of **ضَغْنٌ** Ill-feeling, hatred.

ضَفَدَعٌ A frog; Plur. **ضَفَادِعُ** (2nd declension); The grammatical root is **ضَفَدَعٌ** *To contain frogs (water).*

ضَلَّ aor. i. To err (with **بِ**); to wander away, go astray from (with acc. or with **عَنْ**); to err against (with **عَلَى**); to go from the thoughts or be forgotten, as at 17 v. 69; to leave in the lurch (with **عَنْ**); to lie hidden (with **نِ**), as at 32 v. 9. **ضَلَّ** part. act. One who errs or goes astray. **ضَلَالٌ** and **ضَلَالَةٌ** 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

عَنْ), as فَاضَلُونَا السَّبِيلَ 33 v. 67, "And they have seduced us from the right path;" The *ل* is here added to السَّبِيلَ to assist the rhyme; D. S. Gr. T. 2, p. 497; أَضَلَّ أَعْمَالَهُمْ 47 v. 1, "He has made their (good) works to be of none effect;" to seduce through or by means of (with بِ). مُضِلٌّ part. act. One who seduces.

فَمَّ aor. o. To draw close, to hug (with acc. and إِلَى); وَأَقْسَمْتُ يَدَكَ إِلَى جَنَاحِكَ 20 v. 23, "Draw thine hand close under thine arm."

فَمَّرَ aor. o. To be slender. ضَامِرٌ part. act. That which is slender, or tucked up in the belly.

فَسَّ aor. a. and i. To be tenacious or grasping. وَمَا هُوَ فَصِينٌ Greedy, avaricious, grudging; وَعَلَى الْغَيْبِ بَصِيرٌ 81 v. 24, "And he does not act grudgingly in the communication of the secrets;" some copies have بَصِيرِي, "He had no suspicion of the secrets."

فَسَكَ To be narrow. فَسَكٌ n.a. comm. gend. Narrow, wretched.

فَصِيءٌ To be without breasts and barren (a woman), and therefore like a man.—فَاهِي III. for فَاهِي

(the primitive form فَهَى is not found), To resemble, D. S. Gr. T. 1, p. 236. *Note.* The word يُضَاهَوْنَ 9 v. 30 is also spelt يُضَاهَوْنَ, and يُضَاهَوْنَ without the hamza.

فَأَاءَ aor. o. To shine. فَيَاءٌ Light. IV. To enlighten, illuminate.

فَارَّ aor. i. To injure. فَسِيرٌ n.a. Harm, injury.

فَارَزَ aor. i. To defraud. فَيْرِي for فَيْرِي D. S. Gr. T. 1, p. 112 (2nd declension), An unfair apportionment.

فَاعَ aor. i. To perish. أَنْفَاعٌ IV. To suffer to perish, neglect, be unmindful of.

فَافَ aor. i. To become a guest. فَصِيفٌ n.a. sing. and plur. A guest, guests.—فَيْفٌ II. To entertain a guest.

فَاقَ aor. i. To be narrow, straitened; وَفَاقَ بِهِمْ ذَرْعًا 11 v. 79, "And he was powerless to (protect) them;" فَصَائَتْ عَلَيْهِمُ الْأَرْضُ 9 v. 119, "The earth became straitened for them." فَصِيقٌ n.a. Trouble, grief. فَصِيقٌ Strait, narrow.

فَاقِيقٌ part. act. That which becomes narrow or straitened.—فَيْقِي II. To reduce to straits (with عَلَى of pers.).

ط

طَالُوتَ (2nd declension) Saul, king of Israel.

طَبَعَ aor. a. To seal, seal up (with عَلَى).

طَبَّقَ aor. i. To cover. طَبَقٌ A state, condition.

طَبَّقَ plur. of طَبَقَةٌ The order of the Heavens, one above another; طَبَاقًا In order one above another.

طَبَّيْنَ 3rd pers. fem. plur. of طَابَ for طَابَ q.v.

طَحَّى aor. a. D. S. Gr. T. 1, p. 250, To expand, spread out.

طَرَحَ aor. a. To cast forth (with double acc.), as طَرَحُوهُ أَرْضًا 12 v. 9, "Cast him forth into a (distant or unknown part of the) earth."

طَرَدَ aor. o. To drive away; the word فَتَطَرَدَهُ is put in the subjunctive at 6 v. 52 as being what the grammarians call جَوَابُ النَّفْيِ; for this use of the subjunctive after فَ see D. S. Gr. T. 2, p. 26, where the above-named passage is quoted.

طَارِدٌ part. act. One who drives away.

طَرَفَ aor. i. *To avert.* طَرَفَ n.a. An eye, a glance, sight of the eyes. طَرَفَ Plur. أَطْرَافَ The extremity, extreme part or verge, border; طَرَفِي 11 v. 116, "The two extremities of the day," morning and evening.

طَرَقَ aor. o. *To come by night.* طَارِقٌ part. act. That which appears by night. طَرِيقٌ comm. gend. A way, a road. طَرِيقَةٌ Plur. طَرَائِقُ (2nd declension) A path, line of conduct, behaviour; طَرِيقَهُمْ 20 v. 104, "Those most eminent for their good conduct;" سَبْعَ طَرَائِقَ 23 v. 17, "Seven tracts," meaning the seven Heavens; طَرِيقَةٌ is also used with a plur. signification for Chiefs, Princes; thus at 20 v. 66.

طَرَا aor. o. *To come from afar*; and طَرَى aor. a. *To be recent.* طَرِيٌّ Fresh.

طس Initial letters of the 27th chapter, pronounced طه Seen, see آلم.

طسم Initial letters of the 26th and 28th chapters, see طس.

طَعِمَ aor. a. *To eat, taste*; طَعِمُوا 5 v. 94, "There is no sin in that they have tasted" (that which had not at that time been forbidden them). طَاعِمٌ part. act. One who eats. طَعْمٌ n.a. Taste, and طَعَامٌ n.a. Food, the act of eating, as at 5 v. 97. أَطْعَمَ IV. *To feed, give food to* (with double acc.); أَطْعَمَهُمْ 106 v. 3, "Who hath provided them with food against hunger." إِطْعَامٌ n.a. The act of feeding; At 2 v. 180 and 5 v. 96 طَعَامٌ also appears to bear this meaning, and may then be considered as another noun of action of the IV. f.—اسْتَطْعَمَ X. *To ask for food* (with double acc.).

طَعَنَ aor. a. and o. *To pierce with a spear*, to

speak ill of (with فِي of pers.). طَعَنَ n.a. Evil speaking.

طَغَا aor. o. and طَغَى or طَغَى aor. a. *To transgress, exceed all bounds* (in wickedness); to wander from its orbit; applied at 53 v. 17 to the eyesight; to overflow, as at 69 v. 11. طَغْيَانٌ n.a. Transgression, the being exceedingly wicked. طَاغِيٌّ part. act. One who is excessively impious, a transgressor. طَاغِيَّةٌ A storm of thunder and lightning of extreme severity. أَطْغَى comp. form for أَطْفَى (2nd declension) Most extravagant in wickedness. طَغْوَى Excess of impiety, as كَذَّبَتْ نَمُودَ بَطْعَوَاهَا 91 v. 11, "The tribe of Thamood accused (Sāleh) of falsehood by reason of their extreme wickedness." *Note.* The names of Arab tribes are feminine. طَاغُوتٌ Taghoot, a word which with the sing. form has sometimes a plur. signification, and then means Idols, 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 كَعْبُ بْنُ الْأَشْرَبِ, either from his exceeding wickedness, or because a judgment given by him would be prompted by the Devil. — أَطْغَى IV. *To cause to transgress, to make one a transgressor.*

طَفَ *To be near.* — تَطَفَّفَ n.a. II. f. The giving short measure. مُطَفِّفٌ 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).* طَلَّ 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.

طَلَحَ aor. a. *To be weary.* طَلَحَ n.a. A Plantain or Banana tree, according to some the Acacia or Egyptian thorn.

طَلَعَ aor. a. and o. *To ascend, rise—the sun,—(with عَلَى).* طَلَعَ 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. طُلُوعٌ n.a. The rising. مَطْلَعٌ n.a. The time of rising (of the dawn). مَطْلَعٌ n.a. Place of the sun's rising.—أَطْلَعَ IV. To make manifest to any one, cause one to understand (with acc. of pers. and عَلَى of thing).—إِطْلَعَ for إِنْطَلَعَ VIII. D. S. Gr. T. 1, p. 222, *To mount up (with إِلَى); to penetrate (with acc.) as at 19 v. 81, where we have أَطْلَعَ "Has he penetrated?" for أَأَطْلَعَ, the أ of union being omitted after the interrogative* أ D. S. Gr. T. 1, p. 71; At 37 v. 52 is a passage which is read and interpreted in various ways, see D. S. Gr. T. 2, p. 185, but adopting the reading given by Flügel هَلْ أَنْتُمْ مُطْلِعُونَ فَاطْلَعِ, the meaning will be "Will ye look down (upon the inhabitants of Hell)?—and he shall look down," (pret. for fut.); in this sense the verb governs its complement with عَلَى; so likewise when it means to mount above, come upon, or meet with. مَطْلِعٌ part. act. One who looks down upon.

طَلَّقَ aor. o. *To be divorced.* طَلَّاقٌ n.a. Divorce.—طَلَّقَ II. To divorce. مَطْلُوقَةٌ fem. part. pass. A woman who is divorced.—إِنْطَلَقَ VII. To depart, go one's way, to be free or loose, as at 26 v. 12.

طَمَّ aor. o. and i. *To be much.* طَامَةٌ A calamity; طَامَةُ الْكِبَرِ 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 عَلَى).*

طَمَعَ aor. a. *To desire (with أَنْ).* طَمَعَ n.a. Desire, a hoping or longing for; at 13 v. 13 طَمَعًا means "causing you to be full of hope (for rain)."

طَمَنَ Quiet; whence comes طَمَآنٌ (quadriliteral) *To rest.*—إِطْمَأْنَأَ IV. To be quiet, rest securely in, or satisfied with (with بِ); 4 v. 104, "And when ye are secure (from danger);" 2 pers. plur. pret. D. S. Gr. T. 1, p. 231. مُطْمَئِنٌّ part. act. One who rests securely, or enjoys peace and quiet.

طَهَ Initial letters and name of the 20th chapter, pronounced Ta' Hà, see آتَم.

طَهَّرَ *To remove*; aor. o. *To be pure, free from her courses (a woman).* طَهْرٌ n.a. Pure. أَطَهَّرَ (2nd declension) comp. form, More pure, see D. S. Gr. T. 2, p. 304.—طَهَّرَ II. To purify, cleanse. تَطْهِيرٌ n.a. Purification. مُطَهِّرٌ part. act. One who frees from impurity. مُطَهَّرٌ part. pass. Purified, freed from impurity, clean, pure.—إِطَهَّرَ or تَطَهَّرَ V. D. S. Gr. T. 1, p. 220, *To purify one's-self, keep one's-self pure*; 5 v. 9, imperat. "Then purify yourselves" (by washing the entire body). مُتَطَهِّرٌ or مُطَهِّرٌ part. act. Those who purify themselves, or are clean, pure.

طَوَّدَ aor. o. *To be firm and immoveable.* طَوْدٌ A mountain.

طَارَ aor. o. *To approach.* طَوْرٌ A mountain; طُورٌ

or طور سيناء Mount Sinai; it is also called طور plur. of طور A condition or state; 71 v. 13, "He created you after a variety of states or stages of existence;" beginning with the formation of Adam.

aor. o. and a. To be obedient; to hearken to (intercession), as at 40 v. 19. طوع Obedient; طوعا With willing obedience. طاعة Obedience. طاعة part. act. One who is obedient, obedient. — طوع II. To permit, consent to (with acc. and ل of pers.). — اطاع IV. To obey. مطاع part. pass. Obeyed. — تطوع V. To give one's-self obediently or willingly to perform (a good work). مطوع part. act. D. S. Gr. T. 1, p. 327, One who gives himself willingly to perform (a good or charitable action). — استطاع and استطاع 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 على), as ما لم تستطع على 18 v. 81, "That which thou wast not able to bear patiently;" It is also used with أن or with acc. and ل; instances of both occur at 18 v. 96; or with acc. and إلى as at 3 v. 91; At several places in the 18th chapter it is found with مع of pers. and acc. of thing; thus in the 66th verse معي صبرا "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 فلا يستطيعون سبيلا 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.

طاف aor. o. To go round about, encompass (with على); to go about, circulate (with بين). طاف part. act. One who goes round about or encompasses; at 68 v. 19 it means a common destruction surrounding all; see also طاف for طيف. طائفة A part, some, a party, a people, a company or band of men from 2 to 1000, according to different authorities. طوفان The Deluge, a common destruction or calamity which embraces all. طواف One who goes about (to serve another). — اطوف V. D. S. Gr. T. 1, p. 220, To go round about (with ب). طاق aor. o. To be able. طاقة Power, strength. — طوق II. To twist a collar; سيطرون ما بحلوا به 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." — اطاق IV. To be able (to do a thing, with acc.). طال aor. o. To be long, to last long, or be prolonged (with على of pers.). طول Plenty of wealth, a sufficiency of means, Power, as at 40 v. 3. طول n.a. Height. طويل Long. — تطاول VI. To be prolonged (with على of pers.). طوى aor. i. To roll up. طى n.a. The act of rolling up. طوى Toowa, name of a valley near Mount Sinai. مطوى part. pass. Rolled up. طاب aor. i. To be good, pleasing (with ل); فان 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. طوبى (2nd declension) Good fortune, happiness. طيب Good, agreeable, sweet and clean, happy, favourable.

طَار aor. i. To fly. طَيْر generic noun, Birds. *Note.*
Verbs having for subject a noun of this description may be put in the fem. D. S. Gr. T. 2, p. 233; According to some there are two words of this form, one in the sing. meaning a bird, as at 3 v. 43, and the other an irregular plur. of طَائِر, meaning Birds. طَائِر part. act. A flying thing, an omen, and especially an evil

one. —طَيْر or إَظِير V. D. S. Gr. T. 1, p. 220, To augur evil, draw an evil augury from (with ب) مُسْتَطِير part. act. X. f. That which spreads itself far and wide.

طَاف aor. i. To appear (a spectre). طَائِف part. act. A spectral appearance of the Devil, an instigation of the Devil; see طَاف for طَوَف.

طَانَ aor. i. To plaster with clay. طِين Clay.

ظ

ظَم To migrate. ظَعْن n.a. Migration.
ظَا aor. i. To claw with the nails. ظُفْر A nail or claw; ظُفْر ذِي 6 v. 147 is translated by Sale "having an undivided hoof," but it may be doubted whether the words will bear this interpretation; a better translation would seem to be "having claws or nails," as wild beasts or camels.—أَظْفَر IV. To give the victory to (with acc. of pers. and عَلَى).

ظَلَّ aor. a.; 2nd pers. sing. pret. ظَلَّت or ظَلَّت for ظَلَّت D. S. Gr. T. 1, p. 228, To continue all day, become (with aor. of verb following). ظِل Shade. ظِلَّة Plur. ظِلٌّ A covering, roof. ظِلٌّ sing. and plur. Shadows, shady groves. ظِلٌّ Shady.—ظَلَّل II. To overshadow—with clouds—(with acc. of thing and عَلَى of pers.).

ظَلَم aor. i. To wrong, injure; to be unjust, oppressive, or tyrannical towards any one (with acc. also with ب, or with acc. of pers. and ب); to be guilty of injustice, to act wickedly; to be wanting in, or fail, as ظَلِمَ وَلَمْ تَظْلِمَ 18 v. 31, "Nor did they fail in any of it." ظَلَم Injustice, tyranny, obscurity. ظُلُم Plur. ظُلُمَات Darkness. ظُلُوم Unjust.

ظَلَم Very unjust. ظَالِم part. act. One who treats unjustly (with ل). أَظْلَم (2nd declension) comp. form, More unjust. مَظْلُوم part. pass. Unjustly treated.—أَظْلَم IV. To injure; to be dark (with عَلَى). مَظْلَم part. act. One who is in the dark.

ظَمِيَ aor. a. To thirst. ظَمَأ n.a. Thirst. ظَمَان (2nd declension) D. S. Gr. T. 1, p. 403, Very thirsty.

ظَنَّ aor. o. To think, be of opinion, imagine (with acc. or ب, or with أَن); for the construction ظَنُّوا مَا لَهُمْ مِنْ مَّخِصٍ 41 v. 48, "They shall perceive that there is no way of escape for them," see D. S. Gr. T. 2, p. 297. ظَنٌّ Plur. ظَنٌّ Opinion. ظَنَّ part. act. One who forms an opinion.

ظَهَرَ aor. a. and i. To appear, be manifest (with فِي); to help, mount, ascend (with acc. or عَلَى); to get the better of, know, distinguish (with عَلَى). ظَهْر Plur. ظُهُور The back. ظَاهِر part. act. One who is manifest, that which is apparent, outward (speech), as at 13 v. 33; clear, conspicuous, victorious; قُرَى ظَاهِرَةً 34 v. 17, "Conspicuous cities," or "cities connected

one with another by a track called **ظَهْر**;
ظَاهِرَة Outwardly. **ظَهِير** A helper. **ظَهِيرَة**
 Mid-day heat. **ظَهْرِيَا** Thrown behind the back,
 with neglect.—**ظَاهَر** III. To assist (with acc.
 and **عَلَى**); to divorce a wife, with the words
أَنْتِ عَلَى كَظْهِرِ أُمِّي, see 58 v. 2.—**أَظْهَرَ** IV. To

make one acquainted with (with acc. of pers.
 and **عَلَى** of thing); to cause to appear (with
فِي), as at 40 v. 27; to enter on the period of
 noon, as at 30 v. 17; to render superior (with
 acc. and **عَلَى**).—**تَظَاهَرَ** VI. To assist one another
 against (with **عَلَى** and **بِ**).

ع

عَبَّ aor. a. To mix scents; to be solicitous about
 (with **بِ**).

عَبَّ aor. a. To amuse one's-self. **عَبَبْتُ** n.a.
 Sport, jest.

عَبَدَ aor. o. To adore, worship. **عَبْدٌ** Plur. **عَبِيدٌ** A
 servant; and Plur. **عِبَادٌ** Servants, especially
 of God. **عَابَدَ** part. act. A worshipper. **عِبَادَة**
 Service, worship.—**عَبَدَ** II. To enslave.

عَبَّرَ aor. o. To pass over; to interpret (with **لِ**).
عَبْرَة An instructive warning. **عَابِرِينَ** for **عَابِرِي**
 oblique plur. of **عَابِرٌ** part. act. One who passes
 over.—**إِعْتَبَرَ** VIII. To take warning.

عَبَسَ aor. i. To be austere, to frown. **عَبُوسٌ** Austere,
 dismal.

عَبَقَرٌ To glitter like the mirage. **عَبَقَرِيٌّ** sing. and
 plur. A kind of rich carpet.

عَتَبَ aor. o. and i. To be angry.—**مُعْتَبٌ** part. pass.
 IV. f. Received into favour.—**اسْتَعْتَبَ** X. To
 beg for favour, receive into favour, invite any
 one to make himself acceptable.

عَتَدَ To be prepared. **عَتِيدٌ** Ready.—**أَعْتَدَ** IV. To
 prepare (with acc. of pers. and **لِ**).

عَتَّى aor. o. To be old. **عَتِيْقٌ** Ancient.

عَتَلَ aor. i. and o. To drag violently (with acc. and
إِلَى). **عَتْلٌ** Violent, cruel.

عَنَّا aor. o. To be proud, insolent, to offer an insolent
 opposition, to exceed all bounds—in impiety—
 (with **عَنْ**). **عُنُو** n.a. Insolence, pride. **عَاتٍ**
 for **عَاتِيٌّ**, Fem. **عَاتِيَّةٌ** part. act. Exceeding,
 violent. **عَتِيٌّ** A decrepit old man, an obstinate
 rebel.

عَثَرَ aor. o. To stumble; to perceive (with **عَلَى**).—
أَعَثَرَ IV. To make one acquainted with a thing,
 or cause one to understand (with **عَلَى** of pers.).

عَثَا aor. a. i. and o. To do evil (with **فِي**).

عَجِبَ aor. a. To wonder (with **مِنْ**, or with **أَنْ** of
 following verb). **عَجَبٌ**, **عُجَابٌ**, and **عَجِيبٌ**
 Wonderful.—**أَعْجَبَ** IV. To delight, please.

عَجَزَ aor. i. To be weak. **عَجُوزٌ** An old woman
أَعْجَازٌ Roots of palm-trees.—**مُعَاجِزٌ** part. act.
 III. f. One who baffles, or makes of none effect.

—**أَعْجَزَ** IV. To weaken, to be unable, to frus-
 trate, find one to be weak; **إِنَّهُمْ لَا 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 **فِي**. **مُعْجِزِينَ** for **مُعْجِزِي** oblique plur.
 of **مُعْجِزٌ** part. act. One who weakens or frus-
 trates.

عَجَفَ aor. i. and o. *To emaciate.* عَجَافٌ plur. of عَجَفٌ fem. of عَجَفٌ (2nd declension) Lean; at 12 v. 43 the word agrees with بَنَاتٌ understood.

عَجَلَ aor. a. *To hasten, accelerate* (with acc., or with عِلَى); to be hasty or act hastily (with عِلَى); to hurry over (with ب), as لَتَعَجَلَنَّ 75 v. 16, "That thou mayest hurry over it," viz. the receiving of the Korân from the Angel Gabriel. عَجَلٌ Precipitation. عَجَلٌ A calf. عَاجِلٌ part. act. That which hastens away, transitory. عَجَلٌ II. *To cause to hasten, give beforehand* (with acc. and ل).—عَجَلٌ IV. *To cause to hasten* (with acc. of pers. and عَن).—عَجَلٌ V. *To be in a hurry.*—عَجَلٌ 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 بِأَعْدَابٍ 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).—عَجَلٌ n.a. The desire of hastening; عَجَلَهُمْ 10 v. 12, "According to their desire of hastening;" D. S. Gr. T. 1, p. 503.

عَجَمَ aor. o. *To try by biting.* أَعْجَمٌ (2nd declension) A barbarian, a foreigner, one who speaks Arabic imperfectly. أَعْجَمِيٌّ Barbarous, foreign.

عَدَّ aor. o. *To number, reckon, reckon up* (with acc. and ل of pers.). عَدٌّ n.a. A number, computation, determined number. عَدَدٌ A number. عِدَّةٌ A number, prescribed term. عَدَّ A provision. عَادٌ part. act. One who keeps an account. مَعْدُودٌ part. pass. Determined, computed.—عَدَّ II. *To prepare, or lay up any-*

thing against the future.—عَدَّ IV. *To prepare, arrange* (with acc. and ل); أَعِدُّوا 8 v. 62, "Prepare ye!" for أَعِدُّوا imperat. see D. S. Gr. T. 1, p. 230.—عَدَّ VIII. *To reckon or fulfil a term.*

عَدَسٌ aor. i. *To minister.* عَدَسٌ generic noun, Lentils.

عَدَلَ aor. i. *To deal justly* (with ب or بَيْنَ); to establish justice (with بَيْنَ), as at 42 v. 14; to swerve from justice, as at 4 v. 134; to hold as equal (with acc. and 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; ذَلَّ عَدْلٌ 5 v. 96, "Instead thereof."

عَدَنَ aor. i. and o. *To abide constantly.* عَدْنٌ n.a. A perpetual abode, Eden, Paradise.

عَدَا aor. o. *To pass by; to transgress* (with فِى); to turn aside (with acc. and عَن). عَدُوٌّ n.a. Malice, wickedness. عَادٍ for عَادٍ part. act. A transgressor. عَادِيَّاتٌ Swift mares. عَدَاوَةٌ Enmity. عَدْوَةٌ The side of a valley. عُدْوَانٌ Injustice, hostility. أَعْدَاءٌ Plur. عَدُوٌّ An enemy; The sing. عَدُوٌّ is sometimes put for the plur., thus at 18 v. 48 وَهُمْ لَكُمْ عَدُوٌّ "And they are your enemies."—عَادَى III. *To be at enmity with.*—تَعَدَّى V. *To transgress.*—إِعْتَدَى VII. *To be wicked, to transgress* (with acc. or فِى or with عِلَى of pers.). مَعْتَدٍ part. act. Wicked, a transgressor.

عَذَبَ aor. i. *To hinder.* عَذَبٌ n.a. Fresh, sweet. عَذَابٌ Punishment, torment.—عَذَبَ II. *To punish* (with acc. of pers. and ب of instrument, as also of crime, or with فِى); it is

sometimes found with the double acc. thus
 5 v. 115, "I will punish him with a punishment, with which I will punish no one (else);" to afflict, as at 20 v. 49. مُعَذِّب part. act. One who punishes. مُعَذَّب part. pass. Doomed to punishment.

عَذَرَ aor. i. To excuse. عَذْر n.a. An excuse. مَعْدِرَةٌ An excuse. مَعَادِيرُ (2nd declension) plur. of مَعْدَارُ Excuses.—مُعَذِّر part. act. II. f. Uttering excuses.—إِعْتَذَرَ VIII. To excuse one's-self (with إِلَى of pers.).

عَرَّ aor. i. To be scabby. مَعْرَةٌ A crime.—مُعْتَرٍ part. act. VIII. f. One who does not beg, though poor.

عَرَبَ aor. i. To eat; and عَرَبَ To be pure Arabic and free from faults (a speech). عُرَبٌ Beloved wives, plur. of عُرُوبٌ. عَرَبِيٌّ Arabic, an Arabian. أَعْرَابٌ plur. no sing. The Arabs of the desert.

عَرَجَ aor. o. To mount, ascend (with إِلَى or فِي). مَعَارِجُ (2nd declension) Lame from birth. مَعَرَجٌ (2nd declension) plur. of مَعَرَجٌ A ladder, place of ascending, stairs.

عَرَجَنَ To stamp cloth with the figure of date-stalks. عُرْجُونٌ A dry date-stalk.

عَرَّشَ aor. i. and o. To construct, build houses. عَرْشٌ n.a. A throne; Plur. عُرُوشٌ Foundations, props, supports. مَعْرُوشٌ part. pass. Supported on trellis-work.

عَرَضَ aor. i. To happen, come against; to propose, set before (with acc. and لَ or عَلَى). عَرْضٌ n.a. Breadth, extent; عَرَضًا In an extended manner. عَرَضٌ Temporal goods or advantage, this world's gear. عَرَضَةٌ 2 v. 224, Object, butt, or impediment, according to different renderings.

عَارِضٌ Much, many. عَارِضٌ A cloud traversing the sky.—عَرَضَ II. To make an offer (with بَ).—أَعْرَضَ IV. To turn aside, decline to do a thing, leave it undone (with عَنْ). إِعْرَاضٌ n.a. A turning away, aversion. مُعْرِضٌ part. act. One who turns away from, averse.

عَرَفَ aor. i. To know, discern (with acc. and بَ or فِي); The difference between عَرَفَ and عَلِمَ is that the former refers to distinct and specific knowledge, while the latter is more general; hence the opposite to عَرَفَ is أَنْكَرَ To deny, and to عَلِمَ جَهَلَ To be ignorant. عُرِفَ Known, just, a benefit; عُرِفَا 77 v. 1, "In a continual series," or according to another reading, "Conferring benefits;" Plur. with the article الْأَعْرَافُ The walls which divide Paradise from Hell. عَرَنَاتٌ 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 عَرَفَ II. To acquaint, make known (with acc. of thing and لَ of pers.).—تَعَارَفَ VI. To know one another (with بَيْنَ).—إِعْتَرَفَ VIII. To confess, acknowledge (with بَ).

عَرَّمَ aor. o. To strip meat from off a bone. عَرْمٌ plur. no sing. Mounds or dams for banking in a body of water; أَلْعَرْمُ Name of an inundation which destroyed the city of Sabá'.

عَرَا aor. o. To come upon. عُرُوَةٌ A handle.—إِعْتَرَى VIII. To come down upon, afflict (with acc. of pers. and بَ).

عَرَى aor. i. To come upon; and عَرَى aor. a. To be naked. عَرَاءٌ A bare place.

عَزَّ aor. i. *To be rare, precious; to get the better of* (with acc. of pers. and *فِي*). عِزٌّ n.a. Power, glory. عِزَّة Power, honour, pride. عِزْرٌ Plur. عِزْرَةٌ Mighty, excellent, troublesome; grievous, as at 9 v. 129 (with *عَلَى*). أَعَزَّ (2nd declension) More excellent, mightier, worthier, most powerful; Fem. عَزَى (2nd declension); آلْعَزَى El 'Uzza, name of an idol of the Pagan Arabs. —عَزَّ II. To give additional power, to corroborate (with *بِ*). —أَعَزَّ IV. To render powerful. عَزَبَ aor. o. and i. *To be away from, be hidden* (with *عَنْ*). عَزَرَ aor. i. *To reprehend*. عَزَرَ Ezra. —عَزَّرَ II. To assist, honour. عَزَلَ aor. i. *To remove from a place or office, set aside*. مَعَزَلٌ A place separate from the rest. مَعَزُولٌ part. pass. Removed. —إِعْتَزَلَ VIII. To separate one's-self from, remove one's-self from (with acc. of pers.). عَزَمَ aor. i. *To determine, resolve, purpose; to be determined on or decreed*, as at 47 v. 23. عَزْمٌ n.a. Fixed determination; عَزْمُ الْأُمُور "God's fixed resolve concerning human affairs." عَزَا aor. o. *To bring one back*. عَزَيْنَ oblique plur. of عِزَّة A crowd, company, D. S. Gr. T. 1, p. 358. عَسَرَ aor. i. and o. *To demand with harshness the repayment of a loan, to be difficult*. عُسْرٌ n.a. Difficulty. عُسِرٌ Difficult, unlucky, grievous. عُسْرَةٌ Difficulty, distress; 2 v. 230, "One who finds a difficulty in paying a debt." عُسِيرٌ Difficult, dire, grievous. عُسْرَى (2nd declension) Wretchedness. —تَعَاسَرَ VI. *To be difficult; to be in a difficulty*; 65 v. 6, "If ye find yourselves in a difficulty;"

the particle *إِنْ* gives the preterite a future signification; D. S. Gr. T. 1, p. 181. عَسَسَ *To come on by night (as a wolf); quadriliteral verb derived from عَسَّ To go round by night to keep watch.* عَسَقَ preceded by *حَمَ* Initial letters at the commencement of the 42nd chapter, see *آلَمَ*. عَسَلَ aor. i. and o. *To mix food with honey*. عَسْلٌ comm. gend. Honey. عَسَى It may be, perhaps (with *أَنْ*), a verb of proximity used only in the preterite; D. S. Gr. T. 2, p. 213; 2 v. 247, "Will it come to pass that ye?" "Would it have happened that ye?" 47 v. 24. عَشَرَ aor. o. *To take away a tenth part*; aor. i. *To make ten by adding one to nine*. عَشْرٌ n.a. and عَشْرٌ fem.; عَشْرَةٌ and عَشْرَةٌ masc., Ten, a decade. *Note.* From three to ten inclusive the termination *ة*, which is generally the sign of the feminine, marks the masculine; These numerals usually agree in gender with the noun of which they express the number, but instances occur where this does not appear to be the case; thus at 6 v. 161 *مَنْ جَاءَ بِالْحَسَنَةِ* 6 v. 161 *مَنْ جَاءَ بِالْحَسَنَةِ* "Whoever shall bring a good action shall have ten (good actions) equivalents of that which he has wrought;" Here, although the noun *أَمْثَالٌ* 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 *لِيَاكِي* understood. عِشْرُونَ Twenty. عِشْرَاءُ plur. of عِشْرَاءُ (2nd declension) Camels ten months gone with young. عِشِيرٌ A companion. عِشِيرَةٌ Kindred on the father's side. مَعْشَرٌ A company. مَعْشَارٌ The tenth part. —عَاشَرَ III. *To live with, associate with* (with acc. of pers. and *بِ*).

عَشَا aor. o. *To be purblind*; to withdraw from (with عَيْن). عِشَاء Commencement of darkness, evening. عِشْي Evening. عِشِيَّة An evening.

عَصَب aor. i. *To surround*. عَصْبَة A body of men from ten to forty. عَصِيب Grievous, heavy.

عَصَرَ aor. i. *To press* (grapes). عَصْر n.a. Age, time, afternoon. إِعْصَار n.a. IV. f. A whirlwind. مُعْصِرَات part. act. fem. plur. (Clouds) emitting or pressing out rain.

عَصَف aor. i. *To blow violently*. عَصْف n.a. Leaves and stalks of corn, of which the grain has been eaten by cattle; عَصْفًا In violent gusts. عَامِف part. act. Stormy, a tempestuous wind. عَاصِفَة A violent wind.

عَصَم aor. i. *To make a profit*; to preserve, save harmless (with acc. and مَنْ). عَصَم plur. of عَصْمَة Defence, guardianship. عَاصِم part. act. Defender. —عَصَمَ VIII. To take hold on, cleave firmly to (with ب). —إِسْتَعَصَمَ X. To preserve one's-self from sin.

عَصَا aor. o. *To strike one with a stick*. عَصَا fem. for عَصَو and عَصَوَا A staff, rod. *Note.* و at the end of a word, when preceded immediately by fatha, does not take a vowel, but becomes quiescent, and is changed into ل in words of three letters, and into ي in words of four; where there is a tanween it is given to the preceding fatha, D. S. Gr. T. 1, p. 105; عَصَا plur. of عَصَا.

عَصَى aor. i. *To rebel, disobey* (with acc. and ل or acc. and فِي). عَصِي Rebellious. عَصْيَان Rebellion. مَعْصِيَة Disobedience.

عَضَّ aor. a. *To bite* (with عَلَى 25 v. 29, or acc. and عَلَى 3 v. 115).

عَصَدَّ aor. o. *To strike any one on the arm*. عَصْد An arm, a helper.

عَصَلَ aor. a. o. and i. *To hinder a woman from marrying* (with أَنْ).

عَصَا aor. o. *To divide limb from limb*. عَصِين oblique plur. of عَصَة A separate part. *Note.* Nouns from a defective root occasionally lose their last radical letter, which is then replaced by ة; thus عَصَو becomes عَصَة; on passing into the plur. they regain the masc. form, thus عَصُون is the plural of عَصَة; D. S. Gr. T. 1, pp. 317 and 359.

عَطَف aor. i. *To incline towards, be well disposed towards*. عَطْف A side.

عَطَلَ To be bare of ornaments (a woman). —عَطَل II. *To deprive of ornament, leave without care*. مُعْطَل part. pass. Neglected.

عَطَا aor. o. *To take anything in the hand*. عَطَاء A gift. —أَعْطَى IV. *To give* (with double acc.); to be docile, as at 92 v. 5. —تَعَاطَى VI. *To undertake, or take* (a sword) in the hand, 54 v. 29.

عَظَّمَ To give a dog a bone; and عَظَّمَ To be great. عَظْم n.a. A bone; Plur. عِظَام. عَظِيم Great, heavy. أَعْظَم (2nd declension) Greater, superior, highest in rank. —عَظَّمَ II. *To make great, honour*. —أَعْظَم IV. *To increase* (with acc. and ل of pers.).

عَقَف aor. i. *To abstain from that which is unlawful or improper*. —تَعَقَّف n.a. V. f. Modesty. —إِسْتَعَقَّف X. same as عَقَف.

عَفَّر aor. i. *To roll (one) in the dust*. عَفْرِيت A daemon, an 'Efreet.

عَفَا aor. o. *To obliterate all traces* (as the wind); to pardon (with عَنِ or ل); to abound, as at 7 v. 93; to pass over, pass by (with عَنِ), as at 5 v. 18; to remit, as at 2 v. 238. *Note.* يَعْفُوا is found in some copies for يَغْفُوا 3rd pers.

sing. aor. ; this ا is called اَلْوَايَةِ or alif of precaution, D. S. Gr. T. 1, p. 109. عَفَوَ n.a. Overplus, superfluity, 2 v. 217; pardon. عَافَيْنَ oblique plur. of عَافٍ for عَافَوْ part. act. Forgiving. عَفُوَ Very forgiving.

عَقَبَ To strike on the heel; aor. o. To succeed. عَقَبَ Success; خَيْرٌ عَقَبًا 18 v. 42, Lit. "The best as to success." عَقِبَ comm. gend. A heel, posterity; Plur. اَعْقَابَ Heels; عَقِيْبِهِ His two heels. عِقَابٍ Punishment; عِقَابٍ for عِقَابِي 13 v. 32, etc. "My punishment." عَقَبَةٌ A place hard of ascent. عَقَبِي (2nd declension) End, success, reward, as عَقَبِي The reward of Paradise. عَاقِبَةُ End, issue, (fortunate) result; عَاقِبَةُ الدَّارِ same as عَقَبِي الدَّارِ. عَقَبَ II. To retrace one's steps. مَعَقَبَ part. act. One who puts off or reverses; مَعَقَبَاتٍ Angels (of the night and day) who succeed each other.—عَاقَبَ III. To punish (with ب); to succeed in turn, as at 60 v. 11; Pass. عُوِقِبَ To be punished or injured, as at 16 v. 127.—اَعْقَبَ 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. عُقُودٌ Plur. عَقْدٌ A knot, tie, obligation; اَلنِّقَاطَاتُ فِي اَلْعُقُودِ 113 v. 4, "The women who blow on knots," witches.

عَقَّرَ aor. i. To wound, hamstring. عَاقِرٌ Barren (woman).

عَقَلَ aor. i. To keep back (a camel, by tying up the foreleg); aor. i. and o. To understand, to be ingenious, prudent, sagacious; لَهِمْ قُلُوبٌ 22 v. 45, "They have hearts to understand with."

عَقِمَ aor. o. To be barren (a woman). عَقِيمٌ Barren, childless (man or woman); grievous (day), as at 22 v. 54; destroying, blasting (wind), as at 51 v. 41.

عَكَفَ aor. i. and o. To keep back, detain (with عَنِ); to give one's-self up to (with عَلَى). عَاكِفٌ part. act. One who remains constantly in any place, an inhabitant, as at 22 v. 25; assiduously devoting one's-self to, as at 20 v. 97. مَعْكُوفٌ part. pass. Detained.

عَلَنَ aor. o. To cut off the top leaves of a tree, adhere to, hang from. عَلَنٌ Clotted blood. عَلَقَةٌ A lump of clotted blood.—مُعَلَّقَةٌ part. pass. II. f. One in suspense.

عَلَّمَ aor. i. and o. To mark, sign; and عَلِمَ aor. a. To know (with acc. and فِي, also with اَنْ); to distinguish (with acc. and مِنْ); to be learned or knowing; For the difference between عَلِمَ and عَرَفَ see عَرَفَ. عَلِمٌ n.a. Science, knowledge, learning, art; عَلِمَ لِّلسَّاعَةِ 43 v. 61, "A sign or means of knowing the last hour." عَلَمٌ A sign; Plur. اَعْلَامٌ Long mountains.

عَالِمٌ part. act. One who knows, or is wise.

عَلَامَةٌ A sign, mark. عَالَمِينَ oblique plur. of عَالَمٌ

A world; The worlds spoken of in the Korân are taken to mean the three species of rational creatures, viz. men, genii, and angels.

عَلِيمٌ Learned, knowing, wise; Plur. عَلَمَاءُ (2nd declension). عَلَامٌ Very learned, wise or knowing. عَلِمٌ (2nd declension) comp. form, More or most wise or knowing (with ب).

مَعْلُومٌ part. pass. Known, predetermined.—عِلْمٌ II. To teach (with ب, or with double acc., or with acc. and مِنْ or ب).

مُعَلَّمٌ part. pass. Taught, instructed.—اَعْلَمَ IV. To make known.—تَعَلَّمَ V. To learn (with acc. or with مِنْ).

علن aor. i. and o. *To be manifest.* عَلَانِيَةً In public, openly.—أَعْلَنَ IV. To make manifest, publish (with اَنْ or with acc. and ل).

عَلَا aor. a. and o. To be high, lofty, exalted, elated, proud (with فِي or عَلَى); to be upon, to be over, as مَا عَلَوْا 17 v. 7, "That over which they had gained the upper hand;" وَلَتَعْلُنَّ عُلُوقًا كَبِيرًا 17 v. 4, "And ye will verily be elated with great insolence;" تَعْلُنَّ is here put for تَعْلُونَ, the radical و being suppressed because of the quiescent ن contained in the teshdeed; it being contrary to the rule to have two quiescent letters together after the same vowel; D. S. Gr. T. 1, pp. 94 and 252. عُلُوٌّ n.a. Exaltation, insolence, pride; عُلُوقًا كَبِيرًا 17 v. 45; عَلُوًّا is said by Beidāwē to stand in this place for تَعَالِيًّا; the literal meaning will therefore be "May he be exalted far above that which they utter by a great exaltation." عَالِينَ oblique plur. of عَالٍ for عَالٍ part. act. That which is high or haughty; Fem. عَالِيَّةٌ Lofty, see D. S. Gr. T. 1, p. 330; عَالِيهَا سَافِلَهَا 11 v. 84, "Upside down;" عَلَيْهِمْ ثِيَابٌ سُدُسٌ 76 v. 21, "Having garments of silk as a covering;" The accus. of the part. or verbal adjective is here put for the verb, and the words have the same meaning as if they had been يَعْلُوهُمْ ثِيَابٌ etc. "There were upon them garments," etc.; for the grammatical construction see D. S. Gr. T. 2, pp. 270 and 271; there are various readings of this passage.—تَعَالَى VI. properly, "He was exalted" (with عَلَى); also "He came" (with إِلَى or with aor. conditional); In an optative sense this word is frequently put after the name of God, and it

then signifies "Be He exalted," or with عَنْ تَعَالَى عَمَّا "Be He raised far above," as مَا يُشْرِكُونَ 16 v. 3, "Be He exalted far above that which they associate (with him)," see تَبَارَكَ. فَتَعَالَيْنَ "Come then!" fem. plur. imperat. اَلْمُتَعَالَى 13 v. 10 for اَلْمُتَعَالَى 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.

على aor. i. *To mount up.* عَلَى preposition, Above, upon, over, in addition to, before, towards, against, opposite, alongside, to, according to, of, for, on account of, in, from, by; عَلَيْهِ He owes, it behoves him; عَلَى اَنْ In order that, on condition that, seeing that, although; عَلَى 6 v. 135, "According to your power;" عَلَى اَدْبَارِهَا 4 v. 50, "As—or like—the hinder parts thereof;" عَلَى حَرْبٍ 22 v. 11, "After a way," or "upon the verge—as it were—(of religion);" The various meanings of عَلَى seem all to be more or less connected with the primary idea of something upon or over another. اَعْلَى (2nd declension) comp. form, Higher, highest, more or most exalted; Fem. عَلِيَا (2nd declension) for عَلِيَا in accordance with the rule that final ي when preceded by ي is changed into short ا; D. S. Gr. T. 1, p. 111; Plur. masc. اَعْلَوْنَ for اَعْلَوْنَ according to the rule of permutation, D. S. Gr. T. 1, p. 354; Fem. Plur. عَلَى for عَلَى and with the article اَلْعَلَى High, sublime, eminent; name of Mohammd's son-in-law. عَلِيُونَ 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. أعمام An uncle
on the father's side. عمّة An aunt on the
father's side.

عمد aor. i. *To afflict.* عمد plur. of عماد comm.
gend. A column, a lofty structure, a tent pole.
—تعمد V. *To propose.* متعمدا On purpose.

عمر aor. o. *To cultivate, make habitable, perform
the sacred visitation—to Mecca—(with acc.).*
عمر Life; لعمرت a form of oath, "Verily by
thy life." *Note.* When not used in this manner
the word is written and pronounced عمر. عمر
Life, age, and especially long life, old age.
عمارة The sacred visitation to Mecca. عمارة
n.a. Religious cult, culture. عمران (2nd
declension); Two persons are called by this
name in the Korân, viz. the father of the Virgin
Mary, and the father of Moses and Aaron.
معمور part. pass. Visited, etc. عمر II. *To cause
to live, grant a long life to.* م عمر part. pass.
One whose life is prolonged. —إعتمر VIII. *To
visit, pass one's time in visiting.* —استعمر X.
*To settle any one as an inhabitant (with acc.
and في).*

عمق aor. o. *To be deep.* عميق Deep, distant, far off.

عمل aor. a. *To be active (a camel); to do, make,
act, work, operate;* كُلُّ يَعْمَلُ عَلَى شَاكِلَتِهِ 17
v. 86, see شاكلة, see also 6 v. 135; at 34 v. 12
before إعملوا we must understand the words
وَقِيلَ لَهُمْ "It was said to them," viz. the house
of David; so also at the 10th verse the word
أَمَرْنَاهُ "We commanded him," is to be under-
stood before أَعْمَلَ, see أن. عاويل part. act.
One who does, etc., an operator, worker, toiler.

عمل Plur. أَعْمَال Work, act, deed, labour, toil,
action.

عمد aor. a. *To wander distractedly to and fro (with
في); to be struck with amazement.*

عمى aor. i. *To flow;* and عمى aor. a. *To be blind,
dark, obscure;* فَعُمِيَتْ عَلَيْهِمُ الْآلَاءُ 28 v. 66,
"And the account shall be (was) obscure unto
them." عمى n.a. Blindness (of heart). عم
Plur. عُمُونَ Acc. عُمِينَ Blind, D. S. Gr. T. 1,
p. 354. أَعْمَى (2nd declension); Plur. عُمَى
and عُمِيَان Blind, dark. —عمى II. *To blind,
hide, conceal from (with عَلَى of pers.), as*
فَعُمِيَتْ عَلَيْكُمْ 11 v. 30, "And it is hidden from
you." —أَعْمَى IV. *To make blind.*

عن Off, from, from off, away from, out of, in spite
of, concerning; The primary signification of
عن 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 تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا 2 v.
45, "One soul shall not at all make satisfaction
for another," i.e. so that the punishment should
be transferred from one to another; اللَّهُ غَنِيٌّ
عَنِ الْعَالَمِينَ 3 v. 92, *Lit.* "God is rich away
from his creatures," i.e. rich enough to dis-
pense with them.

عنب generic noun, Plur. أَعْنَاب A grape, grapes,
a vine; no verbal root.

عنت aor. a. *To be corrupt, fall into misfortune,
perish, to commit a crime;* وَدُّوا مَا عَنِتُّمْ 3 v.
114, "They desire your ruin;" مَا with the
verb following is here considered as equivalent
to the noun of action عَنَتَكُمْ, and is hence called
مَا مَصْدَرِيَّة D. S. Gr. T. 1, p. 541; 49 v.
7, "Ye would certainly be guilty of a crime."

عَنَت n.a. Sin.—أَعْنَت IV. To destroy; لَأَعْنَتَكُمْ 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.

عِنْد aor. o. *To go out of the right way.* عِنْدَ At, with, near, about, in; This particle is properly a noun in the accusative case, meaning a side, part or quarter; after the preposition مِنْ it is written عِنْدِ, as مِنْ عِنْدِ اللَّهِ "From God;" also when followed by ي, as عِنْدِي (It is) in my power; (there is) with me, or I have, Lat. *mihī est*; 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.

عَنْق *To hide the head and neck in its form (a hare).* عَنْقٌ comm. gend. Plur. أَعْنَاقٌ A neck. عَنَكُبُوتٌ comm. gend. A spider; verbal root doubtful.

عَنَا aor. o. *To distress, to be humble (with لِ);* وَعَنْتِ الْوُجُوهُ 20 v. 110, "And their faces shall be humbled."

عَهْدٌ aor. a. To enjoin, command, stipulate, covenant (with إِلَى of pers. and أَنْ, or with عِنْدَ of pers.). عَهْدٌ A covenant, promise; also time, as at 20 v. 89.—عَاهَدَ III. To make a covenant with (with acc. of pers. and عَلَى of matter).

عَهْنٌ 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 accus. without tanween; D. S. Gr. T. 2, p. 63.

عَادَ aor. o. To return, turn (with لِ or فِي), frequently used with an ellipse of the complement; ثُمَّ يَعُودُونَ لِمَا قَالُوا 58 v. 4, "Then they would revert to or repair what they have said;" this passage admits of a variety of explanations. عَادَ 'Ad, an ancient and powerful tribe of Arabs of prodigious stature, descended from 'Ad, the great-grandson of Shem. عَايَدَ part. act. One who returns. مَعَادٌ A place whither one returns, a name of Mecca.—أَعَادَ IV. To cause to return, restore (with acc. of pers. and فِي, or with double acc.).

عَادَ aor. o. *To be next the bone (flesh);* to take or seek refuge, especially with God (with بِ of pers. and مِنْ); 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 أَتَعَادُ—أَعُوذُ بِاللَّهِ مَعَادًا IV. To recommend to the protection—of God—(with acc. of pers. and بِ) إِسْتَعَادَ—X. To take refuge (with بِ of pers. and مِنْ) فَاسْتَعِذْ 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; تِلْكَ عَوْرَاتُكُمْ 24 v. 57, Lit. "There are three (times) of nakedness for you."

عَاقٌ aor. o. *To keep back.*—الْمُعَوِّقِينَ oblique plur. part. act. II. f. Those who hinder.

عَالَ aor. o. To swerve, turn aside (from the right way).

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 **عَلَى** or **بِ**) ; **فَأَعِينُونِي** 18 v. 94, "Then assist me."—**تَعَاوَنَ** VI. To help one another (with **عَلَى**).—**اِسْتَعَانَ** X. To ask assistance (with acc. of pers. or with **بِ**). **مُسْتَعَانَ** part. pass. One whose aid is to be implored.

عَا aor. i. To hesitate; and **عَيْ** aor. a. To be hindered so as to be unable to complete a thing (with **بِ**) ; **لَمْ يَعْ** 46 v. 32 aor. cond. "He was not unable to complete;" **أَفْعَيْنَا** 50 v. 14, "Were we then unable to finish?" The verb **عَا** being at the same time surd, concave, and defective, presents several apparent anomalies; these may, however, all be explained by the rules which affect such verbs.

عَابَ aor. i. To be faulty; to render faulty or unserviceable.

عَادَ aor. i. To visit. **عِيدٌ** A feast, festival.
عَارَ aor. i. To go backwards and forwards. **عَيْرٌ** fem. A caravan.

عَيْسَى (2nd declension) Jesus, Our Saviour.

عَاشَ aor. i. To pass one's life, live. **عَيْشَةٌ** n.a. Life. **مَعَاشٌ** Whatever is necessary to support life. **مَعَايِشٌ** Plur. (2nd declension) Existence, manner of living, victuals, necessities of life.

عَالَ aor. i. To twist the body about in a conceited manner when walking, to be poor. **عَائِلٌ** part. act. Poor. **عَيْلَةٌ** Poverty.

عَانَ aor. i. To flow. **عَيْنٌ** fem. Plur. **عُيُونٌ** A fountain, spring of water; Plur. **أَعْيُنٌ** An eye. **عَيْنٌ** for **عُيُنٌ** D. S. Gr. T. 1, p. 112, § 227, fem. plur. of **أَعْيُنٌ** (2nd declension) Having large eyes. **مَعِينٌ** Clear-flowing, a fountain.

غ

غَرَى see **غَاوَيْنَ**.

غَبَرَ aor. o. To delay. **غَبْرَةٌ** Dust. **غَابِرٌ** part. act. One who stays behind, lags behind.

غَبَسَ aor. i. To deceive.—**تَغَابَنَ** n.a. VI. f. Mutual deceit.

غَفَا aor. o. To be covered with foam and dead leaves, etc. (a river). **غُفَاةٌ** Scum and refuse, light straw, stubble.

غَدَرَ aor. i. and o. To remain behind.—**غَادَرَ** III. To leave out.

غَدَقَ aor. a. To be full of water (a spring). **غَدَقٌ** Copious, abundant.

غَدَا aor. o. To come or go early in the morning (with **مِنْ** or **عَلَى**). **غَدُوٌ** for **غَدٌ** The morrow;

غَدَا To-morrow. **غَدَاةٌ** An early meal, dinner. **غَدُوٌ** The morning, early morning. **غَدَاةٌ** same as **غَدُوٌ**.

غَرَّ aor. o. To deceive with vain hopes (with acc. and **فِي**); when used with acc. and **بِ** it means to seduce from, as at 82 v. 6, and 57 v. 13. **غُرُورٌ** A deceiver, the Devil. **غُرُورٌ** A vain hope; **غُرُورًا** Deceitfully.

غَرَبَ aor. o. To go away, set, as the sun (with **فِي**). **غُرَابٌ** A raven. **غُرُوبٌ** Sunset. **غُرُبٌ** Fem. **غَرْبَةٌ** The West. **غَرَابِيبٌ** (2nd declension) plur. of **غَرْبِيبٌ** A kind of black grapes. **مَغْرَبٌ** The West, setting of the sun; Plur. **مَغَارِبٌ** (2nd declension) The western parts of

the earth; Dual مَغْرَبَانِ 55 v. 17, The two points in the Heavens, where the sun sets in summer and winter.

غَرَفَ aor. i. and o. *To draw water for drinking.*

غُرَّةٌ A draught of water taken up in the hand; the seventh Heaven, 25 v. 75. غُرْبٌ and غُرَفَاتُ plurals of غُرَّةٌ Lofty apartments.—اغْتَرَبَ VIII. To drink out of the hand (with acc. and ب). (ب).

غَرِقَ *To be submerged.* غَرَقَ n.a. A draught. غَرَقَا

At a single draught; and hence, suddenly, violently. غَرَقَ The act of drowning.—أَغْرَقَ

IV. To drown (with acc. and فِي or ب). (ب).

مُغْرَقٌ part. pass. Drowned.

غَرِهَ aor. a. *To be in debt.* غَارِمٌ part. act. One in

debt. غَرَامٌ A continuous torment. مَعْرَمٌ A

debt that must be paid, a forced loan, 9 v. 99.

—مُعْرَمٌ part. pass. IV. f. One who is involved in debt, or laid under an obligation.

غَرَا aor. o. *To gluc.*—أَغْرَى IV. To excite, incite against (with acc. and ب); to cause enmity (with بَيْنَ).

غَزَلَ aor. i. *To spin.* غَزَلَ n.a. A spinning, that which is spun.

غَزَا aor. o. *To will, seek, make an hostile excursion against.* غَزَى for غَزَى plur. of غَزَا for غَزَى A combatant.

غَسَقَ aor. i. *To be very dark (the night).* غَسَقٌ n.a.

The commencement of night. غَاسِقٌ The

moon, also the commencement of darkness.

غَسَاقٌ Corruption which flows from the bodies of the damned.

غَسَلَ aor. i. *To wash.* غَسَلِينَ Same as غَسَاقٌ q.v.

—إِغْتَسَلَ VIII. To wash one's-self. مَغْتَسَلٌ A place for washing.

عَشِيَ aor. a. To cover over, come upon, as at 29 v.

55, يَوْمَ يَعْشَاهُمْ الْعَذَابُ "On a certain day their punishment shall come upon them;" يَعْشَاهُمْ

is here put for يَعْشِيهِمْ D. S. Gr. T. 1, p. 118;

يُعْشَى عَلَيْهِ pass. Lit. "It is covered over upon him," a phrase meaning "he faints," 33 v. 19.

غَاشِيَةٌ The day of judgment. غَوَاشٍ plur. of

غَاشِيَةٌ A covering. غِشَاوَةٌ A covering, veil.

مُعْشِيٌّ part. pass. One in a swoon.—عَشَى II.

To cover, to cause to cover (with double acc.).

—أَعَشَى IV. To cover, cause to cover or be

covered (with double acc.).—تَعَشَّى V. To

have carnal connexion with.—اسْتَغَشَى X. To

cover one's-self with—a garment—(with acc.

of garment).

عَصَّ aor. a. *To be annoyed by something sticking in*

the throat. عَصَّةٌ Something which sticks in

the throat, so as to cause pain.

عَصَبَ aor. i. *To carry off violently.* عَصَبًا By force.

عَصَنَ aor. o. To cast down—the eyes, to lower—the voice (with مِ).

عَضِبَ aor. a. To be angry (with عَلَى of pers.

against whom). عَضِبَ n.a. Anger, indigna-

tion. عَضِبَانٌ adj. (2nd declension) Angry.

مُعَضَّبٌ part. pass. Incensed.—مُعَاضِبٌ part.

act. III. f. Being angry.

عَطَشَ aor. i. *To be dark.*—أَعْطَشَ IV. To make dark.

عَطَا aor. o. *To be dark.* عِطَاءٌ A veil, covering.

عَفَرَ aor. i. *To cover, pardon* (with لِ of pers. and

acc. of thing); to forgive (with أَنْ).

عَافِرٌ part. act. One who forgives. عَفُورٌ and عَفَّارٌ

Very forgiving. عَفْرَانٌ Pardon; رَبَّنَا

عَفْرَانِكَ رَبَّنَا " (We implore) thy pardon, O our

2 v. 285, " (We implore) thy pardon, O our Lord;" There is here an ellipse of نَطْلُبُ or

some similar word ; see D. S. Gr. T. 2, p. 82. مَغْفِرَةٌ Pardon. اِسْتَعْفَرَ X. To ask pardon for (with ال); to ask pardon of (with acc. of pers. and ال). اِسْتِعْفَارٌ n.a. The act of asking forgiveness. مُسْتَعْفِرٌ part. act. One who asks forgiveness.

عَفَلَ aor. o. To neglect, be negligent (with عَنِ). عَافِلٌ part. act. One who is negligent or careless. اِغْفَالٌ Negligence, carelessness. اَغْفَلَ IV. To cause to be negligent (with acc. and عَنِ). غَلَّ aor. o. To insert, defraud, bind—as the hand to the neck. غِلٌّ Hidden enmity, grudge. غُلٌّ Plur. اَغْلَالٌ A collar, yoke. مَغْلُولٌ part. pass. Bound, tied up; وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ 17 v. 31, “Nor let thy hand be tied up to thy neck,” i.e. Be not niggardly.

غَلَبَ aor. i. To prevail (with عَلَى); overcome, conquer. غَلَبٌ n.a. Victory, conquest; مِنْ غَلَبِهِمْ 30 v. 2, “After their conquest, or defeat;” the word is here used in a passive sense. غَالِبٌ part. act. One who overcomes, victorious, all powerful. اَغْلَبَ plur. of غَلَبَ Thick necked, lofty. حَدَآئِنِ غُنْبًا 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.). غَلَاطٌ Plur. غَلَاظٌ Rough, severe, strong, firm; غَلِيظٌ اَلْقَلْبُ Hard-hearted. غِلْظَةٌ Severity. اِسْتَغْلَظَ X. To be thick, strong.

غَنَفَ To put a bottle into its case; and غَلَبَ To be uncircumcised. اَغْنَفَ Plur. اَغْلَفَ Uncircumcised.

غَلَقَ aor. i. To shut (a door).—غَلَقَ II. Same as غَلَقَ. غَلِمَ aor. a. To be lustful. غُلَمٌ Plur. غُلَمَانٌ A boy, a youth, frequently used in the Korân for a son.

غَلَا aor. o. To be dear, excessive; to exceed what is just and proper (with فِي).

غَلَى aor. i. To boil. غَلَى n.a. The act of boiling.

غَمَّ aor. o. To cover. غَمٌّ n.a. Anguish, affliction.

غُمَّةٌ In the dark. غَمَامٌ plur. of غَمَامَةٌ Clouds covering the heavens.

غَمَرَتْ aor. a. To abound (in water). غَمَرَةٌ Plur. غَمَرَاتٌ

A flood of water, a confused mass of anything; sometimes used metaphorically, as غَمَرَاتُ اَلْمَوْتِ The pangs of death.

تَغَامَرَ VI. To wink at one another.

غَمَضَ aor. o. To be low and level (the ground).—اَغْمَضَ IV. To connive at the payment of less than the full value (with فِي).

غَنِمَ To get as booty, acquire, gain without trouble.

غَنَمٌ n.a. Sheep. مَغَانِمٌ (2nd declension) plur. of مَغْنَمٌ Plunder, spoils.

غَنِيَ aor. a. To be rich; to dwell (with فِي). غَنِيٌّ

Plur. اَغْنِيَاءٌ (2nd declension) Rich, self-sufficient, able to do without others (with عَنِ).—

اُغْنَى IV. To enrich (with acc. and مِنْ); to avail or be profitable to, satisfy, suffice for,

fill the place of another for or against; used with عَنِ of pers. for whom, and مِنْ of pers.

against whom, as at 12 v. 67; or with عَنِ of pers. and acc. as at 19 v. 43, see عَنِ; another

construction is found at 53 v. 29, لَا يَغْنَى مِنْ اَلْحَقِّ شَيْئًا “It profiteth nothing against the truth;”

77 v. 31, “It shall not avail against the flame;” It is also employed with the acc. alone, as at 80 v. 37.

مُغْنٍ part. act. One who suffices or stands in the place of another.—اِسْتَغْنَى X. To become

rich, desire riches, to be able to do without, to be self-sufficient.

اِسْتَعَاثَ aor. o. To assist, relieve (with ب). ثَاث

X. To implore assistance (with acc. and عَلَى).

غَار aor. o. To come into a hollow place. غَار A cavern. غَوْر n.a. (Water) running away under

ground. مَغَارَةٌ A cave. مُغِيرَاتٌ fem. plur.

part. act. IV. f. Horses making an hostile excursion.

غَوَّاصٌ aor. o. To dive (with ل at 21 v. 82). غَوَّاصٌ

A diver.

غَاظَ aor. o. To plunge into. غَائِظٌ A hollow place, a privy, easing one's-self.

غَالَ aor. o. To seize. غَوْلٌ Incubriation.

غَوَى aor. i. To wander, go astray. غَى n.a. Error, destruction. غَوَى One who is in the wrong.

غَاوَيْنَ 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.

غُيُوبٌ aor. i. To be absent. غَيْبٌ n.a. Plur. غُيُوبٌ

A secret, mystery, whatever is absent or hidden.

غَيْبَاتٌ for غَيْبَاتٍ, D. S. Gr. T. 1, p. 276, note,

The bottom (of a well, etc.). غَائِبٌ part. act.

اِغْتَابَ — He or that which is absent or hidden.

VIII. To traduce the absent, as لَا يَغْتَابُ 49

v. 12, "Neither traduce one another;" aor. conditional.

غَيْثٌ aor. i. To water by means of rain. غَاثَ Rain.

غَارَ aor. i. To provide for. غَيْرٌ A difference, an other; This word, which sometimes does duty as an adverb, is then indeclinable, as غَيْرٌ Not, besides, unless; when used as a preposition, and meaning Without or Except, it becomes declinable, see بَعْدُ. Note. Much controversy exists as to the grammatical construction of this and similar words, D. S. Gr. T. 2, p. 153, note. — غَيْرٌ II. To alter, change. مُغَيِّرٌ part. act. One who changes. — مُغَيَّرٌ see غَارَ for غَوَّرَ. — تَغَيَّرَ V. To be changed.

غَاضَ aor. i. To diminish, abate, be wanting, as مَا تَغِيضُ الْأَرْحَامُ 13 v. 9, "What the wombs want (of their due time)."

غَاظَ aor. i. To incense, irritate (with acc. and ب).

غَيْظٌ n.a. Anger, fury. غَائِظٌ part. act. One who

is angry. تَغَيَّظَ n.a. V. f. A raging furiously.

ف

ف A prefixed conjunction having less conjunctive power than و, and hence principally employed in connecting sentences; the following is from Johnson's Pers. Arab. and English Dictionary; ف is a prefixed particle of inference and sequence, signifying And, then, for, therefore, so that, in order that, in that case, in consequence, afterwards, at least, lest, for fear that, truly; all or most of these significations may be found in the Korân, but this particle

occurs so frequently in almost every page that the choice must be left to the reader's judgment, see D. S. Gr. T. 1, p. 549 *et seq.*, also T. 2, p. 396; It is constantly to be found prefixed to other particles, as فَاتَى, فَاتَى, فَاتَى, فَاتَى etc. etc.

فَاتَحَ An opening or commencement, rt. فَتَحَ q.v. فَاتِحَةً "Then protect him;" imperat. iv. f. of فَاتِحَةٌ q.v.

اِسْتَعَاثَ aor. o. To assist, relieve (with ب).—اِسْتَعَاثَ

X. To implore assistance (with acc. and عَلَى).

غَارَ aor. o. To come into a hollow place. غَارَ A cavern. غَوْرَ n.a. (Water) running away under ground. مَعَارَةٌ A cave.—مُغِيرَاتُ fem. plur. part. act. IV. f. Horses making an hostile excursion.

غَوَّاصَ aor. o. To dive (with ل at 21 v. 82). غَوَّاصَ A diver.

غَاظَ aor. o. To plunge into. غَائِظُ A hollow place, a privy, easing one's-self.

غَالَ aor. o. To seize. غَوْلُ Inebriation.

غَوَى aor. i. To wander, go astray. غَى n.a. Error, destruction. غَوَى One who is in the wrong.

غَاوٍ part. act. Plur. غَاوُونَ, Oblique Plur. غَاوِينَ One who goes astray; expressions denoting Devils, or those who listen to them.—أَغْوَى IV. To lead astray.

غَيْبَ aor. i. To be absent. غَيْبٌ n.a. Plur. غُيُوبٌ A secret, mystery, whatever is absent or hidden. غَيَابَةٌ for غَيْابَةٌ, D. S. Gr. T. 1, p. 276, note, The bottom (of a well, etc.). غَائِبٌ part. act.

He or that which is absent or hidden.—اِغْتَابَ

VIII. To traduce the absent, as وَلَا يَغْتَبُ 49 v. 12, "Neither traduce one another;" aor. conditional.

غَيَّفَ aor. i. To water by means of rain. غَيْفٌ Rain.

غَارَ aor. i. To provide for. غَيْرَ A difference, an other; This word, which sometimes does duty as an adverb, is then indeclinable, as غَيْرَ 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.—غَيْرَ II. To alter, change. مُغَيِّرٌ part. act. One who changes.—مُغَيَّرٌ see غَارَ for غَوَّرَ. تَغَيَّرَ V. To be changed.

غَاصَ aor. i. To diminish, abate, be wanting, as مَا تَغِيضُ الْأَرْحَامُ 13 v. 9, "What the wombs want (of their due time)."

غَاظَ aor. i. To incense, irritate (with acc. and ب). غَيْظٌ n.a. Anger, fury. غَائِظٌ part. act. One who is angry.—تَغَيَّظَ n.a. V. f. A raging furiously.

ف

فَ A prefixed conjunction having less conjunctive power than وَ, and hence principally employed in connecting sentences; the following is from Johnson's Pers. Arab. and English Dictionary; فَ is a prefixed particle of inference and sequence, signifying And, then, for, therefore, so that, in order that, in that case, in consequence, afterwards, at least, lest, for fear that, truly; all or most of these significations may be found in the Korân, but this particle

occurs so frequently in almost every page that the choice must be left to the reader's judgment, see D. S. Gr. T. 1, p. 549 *et seq.*, also T. 2, p. 396; It is constantly to be found prefixed to other particles, as فَمَا, فَنَ, فَاثْنِي, فَاثْنِي etc. etc.

فَاتَحَ An opening or commencement, rt. فَتَحَ q.v. فَاجِرْ "Then protect him;" imperat. iv. f. of فَجَرَ q.v.

فَأَذَ aor. a. *To hurt any one in the heart.* فُؤَادٌ Plur. أَفِيدَةٌ The heart.

فَرَّهَيْنَ see فَرَّهَيْنَ.

فَارُونِي "Then show me;" imperat. iv. f. of رَأَى q.v. with فَ prefixed.

فَأَا for فَأَا or فَأَا aor. o. and i. *To split (the head) with a sword.* فَيْتَةٌ A band or party of men, army.

فَيَا see فَأَا for فَيَا.

فَوَجَسَ see فَوَجَسَ.

فَتَا aor. a. *To break, cease, desist, as تَوَلَّى تَقْتَرُ 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; تَقْتَرُ is here put for تَقْتَرُ, D. S. Gr. T. 1, p. 97.*

فَتَحَ aor. a. *To open (with acc. or with acc. of thing and عَلَى of pers.); to explain or reveal (with بَ of thing and عَلَى of pers.); To grant—a mercy or a victory—(with acc. and لَ of pers.), as at 48 v. 1; to adjudicate in a cause (with 21 v. 96, "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 يَاجُوجُ and مَاجُوجُ, D. S. Gr. T. 2, p. 233. فَتْحٌ Victory, a decision or judgment, the taking of a town, and especially of Mecca, which is sometimes called الْفَتْحُ par excellence, as for example in the 48th chapter, which takes its name from that victory; N.B. The victory foretold at the close of the 27th verse is believed to be the*

taking of Khaibar. فَاتِحٌ part. act. *One who opens, one who gives judgment;* الْفَاتِحَةُ Name of the opening chapter of the Korân. الْفَتْاحُ The Judge, an epithet of God. مَفَاتِيحُ (2nd declension) plur. of مِفْتَاحٍ or مِفْتَاحٍ A key.— مَفْتَحٌ II. *To open (with لَ of pers.).* مَفْتَحٌ part. pass. *Opened.*—إِسْتَفْتَحَ X. *To ask assistance—of God,—against (with عَلَى); to ask for a judgment or decision—in a suit,—as at 8 v. 19.*

فَتَرَ aor. o. and i. *To be quiet; to feel weak or faint, to desist.* فَتْرَةٌ A cessation, or interval of time between two prophets.—فَتَرَ II. *To weaken, diminish—a punishment—(with عَنْ).*

فَتَّقَ *To split, cleave asunder.*

فَتَلَّ aor. i. *To twist (a rope).* فَيْتَلٌ A small skin in the cleft of a date-stone, hence a thing of no value.

فَتَنَ aor. i. *To try, or prove—as gold in the fire—(with acc. and بَ or فِي); to afflict, persecute (by burning), which seems to be the meaning at 85 v. 10; to lead into temptation; to make an attempt upon, as at 4 v. 102; to seduce (with عَنْ); 51 v. 13, "They shall be proved, punished, or burnt in the fire."* فِتْنَةٌ n.a. A trial. فَاتِنٌ part. act. *One who leads into temptation.* فِتْنَةٌ A temptation, trial, punishment, misfortune, discord, sedition or civil war, as at 8 v. 40; At 2 v. 187 it may be rendered "seduction from the truth," so also at 3 v. 5; 29 v. 9, "A trial or calamity proceeding from men;" At 8 v. 25 it is explained as meaning any crime common to the people at large; it has been translated "sedition," but the commentators are at a loss to fix the exact meaning; 10 v. لَا جَعَلْنَا فِتْنَةً

85 and 60 v. 5, "Do not make us (the subject of) punishment;" Beidāwēe says **مَوْضِعُ فِتْنَةٍ**; a similar ellipse occurs at 17 v. 62, also at 37 v. 61 and at 74 v. 31, where it means "a cause of contention;" At 33 v. 14 it may be rendered "desertion," and at 6 v. 23 it is said to mean "an excuse or answer," and only to be called **فِتْنَةٌ** because that excuse is a lie forged by the Idolators. **مَفْتُونٌ** part. pass. Distracted, demented.

فَتَا aor. o. *To be superior to another in generosity.* **فَتَى** A young man, man-servant; Dual **فَتَيَانٍ**; Plur. **فَتَاةٌ** of few, and **فَتَيَانٌ** of many. **فَتَاةٌ** Plur. **فَتَيَاتٌ** 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**).—**أَسْتَفْتَى** X. To consult, ask opinion or advice, chiefly in legal matters (with acc. of pers. and **فِي**, also with **أَ** interrogative); 18 v. 22, "Neither ask the opinion of any of them (the Jews or Christians) concerning them;" some of their views on the important matter in question are given in the preceding verse.

فَجَّ aor. o. *To straddle.* **فَجٌّ** n.a. Plur. **فَجَاجٌ** A broad way, especially between two mountains.

فَجَّرَ aor. o. To cause water to pour forth (with acc. and **مِنْ**); to go aside from the right way, to act wickedly. **فَجَرٌ** n.a. The dawn, day-break. **فَاجِرٌ** part. act. Wicked; Plur. **فَجَرَةٌ** and **فَجَّارٌ**.

فُجُورٌ n.a. Wickedness.—**فَجَّرَ** II. To cause to flow (with acc. and **فِي**, or with double acc.); 82 v. 3, "And when the seas shall be made to flow (together)," so as to form but one sea. **تَفْجِيرٌ** n.a. The act of

causing (water) to flow.—**تَفَجَّرَ** V. To flow (with **مِنْ**).—**تَفَجَّرَ** 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 **عَيْنَا عَشْرَةَ عَيْنًا**, "Twelve fountains," and the word **عَيْنٌ** being of the fem. gender; for the construction of the numerals see D. S. Gr. T. 1, p. 420, and T. 2, p. 318.

فَجَّأَ aor. o. *To open (a door).* **فَجْوَةٌ** A clear open space, as between the sides of a cave.

فَحَشَ *To be shameful or infamous.* **فَحْشَاءٌ** (2nd declension) Filthy, shameful, or dishonourable conduct, especially stinginess in the payment of tithes or other religious dues. **فَاحِشَةٌ** Filthiness, uncleanness, a filthy report, a crime, fornication or adultery; Plur. **فَوَاحِشٌ** (2nd declension) Abominable crimes.

فَخَّرَ aor. a. *To boast.* **فَخُورٌ** Vain-glorious, a boaster. **فَخَّارٌ** Earthenware.—**تَفَاخَرٌ** n.a. VI. f. Mutual boasting.

فَدَّى aor. i. *To ransom (with acc. and **بِ**).* **فَدَاءٌ** n.a. A ransom. **فِدْيَةٌ** A ransom, that which is paid as ransom or to redeem a fault.—**إِفْتَدَى** VIII. *To ransom, redeem.*—**فَادَى** III. *To ransom, redeem.*—**فَادَى** VIII. *To ransom or redeem one's-self with (with **بِ**), or from (with **مِنْ**); thus at 5 v. 40, **لِيَفْتَدُوا بِهِ مِنْ** "To redeem themselves with it from the punishment," etc.*

وَدَى see **فِدْيَةٌ**.

وَذَرَ see **فَذَرُوهُ**.

فَرَّ aor. i. *To flee, flee to (with **إِلَى**); fly from (with **مِنْ**).* **فِرَارٌ** n.a. Flight, the act of fleeing away. **مَقَرٌّ** A place of refuge.

فَرَّتْ aor. o. *To be wicked.* **فُرَاتٌ** Sweet (water).

فَرَجَ aor. i. and o. *To let out the contents—of a basket.* فَرَجَتْ Fœces.

فَرَجَ aor. i. *To split, cleave asunder.* فَرَجَ, Plur. فُرُجَ An interstice, break, flaw, private parts; 21 v. 91, “And she who preserved her chastity,” viz. The Virgin Mary.

فَرِحَ aor. a. *To be glad, rejoice (with ب).* فَرِحَ Joyful; at 28 v. 76 it means one who exults (in riches).

فَرَدَ aor. o. *To be separated, alone.* فَرَدَ, Plur. فَرَادَى (2nd declension) Alone, without companions, or as at 21 v. 89, without offspring.

فَرَدَسَ *To spread on the ground.* فَرَدَسَ comm. gend. Paradise; the original meaning of the word is a park or garden planted with fruit-trees; it is from the Plur. فَرَادِيسَ that we have the Greek word Παράδεισος.

فَرَشَ aor. o. *To spread as a carpet on the ground.* فَرَشَ n.a. Animals fit for slaughter. فَرَشَ generic noun, Moths. فَرَشَ n.a. Plur. فُرُشَ A carpet used as a bed, a mattress, and metaphorically a wife; thus at 56 v. 33, فَرُوشَ “And damsels raised on lofty couches.”

فَرَضَ aor. i. *To notch, ratify, appoint, fix (a time); to ordain, command an observance of, or obedience to (with acc. of thing and عَلَى of pers.); to sanction; to assign (with ل of pers.); To be aged (a cow), whence comes قَارِصٌ An old cow. فَرِصَةٌ An ordinance (especially of God), a settled portion, dower or jointure; فَرِصَةٌ see وَصِيَّةٌ. مَفْرُوضٌ part. pass. Appointed, determinate.*

فَرَطَ aor. o. *To precede, to be extravagantly reproachful or insolent (with عَلَى).* فَرَطَ In advance of; 18 v. 27, “And his affair is in

advance of (the truth),” i.e. “He casts the truth behind his back;” the word in its most ordinary acceptation is applied to a horse who outstrips his competitors; it likewise means insolent or extravagant, an iniquity, that which goes beyond all bounds.—فَرَطَ II. *To be negligent, omit, act negligently (with فِى).* مَفْرُطٌ part. pass. IV. f. Made to hasten.

فَرَعَ aor. a. *To mount up.* فَرَعَ A branch or top of a tree.

فَرَعُونَ (2nd declension) Pharaoh.

فَرَعَ aor. a. and o. *To empty, finish;* 94 v. 7, “And when thou hast finished (thy preaching);” to bring a matter to an end, settle an account with any one (with ل of pers.). أَفْرَغَ part. act. Empty, void.—فَرَعَ IV. *To pour out (with acc. and عَلَى).*

فَرَقَ aor. o. *To split, divide, make a distinction (with بَيْنَ); to send down from Heaven (as the Korân); thus at 44 v. 3, where it may also be rendered “is distinctly decreed;” as on the night there alluded to are settled all the affairs of this world for the ensuing year; فَرَقَ aor. a. To be afraid. فَرَقَ n.a. The act of distinguishing or separating; فَرَقَا 77 v. 4, “And by the Angels who separate (truth from falsehood) by a discrimination;” there are also other interpretations of the passage. فَرَقَ A separate part, heap, hillock. فَرَقَةٌ A band of men. فَرِيقٌ A part, portion, some, a party or band of men. فُرْقَانٌ A distinction; The Law of Moses and the Korân are so called as distinguishing between truth and falsehood, see 2nd Epistle to Timothy ch. ii. v. 15; فَرَقَ 8 v. 42, “On the day of distinction (of the true believers from the infidels),” viz.*

The Battle of Bedr; so also at 8 v. 29, where it is interpreted by some to mean a victory over the unbelievers.—فَرَّقَ II. To make a division or distinction (with بَيْنَ); to make a schism in (with acc.). تَفْرِيقٌ n.a. Division, dissension.—فَارَقَ III. To quit, part from (with acc.). فِرَاقٌ n.a. The act of quitting, a separation; at 18 v. 77 فِرَاقُ is antecedent to بَيْنِي; it must be borne in mind that بَيْنَ although generally rendered "between" is in reality a substantive meaning interval, or, as in this passage, a connexion; at 75 v. 28 فِرَاقٌ means a departure from this life.—تَفَرَّقَ V. To be divided among themselves (with فِي); تَفَرَّقَ 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. مُتَفَرِّقٌ part. act. Divers, different.

فُ To be brisk. فَارَةٌ part. act. One who is clever, insolent or petulant.

فَرَّ aor. i. To cut. فَرٌّ New, strange, wonderful. —اِفْتَرَى VIII. To feign, forge, invent a lie (with acc. and عَلَى of pers.); هَتَانِ يَفْتَرِيهِ بَيْنَ أَيْدِيهِمْ 60 v. 12, Literally, "A calumny which they have forged between their hands and their feet;" this passage has by some been interpreted as referring to the illegitimate children which the women attempted to father upon their husbands. مُفْتَرٍ for مُفْتَرٍ part. act. A forger. مُفْتَرٍ for مُفْتَرٍ part. pass. Feigned, pretended, forged.

فَرَّ aor. i. To flow as blood from a wound.—اِسْتَفَرَّ X. To remove, expel (with acc. and مِنْ); to deceive, lead to destruction (with acc. of pers. and بَ).

فَرَعَ aor. a. To be terrified, smitten with fear (with مِنْ). فَرَعٌ n.a. Terror.—فَرَعَ II. when used with عَنْ means To free from fear, as إِذَا فَرَعَ 34 v. 22, "(Until) their hearts shall have been freed from fear."

فَسَحَ aor. a. To be spacious, to make room for a person (with لِ of pers.).—تَفَسَّحَ V. To make room (with فِي of place).

فَسَحًا see سَحَقَ.

فَسَدَ aor. o. To be corrupt. فَسَادٌ n.a. The acting corruptly, corruption, violence; بَغَيْرِ نَفْسٍ أَوْ 5 v. 35, "Without (that soul having slain another) soul or (committed) violence."—اَفْسَدَ IV. To act corruptly, do violence (with فِي); to corrupt, despoil (with acc.). مُفْسِدٌ part. act. One who acts corruptly or commits violence, a spoiler.

فَسَّرَ aor. i. and o. To discover.—تَفْسِيرٌ n.a. II. f. An explanation or interpretation.

فَسَقَ aor. i. and o. To emerge from its husk (a date); to withdraw from the right way, disobey the commandment of God (with عَنْ); to be impious, act wickedly. فَسَقٌ and فَسُوقٌ ns.a. Transgression, impiety, wickedness. فَاسِقٌ part. act. A transgressor, one who is wicked.

فَشَلَ aor. a. To be weak, faint-hearted.

فَضَحَ aor. o. To show itself (the dawn); and فَضَحَ To be eloquent, speak with fluency and correctness. اَفْضَحَ (2nd declension) comp. form, More eloquent.

فَصَّرْهُمْ "Then draw them (towards thee)," imperat. of صَارَ for صَوَّرَ q.v.

فَصَّلَ aor. i. To dissect, depart; to make a distinction or division, or judge between (with بَيْنَ of pers. and فِي of thing). فَصْلٌ n.a. A distinc-

tion, separation, a means of distinguishing good from evil, as at 86 v. 13; **فَصَلَ** **الْحَطَابِ** 38 v. 19, see **حِطَابٌ**. **فَاعِلٌ** part. act. One who judges between truth and falsehood. **فَصَالٌ** Weaning. **فَصِيلَةٌ** A family, relations.—**فَصَلٌ** II. To explain distinctly (with acc. and ل of pers.). **تَفْصِيلٌ** n.a. A clear explanation, exposition. **مُفَصَّلٌ** part. pass. Clearly explained, distinct.

فَصَمٌ aor. i. To break.—**إِنْفِصَامٌ** n.a. VII. f. The act of being broken; **لَا آئِفْصَامَ لَهَا** 2 v. 257, "It has no flaw or break in it."

فَصَّ aor. o. To break asunder. **فِصَّةٌ** Silver.—**إِنْفِصَ** VII. To be broken up, dispersed, separated (with **مِنْ**).

فَصَحَّ aor. a. To expose to shame; **فَلَا تَتَّخِضُونِ** 15 v. 68, "And do not expose me to disgrace (by ill-treating my guests)."

فَصَلَ aor. o. To remain over and above. **فَضْلٌ** Excellence, merit, favour, a free gift, bounty, grace, munificence, indulgence.—**فَضَّلٌ** II. To prefer, favour, cause to excel, grant favours to one person in preference to another (with acc. and **عَلَى**, and with **بِ** of thing). **تَفْضِيلٌ** n.a. Excellence, preference.—**تَفَضَّلَ** V. To make one's-self superior (with **عَلَى**).

فَضَا aor. o. To be roomy.—**أَفْضَى** IV. To go in unto, as a husband to a wife (with **إِلَى**).

فَطَرَ aor. o. and i. To split, create. **فَاعِلٌ** part. act. A Creator. **يُطَرِّتُ** for **يُطَرِّتُ** D. S. Gr. T. 1, p. 276, note, A creation; the word is found at 30 v. 29, and may there be taken to mean Religion, or a religious frame of mind inspired by God; it is put in the acc. after **أَعْنَى** (I mean) understood; D. S. Gr. T. 2, p. 94.

فُطِرَ A rent, flaw, or fissure.—**تَفَطَّرَ** V. To be rent asunder.—**إِنْفِطَرَ** VII. To be cloven asunder. **مُفْطِرٌ** n.a. The being cloven asunder. **مُفْطِرٌ** part. act. Cloven or rent asunder.

فَطَّ To force water out of an animal's stomach. **فَطٌّ** Harsh, severe.

فَعَلَ aor. a. To do, make, act, perform, accomplish. **فَعْلٌ** An action, a doing. **فَعْلَةٌ** A deed. **فَاعِلٌ** part. act. One who does, etc. **فَعَالٌ** adjective of intensity, D. S. Gr. T. 1, p. 322, Doing or effecting much; used substantively it means a great or able worker. **مَفْعُولٌ** part. pass. Done, made, effected, performed, fulfilled; at 8 vv. 43 and 46 the past part. **كَانَ مَفْعُولًا** is put in prophetic language for the future **يُفَعَّلُ**; a similar instance occurs at 73 v. 18.

فَقَدَ aor. i. To seek for that which is lost, to lose.—**تَفَقَّدَ** V. To make an inquisition into; at 27 v. 20 it may be rendered "He reviewed."

فَقَّرَ aor. o. and i. To dig, break the vertebræ; and **فَقْرٌ** To be poor. **فَقْرٌ** n.a. Poverty. **فَاقِرَةٌ** A calamity, properly that which breaks the vertebræ. **فَقِيرٌ** Plur. **فُقَرَاءٌ** (2nd declension) Poor, needy; when used with **لِ** as at 23 v. 24 **لِمَا أَتَزَلَّتْ إِلَيَّ . . . فَقِيرٌ** it may be rendered "In want of . . . whatever thou mayest send down unto me;" a similar use of the word when employed with **إِلَى** may be observed at 35 v. 16.

فَقَعَ aor. a. and o. To be of a pure yellow colour. **فَاتِعٌ** part. act. comm. gend. Very yellow or red; according to some this word is applied to any pure colour.

فَقْنَا "Then deliver us," see **وَقَى**.

فَقَّهَ To be superior in wisdom; and **فَقَّهٌ** aor. a. To be wise, understand, to be skilled or have

understanding in matters pertaining to Law and Divinity.—تَفَقَّهَ V. To be assiduous in instructing one's-self (with فنى).

فَكَتْ aor. b. To break. فَكَتْ n.a. The act of freeing (captives).—مُفَكِّتٌ part. VII. f. Dislocated, one who vacillates (in his faith), as at 98 v. 1.

فَكَرَ To think.—فَكَرَ II. To meditate; at 74 v. 18 it means to meditate blasphemies against the Korân.—تَفَكَّرَ V. To consider, meditate (with فنى).

فَكَهَ To be very merry. فَكَهَ A jester, one who makes game of others. فَكَهَ part. act. One who is very joyful, rejoices greatly (with ب or فى). فَكَهَةٌ Plur. فَوَاكِهِ (2nd declension) Fruit.—تَفَكَّهَ V. To wonder.

فُلٌ A certain person. فُلَانٌ Such an one, a certain person.

فَلَحَ To split.—أَفْلَحَ IV. To prosper, be happy, attain one's desires. مُفْلِحٌ part. act. One who is prosperous or happy.

فَلَقَ aor. i. To split, cause to come forth. فَلَقَ 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.—إِفْلَقَ VII. To be split open, divided.

فَلَكَتْ To be round (a breast). فَلَكَتْ comm. gend. and number, Ships, a ship, shipping, The Ark. فَذَكَتْ The orbit of a celestial body.

فَلَيْعَمَ see زَعَمَ.

فَلَيْصَمَ see صَوَمَ for صَامَ.

فَلَيْمَ for مَا see فِيمَ.

فَنَ To drive camels. أَفْنَانٌ plur. of فَنَنْ A branch,

or of فَنَنْ A species; if the latter meaning be adopted we must understand the words مِنْ أَشْجَارٍ "Of trees," at 55 v. 48, where it occurs.

فَنَدَ To dote.—فَنَدَ II. To make a dotard of, regard as a dotard.

فَنَى aor. i. To vanish. فَانٍ for فَانِي part. act. Perishable, liable to decay.

فَهَمَ To understand.—فَهَمَ II. To cause to understand (with double acc.).

فَاتَ aor. o. To pass away from, slip (an opportunity); escape (with acc.). فَوَتْ n.a. Escape.—تَفَاوَتْ n.a. VI. f. A disparity, or want of proportion.

فَاجَ aor. o. To diffuse a fragrant odour. فَوَجَ A troop or company; Plur. أَفْوَاجَ.

فَارَ aor. o. To boil, boil up or boil over; فَارَ الشَّنُورُ 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. فَوْرَ n.a. Haste; 3 v. 121, "Immediately on their arrival, or before they had rested," see D. S. Gr. T. 1, p. 526.

فَازَ aor. o. To get possession of, gain, receive salvation, obtain one's desires. فَوَزَ n.a. Victory, felicity, safety, salvation. فَائِزٌ part. act. One who enjoys felicity or receives salvation. مَفَازٌ A place of safety or felicity. مَفَارِةٌ An escape, place of refuge.

فَوَضَ Not used in the primitive form, To submit a thing to the judgment of another (with acc. and إِلَى of pers.).

فَاقَ aor. o. To be superior in rank or excellence. فَوَّقَ n.a. is properly a noun expressive of superiority, which when used as an adverb is

indeclinable; in the Korân it always appears as a preposition meaning over or above, and is then used in the accus. **فَوْقَكُمْ** as **فَوْقَ** "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 فَوَاقٍ** A delay, properly the space of time between two milkings, or of the opening and closing of the hand in milking.—**أَتَانِي** IV. To come to one's-self, recover (after a swoon or illness).

فُومٌ generic noun, Garlic; no verbal root.

فَا aor. o. To pronounce a word. **فَمَ** or **فُمَ** or with a complement **فُو**, Gen. **فِي**, Acc. **فَا**; Plur. **أَفْوَاهٌ** A mouth; The word **فَمَ** is formed from the regular noun **فُو** by cutting off the two last radical letters, and substituting **م**; see D. S. Gr. T. 1, pp. 378 and 417; it is found in the Korân only in the acc. sing. and in the plural.

فِي a preposition meaning In, into, among, in com-

pany with, as **أَدْخُلُوا فِي أُمَمٍ قَدْ خَلَتْ** 7 v. 36, "Enter ye in company with the nations which have already passed away;" It may sometimes be rendered On, of, to, with, 51 v. 29; for, 2 v. 173; by, against, concerning, according to, or in comparison with; an instance of the last meaning occurs at 13 v. 26; D. S. Gr. T. 1, p. 487.

فَا aor. i. To return, go back (with **إِلَى**); to go from a vow, as at 2 v. 226.—**أَفَا** IV. To bring under the power or authority of any one (with acc. and **عَلَى** of pers.).—**تَفَيَّأَ** V. To turn itself about (as a shadow cast by the sun).

فَاضَ aor. i. To be copious; to overflow (with **مِنْ**).—**أَفَاضَ** IV. To pour water over any one (with acc. and **عَلَى**); to rush impetuously (with **مِنْ**), as the pilgrims down Mount 'Arafat; to be diffuse; to dilate or amplify in speaking (with **فِي**); to be immersed in any business (with **فِي**).

فَالٌ aor. i. To be weak-minded. **فَيْلٌ** An elephant.

ق

ق Name and initial letter of the 50th chapter, see **آلَمَ**.

قَبَّحَ To abhor; and **قَبَّحَ** To be ugly, loathsome. **مَقْبُوحٌ** part. pass. Abhorred or rendered loathsome; at 28 v. 42 it may be taken in either sense.

قَبَّرَ aor. o. and i. To bury. **قَبْرٌ** n.a. Plur. **قُبُورٌ** A grave. **مَقَابِرٌ** (2nd declension) plur. of **مَقْبَرَةٌ** A cemetery.—**أَقْبَرُ** IV. To cause to be buried.

قَبَسَ aor. i. To get a light from another. **قَبَسٌ** 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 **أَجْنَحَتَيْنِ**. **قَبْضٌ** n.a. A contraction. **قَبْضَةٌ** A handful. **مَتَّبِعُ** part. pass. Taken.

قَبِلَ aor. a. To accept (with acc. and **عَنْ** or **مِنْ**); to admit (with acc. and **لِ** of pers.). **قَابِلٌ** part. act. One who accepts. **قَبْلٌ** properly, a noun meaning the forepart; but in the Korân used either as an adverb, and without a complement, in which case it is indeclinable, as **مِنْ قَبْلُ** Before, formerly, or as a preposition

in the acc. as **قَبْلَ هَذَا** Before this; when preceded by the preposition **مِنْ** it is put in the genitive, as **مِنْ قَبْلِ أَنْ** Before that; it corresponds in its construction with **بَعْدَ** q.v.; see also D. S. Gr. T. 2, p. 152. **قُبْلُ** The forefront; **قُبْلًا** 6 v. 111, "Before their eyes," or "In hosts," with which meaning **قُبْلُ** may be regarded as the plur. of **قَبِيلٌ** q.v. **قَبْلُ** Power, a side or part; **قَبْلَ** Towards, in the direction of, as **قَبْلَ الْمَشْرِقِ** 2 v. 172, "Towards the East;" **قَبْلَ** 27 v. 37, "Against whom they will have no power;" **قَبْلَهُ** 57 v. 13, "Alongside it." **قَبْلَةً** properly, *Anything opposite*; a Kibla, or the point in the direction of which, prayer must be made to be efficacious; see Daniel chap. vi. v. 10; Thus the Kibla of the Mohammedans is the Ka'ba at Mecca; at 10 v. 87 the word has been interpreted "A place of worship;" The Jews in the days of Moses are supposed by the Commentators to have prayed towards the Ka'ba, it having been rebuilt by Abraham and Ishmael in place of the original house destroyed by the Flood. **قَبُولٌ** A favourable reception. **قَبِيلٌ** A surety, bail, sponsor; at 7 v. 26 it means a host (the ministers of Satan). **قَبَائِلُ** (2nd declension) plur. of **قَبِيلَةٌ** An Arab tribe. — **أَقْبَلَ** IV. To come, draw near, approach (with **فِي** in the sense of with), thus at 12 v. 82 and 51 v. 29; to turn towards (with **عَلَى** of pers.); to rush upon (with **إِلَى**). — **تَقَبَّلَ** V. To accept (with acc. and **مِنْ** or **عَنْ** of pers.); This verb is sometimes used with an ellipse of the immediate complement, or as we should call it, the accusative; thus at 3 v. 31 **فَتَقَبَّلَ مِنِّي** "Then accept from me (that which I have

vowed"—**مَا نَذَرْتَهُ**); a similar passage is found at 2 v. 121, D. S. Gr. T. 2, p. 454. — **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. **قَتَرٌ** and **قَتَرَةٌ** Black dust, blackness. **قَتُورٌ** Niggardly. — **مُقْتَرٌ** part. act. IV. f. To be in reduced circumstances.

قَتَلَ aor. o. To kill, slay; **فَقَاتِلُوا أَنْفُسَكُمْ** 2 v. 51, "Then slay yourselves;" either figuratively, by mortifying your corrupt desires, or "one another;" the latter interpretation is in accordance with the account given in Exodus chap. xxxii. v. 27; In the Passive **قُتِلَ** is sometimes used as an imprecation, thus at 74 vv. 19 and 20, "May he be accursed;" the preterite being used for the optative; D. S. Gr. T. 1, p. 169; similar instances occur at 51 v. 10, 80 v. 16, and 85 v. 4. **قَتْلٌ** n.a. The act of putting to death, slaughter. **قَتْلَى** (2nd declension) for **قَتْلَى** D. S. Gr. T. 1, pp. 110 and 402, plur. of **قَتِيلٌ** One who is slain. — **تَقْتِيلٌ** II. To slay, or cause to be slain. **تَقْتِيلٌ** n.a. The act of slaughtering. — **قَاتَلَ** III. To fight against (with acc. of pers.); **فَقَاتَلَهُمُ اللَّهُ** 9 v. 30, "May God curse them," see **قُتِلَ**; 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. — **إِتْتَمَلَ** VIII. To contend among themselves.

قَيْشَاءٌ generic noun, Cucumbers; no verbal root.

قَحَمٌ aor. o. To rush headlong. — **إِتْقَحَمَ** VIII. To undertake an enterprise in a headlong or impetuous

manner. **مُقَاتِلٌ** part. act. One who rushes or leaps headlong, found at 38 v. 59, where it means "Rushing headlong (into Hell)."

قَدْ A particle frequently prefixed to the preterite to give it a past signification; where among several verbs in the preterite one has the particle **قَدْ** prefixed, such verb is to be taken in the Pluperfect tense; so also among several Pluperfects the one which follows **قَدْ** will have a signification anterior to the others; in all the above cases it may generally be rendered already, and may frequently be understood to imply that the matter in question, although past, is of recent date, or that it was not unexpected; thus, **وَقَدْ فَصَّلَ لَكُمْ مَا حَرَّمَ عَلَيْكُمْ** 6 v. 119, "For he hath even now explained to you what he hath forbidden you;" another use of **قَدْ** is to add energy to an affirmation, and it may then be rendered truly, of a certainty, or verily; thus, **قَدْ يَعْلَمُ مَا أَنْتُمْ عَلَيْهِ** 24 v. 64, "He knows of a surety what ye are about;" so also at 91 v. 9, **قَدْ أَفْلَحَ مَنْ زَكَّاهَا**, "Verily he who hath purified it is happy;" Lastly, **قَدْ** may sometimes be rendered frequently, as at 2 v. 139, **قَدْ نَرَى تَوَلَّى وُجْهَكَ**, "We have frequently observed the turning of thy face;" It is found in combination with other particles as **وَقَدْ**, **لَقَدْ**, etc. D. S. Gr. T. 1, p. 533.

قَدَّ aor. o. To rend. **قَدَدٌ** plur. of **قَدَّةٌ** A party of men at variance among themselves; **كُنَّا طَرَائِقِي قَدَدًا** 72 v. 11, "We are (followers of) different ways."

قَدَحَ aor. a. To strike fire. **قَدَحٌ** n.a. The act of striking fire.

قَدَّرَ aor. o. and i. To be able, to be able to do, have power over, prevail against (with **عَلَى**); to

measure to an exact nicety (with acc. of thing and **عَلَى** of pers.), as at 89 v. 16; so also in the Pass. at 65 v. 7; to estimate the value of (with double acc.), thus **قَدَّرُوا اللَّهَ حَتَّى قَدَرِهِ** 6 v. 91, "They have not made a just estimate of God;" to be sparing (with **لِ**); to determine, with which meaning it is found in the Pass. at 54 v. 12. **قَدَّرَ** n.a. That which is determined or predestined of God, measure, value, power; **لَيْلَةُ الْقَدَرِ** 97 v. 1, The night of El Kadr, on which the Korân was sent down from Heaven; it may be rendered either "the night of Power," or "the night of the pre-determined decree," from a Mohammedan fable, that on this night are issued the Divine decrees on all the affairs of the ensuing year; it is generally supposed to fall on the night preceding the 24th of Ramaðân. **قَدَّرَ** n.a. The Divine decree, that which is predestined, a definite quantity, a determined measure; **عَلَى قَدَرِهِ** 2 v. 237, "Upon him who is in easy circumstances (shall be set) an amount according to his ability;" it is also read **قَدَّرَهُ**. **قَدَرٌ** plur. of **قَدَرٌ** comm. gend. A cauldron. **قَادِرٌ** part. act. One who is able or has power over, one who determines beforehand. **قَادِرٌ** Able, potent. **مَقْدُورٌ** part. pass. Determined. **مِقْدَارٌ** A definite quantity, or determined measure, a space.—**قَدَّرَ** II. To make possible, dispose, prepare, to plan, devise, decree, determine, define; at 74 vv. 18, 19, and 20, it means to lay plans or plots against the Korân; at 34 v. 17 it may be translated "We have facilitated;" **قَدَّرُوهَا تَقْدِيرًا** 76 v. 16, "They shall determine the measure thereof (according to their desire)." **تَقْدِيرٌ** n.a. The act of

measuring or determining, a Divine decree.—
مُقْتَدِرٌ part. act. VIII. f. Powerful. able to pre-
vail (with عَلَى).

رُوحٌ To be pure. قُدُسٌ Purity, sanctity. رُوحُ
الْقُدُسِ The Holy Spirit, by which name the
Mohammedans designate the Angel Gabriel.
الْقُدُّوسُ The Holy One, an epithet of God.—
مُقَدِّسٌ II. To sanctify, bless (with لِ). قُدِّسَ
part. pass. Sacred, holy.

قَدَّمَ aor. o. To precede; and قَدِمَ aor. a. To betake
one's-self, come to (with إِلَى). قَدَمٌ Merit;
when of the fem. gend. it means A foot; Plur.
أَقْدَامٌ Old, ancient. أَقْدَمُونَ Forefathers.
— قَدَّمَ II. To bring upon (with acc. and لِ of
pers.); to do a thing before, prepare before-
hand, send before (with لِ and with or with-
out acc.), as good works, which a man is said
to send before to bear witness for him at the
last day; see 1st Epistle of S. Paul to Timothy
chap. v. v. 24; to put forward (a threat),
threaten beforehand, as إِيْكُمْ بِالْوَعِيدِ
50 v. 27, "Since we have already threatened you
beforehand;" at 49 v. 1 there is an ellipse of the
accus., the words لَا تَقْدَمُوا may probably mean
"Do not put yourselves forward," or "do not
obtrude your opinions;" there are other read-
ings, but this seems best to accord with the
context, which contains several hints on good
breeding and etiquette.—تَقَدَّمَ V. To go before;
at 74 v. 40 it means to go forward in the right
way.—إِسْتَقَدَّمَ X. To desire to advance, wish
to anticipate. مُسْتَقَدِّمٌ part. act. One who
goes forward, or desires to advance.

قَدَا aor. o. To be agreeable in taste and smell (food).
—إِقْتَدَى VIII. To imitate, copy (with بِ).
أَقْتَدِهِ imperat. for أَقْتَدِ with the addition of د

called هَاءُ الْوُثْبِ D. S. Gr. T. 1, p. 252. مُقْتَدٍ
for مُقْتَدِي part. act. One who imitates (with
عَلَى).

تَذَكَّ aor. i. To pelt, cast (with acc. and فِي or بِ);
يَقْذِفُ بِالْحَقِّ 34 v. 47, "He casts his truth
(over his servants);" at 20 v. 90 we must
understand the words فِي النَّارِ; 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 قَرْنَ 2nd
pers. fem. plur. of the imperative, D. S. Gr.
T. 1, p. 229. Note. This word is frequently
spelt قَرْنٌ, and is then to be derived in the
usual way from the assimilated verb قَرَّ q.v.;
to be cool, applied to the eyes, thus at 20 v. 41
كَيْ تَقَرَّ عَيْنُهَا literally, "So that her eye might
be cool," i.e. "That she might rejoice;" so also
at 19 v. 26 وَقَرَّى عَيْنًا "And cool (or refresh) thy-
self," literally, "Be cool as to thine eye." قَرَارٌ
n.a. Stability, a fixed or secure place, reposi-
tory, place of abode. قُرَّةٌ Coolness; قُرَّةٌ عَيْنٍ
"Delight,—literally, coolness—of the eye."
قَوَارِيرٌ (2nd declension) plur. of قَارُورَةٌ A glass
bottle;" at 27 v. 44 it must be translated
"Slabs of glass;" قَوَارِيرٌ مِّنْ فِصَّةٍ 76 v. 16,
"Glass bottles resembling silver," or it may
be "Silver bottles resembling glass."—أَقَرَّ IV.
To confirm, to cause to rest or remain (with
فِي). اسْتَقَرَّ X. To remain firm (with acc. of
place). مُسْتَقَرٌّ part. act. That which remains
firmly fixed or confirmed, abiding, lasting.
مُسْتَقَرٌّ part. pass. Firmly fixed or established;
as a noun of place it means a fixed abode; and
at 6 v. 66 "a fixed time;" at 6 v. 98 there is
an ellipse, to complete the sense we must read

فَلَكُمْ مُسْتَقَرًّا; the words may refer either to the loins of the Father, or a mansion upon earth.
 قرأ¹ aor. a. and o. To read, rehearse to (with acc. and على of pers.). قُرُوءَ Period of a woman's monthly courses. قرآن The Korân, properly pronounced Kor-ân.—أقرأ IV. To cause to read or rehearse.
 قرب To make a night journey; and قَرَبَ aor. a. To approach, draw near to; فَلَا تَقْرُبُوها 2 v. 183, "And do not go near (to transgress) them."
 قُرْبَ Proximity; at 9 v. 100 it may be rendered "A means of drawing nigh." قُرْبَ Plur. قُرَبَات Pious works which draw men nigh unto God. قَرِيبَ comm. gend. Nigh, near, near at hand, either in place or time; مِنْ قَرِيبَ Shortly after; قَرِيبًا as an adverb, Late. قُرْبَى for قُرْبَى (2nd declension) D. S. Gr. T. 1, pp. 110 and 402, Affinity, relationship; دُو الْقُرْبَى A relation. قُرْبَان n.a. A sacrifice, or gift offered to God; see S. Mark chap. vii. v. 11; a familiar acquaintance, the *Entourage* of a prince; at 46 v. 27 it may perhaps be best translated "as a means of access to God;" the false Deities there mentioned being supposed to be on familiar terms with God, and therefore likely to act as intercessors with him. أَقْرَبَ (2nd declension) comp. form, Closer, closest, nearer, nearest, more probable; at 16 v. 79 it means "In a shorter time," or "quicker." الْقُرْبُونَ Kinsfolk, kindred, those most nearly related. مَقْرَبَ Relationship.—قَرَّبَ II. To set before (with acc. and إِلَى); to cause to draw nigh (with acc. and عِنْدَ or إِلَى); to offer (a sacrifice); مَقْرَبَ part. pass. One who is made or permitted to approach, honoured.—اقْتَرَبَ VIII. To draw near.

قَرَحَ aor. a. To wound. قَرَحَ n.a. A wound.
 قَرَدَ aor. i. To collect. قَرَدَ plur. of قَرَدَ An ape.
 قَرَسَ aor. i. and o. To cut off. قُرَيْشَ Name of a noble Arab tribe descended from Ishmael, of which Moham-mad's grandfather was Prince.
 قَرَصَ aor. i. To cut; to turn away from (with acc. of pers. or thing). قَرَصَ 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."—أَقْرَصَ IV. To lend (with double acc.).
 قَرَطَ quadrilateral, To hit the mark. قَرَطَ Plur. قَرَاطِيسُ (2nd declension) Paper.
 قَرَعَ aor. o. To get the better of another in drawing lots, to strike. قَارِعَةً Adversity, that which strikes; a name of the Day of Judgment.
 قَرَفَ aor. i. To peel.—اقْتَرَفَ VIII. To acquire, gain. مَقْتَرَفَ part. act. One who gains.
 قَرَنَ for اقْتَرَنَ fem. plur. imperat. of قَرَّ q.v.
 قَرَنَ aor. i. To join one thing to another. قَرَنَ n.a. A horn, a generation; Dual قَرَنَانِ, oblique قَرَنَيْنِ, as دُو الْقَرَنَيْنِ He of the two horns, Alexander the Great, see دُو; Plur. قُرُونٌ. قُرَيْنَ Plur. قُرْنَاءَ (2nd declension) An intimate companion. قَارَوْنَ Korah, a proper name of foreign origin, and therefore of the 2nd declension, D. S. Gr. T. 1, p. 404.—مَقْرَنَ part. pass. II. f. Bound together.—مَقْرَنَ part. act. IV. f. One who is able to do a thing (with لِ of thing).—مُتَقَرِّنَ part. act. VIII. f. One who is associated with another, or follows in procession.
 قَرَى aor. i. To entertain a guest. قَرِيَّةَ A city, town, village; Dual الْقَرَيَتَانِ The two cities Mecca and Et-Ṭâ-if; Plur. قُرَى.

قَسَّ *To think evil.* قَسِيْسٌ A Christian Priest.

قَسَّرَ *To compel any one to do a thing against his will.* قَسَوْرَةٌ Powerful, a lion.

قَسَطَ aor. i. *To swerve from justice*; also aor. i. and o. *To be just.* قَسَطٌ 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. قَاسِطٌ part. act. One who acts unjustly or unrighteously. أَقْسَطَ (2nd declension) comp. form, More just. —مَقْسِطٌ IV. *To be just* (with *فِي* or *إِلَى*). مَقْسِطٌ part. act. One who observes justice.

قُسْطَاسٌ A balance; this word is said to be of Greek origin.

قَسَمَ aor. i. *To divide into parts*; to portion out (with acc. and *بَيْنَ*). قَسَمَ An oath. قَسَمَةٌ A partition, a dividing, an apportionment. مَقْسُومٌ part. pass. *Divided*, distinct. —قَاسِمٌ part. act. II. f. One who apportions. —قَاسِمٌ III. *To swear unto* (with acc. of pers.). —قَاسِمٌ 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 *يَقْسِمُ الْمَجْرُمُونَ مَا لَا يَكْتُمُونَ* 30 v. 54, "The wicked will swear (that) they have not tarried;" at 75 v. 1 the words *لَا أَقْسِمُ* are generally rendered "Verily I swear," *لَا* being held to be intensive; so also at 56 v. 74 and other passages; according to some however the words may mean "I will not swear;" the matter being too palpable to require the confirmation of an oath, see *لَا*. —تَقَاسَمَ VI. *To swear one to another* (with *بِ*).

—مُقْتَسِمٌ part. act. VIII. f. One who divides. —إِسْتَقْسَمَ X. *To draw lots or divine by means of headless arrows.*

قَسَا aor. o. *To be hard.* قَسَوَةٌ n.a. Hardness. قَاسٍ for قَاسٍ D. S. Gr. T. 1, p. 330, part. act. Hard; for the construction of the phrase *لِلْقَائِيَةِ 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; Beidāwēe contents himself by saying *خَبَرٌ مَنْ مَحْذُوفٌ* "The predicate of مَنْ is suppressed," but the sense may be gathered from the concluding portion; it may be supplied somewhat as follows: "Shall he then whose breast God hath opened, etc. (be like unto one whose heart is hardened?); Woe then unto those who are hard of heart;" D. S. Gr. T. 2, p. 475.

قَشَعَرٌ A cucumber. اِنْقَشَعَرَ IV. f. quadriliteral, *To become rough or creep with terror—the skin—* (with *مِنْ*).

قَصَّ aor. o. *To cut, lop, to follow, declare*; to narrate or relate, to make mention of (with acc. and *عَلَى* of pers.). قَصَصٌ n.a. A narrative, story, history, the act of following; قَصَصَا 18 v. 63, "Following their footsteps." قِصَاصٌ Retaliation.

قَصَدَ aor. i. *To intend, to be moderate, steer a middle course.* قَصْدٌ The right way, the middle path, "Le juste milieu." قَاصِدٌ part. act. Easy or moderate (journey). —مُقْتَصِدٌ part. act. VIII. f. One who keeps to the right path, a man of good intentions; also one who halts between two opinions.

قَصَرَ *To be short*; aor. o. *To diminish, cut short, as prayers* (with *مِنْ*). قَصْرٌ n.a. Plur. قُصُورٌ A palace, castle. قَاصِرٌ part. act. One who keeps

in restraint. مَقْصُورٌ part. pass. Confined, kept at home (a woman).—مُقَصِّرٌ part. act. II. f. One who cuts short (his hair).—أَقْصَرَ IV. To desist.

نَصَفَ aor. i. *To dash in pieces (a ship).* نَاصِفٌ A heavy gale of wind.

نَصَمَ aor. i. *To break in pieces, demolish utterly.*

نَصَا aor. o. *To be distant.* نَصِيٌّ Distant. أَقْصَى for أَنْصُرُ D. S. Gr. T. 1, p. 105, Fem. نَصَوَى (2nd declension) comp. form, More remote, further; أَلْمَسِجِدَ الْأَقْصَى 17 v. 1, "The further mosque," the Holy House at Jerusalem, on the site of which now stands the mosque of El Akṣa.

نَصَّ aor. o. *To bore.*—إِنْتَصَّ VII. To threaten to fall down.

نَصَبَ aor. i. *To cut off.* نَصَبٌ n.a. Trefoil or clover.

نَقَى aor. i. *To decree, create, accomplish, bring to an end, complete; to fulfil (as a term or vow); to determine (with acc. and مِنْ of pers.); to pass a sentence (with acc. and عَلَى of pers.); to pass a sentence (with acc. and عَلَى of pers.); to make an end of him;" to command (with أَنْ); to make known or reveal (with acc. and إِلَى of pers.); to judge (with ب); to judge between (with بَيْن of persons and ب or فِي). قَانٍ part. act. One who decrees, determines, judges, etc.; قَانَتِ الْفُلَانِيَّةُ 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.

قَطَرَ aor. o. *To drop.* قَطَرٌ Molten brass. أَقْطَارٌ 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; تَقَطَّعُوا 29 v. 28, "Ye infest the highway," or "commit highway robbery;" at 22 v. 15 it is understood by some to mean "Let him hang himself," or "let him hang himself, and then cut (the rope);" the passage is rather obscure, but the idea seems to be, Let him resort to any means however extravagant. قِطْعٌ A part; according to some the first watch of the night. قِطْعٌ A part of the night, the darkness of the night towards morning; also plur. of قِطْعَةٌ A part or portion. قَاتِلٌ part. act. One who decides, as at 27 v. 32. مَقْطُوعٌ part. pass. Cut off.—نَطَعَ II. To cut off, cut in pieces, divide, disperse separately; وَتَنْطَعُوا أَرْحَامَكُمْ 47 v. 24, "And would ye sever the ties of relationship?" to cut out (clothes), as at 22 v. 20.—تَنْطَعٌ V. To be cut up into pieces, divided asunder; 6 v. 94, "A schism has been made between you," or "ye have been cut off from one another;" For the impersonal use of verbs see D. S. Gr. T. 2, p. 245.*

قَطَفَ aor. i. *To gather the vintage.* قُطُوفٌ plur. of قِطْفٌ A bunch of grapes.

قَطْمِيرٌ 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 أَخَوَاتُ كَانَ and may then be rendered to become; instances occur at 17 vv. 23 and 31; D. S. Gr. T. 1, p. 121, note; to beset (with ب), as at 7 v. 84; to set snares for (with ل); thus at 7 v. 15, لَأَقْعِدَنَّ لَهُمْ مِرَاطَكَ "Verily I will set snares—or lie*

ambush—for them (in) thy straight way ;” the word صِرَاطُكَ is here put in the accus. as being a ظرف or adverbial expression embodying the idea of place ; it stands for عَلَى صِرَاطُكَ or فِي صِرَاطُكَ D. S. Gr. T. 2, p. 393, *note* ; a similar passage is found at 9 v. 5. قَاعِدٌ n.a. The act of sitting still, see قَاعِدٌ قَاعِدٌ comm. gend. and number, Sitting. قَاعِدٌ Plur. قَاعِدُونَ part. act. One who sits still or remains at home ; Fem. Plur. قَوَاعِدُ (2nd declension) Foundations, women who are past child-bearing. مَقَاعِدٌ n.a. Plur. مَقَاعِدُ (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.

نَزَلَ aor. a. *To descend*.—مُنْقَرٌ part. act. VII. f. That which is torn up by the roots.

رَجَعَ aor. i. and o. *To return from a journey*. أَقْبَلَ plur. of قَبْلٌ A lock.

تَبَعَ aor. o. *To follow*.—تَقَى II. *To cause to follow or succeed (with بِ of pers. and عَلَى)*.

ثَلَاثٌ aor. i. *To be few, to be little*. قَلِيلٌ Few, little, small. أَقْبَلَ (2nd declension) comp. form, Fewer, poorer.—ثَلَاثٌ II. *To make few, cause to appear few, as at 8 v. 46*.—أَقْبَلَ IV. *To bear, carry*.

تَوَلَّى aor. i. *To turn, return (with إِلَى)*. تَوَلَّى n.a. Plur. تَوَلَّى A heart.—تَوَلَّى II. *To cause to turn, turn upside down, upset ; يُتَوَلَّى كَتِفُهُ 18 v. 40, “He turned his hands upside down,” or with the backs to his belly, a sign of grief ; to turn about ; يُتَوَلَّى اللَّيْلُ وَالنَّهَارُ 24 v. 44, “God maketh the night and the day to take turns, or succeed each other in turns.”—تَوَلَّى V. *To be turned about, changed*. تَوَلَّى 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. مُتَوَلَّى Time or place where any one is busily employed, as in journeying to and fro, etc.—إِنْ تَوَلَّى VII. *To be turned about, troubled, to turn one’s-self or return back (with or without إِلَى) ; to be overthrown or turned back, as at 3 v. 122 ; to be turned from the true faith, in which sense it may be taken at 2 v. 138, as well as in other places, where the words يُتَوَلَّى عَلَى عَقِيْبِهِ occur ; أَيْ مُتَوَلَّى 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).” مُتَوَلَّى part. act. One who returns. مُتَوَلَّى 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.*

تَلَدَّ aor. i. *To collect (water, etc.)*. تَلَدٌ (2nd declension) plur. of تَلَدٌ An ornament of the neck, wreath or garland. مَقَالِيدُ (2nd declension) plur. of مَقَالِدٌ A key.

أَنْزَعَ aor. a. *To remove, extract*.—أَنْزَعَ IV. *To desist*. أَنْزَعَ aor. i. *To pare (the nails, etc.)*. أَنْزَعَ Plur. أَنْزَعَ A pen ; a headless arrow used in casting lots.

أَكْرَهَ aor. i. *To fry ; to hate*. قَالَ part. act. One who abhors (with ل).

رَفَعَ *To raise the head and refuse to drink (a camel)*.—رَفَعَ part. pass. IV. f. One whose head is forced up so that he cannot see.

تَمَرَّ aor. o. and i. *To game with dice ; and تَمَرَّ aor. a. To be white*. تَمَرَّ n.a. The moon (especially from the 3rd to the 26th day).

قَمَص aor. i. and o. *To canter or bound.* قَمِص A shirt; Fr. *Chemise*.

قَمَطَر quadrilateral, *To tie up the neck of a leather bottle.* قَمَطِير Calamitous (day).

قَمَعَ aor. a. *To goad (an elephant) on the head.* مَقَامِع (2nd declension) plur. of مَقَمَّة A mace.

قَمِل *To be lousy.* قَمَل generic noun, Lice.

قَنَت aor. o. *To be devout, obedient to God (with ل).* قَانِت part. act. One who is obedient to God, devout, constant in prayer.

قَنَط *To hinder;* and قَنِط aor. a. *To despair (with مَن).* قَنُوط n.a. Despair. قَانِط part. act. One who despairs.

قَنَظَر quadrilateral, *To leave the country and inhabit a town.* قَنَظَار Plur. قَنَظِير (2nd declension) A talent, 1200 ounces of gold. مَقَنَظَر part. pass. Counted by talents; the expression قَنَظِير and قَنَظِيرَة 3 v. 12 is equivalent to "Heaps of talents."

قَنَعَ aor. a. *To beg;* and قَنِع aor. a. *To be content.* قَانِع part. act. One who asks humbly, also one who is content.—مُقْنِع part. act. IV. f. One who lifts up the head.

قَنَا aor. o. *To get, acquire.* قَنَان plur. of قَنَا A cluster of dates.

قَنَى aor. i. *To acquire.*—أَقْنَى IV. *To cause to acquire, to make contented.*

قَهَر aor. a. *To overcome, oppress.* الْقَهَّار The Omnipotent, the Victorious God. قَاهِر part. act. One who subdues (used with قَوَى); الْقَاهِر The Conqueror, a name of God.

قُوا plur. imperat. of قَى q.v.

قَاب aor. o. *To dig.* قَاب A space, distance.

قَات aor. o. *To nourish.* أَقَات plur. of قَوَتْ Nourishment.—مُقِيت part. act. IV. f. Watchful, a guardian.

قَاس aor. o. *To compare by measurement.* قَوَس oblique dual of قَوْس comm. gend. A bow.

قَاع aor. o. *To cover (a female).* قَاع Plur. قِيعة A level plain.

قَالَ aor. o. *To say, speak (with ل);* instances not unfrequently occur where this word is altogether omitted; for example at 39 v. 4, where قَالَوا is understood before the words مَا تَعْبُدُهُمْ; and again at the commencement of the 15th verse of the 25th chapter, where we must understand يُقَال لَهُمْ; this ellipse is generally indicated by the conjunction أَنَّ, D. S. Gr. T. 1, p. 568, and T. 2, p. 468; see also أَن n.a. A saying, speech, that which is pronounced, a sentence, a word; Plur. أَقْوَال, Plur. of Plur. أَقَاوِيل (2nd declension). قِيل A word, saying, pronouncing, speech, discourse, conversation; at 43 v. 88 if we read وَيَلِيهِ "And the saying (of the prophet)," it must be considered as the complement to the antecedent عِلْم in the 85th verse. قَائِل part. act. A speaker, see also قَالَ for قِيل.—تَقُول V. *To fabricate falsely, counterfeit (with acc. and على of pers.).*

قَام 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 مَن of place);* يَوْم 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. قَوْم n.a. A people. قِيم or قِيم Right, true; at 98 v. 4 we may understand the word اَلْمِلَّة Religion, before قَائِم part. act. Standing, firm, upright, اَلْقِيَمَة

certain to come, as at 18 v. 34. **قَوَامٌ** Right, equity. **قِيَامٌ** plur. of **قَائِمٌ** Standing upright, erect; **قِيَامٌ** is also a noun of action, at 4 v. 4 it may be rendered a means of support, and at 5 v. 98 an asylum. **قَوَامٌ** One who has a high standing, superior to, firm, upright, as 4 v. 134, "Observe strict integrity when bearing witness before God." **الْقَيُّومُ** The Self-subsisting (God). **الْقِيَامَةُ** The Resurrection. **أَقْوَمُ** (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.*; **أَقْوَمُ 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; **مَقَامَهُمَا** 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 **أَقَامَ الصَّلَاةَ** 2 v. 172, "He is constant at prayer;" To set straight, institute or appoint (with acc. and **لِ**); **وَلَا نَقِيمُ لَهُمْ يَوْمَ الْقِيَامَةِ وَزَرًا** 18 v. 105, "And we will allow them (their works) no weight on the day of resurrection." **وَأَقِيمُوا الشَّهَادَةَ لِلَّهِ** 65 v. 2, "And offer straightforward evidence be-

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 halting, 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; **وَأِنَّهَا لَبِسَبِيلٍ مُقِيمٍ** 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; **الْمُقِيمِينَ** **الصَّلَاةَ** "Those who are constant in prayer;" for the construction see D. S. Gr. T. 2, p. 183. —**إِسْتَقَامَ** 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** Plur. **قُوَى** Power, strength, vigour, resolution, firmness, force, determination to observe a law. **قُوَى** Strong, powerful. —**مُقَوًى** for **مُقَوًى** part. act. IV. f. One who inhabits a desert.

قَاصٌ aor. i. *To break the shell (a chicken)*. —**قَيَّصَ** II. To prepare or destine for any one (with acc. and **لِ** of pers.).

قَالَ aor. i. *To take a siesta at noon*. **قَائِلٌ** part. act. One who sleeps at mid-day. **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

nouns, and to other particles, and meaning as, like; it is considered as a preposition, and governs nouns in the genitive; when prefixed to the noun *مَثَلُ* the latter is redundant; Example, *كَمَثَلِ حَبَّةٍ* 2 v. 263, "Like the resemblance of a grain," D. S. Gr. T. 1, p. 473.

كَأْسٌ fem. A cup; no verbal root.

كَايُنٌ How many (*كَيْفَ*); this word is regarded by grammarians as an indeclinable noun; D. S. Gr. T. 1, p. 454.

كَبَّ aor. o. To invert, throw face downwards (with *فِي*). *مُكِبٌّ* part. act. IV. f. Grovelling (with *فِي* of face).

كَبَّتْ aor. i. To throw prostrate, expose to ignominy.

كَبَدَ aor. i. and o. To injure any one in the liver. *كَبْدٌ* Trouble, misery.

كَبِرَ aor. o. To be older than another; *كَبِرَ* aor. a. To be aged; and *كَبِرَ* aor. o. To be great; to be a weighty or grievous matter (with *عَلَى* or *عِنْدَ* of pers.); *كَبِيرٌ مَثْنًا* 40 v. 37, "It is grievously odious;" the subject of the verb is here said to be *كَذَلِكَ* meaning *ذَلِكَ الْجِدَالِ*; *كَبُرَتْ كَلِمَةٌ* 18 v. 4, "How odious a word;" *كَبُرَتْ* is here used as a verb of blame, D. S. Gr. T. 2, p. 225, note; *خَلَقًا وَمَا يَكْبُرُ فِي صُدُورِكُمْ* 17 v. 53, "Created matter of that kind which in your opinions it is most hard (to raise to life);" To attain majority. *كِبَرٌ* Greatness, pride; *وَالَّذِي تَوَلَّى كِبْرَهُ* 24 v. 11, "He who hath taken in hand to magnify it." *كَبِيرٌ* n.a. of *كَبِرَ* Old age. *كَبِيرٌ* Plur. *كُبَرَاءُ* (2nd declension) Great, grand, large, aged, grievous; *إِنَّهُ لَكَبِيرُكُمْ* 20 v. 74, "Verily he is your chief, or your master;" *كَبِيرُهُمْ* "The biggest or the eldest of them." *كُبَارٌ* (2nd declension) plur.

of *كَبِرَ* A grievous sin. *كُبَارٌ* Of great magnitude. *أَكْبَرُ* Plur. *أَكْبَارٌ* (2nd declension) comp. form, Greater, more grievous, etc., greatest; Fem. *كُبْرَى* (2nd declension), Fem. Plur. *كُبَرٍ*; *إِنَّهَا لِأَحَدَى الْكُبَرِ* 74 v. 38, "Verily it is one of the greatest (calamities);" *بَلِيَّةٌ* plur. of *بَلِيَّةٌ* being understood. *كِبْرِيَاءٌ* (2nd declension) Greatness, glory. II. To magnify (God) by saying *أَكْبَرُ* *تَكْبِيرٌ* n.a. The act of magnifying God by saying *أَكْبَرُ* IV. To extol. *تَكَبَّرَ* V. To act insolently (with *فِي* of place). *مُتَكَبِّرٌ* part. act. One who is haughty and arrogant. *الْمُتَكَبِّرُ* The Self-exalting, a name of God. *اسْتَكْبَرَ* X. To be puffed up with pride, to behave with insolence (with *فِي* of place); at 38 v. 76 *اسْتَكْبَرَتْ* is for *اسْتَكْبَرَتْ* D. S. Gr. T. 1, p. 71; to reject with insolence (with *عَنِ*). *اسْتِكْبَارٌ* n.a. Arrogance. *مُسْتَكْبِرٌ* part. act. One who is proud and haughty.

كَبَّ To throw down headlong (with *فِي*), rt. *كَبَّ* q.v.

كَتَبَ aor. o. To write, write down, transcribe; to prescribe, command, ordain or decree in writing (with acc. and *لِ* or *عَلَى* of pers. and also with *أَنْ*); Ex. *وَكَتَبْنَا عَلَيْهِمْ فِيهَا أَنْ* 5 v. 49, "And we wrote for them therein a command that, etc.;" to inscribe (with acc. and *فِي*); at 52 v. 41, and 68 v. 47 the sense requires that we understand the words "from the preserved table of God's decrees." *كَاتَبَ* part. act. A writer or scribe. *كِتَابٌ* n.a. Plur. *كُتُبٌ* A book, writing, Scripture, written revelation, decree, letter; at 2 v. 236 it may be translated "the prescribed period;" *كِتَابٌ مُبِينٌ* is a name given to the preserved tablet of God's decrees,

from which the Korân is said to have been copied; these words are generally found without the definite article, in order to enhance by a certain vagueness our ideas of its magnificence—"Omne ignotum pro magnifico!"

أَلْكِتَابُ The Holy Scriptures, the Korân, also the book in which a record is kept of all men's actions, and an extract from which, each one shall have placed in his hand at the last day, 17v. 14; أَهْلُ أَلْكِتَابِ The Jews and Christians.

مَكْتُوبٌ part. كِتَابِي see كِتَابِيَّة

pass. Written down.—كَاتَبَ III. To give a slave a contract of freedom on payment of a certain sum (with acc.).—اِكْتَتَبَ VIII. To cause to be written.

كَتَمَ aor. o. To conceal, hide (with double acc.); to keep back (evidence).

كُنِبَ aor. o. and i. To collect into one place. كَثِيبٌ A heap of sand.

كَثُرَ To be superior to in point of numbers; and كَثْرَ

aor. o. To be much, many, numerous. كَثْرَةٌ

Multitude, abundance. كَوْنٌ Abundance, and especially of good things; name of a river in Paradise; this word is variously expounded.

كثِيرٌ Much, many, numerous. أَكْثَرُ (2nd declension) comp. form, More, most, more abundant, the greater number.—كَثَرَ II. To multiply.—أَكْثَرَ IV. To multiply, as فَاتَكَّرَتْ 11 v. 34, "And thou hast multiplied disputes with us."—تَكَاثَرٌ n.a. VI. f. The act of multiplying.—اِسْتَكْثَرَ X. To wish for much, make great use of (with مَوْ of thing).

كَدَحَ aor. a. To study or labour after anything.

كَدَحٌ n.a. The act of labouring after anything.

كَادِحٌ part. act. One who labours after (with إِلَى).

كَدَّرَ aor. o. To be muddy. اِنْكَدَّرَ VII. To shoot downwards (the stars).

كَدَا aor. a. (apparently for كَدَا) To be hard; and

اَكْدَى aor. i. To be niggardly. اُكْدَى IV. To be niggardly.

كَذَبَ 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 بَدِمَ كَذِبٌ 12 v. 18, "With false blood," D. S. Gr. T. 2, p. 280. كَاذِبٌ

part. act. Lying, a liar; at 56 v. 2 كَاذِبَةٌ agrees

with نَفْسٌ understood. كَذَابٌ One given to

lying, a great liar. كِذَابٌ n.a. A falsehood.

عَيَّرَ مَكْذُوبٌ part. pass. Belied; In-

fallible.—كَذَّبَ II. To accuse of falsehood or

imposture, falsely deny (with acc. or with بِ);

frequently used without any object being ex-

pressed; thus at 6 v. 149 where we may

understand اَلرُّسُلَ as the complement of the

verb, D. S. Gr. T. 2, p. 454; بِمَا كَذَّبُونِ for

كَذَّبُونِي 23 v. 26, "In respect of their having

accused me of falsehood," D. S. Gr. T. 2, p.

497; At chapter 55 the word تُكَذِّبَانِ "Do ye

both falsely deny," which occurs so frequently,

is addressed to men and genii, the two species

of rational beings who are mentioned in the

13th and 14th verses. تَكْذِيبٌ n.a. The act

of imputing falsehood. مَكْذِبٌ part. act. One

who falsely denies, or accuses of falsehood or

imposture.

كَرَّ aor. a. To return. كَرَّةٌ A return, a turn of luck;

كَرَّتَيْنِ 67 v. 4, Two other times, twice again.

كَرَبَ To twist a rope, grieve. كَرْبٌ n.a. Grief, distress.

كِرْس *A shed or stable for goats; no verbal root.*

كُرْسِي *A throne.*

كَرَم aor. o. *To be superior to another in generosity.*

كِرَام Plur. كِرَام Honourable, noble, generous, kind, beneficent, gracious, munificent, agreeable, as at 56 v. 43; 25 v. 72, "Courteously." أَكْرَم (2nd declension) comp. form, Most beneficent, most honourable.—كَرَّمَ II. To honour.

مُكْرَم part. pass. Honoured.—أَكْرَم IV. To honour, make honourable.

مُكْرَم n.a. Honour. مُكْرِم part. act. One who honours.

مُكْرَم part. pass. Honoured.

كَرِه aor. a. *To detest, dislike, be averse from (with acc.).*

كَرِه ns.a. Repugnance, a trouble, something disagreeable; كَرِهًا Against one's will; 46 v. 14, "With pain and grief."

كَارِه part. act. One who dislikes or is averse from anything. مَكْرُوَة part. pass. Abominated, hateful.—كَرِهَ II. To render hateful (with acc. and إِلَى of pers.).—أَكْرَهَ IV. To compel one to do a thing against his will (with acc. of pers. and عَلَى of thing, also with acc. of pers. and حَتَّى).

إِكْرَاه n.a. Compulsion.

كَسَب aor. i. *To gain, acquire, seek after, gather*

(riches); in the Korân it is frequently used in reference to the provision which a man has laid up against a future life, be it good or bad; in this sense it may often be translated to do or commit; 2 v. 225, *Lit.*

"What your hearts have gained," meaning "what your hearts have assented to."—اِكْتَسَب VIII. To seek after, seek to gain; there seems to be but little difference in the Korân between the 1st and the 8th forms; the latter like كَسَب may occasionally require to be rendered to deserve; 33 v. يَغِيرُ مَا اِكْتَسَبُوا

58, "Without their having been guilty of anything to deserve such treatment."

كَسَد aor. o. *To fail in finding customers.* كَسَاد n.a. A want of purchasers; the act of remaining unsold.

كَسَف aor. i. *To cut up (cloth).* كِسْف A segment, a piece cut off. كِسْف plur. of كِسْفَة A piece or segment; كِسْفًا adverbially, In pieces.

كَسِل aor. a. *To be lazy.* كَسَال plur. of كَسَال Lazy, sluggish.

كَسَا aor. o. *To clothe (with double acc.).* كِسْوَة Clothing.

كَشَط *To remove, take off—a cover.*

كَشَف aor. i. *To uncover, lay bare, remove, take off (with acc. and عَنْ سَاتِي);* 68 v. 42, "On a certain day a leg shall be made bare;" a phrase expressive of very great calamity; it is left vague and indeterminate to increase the feeling of awe; the idea is taken from a woman who tucks up her garments in flight. كَشَف n.a. The act of removing, etc. كَاشِف part. act. One who removes, takes off, or reveals; at 58 v. 53 كَاشِفَة agrees with نَفْس, and كَاشِفَات at 39 v. 39 with آلِهَتِكُمْ understood.

كَظَم aor. i. *To abstain from chewing the cud (a camel).* كَاطِم part. act. One who restrains, obstructs or chokes. كَظِيم Grieving inwardly and in silence. مَكْظُوم part. pass. Oppressed with silent sorrow.

كَعَب aor. o. and i. *To have swelling breasts (a girl).* كَعَبَة dual of كَعَب The ankle-joint. كَوَاعِب A die, a building in form of a Cube, and hence the Ka'ba or square temple at Mecca. كَوَاعِب (2nd declension) plur. of كَاعِب part. act. A damsel with swelling breasts; D. S. Gr. T. 1, p. 343, note.

كَعَب aor. o. and i. *To have swelling breasts (a girl).* كَعَبَة dual of كَعَب The ankle-joint. كَوَاعِب A die, a building in form of a Cube, and hence the Ka'ba or square temple at Mecca. كَوَاعِب (2nd declension) plur. of كَاعِب part. act. A damsel with swelling breasts; D. S. Gr. T. 1, p. 343, note.

كَعَب aor. o. and i. *To have swelling breasts (a girl).* كَعَبَة dual of كَعَب The ankle-joint. كَوَاعِب A die, a building in form of a Cube, and hence the Ka'ba or square temple at Mecca. كَوَاعِب (2nd declension) plur. of كَاعِب part. act. A damsel with swelling breasts; D. S. Gr. T. 1, p. 343, note.

كَعَب aor. o. and i. *To have swelling breasts (a girl).* كَعَبَة dual of كَعَب The ankle-joint. كَوَاعِب A die, a building in form of a Cube, and hence the Ka'ba or square temple at Mecca. كَوَاعِب (2nd declension) plur. of كَاعِب part. act. A damsel with swelling breasts; D. S. Gr. T. 1, p. 343, note.

كَعَب aor. o. and i. *To have swelling breasts (a girl).* كَعَبَة dual of كَعَب The ankle-joint. كَوَاعِب A die, a building in form of a Cube, and hence the Ka'ba or square temple at Mecca. كَوَاعِب (2nd declension) plur. of كَاعِب part. act. A damsel with swelling breasts; D. S. Gr. T. 1, p. 343, note.

كَعَب aor. o. and i. *To have swelling breasts (a girl).* كَعَبَة dual of كَعَب The ankle-joint. كَوَاعِب A die, a building in form of a Cube, and hence the Ka'ba or square temple at Mecca. كَوَاعِب (2nd declension) plur. of كَاعِب part. act. A damsel with swelling breasts; D. S. Gr. T. 1, p. 343, note.

كَعَب aor. o. and i. *To have swelling breasts (a girl).* كَعَبَة dual of كَعَب The ankle-joint. كَوَاعِب A die, a building in form of a Cube, and hence the Ka'ba or square temple at Mecca. كَوَاعِب (2nd declension) plur. of كَاعِب part. act. A damsel with swelling breasts; D. S. Gr. T. 1, p. 343, note.

كَعَب aor. o. and i. *To have swelling breasts (a girl).* كَعَبَة dual of كَعَب The ankle-joint. كَوَاعِب A die, a building in form of a Cube, and hence the Ka'ba or square temple at Mecca. كَوَاعِب (2nd declension) plur. of كَاعِب part. act. A damsel with swelling breasts; D. S. Gr. T. 1, p. 343, note.

كَعَب aor. o. and i. *To have swelling breasts (a girl).* كَعَبَة dual of كَعَب The ankle-joint. كَوَاعِب A die, a building in form of a Cube, and hence the Ka'ba or square temple at Mecca. كَوَاعِب (2nd declension) plur. of كَاعِب part. act. A damsel with swelling breasts; D. S. Gr. T. 1, p. 343, note.

كَعَب aor. o. and i. *To have swelling breasts (a girl).* كَعَبَة dual of كَعَب The ankle-joint. كَوَاعِب A die, a building in form of a Cube, and hence the Ka'ba or square temple at Mecca. كَوَاعِب (2nd declension) plur. of كَاعِب part. act. A damsel with swelling breasts; D. S. Gr. T. 1, p. 343, note.

كَعَب aor. o. and i. *To have swelling breasts (a girl).* كَعَبَة dual of كَعَب The ankle-joint. كَوَاعِب A die, a building in form of a Cube, and hence the Ka'ba or square temple at Mecca. كَوَاعِب (2nd declension) plur. of كَاعِب part. act. A damsel with swelling breasts; D. S. Gr. T. 1, p. 343, note.

كَفَّ aor. o. *To hem a garment*, to withhold, restrain, keep back (with acc. and عَن). كَفَّ n.a. fem. A hand. كَانَتْ The whole; كَانَتْ Altogether, wholly, entirely, universally; فَاتِلُوا الْمُشْرِكِينَ 9 v. 36, "War with the idolaters throughout the whole of them."

كَفَّا aor. a. *To turn back* (transitive). كَفُوْهُ Like, equal.

كَفَّت aor. i. *To gather together*. كِفَاتٍ A place where things are gathered together.

كَفَّر 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 ب). كُفُورٌ and كُفُورٌ ns.a. Infidelity, disbelief, ingratitude. كُفْرَانٌ n.a. Denial. كَافِرٌ part. act. One who denies or is ungrateful for benefits received, an unbeliever, infidel; Plurals كَافِرُونَ and كَفَرَةٌ; at 57 v. 19 كَافِرَاتٌ may be translated "Husbandmen," as those who cover over the seed; Fem. Plur. كَوَافِرٌ (2nd declension). كُفَّارٌ An ungrateful, disbelieving person. كُفَّارَةٌ Very ungrateful or unbelieving. كَفَّارَةٌ An atonement, an expiation, or that which is given as an expiation. كَافُورٌ Camphor.—كَفَّرَ II. *To cover over, expiate* (with acc. of crime, and عَن of pers.).—كَفَّرَ IV. *To make one an unbeliever*.

كَفَّلَ aor. o. *To nourish, take care of, bring up for another* (with acc. and لِ). كِفْلٌ A portion, a like part; ذُو الْكِفْلِ Dhül-kefl, a name assigned by commentators to a variety of individuals, as Elijah, Joshua, Zachariah, etc. According to some the name was given to Elijah on account of his long-continued fasting, that being one of the meanings of the verb كَفَّلَ; or because he is said to have maintained

a number of his countrymen who fled to him for protection; a tradition probably founded upon the story of Obadiah in the Old Testament. كَفِيلٌ A sponsor, surety, bail.—كَفَّلَ II. same as كَفَّلَ. IV. *To make one answerable, as أَكْفَلِيهَا 38 v. 22, "Make me responsible for her, or commit her into my care."*

كَفَى aor. i. *To be enough, to suffice*; as كَفَى بِاللَّهِ 13 v. 43, "God is sufficient as a witness," see ب; for the substitution of the preposition and genitive for the nominative case, see D. S. Gr. T. 2, p. 55; كَفَى is also used with a double accusative, as وَكَفَى اللَّهُ الْمُؤْمِنِينَ 33 v. 25, "And God was a sufficient (protector) to the true believers in battle;" similar instances are found at 2 v. 131 and 15 v. 95; another usage is with ب and أَنْ, thus أَوَّمْ يَكْفِي 41 v. 53, "Is it not enough that thy Lord is, etc.;" or with acc. and أَنْ, as أَنْ يَكْفِيكُمْ أَنْ 3 v. 120, "Is it not enough for you that, etc." كَافٍ for كَانِي 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. كَلَّا By no means; known by grammarians as a particle of reprimand or repulsion, in the latter sense it may be rendered "Out upon him or them," and although by some it has been interpreted occasionally to mean certainly or assuredly, others have in these instances supposed an ellipse; D. S. Gr. T. 1, p. 534, note. كُلٌّ a noun substantive meaning totality or universality; it is always

used with a complement either expressed or understood, D. S. Gr. T. 2, p. 145, and is then to be translated All, the whole, each, every one; when the complement is understood it takes the tanween and governs alike the sing. and plur., thus كُنَّ يَجْرِي لِأَجْلِ مُسَمًّى 13 v. 2, "Each (one) runs to an appointed goal;" again كُنُّوا ظَالِمِينَ 8 v. 56, "And they were all (of them) unrighteous." كَلَّمَا As often as, how often soever; for its employment with the Preterite see D. S. Gr. T. 1, p. 185, and with the Aorist T. 2, p. 33. كَلَّا masc. and كَلَّتَا fem. Both, each of the two; these words are never used without a determinate complement, as كِلَاهُمَا 17 v. 24, "Both of them;" and كِلْتَا الْجَنَّتَيْنِ 18 v. 31, "Each of the two gardens," D. S. Gr. T. 2, pp. 155 and 243. كَلَّاهُ 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.—مُكَلِّبٌ One who trains dogs or other animals to hunt. N.B. The verb is not found in the ii. f.

كَالِحٌ aor. a. To put on a sour or austere look. كَالِحٌ part. act. One who grins and shows his teeth.

كَفَّ aor. a. To be engrossed by an object.—كَفَّ II. To compel a person to do anything difficult, or above his strength (with double acc.); In the Korân we invariably find this verb used with لا and إِيَّا; at 4 v. 86, if we read لَا تُكَلِّفْ we must understand نَفْسُ as the nominative, "No soul shall be compelled (to fight) except thine own soul," but there are other readings.—مُكَلِّفٌ part. act. V. f. A troublesome meddler, or a specious pretender.

كَلَّمَ aor. i. To wound. كَلَامٌ A word; بِكَلَامِي 7 v.

141, "By my speaking to thee." كَلِمَةٌ Plur. كَلِمَاتٌ and كَلِمٌ A word, a decree; كَلِمَةُ آعْدَابٍ 39 v. 20, "The sentence of punishment;" at 3 v. 57 the words إِلَى كَلِمَةٍ سَوَاءٍ may be translated "To a like or equal determination;" The Word of God, Jesus Christ, who is said by the Moslems to be so named, because he was conceived from the word of God alone without Father; at 35 v. 11 and elsewhere كَلِمٌ is used in the sing. as though it were a collective noun, thus إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ "To him ascends the good word."—كَلَّمَ II. To speak to or with (with acc.). تَكْلِيمٌ n.a. The act of speaking to.—تَكَلَّمَ V. To utter a word, speak of (with ب).

كُلِّي imperat. fem. of أَكَلٌ q.v.

كَمْ interrogative conjunctive particle, *How much*, how many, followed by مِنْ with the genitive; How long a time, followed by the verb, or the verb and the acc. as كَمْ لَبِثْتُمْ . . . بَعْدَ سِنِينَ 23 v. 114, "What number of years have ye remained?"

كَمْ affixed masc. pronoun of the 2nd pers. plur. You, your; Dual كُمَا. Note. Each of the Arab pronouns is considered an indeclinable noun; D. S. Gr. T. 1, p. 455.

كَمْ aor. o. To cover. أَكْمَامٌ plur. of كِمٌّ The sheath or spathe in which the flowers of the Date-Palm are enveloped, a bud.

كَمَّلَ aor. o. To be whole, perfect. كَامِلٌ part. act. Whole, complete.—أَكْمَلَ IV. To perfect (with acc. of thing and لِ of pers.); to fulfil, complete.

كَمِهَ aor. a. To be blind from birth. أَكْمَهَ (2nd declension) D. S. Gr. T. 1, p. 403, Blind from birth.

كَن To cover. أَكْنَان and أَكْنَة plur. of كَن A covering of any kind, as a veil, shelter, etc. أَكْنَة is also the plur. of كِنَان Idem. مَكْنُون part. pass. Covered over, hidden, close kept.—أَكْن IV. To hide (with acc. and فِي).

كَدَد To cut, to be ungrateful. كُنُود n.a. comm. gender, Ungrateful.

كَنَز aor. i. To bury (a treasure) beneath the earth; to treasure up (with acc. and لِ). كَنَز n.a. Plur. كُنُوز A treasure.

كَنَس aor. i. To lie in a covert (a deer). كَانِس part. act. That which hides itself; Plur. كُنَس A name applied to the stars, and especially to those planets which, from their proximity to the sun, occasionally hide themselves in his rays.

كَبَف A cave, cavern; no verbal root.

كَهْل To be of mature age, from 30 to 50. كَهْل One of full age, from 30 to 50 years old.

كَهَن aor. a. and o. To prophesy, to be a soothsayer. كَاهِن part. act. A soothsayer.

كَهِيَة see هَاء for هِيَة.

كَبِيص Initial letters of the 19th chapter, see آلم.

كَوَاعِب plur. of كَاعِب, see كَعَب.

كُوب Plur. كُوب. To drink out of a كُوب A goblet without spout or handle, a cup.

كَاد for كَوَد aor. a; كَدَت or كَدْت 2nd pers. sing. pret. for كَوَدَت; D. S. Gr. T. 1, p. 242, To impede; to be just on the point of, to want but little of, as يَكَادُ الْبَرْقُ يَحْطَفُ أَبْصَارَهُمْ 2 v. 19, "The lightning all but took away their sight;" when used with a negative, the negation applies to the verb which follows كَاد, thus وَمَا كَادُوا يَفْعَلُونَ 2 v. 66, "And they wanted but little of not doing it;" وَلَا يَكَادُ يُبَيِّنُ 43 v. 52, Lit. "And he wants but little of not articulat-

ing," or "he can hardly articulate clearly;" D. S. Gr. T. 2, p. 213.

كَار aor. o. To twist up a turban.—كَوَّر II. To cause to intertwine, or make one thing lap over another (with acc. and عَلَى); this seems to be the literal meaning of the word at 39 v. 7; at 81 v. 1 it may be translated "It is folded up," as a garment that is laid away; a parallel passage is found in St. Paul's Epistle to the Hebrews ch. 1 v. 12, where the Apostle in translating the 102nd Psalm uses the word ἐλίσσει, "Thou shalt roll or fold them up." تَكْوِير n.a. The act of folding up.

كَوَكَب To shine brilliantly (iron). كَوَكَب Plur. كَوَاكِب (2nd declension) A star.

كَان aor. o. To be, become, happen, exist; for its influence on the formation of various tenses see D. S. Gr. T. 1, p. 160 et seq. كَانَ governs its attribute in the acc., Ex. كَانَ النَّاسُ أُمَّةً 2 v. 209, "Mankind were one people or sect;" with the preposition لِ it signifies to have, mihi est, possess; 3 v. 11, "Ye have already had a miracle;" to have in one's power, as لَا يَدْخُلُونَهَا 2 v. 108, "They cannot enter them;" also to be fit and proper, as 3 v. 73, "It is not fitting for a man that;" 3rd pers. plur. fem. pret. for كُنْنَ; أَكْتُ, تَكْتُ, يَكْتُ, and وَيَكُونُوا 12 v. 32 for وَيَكُونُونَ energetic form of aorist, "And verily he shall be." مَكَان A place; 10 v. 29, "(Remain in) your places;" Beidawee explains the acc. in this place by an ellipse of the verb اِلْزَمُوا "Remain in," which governs the acc.; another explanation is given by De Sacy, Gr. T. 1, p. 502. مَكَانَة A place, pur-

pose, intention ; عَلَى مَكَانَتِكُمْ 6 v. 135, "According to your ability."—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 ا being due to a poetic license known as اِشْبَاعٌ or Saturation ; D. S. Gr. T. 2, p. 497.

كَوَى aor. i. To cauterize.

كَيْ So that. كَيْلًا Lest. لَيْكَا So that not; particles governing the subjunctive, D. S. Gr. T. 1, p. 202.

كَانَ aor. i. To contrive a stratagem for (with لِ of pers.); to plot against (with acc. of pers. or

with لِ) ; 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. كَيْدٌ n.a. A plot, stratagem, fraud, trick, cunning, contrivance. مَكِيدٌ part. pass. Plotted against.

كَافَ aor. i. To cut. كَيْفَ How? in what way? D. S. Gr. T. 1, pp. 185 and 205, and T. 2, p. 33.

كَالَ aor. i. To measure, measure out to any one (with acc. of pers.). كَيْلٌ n.a. A measuring out, a measure or quantity ; كَيْلَ بَعِيرٍ 12 v. 65, "A camel's load." مِكْيَالٌ The vessel in which things are measured.—اِكْتَالَ VIII. To receive by measure from (with عَلَى of pers.).

ل

لَ a prefixed affirmative particle, Verily, surely, certainly; when prefixed to the article اَلْ the latter loses its ا, thus لَ اِنَّهُ لَحَقُّ for اِنَّهُ لَحَقُّ 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.

لِ a prefixed preposition which denotes both the genitive and dative cases, meaning To, for, unto, on account of, in order to, belonging to, see كَانَ ; As عَلَى expresses the condition of a debtor, so does لِ that of a creditor, thus لِي عَلَيْهِ He owes me; thus also لَ مَا سَلَفَ 2 v. 276, "What is past shall be credited to him," i.e. he shall be pardoned ; يُعْفَرُ لَهُ, see 8. v. 39 ; when prefixed to the aorist conditional it gives it the force of an Imperative, as وَلَعَلَّه فَلْيَتَوَكَّلْ عَلَيْهِ فَلْيَتَوَكَّلْ 12 v. 67, "And on him let those who

trust repose their confidence." Note. When immediately following وَ and فَ لِ is generally written with a jezm 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 kesra ; Like لَ when preceding the article اَلْ it causes the latter to drop its ا, as لَ اَلرَّبِّ for لِرَّبِّ "To the Lord ;" It is frequently used as a conjunction with an ellipse of اَلْ and then means so that, in order that ; D. S. Gr. T. 1, p. 477.

لَا Not, no ; when followed by the aorist conditional it serves as a negative Imperative, thus لَا تُؤَاخِذْنَا 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 أَتَسَمُّ* must be translated "I swear," on the other hand an ellipse of the negative is to be observed at 12 v. 85, see *فَتَأْ* and *أَلَا* for *أَلُو*; D. S. Gr. T. 1, pp. 167 and 516, also T. 2, pp. 413, 482, 490, and 563. *وَلَا* Neither, nor.

حَنَكَ see *لَا حَتَنَكَ*.

عَنَتَ see *لَا عَنَتَكُمْ*.

أَلَاكَ To send; this verb is not found in the primitive form. *مَلَكَ* spelt also *مَلَكْتُ*, Plur. *مَلَايَكَةُ*. An angel, see also *مَلَكٌ*.

لَاَلَا To glitter, shine. *تَوَلُّوْ* generic noun, Pearls, large pearls.

لَبَّ aor. o. To remain in a place. *أَلْبَابٌ* plur. of *لَب* The heart, understanding, intellect.

لَبَّ aor. a. To delay, tarry, sojourn (with *فِي* or with *أَنَّ* of following verb). *لَبَّ* part. act. One who tarries.—*تَلَبَّتْ* V. To tarry, remain in a place (with *بِ*).

لَبَدَ aor. o. To remain in a place. *لَبَدٌ* Much (wealth). *لَبَدٌ* plur. of *لَبْدَةٌ* That which is close packed like a lion's mane, and hence A dense crowd.

لَبَسَ aor. i. To cover, cloak, obscure (with acc. and *بِ*); to mystify (with double acc.); to render a thing obscure and confused to another (with acc. of thing and *عَلَى* of pers.); this appears to be the true meaning of the word at 6 v. 9, *وَلَلْبَسْنَا عَلَيْهِمْ مَا يُلَبِّسُونَ* "And we would certainly have obscured for them that which they themselves rendered obscure or confused," viz. The

Angelic Glory, or the Heavenly Mission. *لَبَسَ* n.a. Confusion. *لَبَسَ* aor. a. To wear, put on, be clothed in. *لِبَاسٌ* A garment, clothing; *لِبَاسُ الْجُوعِ* 16 v. 113, "The extreme of hunger;" a hunger which closes them in on every side like a vesture. *لَبُوسٌ* A coat of mail.

لَبَنَ aor. i. and o. To eat much; and *لَيْنَ* To abound in milk. *لَبْنٌ* n.a. Milk.

لَجَّ aor. a. and i. To be obstinately litigious, to persist obstinately (with *فِي*). *لُجَّةٌ* A great body of water. *لُجًى* Vast and deep (sea).

لَجَأَ aor. a. To flee to. *مَلْجَأٌ* n.a. A place of refuge.

لَعَدَ aor. a. To make a receptacle for a corpse in the side of a tomb.—*أَلْعَدَ* IV. To deviate from that which is lawful and right, to put to a perverted use, act profanely towards (with *فِي*); at 16 v. 105 it may be rendered "They wickedly incline towards" (with *إِلَى*). *إِلْحَادٌ* n.a. Profanity. *مُلْحَدٌ* noun of place VIII. f. A place of refuge; D. S. Gr. T. 1, p. 305.

لَحَفَ aor. a. To cover with a cloak.—*إِلْحَافٌ* n.a. IV. f. Importunity.

لَحَقَ aor. a. To overtake, reach, attain unto (with *بِ*). *أَلْحَقَ* IV. To join to or unite with another (with acc. and *بِ* of pers.).

لَحِمَ aor. o. To establish firmly; and aor. a. To feed with flesh. *لَحْمٌ* n.a. Plur. *لُحُومٌ* Flesh.

لَحَنَ aor. a. To incline towards any one. *لَحْنٌ* n.a. A vicious pronunciation.

لَحَى aor. a. D. S. Gr. T. 1, p. 250, To bark a tree. *لِحْيَةٌ* The beard.

لَدَّ aor. o. To hold an altercation with any one. *لَدٌّ* plur. of *أَلَدٌ* for *أَلَدٌ* (2nd declension) Very contentious, fond of quarrelling.

لَدُنْ *To be soft and tender.* لَدُنْ although properly a noun, is always employed as a preposition, At, near, with; مِنْ لَدُنْ From before, from the presence of, from; D. S. Gr. T. 2, p. 154. لَدَى and لَدَا Prepositions said by De Sacy to be only different forms of لَدُنْ q.v.; their meaning is the same, but whereas لَدُنْ in the Kōrān is always found preceded by مِنْ, with لَدَا and لَدَى this is not the case.

لَذَّ aor. a. *To find agreeable, take pleasure in.* لَذَّة Pleasure, delight.

لَزَبَ aor. o. *To stick closely.* لَزَبَ part. act. Adhesive.

لَزِمَ aor. a. *To be assiduous, stick close to.* لَزَامَ 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 for لَزِمًا, D. S. Gr. T. 2, p. 280; It may also be translated an abiding punishment.—لَزَمَ IV. *To affix firmly (with double acc.); to compel one to do a thing, as* 11 v. 30, “Do we compel you to (accept) it?”

لَسَنَ aor. o. *To seize one by the tongue.* لِسَانٌ comm. gend. Plur. أَلْسِنَةٌ A tongue, language, speech; 19 v. 51, *Lit.* “A lofty tongue of truth,” i.e. “High and truthful praise;” a similar expression is found at 26 v. 84.

لَطَفَ aor. o. *To draw near; and* لَطَفَ aor. o. *To be thin, fine.* لَطِيفٌ Gracious, kind, sharp-sighted, acute, one who understands mysteries; لَطِيفٌ A name of God.—تَلَطَّفَ V. *To act with courtesy and gentleness; at 18 v. 18 it would seem to mean With cleverness, see* لَطِيفٌ.

لَطَّى aor. a. *To blaze.* لَطَّى fem. (2nd declension)

Hell-fire; This word appears to be of the second declension as being a proper name and of the feminine gender, otherwise the ي being radical it would have been written لَطَّى, 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 لَطَّى.—لَطَّى V. *To blaze fiercely.*

لَعَبَ aor. a. *To slaver, as an infant; and* لَعِبَ aor. a. *To play, sport, trifle (with* فِي) لَعِبَ n.a. Playing, play, sport. لَاعِبٌ part. act. Sport-ing, 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 لَعَلَّكَ لَعَلِّي Perhaps I, perhaps thou, etc.

لَعَلَّ see عَلَا.

لَعَنَ aor. a. *To drive away, curse.* لَعْنٌ n.a. and لَعْنَةٌ A curse. لَاعِنٌ part. act. One who curses. مَلْعُونٌ part. pass. Accursed.

لَعْنَتُمْ see عَنِتُّمُ.

لَعُوبٌ aor. a. and o. *To be greatly fatigued.* لَعُوبٌ n.a. Weariness.

لَعَا aor. o. *To speak; and* لَغَى aor. a. *To use vain words.* لَعْوٌ n.a. Vain discourse, a trifling word or inconsiderate language. لَغِيَّةٌ Vain or obscene (discourse).

لَفَّ aor. o. *To be thick and entangled (trees).* أَلْفَافٌ Trees thickly planted and with interlacing boughs. لَفِيفٌ A mingled crowd.—لَفَّ VIII. *To be joined—one thing to another (with* بِ).

لَفَّتَ aor. i. *To bend, turn aside (with acc. and* عَنْ) لَفَّتَتْ VIII. *To turn or look (back).*

لَفَحَ aor. a. To burn, scorch.

لَفَطَ aor. i. To cast forth, utter.

لَفَا To diminish.—لَفَى IV. To find.

لَقَبَ Plur. أَلْقَابُ A nickname; no verbal root in the primitive form.

لَوَاتِحُ To impregnate (the female Palm-tree). لَوَاتِحُ (2nd declension) plur. of لَوَاتِحُ part. act. That which renders pregnant or fecundates; an epithet applied to the winds, as by their instrumentality the clouds are said to be rendered pregnant with rain, and the female Palm-tree is impregnated with pollen from the male. Shakspeare puts the idea in a somewhat different form.

"When we have laughed to see the sails conceive,
And grow big-bellied with the wanton wind."

Midsummer Night's Dream.

لَقَطَ To gather.—لَقِطَ VIII. To happen on, light upon, also to pick up.

لَقِفَ aor. a. To catch up hurriedly; in the Korân it may be translated to swallow up quickly.

لَقِمَ aor. o. To obstruct (a path). لَقِمَانُ (2nd declension) Lokmân, an Arab sage, to whom the origin of Æsop's fables is ascribed.—لَقِمَ VIII. To swallow a mouthful.

لَقِيَ aor. a. To meet, meet with, see; to suffer from, experience (with acc. and مِنْ). لِقَاءُ n.a. see iii. f. لَاقِيَ for لَاقِيَ part. act. One who meets with. لِقَاءُ n.a. A meeting; لِقَاءُ Towards; لِقَاءُ نَفْسِي 10 v. 16, "Of my own accord."—لَقَى II. To cast upon, shed over (with double acc.); لَتَلَقَى الْكُرْآنَ 27 v. 6, "Verily thou art gifted with the Korân," or "it is shed upon thee from above;" D. S. Gr. T. 2, p. 124; a somewhat similar rendering is required at 25 v. 75 and in other places; وَمَا يَلْقَاهَا 41

v. 35, "And no one shall be granted it," viz. such a disposition; Beidâwêe supplies the ellipse by the words هَذِهِ السَّجِيَّةُ III. لَاقَى.

To meet with. لِقَاءُ n.a. of both 1st and 3rd forms, A meeting, an occurring; the words 32 v. 23 are variously understood; they may refer to the giving of the Law to Moses, the giving the Korân to Mohammad, or to the meeting between Moses and Mohammad, fabled to have taken place on the occasion of the famous night journey to the 6th Heaven.

مَلَأَ for مَلَأَ part. act. One who meets; 2 v. 43, "That they are about to meet their Lord;" مَلَأُوا is here put for مَلَأُوا as being the antecedent to رَبِّهِمْ D. S. Gr. T. 1, p. 416.—لَاقَى IV. To throw, cast,

throw down, send down, shed (with acc. and إِلَى of pers.); to cast forth, utter, throw out a suggestion, as at 22 v. 51; to offer, make an offer, as 4 v. 96, "To him who offers you the salutation;" used also with إِلَى of pers. and بَ of thing, as at 60 v. 1; لَاقَى أَوْ لَاقَى نَالِقَةً 50 v. 36, "Or who gives ear;" 27 v. 28, "And throw it," for نَالِقَةً D. S. Gr. T. 1, p. 460; The dual أَلْقَا at 50 v. 23 is probably addressed to "the driver and the witness" spoken of at v. 20; وَلَا تَلْقُوا بِأَيْدِيكُمْ 2 v. 191, "Neither make your own hands accessory to your destruction;"

بِأَيْدِيكُمْ in the passage has the meaning of أَنْفُسَكُمْ, the بَ is superfluous; D. S. Gr. T. 2, p. 55.

مَلَأَ for مَلَأَ part. act. One who throws or sends down.—تَلَقَّى V. To meet; to receive or learn (with acc. and مِنْ) إِذْ تَلَقَّوْنَهُ بِأَلْسِنَتِكُمْ

إِذْ تَلَقَّوْنَهُ بِأَلْسِنَتِكُمْ

إِذْ تَلَقَّوْنَهُ بِأَلْسِنَتِكُمْ

for تَتَلَقَّوْهُ 24 v. 14, "When ye receive it with your tongues (one from another)" by asking questions about it; there are a variety of different readings; 50 v. 16, *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. مُتَلَقِّانِ dual part. act. v. *supra*.—تَلَقَّى for تَلَقَّى n.a. VI. f. D. S. Gr. T. 1, p. 111, A meeting one with another; at 40 v. 15 يَوْمَ التَّلَاقِ "The day of Judgment," is for يَوْمَ التَّلَاقِ, the final ي, not being pronounced before the وَقْتُ at the end of the verse, is omitted; D. S. Gr. T. 2, p. 496. —تَلَقَّى VIII. To meet, meet one another.

لَكِنَّ aor. a. *To speak bad Arabic.* لَكِنَّ and لَكِنَّ But, still, nevertheless. لَكِنَّ in the same way as إِنَّ and أَنْ takes the affixed pronouns after it, as لَكِنَّهُ لَكِنِّي But I, but he, etc.; in like manner also it governs the accus. of the noun following; for the exceptions to this rule see D. S. Gr. T. 2, p. 62.

أَوَّابٌ see لِأَوَّابِينَ for أَبٌ, rt.

لَمْ 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 لَمْ; it is evidently composed of لَمْ and مَا, the latter being redundant; For أَلَمْ، أَلَمْ، أَلَمْ، etc. see أ؛ for لَمَّا When v. لَمْ.

لَمَّ 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 86 v. 4, إِنَّ كُلَّ نَفْسٍ لَمَّا عَلَيْهَا حَافِظٌ where if إِنَّ is held to be for إِنَّ and the مَا of لَمَّا to be redundant, the sense will be "Verily every soul has of a surety a Guardian over it;" with this reading لَمَّا would appear to stand for مَا لَمْ or rather مَا لَمْ; according to others, as above mentioned, the construction is the same as if the words were إِنَّ كُلَّ نَفْسٍ لَمَّا عَلَيْهَا حَافِظٌ, the particle إِنَّ having here a negative meaning, see إِنَّ; 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 teshdeed, see مَا; it is frequently followed by أَنْ. 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.* لَمَزَ A slanderer.

لَمَسَ aor. o. and i. *To feel with the hand, pry into the secrets of.*—لَمَسَ III. To touch, have intercourse with, as at 4 v. 46. —لَمَسَ VIII. To seek for.

لَنْ Not, by no means, governs the aorist in the subjunctive and with a future signification.

لَهَبَ aor. a. *To blaze.* لَهَبَ Flaming fire. أَبُو لَهَبَ Aboo Lahab, an uncle of Mohammad.

لَهَبَ aor. a. *To hang out the tongue (a dog).*

لَهَمَ aor. a. *To gulp down food.*—لَهَمَ IV. To inspire one with (with double acc.).

لها aor. o. *To play*. لَهْوٌ n.a. A plaything, toy, sport, amusement; لَهْوُ الْحَدِيثِ 31 v. 5, "The amusing story," i.e. a certain amusing story, or the amusing story (with which thou art acquainted). لِهْوَ for لَهْوٍ D. S. Gr. T. 1, p. 330, part. act. One who sports or jests; لَهْيَةً قُلُوبُهُمْ 21 v. 3, "Jesting in their hearts;" for the construction see D. S. Gr. T. 2, pp. 79, 197, and 270.—لَهْيٌ IV. To occupy, amuse; to divert from (with acc. and عَنْ) —لَهْيٌ V. To be unmindful of, or careless of (with عَنْ).

لَوْ If; for the difference between لَوْ and إِنْ see إِنْ; when immediately followed by a noun the particle اِنَّ is interposed as at 7 v. 94, D. S. Gr. T. 1, pp. 161 and 561; With لَوْ at the head of a sentence we have sometimes an ellipse of the correlative proposition called by grammarians جَوَابُ الشَّرْطِ, an instance occurs at 21 v. 40, where the sense may be well rendered in English by a similar ellipse, "If they did *but* know the time," etc. وَلَوْ Although. لَوْلَا Unless, as لَوْلَا رَهْطَكَ لَرَجَمْنَاكَ 11 v. 93, "Had it not (been for) thy family surely we had stoned thee;" in this as in numerous other instances the predicate is understood, indeed this ellipse is customary in all cases where no confusion is likely to arise in consequence; sometimes also there is an ellipse of the correlative proposition, as for example at 24 v. 10, where we may understand the word لَفَقَّحْتُمْ "Verily he would have exposed your wickedness;" another instance may be found at 48 v. 25, see وَطِئَ.

لَوْ is also used as a particle of instigation or reprimand, being followed in the former case by a verb in the aorist, and in the

latter by the preterite; in this sense it is usually translated Will ye not? or have they not? etc. Ex. لَوْلَا تَسْتَغْفِرُونَ اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ 27 v. 47, "Will ye not ask pardon of God, perhaps ye might be graciously accepted." This and many similar passages could be easily explained by an ellipse, still retaining for لَوْلَا its original meaning of unless; but the grammarians and commentators prefer the analysis above given, D. S. Gr. T. 1, p. 529.

لَاكَ aor. o. *To give a reply which was not called for*. لَاكَ 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.—الْأَلَاتُ (2nd declension) Allât, a female Idol of the Pagan Arabs.

لَاَح aor. o. *To appear (a star); to cause one to change colour*. لَوَّحَ Plur. اَلْوَوَّاحُ n.a. A broad table or plank. لَوَّاحٌ verbal adjective of intensity, D. S. Gr. T. 1, p. 322, Darkening the colour (with ل of pers.).

لَاَوَّانٌ aor. o. *To seek the protection of*. لَوَّانٌ n.a. The act of flying for shelter.

لَوَّطٌ aor. o. and i. *To be fixed in the affections*. لَوَّطٌ Lot; proper name.

لَوْلَا A pearl, see لَوْلَا.

لَامٌ aor. o. *To blame a person for anything (with acc. of pers. and فِى of thing)*. لَوَّمٌ Blame, reproof. لَوِّمٌ part. act. One who finds fault. لَوِّمٌ adjective of intensity, D. S. Gr. T. 1, p. 322, One who is constantly blaming others, or accusing himself; the words اَللَّوْمَةُ اَللَّوْمَةُ at 75 v. 2 are among other interpretations referred to the soul of Adam. مَلُومٌ D. S. Gr.

T. 1, p. 329, part. pass. Blamed, reprehensible.
 — مُلِيمٌ part. act. IV. f. Deserving of blame.—
 تَلَاوَمَ VI. To blame one another.
 تَوْنٌ Plur. اَلْوَانُ Colour, external form, species; no
 verbal root; مُخْتَلِفًا اَلْوَانُهُ 16 v. 13, "Of different
 colours;" D. S. Gr. T. 2, pp. 79, 197, and 270.
 تَوَّى aor. i. To twist, pervert, turn back (with acc.
 and عَلَى or بِ); يَكُونُ اَلْأَسْتَثْمُ بِالْكِتَابِ 3 v. 72,
 "They pervert the Scripture with their
 tongues;" this word is by some spelt يَكُونُ or
 يَكُونُونَ. تَوَّى n.a. The act of twisting or pervert-
 ing.—تَوَّى II. To turn aside.
 تَوَّى aor. i. To hinder.—تَوَّى or تَوَّى is called by
 grammarians a particle of desire, and may be
 rendered I wish, would that, or would to God!
 it is one of those particles which, like اِنَّ, re-
 quire the noun following to be in the accus.;
 it takes the affixed pronouns as تَوَّى etc.;
 it seems probable that this word is of Hebrew
 origin; D. S. Gr. T. 1, p. 536, note.

لَيْسَ for لَيْسَ It was not, is not; a negative verb
 used only in the preterite, D. S. Gr. T. 1, p.
 262; لَيْسَ is one of those verbs known as
 أَخَوَاتُ كَانَ or sisters of كَانَ, which govern
 the attribute in the accusative; D. S. Gr. T.
 2, p. 60.

لَيْلٌ comm. gen. generic noun, Night, also the
 civil day from sunset to sunset; Plur. nom.
 and gen. لَيَالٍ for لَيَالِي and لَيَالِي, acc. لَيَالِي
 By night; D. S. Gr. T. 1, pp. 402 and 410;
 see also مَتَانٍ, rt. تَنَّى. نَتْنٌ noun of unity, A
 night.

لَيْسَ Lest, for اِنَّ لَا; at 57 v. 29 the لَا of لَيْسَ is
 said to be redundant, لَيْسَ يَعْلَمُ must therefore be
 translated "That they may know;" D. S. Gr.
 T. 2, p. 490, note.

لَيِّنٌ aor. i. To be or become soft; to be mild towards
 (with لِ). لَيْيَنَةٌ A kind of Palm-tree. لَيِّنٌ
 Soft, gentle.—اَلَّنَ IV. To soften (with لِ);
 اَلَّنَا 34 v. 10, "We rendered soft."

مَا for مَا q.v.
 مَا conjunctive pronoun, That which, which, that,
 what, whatsoever, as, in such a manner as, as
 much as, as far as; مَا دُمْتُ 5 v. 117, "As
 long as I remained;" مَا مَثَلًا 2 v. 24, "A
 parable of any kind whatsoever;" مَا does
 not as a rule refer to reasonable beings, but
 instances to the contrary sometimes occur,
 thus فَاتَّكِبُوا مَا طَابَ لَكُمْ 4 v. 3, "Then marry
 such (women) as may be agreeable to you;"
 it is used in the formula of admiration, فَمَا

أَصْبَرَهُمْ 2 v. 170, "How great will be their
 sufferings;" it is one of those particles which
 in conditional propositions govern the verb in
 the conditional mood; when affixed to اِنَّ, اِنَّ
 and such like particles, it destroys the effect
 which they have of putting the noun following
 them in the accusative; it is frequently a
 mere expletive, see لَمَّا, when placed between
 a preposition and its complement it is in-
 variably so, Ex. فَبِمَا رَحْمَةٍ مِنَ اَللّٰهِ 3 v. 153,
 "For by the mercy of God;" When used

interrogatively after a prefixed preposition the **ا** is generally omitted, thus **بِمَا** for **بِمَا عَمَّ** for **عَمَّ** **بِمَا** **وَمِمَّا** or **مِمَّا** for **مِمَّا** etc.; For an instance of what is known as **مَصْدَرِيَّة** see **عَبَّ**; For its influence on the temporal value of verbs see D. S. Gr. T. 1, p. 180 *et seq.*, see also p. 537 *et seq.*

مَا is also a negative adverb, Not; in general it denies a circumstance either present, or if past, but little remote from the present; like **لَا** it governs the attribute in the accus. thus **لَا 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.

مَوَّه see **مَاءَه** for **مَوَّه**.

مَآبٍ see **أَبٍ** for **مَآبٍ**.

مَاجُوجُ (2nd declension) Magog, a tribe of barbarians from the borders of the Caspian Sea; see Rev. ch. xx. v. 8.

مَآرِبٍ see **أَرَبٍ**.

مَآرُوتُ (2nd declension) Mârout, name of a rebellious angel, who for his disobedience is said to be suspended by the heels at Babel.

مَعْنٍ see **مَاعُونٍ**.

مَآوِي see **أَوِي**.

مَآئِي aor. a. *To extend*. **مِائَةً** or **مِائَةً** for **مِائَةً** A hundred.

مُحَازٍ see **حَازَ** for **مُحَازٍ**.

مُتَرَفٍ see **تَرَفٍ**.

مُتَشَابِهٌ part. act. vi. f. of **شَبَّهَ** q.v.

مَتَاعٌ aor. a. *To be advanced (the day)*. **مَتَاعٌ** Household stuff, utensils, goods, chattels, provision, convenience; Plur. **أَمْتَعَةٌ**.—**مَتَعَ** II. To suffer to live; to permit one to enjoy (with acc. of pers. and **بِ**); to bestow freely (with double

acc.). **تَمَتَّعَ** V. To enjoy, delight one's-self, pass one's time agreeably (with **بِ** or **فِي**); 2 v. 192, "And he who passes his time in the delights of visiting the temple of Mecca."—**اسْتَمْتَعَ** X. To enjoy, derive pleasure or advantage from (with **بِ**).

وَكَا see **مُتَكَا**.

تَمَّ see **مُتَمِّمٌ**.

مَتِينٌ Strong, powerful. *To be strong, robust.* **مَتْنٌ**

مَتَى interrogative particle, When? aor. o. *To move quickly.*

وَسَمَ see **مُتَوَسِّمٌ**.

نَتْنِي see **مَتَانِي**.

مِثْلٌ aor. o. *To be like.* **مِثْلٌ** Similitude, likeness, like, similar, equal, as much as, the same as;

In like manner; **مِثْلَيْهِمُ** 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.

أَمْثَالٌ Plur. **مِثْلٌ** 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.

مُتَلَى (2nd declension) Most distinguished, thus **طَرِيقُكُمْ أَمْثَلِي** 20 v. 66, "Your most distinguished nobility," see **طَرِيقُهُ**.

مَثَلَةٌ A punishment to be taken as an example. **تَمَائِيلٌ** (2nd declension) plur. of **تَمَائِلٌ** An image, statue.—

تَمَثَّلَ V. To seem like to any one (with acc. and **لِ** of pers.).

نَوَى for مَثَوَاهُ D. S. Gr. T. 1, p. 118, see نَوَى.
مَجْد aor. o. To excel in glory. مَجِيدٌ Glorious,
glorified.

مَجُوسٌ (2nd declension) collective noun of Persian
origin, Magi or fire-worshippers.

مَحَصَّ aor. a. To run swiftly (a deer).—مَحَصَّ II.
To prove, try.

مَحَقَّ aor. a. To destroy utterly, deprive of blessing,
as at 2 v. 277.

مَحَلَّ To inform against any one before the King.
مَحَالَّ n.a. Fraud, power.

مَحَلِّي for مَحَلِّينَ see حَلَّ.

مَحَنَ aor. a. To strike.—مُحَنَ VIII. To try; to
dispose (with acc. and لِ). مُمَحَّنٌ part. pass.
One who is tried or examined.

مَحَا aor. o. and a. To obliterate, blot out, totally
abolish.

مَحْيَا see حَيَّ.

مَحْيِصٌ see حَاصٌ for حَيَّصَ.

مُحْتَالَ see خَالَ for حَيَّلَ.

مَحَّرَ aor. a. To plough the waves. مَوَاحِرُ (2nd
declension) plur. of مَاحِرَةٌ fem. part. act. That
which ploughs the waves with a dashing noise.

مَحْضَرٌ aor. a. i. and o. To churn. مَحْضَرٌ collective
noun, The pains of child-birth.

مَدَّ aor. o. To stretch forth, extend, stretch, draw
out (with acc. or بِ and لِ of pers. or إِلَى of
place); to cause to increase or abound (with
acc. of pers. and فِي), as at 2 v. 14. مَدٌّ n.a.
The act of extending, etc.; فَلْيَمْدَدْ لَهُ الرَّحْمَنُ
19 v. 76, "To him let the Merciful grant
an extension (of days)." مَدَدٌ An additional
help, auxiliary. مَدَادٌ Ink. مُدَّةٌ A space of
time, an allotted period. مَمْدُودٌ part. pass.

Extended, extensive.—مُمَدَّدٌ part. pass. II. f.
Widely extended.—أَمَدٌ IV. To bestow, assist,
cause to abound (with acc. of pers. and بِ or

مِنْ). مُمِدٌّ part. act. One who assists.
دَنَرٌ see مُمِدِّرٌ.

مَدَّائِنُ Plur. مَدِينَةٌ To remain in a place.
(2nd declension) A city, Medina. مَدْنِيٌّ Fem.
مَدْنِيَّةٌ Of or belonging to Medina, revealed at
Medina. مَدْيَنُ (2nd declension) Midian,
name of a city and tribe of Hējaz.

مَذْهَامٌ part. xi. f. of دَهَمٌ q.v.

مَدِينٌ see دَانٌ for دَيْنٌ.

مَرَّ aor. o. To pass by (with عَلَى or بِ); pass on,
go (with بِ). مَرٌّ 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;" مَرَّتَيْنِ or مَرَّتَانِ Twice, as اُطْلَاقِ مَرَّتَانِ 2 v. 229, "Divorce (is
permitted you) twice." مَرَّةٌ Gall, under-

standing, as at 53 v. 6. أَمْرٌ (2nd declension)
comp. form, More bitter.—مُسْتَمِرٌّ part. act.
X. f. That which is transient, also powerful;
either interpretation may be employed at 54
v. 2; at v. 19 it is by some rendered bitter,
by others grave or heavy (misfortune).

مَرَّ aor. a. To be wholesome (food). مَرٌّ n.a. A
man. مَرِيٌّ Easy of digestion, wholesome,
salutary; مَرِيًّا, مَرِيًّا, or مَرِيًّا With easy diges-
tion. إِمْرُو Gen. إِمْرِيٌّ Acc. إِمْرًا D. S. Gr.
T. 1, p. 398, A man. إِمْرَاةٌ A woman, a wife;
both this and the preceding word are written
with Weṣla when not commencing a sentence.

رَبَّ see رَابٌ for رَبَّ.

مَرَجَّ aor. o. To send (cattle) to pasture, to let loose.

مَارَجَ Fire free from smoke. مَرِجَ Confused.
مَرَجَانِ Small pearls; or it may be coral.
مَرِحَ aor. a. To be joyful, elated. مَرَحَ Insolence;
مَرَحًا In a saucy, insolent manner.

مَرَدَ aor. o. To moisten (bread) in order to soften
it; to be obstinate (with عَلَى). مَارَدَ part. act.
One who is obstinately rebellious. مَرِيدَ
Obstinate in rebellion.—مُمَرَدَ part. pass. II. f.
Rendered smooth.

مَرِضَ To be ill. مَرَضَ n.a. Illness, sickness, dis-
ease, infirmity. مَرِيضَ Plur. مَرَضَى Sick, ill.
مَرَوْ generic noun, Flint-stones. المَرْوَةُ El Marwa,
name of a mountain near Mecca.

مَرَى aor. i. To press the teats in milking. مَرِيَّةُ
A doubt.—مَارَى III. To dispute with one con-
cerning a thing (with acc. of pers. and عَلَى
or فِي of thing). مَرَاةَ n.a. The act of disput-
ing, a disputation.—تَمَارَى VI. To doubt con-
cerning a thing (with بِ).—إِمْتَرَى VIII. To
doubt of (with فِي or بِ of thing). مُمْتَرٍ for
مُمْتَرٍ part. act. One who doubts.

مَرِيَمَ (2nd declension) Mary.

مَرَجَ aor. a. To mix. مَرَجَ That which is mixed
with wine.

مَرْجَاةَ see زَجَاةَ.

مَرْجَحَ part. act. of زَحَرَ q.v.

مَرْجَرُ part. pass. viii. f. of زَجَرَ q.v.

مَرَقَ aor. i. To tear.—مَرَقَ II. To scatter, disperse,
tear in pieces. مَمَرَقَ Time or place of scat-
tering, etc.

مَرْمَلَ see زَمَلَ.

مَرَنَ To go in the same direction as another. مَرْنُ
Cloud.

مَسَّ aor. a. and o. To touch, befall, مَسَّ n.a. A

touch.—مَسَّاسَ n.a. III. f. Mutual contact;
20 v. 97, "Touch me not," D. S. Gr.
T. 2, p. 63.—تَمَّاسَ VI. To touch one another.

مُسْتَطِيرَ part. act. x. f. of طَارَ for طَيْرَ.

مُسْتَوْدَعَ part. pass. x. f. of وَدَعَ q.v.

مَسَحَ aor. a. To wipe, pass the hand over anything
in order to wipe it (with بِ of thing); to
smite with a sword. مَسَحَ n.a. The act of
smiting with a sword. الْمَسِيحَ The Messiah,
Lit. The Anointed.

مَسَخَ aor. a. To change, transform; لَمَسَخْنَاهُمْ عَلَى
مَكَانَتِهِمْ 36 v. 67, "Verily we could have trans-
formed them in their places;" so that they
should have remained without power of motion.

مَسَدَ aor. o. To twist (a rope) strongly. مَسَدَ
Twisted fibres of the Palm-tree, coir.

مَسَكَ To take hold of. مَسَكٌ comm. gend.
Musk.—مَسَكٌ II. To hold fast (with بِ).—
أَمَسَكَ IV. To hold, take, catch hold of, hold
fast, withhold, keep back, hold up, retain.
مَمْسَكٌ n.a. The act of retaining, etc. مَمْسِكٌ
part. act. One who withholds, etc.—إِسْتَمَسَكَ
X. To take hold on, hold fast (with بِ).
مُسْتَمَسِكٌ part. act. One who holds fast.

مَسَا aor. o. To ripe out the uterus of a camel, to
come in the evening.—أَمَسَى IV. To be or do
anything in the evening, as جِئْنَا تَمْسُونَ 30 v.
16, "At eventide." Note. مَسَا or مَسَى is one
of those verbs known as أَخَوَاتُ كَانَ, D. S. Gr.
T. 2, p. 60.

مُسَيطِرَ see سَطَرَ.

مَشَجَ To mingle. مَشَاجٍ plur. of مَشِجَ Mingled.

مَشَاةَ see شَاكَ.

مَشَى aor. i. To walk, go, proceed (with عَلَى or فِي

of place). مَشَى n.a. The act of walking, walk.

مَشَاةٌ One who goes about with lying slanders.

مَصَّر aor. o. To milk with the tips of the fingers.

مِصْر (1st and 2nd declension) comm. gend. A large city, Egypt, D. S. Gr. T. 1, p. 405.

مُصَيِّر for مُسَيِّر see سَطَر.

مُضَار plur. of مُضَارَةٌ, rt. ضَر q.v.

مَضَع aor. a. and o. To chew. مَضَعَةٌ A morsel of flesh.

مَضَى aor. i. To pass by, pass away, go away.

مُضَى n.a. The act of going away.

مَطَر aor. o. To rain upon. مَطَرٌ n.a. Rain.—آمَطَر

IV. To cause to rain; وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا 7 v.

82, "And we rained down upon them a shower

(of stones);" see also 11 v. 84. مُمَطِّر part.

act. That which causes or brings rain.

مُطْمِئِن see طَمَأَن, rt. طَمِن.

مَظَا aor. o. To travel at a quick pace.—تَمَطَّى V. To walk in a haughty, conceited manner.

مُطَوِّع see طَوَّع for طَاع.

مَعَ properly an indeclinable noun used as a preposition, With, together or in company with.

مَعَان see عَانَ for عَوَدَ.

مُعْتَدٍ see عَدَا.

مُعَرَّة and مَعَرَّة see عَرَّ.

مَعَرَ aor. o. To separate the goats from the sheep.

مَعَرٌ generic noun, Goats.

مَعَن aor. a. To travel fast and far. مَاعُون Household stuff, whatever is of common and necessary use, also alms.

مَعَى comm. gend. Plur. أَمْعَاء Intestines; no verbal root.

مَعِين see عَانَ for عَيْنَ.

مُعَوِّر see غَارَ for غَوَّرَ.

مُعْتُون plur. of مُعِن see عَنَى.

مُفْتَن see فَتَنَ.

مَقَت To hate. مَقْتٌ n.a. Hatred, anger; at 4 v.

26 it means an odious and abominable thing.

مُقَوَّى for مُقَوَّى see قَوَّى.

مُقِيَّت see قَات for قَوَّت.

مَكَن To suck dry. مَكَّة (2nd declension) Mecca.

مَكِيَّة Fem. مَكِيَّة Of or belonging to Mecca, revealed at Mecca.

مَكَت aor. o. To delay, tarry, abide, remain (with

فِي). مَكَّتٌ n.a. The act of tarrying, etc.;

مَكَّنَ 17 v. 107, "Slowly and deliberately."

مَاكٍ part. act. One who tarries or remains.

مَكَّر aor. o. To contrive a plot; to plot against

(with بِ); to act deceitfully. مَكْرٌ A plot, a

deceitful trick, contrivance. مَاكِرٌ part. act.

One who lays plots.

مَكَن To hold high rank or authority. مَكَانٌ see

كَانَ. مَكِينٌ Firmly fixed, one whose rank is

firmly established.—مَكَّنَ II. To establish

firmly, strengthen, give authority to any one

(with acc. or لِ of pers. and فِي of place, or

with acc. of thing and لِ of pers.); at 18

v. 94 مَكَّنِي is for مَكَّنِي, D. S. Gr. T. 1, p.

458, note.—أَمَكَّنَ IV. To give power, as قَامَكَّنَ

8 v. 72, "And he hath given these power

over them;" D. S. Gr. T. 2, p. 454.

مَكَأ aor. o. To whistle. مَكَاةٌ n.a. Whistling.

مَلَّ To baste a garment, convert. مِلَّةٌ A religion,

form of worship.—أَمَلَ IV. To dictate.

مَلَأ aor. a. To fill, as لَمَلْنَا 7 v. 17, "Verily I will fill"

(with acc. and مِنْ). مِلٌّ for مِلٌّ, D. S. Gr. T. 1,

p. 62, A quantity that fills anything, as مِلٌّ

مَلَأ 3 v. 85, "The Earth full." مَلَأٌ A band,

company, assembly; also chief men, princes, the nobility; **أَلَمَّا أَلْعَلَّى** 38 v. 69, "The exalted Chiefs," i.e. the Angels; for the changes which this word undergoes when followed by an affixed pronoun see D. S. Gr. T. 1, pp. 95 and 117. **مَالِي** for **مَالٍ** D. S. Gr. T. 1, p. 97, part. act. One who fills.—**إِمْتَلَأَ** VIII. to be full.

مَلِكِي part. act. iii. f. of **لَقِيَ** q.v.

مَلَانَةٌ see **أَلَانَتْ** for **لَانَتْ**.

مَلَحَ aor. a. and i. *To salt*. **مَلَحَ** fem. Salt.

مَلَقَ *To wipe out*.—**إِمْلَاقٌ** n.a. IV. f. Poverty, want.

مَلَكَ aor. i. To possess, have power or dominion over; to be capable of, able to obtain (with acc. of thing and **لِ** of pers.), as **فَمَنْ يَمْلِكُ** 48 v. 11, "For who hath any power to prevail for you with God?" **مَلِكٌ** n.a. That which is in any one's power; **بِمَلِكِنَا** 20 v. 90, "As far as lay in our power." **مَلِكٌ** Dominion, power, kingdom. **مَلِكٌ** sing. and plur. An angel, angels; see also **أَلَانَتْ** for **لَانَتْ**. **مَلِكٌ** One who possesses, a king; Plur. **مُلُوكٌ** part. act. One who is lord over, a possessor; **مَالِكٌ** name of the angel who has charge over Hell. **مَلَكُوتٌ** Dominion, kingdom. **مَلِيكٌ** A monarch. **مَمْلُوكٌ** part. pass. Possessed, owned.

مَلَا aor. o. *To run violently*. **مَلِيًّا** For a considerable time.—**أَمَلَى** IV. To prolong one's life, grant a respite (with **لِ** of pers.); at 47 v. 27 the word may be rendered "he has continued to buoy them up with false hopes;" to dictate (with acc. of thing and **عَلَى** of pers.).

مِنْ مَأَ وَمِمَّا and **مِنْ**.

مَمَاتٌ see **مَاتٌ**.

مَمَحَنَ see **مَحَنَ**.

مَمْتَرِينَ Oblique plur. part. act. viii. f. of **مَرَى** q.v.

مَمَدٌ see **مَدٌ**.

مِنْ مَنَ وَمِمَّنْ for **مِنْ مَنَ**.

مِنْ an indeclinable conjunctive pronoun meaning

He she or they who, one who, some who, whosoever; also interrogatively Who? In conditional propositions it governs the aorist in the conditional mood, D. S. Gr. T. 2, p. 32; for its influence on the temporal value of verbs see D. S. Gr. T. 1, p. 185, *et seq.*; although generally used to designate reasonable beings, instances may occasionally be noted to the contrary, as for example at 24 v. 44, but in these cases the irrational creatures are to some extent, by a figure of speech, assimilated to reasonable beings; D. S. Gr. T. 2, p. 356. **مِنْ مَنَ** and **أَمَ** for **مِنْ مَنَ** and **أَمَ**.

مِنْ a preposition signifying origin, composition, explanation, commencement, or separation; in its ordinary acceptation it is equivalent to of, from, or out of; or, when following a comparative, than; but it may occasionally be rendered on, by, by reason of, some or a portion of, of the same kind as, after the manner of, etc. It is frequently employed in negative propositions with the sense of any, as **وَمَا مِنْ إِلَهٍ إِلَّا اللَّهُ** 3 v. 55, "Nor is there any Deity but God," or it may be regarded as an expletive, "There is no Deity," D. S. Gr. T. 1, p. 490; **وَمِنْهُمْ** 28 v. 5, "At their hands," i.e. "At the hands of the Children of Israel;" **وَمِنْ قَوَرِهِمْ** 3 v. 121, "Of a sudden," or "on their arrival," see **قَوَرٌ** 5 v. 37, "On opposite sides;" **وَمِنْ وَجْهِكُمْ** 65 v. 6, "According to your means;" It is found

occasionally with the meaning of عَنْ, thus at 9 v. 38, أَرْضَيْتُمْ بِالْحَيَاةِ الدُّنْيَا مِنَ الْآخِرَةِ "Are ye content with this present life in preference to that which is to come?" فَلَيْسَ مِنَ اللَّهِ 3 v. 27, "He has nothing to look to from (the friendship of) God," D. S. Gr. T. 1, p. 492, note.

مَنْ aor. o. To fatigue; to be gracious towards (with عَلَى of pers.); to reproach (with عَلَى of pers.), as at 49 v. 17; to be liberal, as لَا 74 v. 6, "And be not liberal in the hope of receiving more;" at 26 v. 21 it is used transitively, to bestow—a favour—on any one (with acc. of thing and عَلَى of pers.). مَنْ n.a. The act of reproaching, and especially by reminding any one of benefits conferred; also liberality, as at 47 v. 5, فَمَا مَنَّا بَعْدَ "And either (show) liberality afterwards, or (exact) a ransom." الْمَنَّانُ Manna. Time; رَيْبَ الْمُنُونِ 52 v. 30, "Adverse fortune," by some interpreted to mean Death. مَمْنُونٌ part. pass. Diminished, broken off; أَجْرٌ 41 v. 7, "An uninterrupted reward."

نَوَّصَ see نَاصٍ for مَنْصَ.

نَهَى see مُنْتَهَى.

نَسَأَ see مَنَسَأَ.

نَشَأَ see مُنْشَأَتٌ.

مَنْعَ aor. a. To refuse; to prohibit, hinder, forbid, prevent (with acc. and أَنْ or لَا followed by a verb); to defend as at 21 v. 44 and at 4 v. 140 (with مِنْ); مَنَعَ مَنَّا الْكَيْلَ 12 v. 63, "The measurement (of any corn) is forbidden us." مَنْعَ part. act. That which defends. مَنْعٌ One who holds back (his hand), niggardly. مَنْعٌ

One who hinders or obstructs; مَنْعٌ لِلْخَيْرِ 50 v. 24, "One who hinders men from following the right path." مَنْعٌ part. pass. Forbidden.

فَكَتْ see مُتَفَكِّينَ.

نَهَجَ see مِنْهَاجٌ.

مَنَّا aor. i. To try. مَنَّا (2nd declension) Manāt, an idol worshipped by the Pagan Arabs. أَمَانِيٌّ Plur. أَمَانِيٌّ Sperma genitale. (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. مَنَّى II. To create desires in any one (with acc. of pers.), thus at 4 v. 118, وَلَا مَنِيَّتَهُمْ "And verily I will excite in them vain desires."—أَمْنَى IV. To emit (seed).—مَنَى V. To desire, read; at 22 v. 51 a passage occurs where this word is by some rendered according to the former of these meanings, while others have followed the latter; see Sale's Korān, vol. 2, p. 168, note; to long for, covet; at 3 v. 137 تَمَنُّونَ is for تَمَنُّونَ D. S. Gr. T. 1, p. 221.

مَهَّدَ aor. a. To spread open a bed; فَلَا تُفْسِدُهُمْ يَمَهِّدُونَ 30 v. 43, "Verily they shall spread for themselves a couch (in Paradise)." مَهْدٌ n.a. A bed, cradle. مَاهِدٌ part. act. One who spreads a couch. مِهَادٌ A couch, a place of wide extent. مَهَّدَ II. To make (things) smooth and agreeable. تَمَهِّدٌ n.a. The act of making smooth.

مَهْلٌ To do a thing quietly and gently. مَهْلٌ Fused brass, the dregs of oil. مَهْلٌ II. To grant a delay, bear with for a time. مَهْلٌ IV. To act quietly and gently towards.

هَلَكْتُ see مَهْلِكٌ.

مَا Whatsoever or whensoever, see D. S. Gr. T. 1, p. 194.

مِهِن aor. a. and o. *To serve*; and مِهْن *To be despicable*. مِهِين Despicable, contemptible; it may also be derived from هَان for هَوْن q.v.

مِهِين see هِمِين, rt. هَمَن.

مَوَاجِر plur. of مَاجِرَة, rt. مَخَر q.v.

مَوَاطِن see وَطَن.

مَوَاتِيَت plur. of مَوَاتَة, see وَقَت.

مَوَالِي acc. plur. of مَوَالِي, rt. وَلَى q.v.

مَوَالِي see وَتَى.

مَات for مَوَت aor. o. *To die*; this is the usual form, but others are mentioned by lexicographers, as مَوَت or مَيَت aor. a. and مَيَت aor. i.; instances of the preterite with the first letter kesrated are found in most copies of the Korán, as مَشَم 23 v. 37, and مَشَا 23 v. 84; so also we have مَت in the 19th and مَت in the 21st chapter; see D. S. Gr. T. 1, pp. 114 and 242. مَوَت and مَمَات Death. مَيَت Plur. مَوَتِي and مَيَتُون Plurs. مَيَت Dead, mortal, about to die. مَوَتَة noun of unity, One single death. مَيَتَة A dead body, that which is dead or dies of itself.—مَمَات IV. *To cause to die*; مَمَاتَا أَتْنَتِين 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.

مَوْتَفِك see أَفَك.

مَاج aor. o. *To be agitated with waves (the sea)*; to press tumultuously like waves (with فَي). مَوَج n.a. A wave, the surge; used also as a collective noun, فَي مَوَج كَالْجِبَال 11 v. 44, "On waves like mountains."

مَار aor. o. *To be moved to and fro*. مَوَّر n.a.

Agitation, fluctuation.

مَوْرِيَات see وَرَى.

مَوْسَى (2nd declension) Moses.

مَوْصَدَة see أَصَد.

مَوْثُوث see وَقَت.

مَوْثُودَة see وَقَد.

مَال aor. o. *To be rich, especially in cattle*. مَال

Plur. أَمْوَال Riches, wealth, substance, possessions, and especially flocks and herds; مَالِيَة 69 v. 28, for مَالِي "My wealth;" the ة is affixed because followed by a pause, and is hence named هَا آوُف D. S. Gr. T. 1, p. 459.

مَوْلَى see وَلَى.

مَوْضُون see مَوْضُون.

مَاد aor. a. o. and i. *To be full of water (a well)*.

مَاء for مَوَة Water, liquor. Note. The hamza when followed by an affixed pronoun and moveable by Damma is changed into و, as مَاءُكُمْ for مَوَّكُمْ D. S. Gr. T. 1, p. 118.

مَوْدَة see وَاد.

مَوَّل see وَال.

مَوْتَن see وَتَن.

مَاد aor. i. *To be moved*; 16 v. 15, أَنْ تَمِيدَ بِكُمْ

"Lest it should move with you;" for the ellipse of the negative see أَنْ. مَائِدَة A table, properly, when set out with food.

مَار aor. i. *To provide food for*.

مَار aor. i. *To separate, discriminate, distinguish* (with acc. and مِّن). تَمَيَّرَ V. *To burst*, as 67 v. 8, "It will almost burst with fury" (for تَتَمَيَّرُ). VIII. *To be separated*; 36 v. 59, "And be ye separated" (from the righteous).

ميسر see ميسرة.

وعد see ميعاد.

وكت see ميقات.

ميكال (2nd declension) Michael the Archangel.

مال aor. i. To incline, turn away from, turn aside

from the right way (with n.a. in acc.); to turn against (with على). ميل n.a. The act of turning aside. ميلة noun of unity, A single act of turning, as واحدة ميلة 4 v. 103, "At once," *und vice*.

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 إن or أن and written إنا or أنا, although representing an accusative, it must be rendered We, as وأشهد بأننا 5 v. 111, "And bear thou witness that we are Moslems," or "resigned unto thee."

نادى 3rd pers. sing. fem. of نادى iii. f. of نادى q.v.

ناى aor. a. To retire, as بجانية 17 v. 85, "And he goes aside;" to go far away (with عن).

نبا aor. a. To be exalted, to announce. 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. II. To announce,

to make acquainted with, declare or relate a circumstance to another (with ب of thing, or

with acc. of pers. and ب, من, or عن, also with acc. of pers. and ان). IV. To make

one acquainted with, to inform (with double acc. or with acc. and ب). X. To seek

information from (with acc. of pers. and ا).

نبت aor. o. To germinate, to produce—as a tree—

(with ب). نبات 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."—أثبت IV. To produce, put forth, to cause to grow or spring up (with acc. and من, ب, فى, or على).

نبد aor. i. To throw (with acc. and ب or فى of place); to reject; فنبدتها 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 فأنذ إليهم we must understand the accus. 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. VIII. انتبد—to go aside (with من).

نبر aor. i. To defame. VI. To call one another names (with ب).

نبط aor. i. and o. استنبط—X. To elicit or discover (the truth) in matters of difficulty.

نبيع aor. a. i. and o. ينبع Plur. ينابيع (2nd declension) A fountain, spring of water.

نَنَ aor. o. To shake.

نَثَرَ aor. o. and i. To disperse. مَنثورٌ part. pass. Scattered.—نَثَرَ VIII. To be scattered.

نَجَدَ aor. o. To overcome. نَجْدٌ n.a. An open highway; at 90 v. 10 it is to be understood of the two highways of good and evil.

نَجَسَ aor. a. To be dirty and impure. نَجَسٌ n.a. Filth, uncleanness.

نَجَلَ aor. i. To throw. الْإِنْجِيلُ (common gender) The Gospel, from the Greek εὐαγγέλιον.

نَجَمَ aor. o. To appear. نَجْمٌ Plur. نُجُومٌ A star, or collectively, Stars, as at 16 v. 16 and 53 v. 1; a plant growing close to the earth with little or no stalk, as grass.

نَجَا aor. o. To escape, go free (with مَنْ). نَاجٌ part. act. One who escapes. نَجَاةٌ n.a. Salvation. نَجِيٌّ A secret; نَجِيًّا Privately. نَجْوَى n.a. (2nd declension) for نَجْوً D. S. Gr. T. 1, pp.

105 and 402, A private conference, clandestine discourse; at 17 v. 50 it appears to be used adverbially نَجْوَى وَإِذْ هُمْ نَجْوَى "And when they confer in private;" but Beidawée inclines to the opinion that this word both here and at 58 v. 8 is a plural of نَجِيٍّ with the sense of مُتَنَاجُونَ, viz. "Those who confer privately together."—نَجَّى II. To deliver, set free (with acc. and إِلَى, or بِ); to raise up, as at 10 v. 92. مُنَجِّيًا for مُنَجِّى Plur. مُنَجِّونَ for مُنَجِّينَ D. S. Gr. T. 1, p. 113, part. act. One who delivers.—نَاجَى III. To hold a discourse with any one in private (with acc. of pers.).—أَنَجَى IV. To deliver (with acc. and مَنْ); 70 v. 14, "Then (he wishes that this) might deliver him;" the nominative أَلْفَنَدَا

"This ransom" being understood.—تَنَاجَى VI.

To hold a private discourse one with another (with ب of matter).

نَحَبَ aor. o. To vow. نَحْبٌ n.a. A vow, as قَضَى 33 v. 23, "He has fulfilled his vow" by offering up his life for the Faith.

نَحَتَ aor. i. and o. To scrape, carve, prepare by scraping (with double acc. or with acc. and مِنْ).

نَحَرَ aor. a. To injure the jugular vein, to sacrifice by cutting the jugular vein.

نَحَسَ aor. a. To vex; and نَحِسَ To be unlucky. نَحْشٌ Bad luck. نَحْسٌ Unlucky. نَحَاشٌ Smoke without flame, also molten brass, both of which meanings have been assigned at 55 v. 35.

نَحَلَ aor. a. To make one a present; and نَحَلٌ aor. a. To be thin. نَحْلٌ comm. gend. 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.

نَخِرَ aor. a. To be worn full of holes. نَخِرٌ Worn, rotten (a bone).

نَخَلَ To sift. نَخْلٌ comm. gend. Plur. نَخِيلٌ generic noun, A date-palm; or collectively, Palm-trees. نَخْلَةٌ noun of unity, A (single) Palm-tree.

نَدَّ aor. i. To flee, run away. نَدٌّ Plur. أَنْدَادٌ Like, equal, a match, an image or idol.

نَدِمَ aor. a. To be repentant, repent. نَدِيمٌ part. act. One who repents, a penitent. نَدَامَةٌ n.a. Repentance.

نَدَى aor. o. To call. نَادَى for نَادَى A council. نَدِيٌّ A council.—نَادَى III. To call to, call upon, invoke, cry aloud; to make a proclamation (with إِلَى; to call, or invite (with إِلَى or لِ),

as **يُنَادِي** 5 v. 63, "And when ye call to prayer;" (also with **مِنْ**), as **يُنَادِي** 50 v. 40, "The crier shall call from a near place;" said to be from Mount Moriah at Jerusalem, whence the angel Gabriel is to make a proclamation to all flesh to come to judgment; the meaning is that it shall be a proclamation to be heard by all; see also 41 v. 44, where the words **يُنَادُونَ** are interpreted "They shall be (like) those who are called to from afar," i.e. They shall not hear. **نِدَاءٌ** n.a. A cry, act of calling. **مُنَادٍ** part. act. One who makes a proclamation, a crier, a preacher.—**تَنَادَى** VI. To call one to another. **تَنَادَى** for **تَنَادَى** for **تَنَادَى**, D. S. Gr. T. 1, p. 111, n.a. The act of calling one to another; **التَّنَادِ** 40 v. 34 is for **التَّنَادَى** the **ي** being omitted by poetic license at the end of the verse to preserve the rhyme.

نَذَرَ aor. o. and i. To vow, devote (with acc. and **لِ**). **نَذَرٌ** Plur. **نُذُورٌ** n.a. A vow. **نَذَرٌ** or **نُذْرٌ** A menacing, or warning; **نُذْرٌ** is also plur. of **نَذِيرٌ** A warner or preacher.—**أَنْذَرَ** IV. To warn, admonish, preach to (with acc. of pers. and **بِ**, or with **لَا**); to threaten with, give warning of (with double acc.). **مُنْذِرٌ** part. act. A preacher, One who warns, admonishes, or threatens. **مُنْذَرٌ** part. pass. Warned.

نَزَدَ 1st pers. plur. aor. viii. f. of **زَادَ** for **زَيْدَ** q.v.

نَزَعَ aor. i. To pluck out, bring out, snatch away, extract, withdraw, or draw out somewhat sharply (with acc. and **مِنْ**); to strip off (with acc. and **عَنْ**). **نَازِعٌ** part. act. One who plucks out, as **وَالنَّازِعَاتِ غُرُقًا** 79 v. 1, "By (the

angels) who tear out (the souls of the wicked) with violence." **نَزَاعٌ** adjective of intensity, Plucking forcibly or continuously, D. S. Gr. T. 1, p. 322.—**نَازَعَ** III. To dispute with any one (with acc.).—**تَنَازَعَ** 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."

نَزَعٌ aor. a. To slander, sow dissensions (with **بَيْنَ**); to incite to evil, as at 7 v. 199. **نَزْعٌ** n.a. An evil suggestion, incitement to evil.

نَزَفَ aor. i. To exhaust (a well); in the Pass. it means to be exhausted or inebriated from drink (with **عَنْ**).

نَزَلَ aor. i. To descend (with **بِ** into, or **مِنْ** from, a place). **نَزْلٌ** That which is prepared for a guest, entertainment, an abode, a gift. **نَزْلَةٌ** noun of unity, Literally, One descent; **نَزْلَةٌ** Once, as **رَأَى نَزْلَهُ أُخْرَى** 53 v. 13, "He saw him once again." **مَنَازِلٌ** (2nd declension) plur. of **مَنْزِلٌ** A mansion, station, as of the moon at 10 v. 5 and 38 v. 39.—**نَزَلَ** II. To cause to descend, send down, especially from Heaven (with acc. and **عَلَى**, **إِلَى**, **مِنْ**, and **بِ**). **تَنْزِيلٌ** n.a. A sending down (from Heaven), a divine revelation, a name given to the Korân as having been sent down from Heaven. **مُنْزِلٌ** part. act. One who sends down. **مُنْزَلٌ** part. pass. Sent down.—**أَنْزَلَ** IV. To cause to descend, send down, make to come down (with acc. and **فِي**, **لِ**, **إِلَى**, **عَلَى**, and **مِنْ**). **مُنْزِلٌ** part. act. One who causes to descend, a receiver of guests, one who provides hospitality. **مُنْزَلٌ** part. pass. Sent down; At 23 v. 30 **مُنْزَلًا** may

be considered as the noun of time or place of coming down; it is also written مَزَلًا v. *suprà*; in the former case it may be rendered "Cause my descent to be blessed;" in the latter, "Make me to inhabit a blessed abode."—تَنْزَلَ V. To descend gently and gradually (with عَلَى).

نَسَا aor. a. To chide (camels). نَسِيئُ The putting off a sacred month till a later month. مَنَسَاءُ A staff.

نَسَبَ aor. o. and i. To make mention of any one's lineage. نَسَبٌ Plur. أَنْسَابٌ n.a. Consanguinity; at 25 v. 56 the words نَسَبًا وَصِهْرًا must be taken adverbially as though the phrase were ذَا نَسَبٍ وَصِهْرٍ "Capable of consanguinity and affinity;" meaning perhaps male and female.

نَسَخَ aor. a. To abolish, destroy, abrogate, nullify; to transcribe or copy. نُسْخَةٌ A copy or exemplar (of a book).—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. Religious service, a victim for sacrifice. نَاسِكٌ part. act. One who is devoted to religious observances. مَنَسِكٌ A ceremonial. مَنَاسِكٌ (2nd declension) plur. of مَنَسِكٌ Places for sacrifice, rites and ceremonies.

نَسَلَ aor. o. To beget or bring forth (an animal);

aor. i. and o. To hasten (with مِنْ). نَسْلٌ n.a. Progeny, stock; at 2 v. 201 it would seem to be understood of the young of flocks and other domestic animals.

نَسِيَ aor. a. To forget, neglect. نَسِيٌّ A forgotten thing. نَسِيٌّ Forgetful. نِسَاءٌ and نِسْوَةٌ Women; The sing. of these words is wanting, but instead of it the word اِمْرَأَةٌ is employed, see مَرَأٌ. مَنَسِيٌّ part. pass. Forgotten, neglected, D. S. Gr. T. 1, p. 108.—اَنْسَى IV. To cause to forget (with double acc.); at 2 v. 100 نَنْسِيهَا may be taken to signify "We cause it to be forgotten;" there are also other readings.

نَشَأَ aor. a. To grow, increase, to be raised up. نَاشِئَةٌ The first hour or early portion of the day or night; various interpretations are given of 73 v. 6 where this word occurs; according to one it is the part. act. and agrees with نَفْسًا understood, "The person who rises by night (to prayer);" others hold it to be a form of the noun of action, and translate it "To rise by night." نَشَأَ II. To bring up, educate (with acc. and فِي). اَنْشَأَ IV. To produce, raise, create (with acc. and فِي or مِنْ). اِنْشَاءٌ n.a. Production, creation; 56 v. 34, اِنَّا اَنْشَاْنَاهُمْ اِنْشَاءً "Verily we have created them by a (novel or peculiar) creation." مُنْشِئٌ part. act. One who produces. مُنْشِئَةٌ Plur. مُنْشِئَاتٌ for مُنْشِئَاتٌ Having lofty sails, or it may be the part. pass. Raised on high (by the waves).

نَشَرَ aor. o. To unfold, spread abroad (with acc. and لِ). نَشْرٌ n.a. A spreading abroad. نُشُورٌ n.a. A bringing to life, resurrection, resuscitation (from sleep), as at 25 v. 49. نَاشِرٌ part. act. One who spreads abroad; the words اَلنَّاشِرَاتِ

نَشَرًا 77 v. 3 may refer either to the Angels who spread abroad God's decrees, or to the winds which spread rain over the earth; some again have understood the passage to refer to the verses of the Korân, etc. مَنشُورٌ part. pass. Spread open.—مُنشَرٌ part. pass. II. f. Unfolded, expanded.—أَنشَرُ IV. To resuscitate (with acc. and ب); to raise the dead. مُنْشَرٌ part. pass. Raised from the dead.—إِنشَرَ VIII. To be spread abroad, disperse themselves (with فى). مُنْتَشِرٌ part. act. That which spreads itself abroad.

نَشَرَ aor. o. and i. To rise up, *to behave ill—a woman towards her husband, or a husband towards his wife.* نُشُورٌ n.a. Ill-conduct or perverseness on the part of a husband or wife towards one another.—أَنشَرَ IV. To raise.

نَشَطَ aor. i. To go out from a place, *draw up a bucket at one pull.* نَشَطٌ n.a. The act of drawing up quickly and easily. نَاشِطٌ part. act. One who draws up easily; the words نَاشِطَاتٍ and نَشَاطٌ which occur at 79 v. 2 are by some referred to the Angels who draw forth the souls of the blessed in a smooth and gentle manner; but as with the commencement of the 77th chapter, the explanations of the whole passage vary greatly, see نَاشَرَ.

نَصَبَ aor. o. To place, fix, erect, *afflict*; and نَصَبَ aor. a. To use diligence, as at 94 v. 7, فَإِذَا قَرَعْتَ فَانْصَبْ “And when thou hast finished (thy relaxation) be instant (in prayer, or in thanks to God).” نَصَبٌ n.a. Calamity. نَصَبٌ n.a. Labour, fatigue. نَصَبٌ Plur. أَنْصَابٌ A standard, as at 70 v. 43; a stone used by the Pagan Arabs on which they made sacrifices, as at 5 v. 4; an idol, image, or statue,

as at 5 v. 92. نَصِيبٌ A part, portion. نَاصِبٌ part. act. Labouring, weary.

نَصَتَ aor. i. To be silent.—أَنصَتَ IV. Idem.

نَصَحَ aor. a. To admonish, counsel, give good advice, be sincere and faithful (with ل of pers.). نَصِيحٌ n.a. Counsel, advice. نَاصِحٌ part. act. One who counsels or advises, one who acts as a sincere friend to (with ل). نَصُوحٌ True and sincere (repentance).

نَصَرَ aor. o. To aid, assist, succour, protect; to deliver (with acc. and مِن) وَيَنْصُرَنَّ اللَّهُ مَنْ يَنْصُرُهُ 22 v. 41, “And verily God will succour those who aid him,” i.e. his religion; to grant a victory to (with acc. and عَلَى), thus at 9 v. 14, وَيَنْصُرْكُمْ عَلَيْهِمْ “And he will give you the victory over them.” نَصْرٌ n.a. Aid, assistance, victory. نَاصِرٌ part. act. Plurs. نَاصِرُونَ and أَنْصَارٌ One who aids, etc., a protector. نَاصِرٌ Plur. أَنْصَارٌ A helper, defender, protector; the name أَنْصَارٌ “The helpers or allies,” was given as an honorary distinction to those of the inhabitants of Medina who were the first to take part with Mohammad. نَصَارَى (2nd declension) plur. of نَصْرَانٌ A Christian, so called from نَازَرَهُ Christian. مَنْصُورٌ part. pass. Aided, assisted.—نَاصَرَ VI. To aid one another; at 37 v. 25 تَنَاصَرُونَ is for تَتَنَاصَرُونَ D. S. Gr. T. 1, p. 221.—إِنْتَصَرَ VIII. To avenge one's-self, take vengeance (with مِن of pers.); to defend one's-self, deliver one's-self. مُنْتَصِرٌ part. act. One who is able to defend himself. اسْتَنْصَرَ X. To ask assistance of any one (with acc. of pers.).

نَصَفَ aor. o. To reach the middle, or take half of anything. نِصْفٌ The half.

نَصَا aor. o. *To seize by the forelock.* نَاصِيَةٌ Plur.

نَوَاصِي (2nd declension) A forelock.

نَضَجَ aor. a. *To be ripe, done enough in cooking.*

نَضَخَ aor. a. *To sprinkle with water.* نَضَاحٌ Pouring forth copiously and continuously.

نَضَدَ aor. i. *To spread (carpets) one over another.*

نَضِيدٌ Piled one over another. مَنَضُودٌ part. pass. Spread over one another, piled up in order; وَطَحَ مَنَضُودٌ 56 v. 28, "And the acacia overspread with piles of flowers."

نَصَرَ aor. o. *To endow with brilliancy and beauty, to shine.* نَصْرَةٌ Brightness, resplendence.

نَاصِرٌ part. act. Shining.

نَاحَ aor. a. *To butt at with the horns.* نَاحِيَةٌ That which is gored to death. Note. The *ī* is commonly added to adjectives when changed into nouns substantive by what is called *النقل*

D. S. Gr. T. 2, p. 279, note.

نَطَفَ aor. o. and i. *To drop.* نُطْفَةٌ Sperma genitale.

نَطَقَ aor. i. *To speak articulately and clearly, to speak (with عَلَى and بِ), as يَنْطِقُ عَلَيْكُمْ بِالْحَقِّ* 45 v. 28, "It speaks concerning you with truth;" 53 v. 3, "Neither doth he speak of his own will."

مَنْطِقٌ n.a. Speech, language, as *عَلَّمَنَا مَنْطِقَ الطَّيْرِ* 27 v. 16, "We have been taught the language of birds."—*أَنْطَقَ* IV. To cause to utter articulate sounds.

نَظَّ 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 كَلَّ, أَيْ, or كَيْفَ); عَلَى الْأَرَائِكِ يَنْظُرُونَ* 83 v. 23, "Seated upon couches they shall contemplate (objects of delight);" to wait for

(with acc.), as at 57 v. 13; to regard, as *وَلَهُمْ لَا يَنْظُرُونَ* 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.

نَظَرٌ n.a. A look. نَاطِرٌ part. act. One who looks at, beholds, observes, or waits for, a spectator.

نَظْرَةٌ A single glance. أَنْظَرُ IV. To grant one a respite; to put off, as *فَلَا تَنْظُرُونِي* Poetic for *تَنْظُرُونِي* 7 v. 194, "And do not put me off (by any delay)."

مُنْتَظَرٌ part. pass. Respited.—*اِنْتَظَرُ* VIII. To expect, wait, await.

مُنْتَظِرٌ part. act. One who waits or expects.

نَجَجَ aor. a. and o. *To go quickly (a camel); aor. o. To be very white.* نَجَجَةٌ Plur. نِجَاجٌ An ewe sheep.

نَعَسَ aor. a. *To be weak, somnolent.* نُعَاسٌ n.a. Drowsiness, sleepiness.

نَعَقَ aor. a. and i. *To call aloud to (with بِ); properly, To call sheep, croak as a raven.*

نَعَلَ aor. a. *To give shoes to any one.* نَعْلٌ fem. A shoe.

نَعِمَ aor. a. o. and i. *To enjoy the comforts and conveniences of life, to be joyful.* نَعَمٌ Yea; For the difference between نَعَم and بَلَى see بَلَى.

نَعِمَ an irregular verb found in the Koran only in the masc. 3rd pers. sing., it is called by grammarians *فِعْلُ الْمَدْحِ* or verb of praise, its meaning is To be excellent, thus *نَعِمَ الْمَوْلَى* 8 v. 41, "He is an excellent master;" it may generally be rendered How excellent! as *نَعِمَ الثَّوَابُ* 18 v. 30, "How excellent a reward!" It is used alike with both sing. and plur., thus *فَنَعِمَ الْمَاجِدُونَ* 51 v. 48, *Lit.* "How excellent (are we) who spread it out;" *فَنَعِمَ*

الْمُحْسِنُونَ 37 v. 73, "Verily how excellent—

or gracious,—were those who answered," i.e.

"We returned a gracious answer." نَعِمًا for
مَا نَعِمَ or نَعِمَ مَا, as 4 v. 61,

"How excellent is the admonition which he
gives you;" it is also written نَعِمًا Plur.

أَنْعَامٌ Cattle. نَاعِمٌ part. act. Rejoicing, joy-
ful. نَعْمَةٌ Comfort and convenience of life.

نَعْمَةٌ Plur. أَنْعَمَ Grace, kindness, favour, bene-
ficence; this word is sometimes spelt نَعَمَتٌ

see D. S. Gr. T. 1, p. 276, note. نَعِيمٌ Happi-
ness, delight, pleasure. نَعَمَاءُ (2nd declension)

Grace, favour.—نَعَمٌ II. To provide good things
for any one (with acc. of pers.).—نَعَمٌ IV. To
be gracious towards (with عَلَى of pers.); to
confer (benefits) upon (with acc. and عَلَى of
pers.).

أَنْعَضَ aor. o. and i. To shake—the head.—نَعَضَ IV.
To wag the head at any one (with acc. of
رَأْسٌ and إِلَى of pers.).

نَفَثَ aor. i. and o. To blow. نَفَّاثٌ One who blows,
as أَنْعَاثَاتٌ فِي الْأَعْقَادِ 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.

نَفَدَ aor. a. To vanish, fail, to be exhausted. نَفَادٌ
n.a. A failure, failing.

نَفَذَ aor. o. To penetrate (as an arrow), to pass be-
yond or out of (with مِنْ).

نَفَرَ aor. o. and i. To run away through fright, to go
forth to any business, as to war, at 9 v. 123
(with فِي) نَفَرٌ People, a company of men
not exceeding ten nor less than three. نُفُورٌ
n.a. The act of running away, or being a
fugitive; in the Korân it means the act of

flying from the truth. نَفِيرٌ A company or
number of men taking part with any one, as
in war.—مُسْتَنْفِرٌ part. act. X. f. One who takes
to flight, fugitive.

نَفَسَ To injure by casting an evil eye upon any one.

نَفْسٌ fem. Plur. أَنْفُسٌ and نُفُوسٌ A soul, a
living soul or person; as in Arabic there are
no reflective personal pronouns, their place is
partly supplied by the words نَفْسٌ, نَفْسٌ, etc.,
see D. S. Gr. T. 2, p. 286, et seq.; in this
sense أَنْفُسُهُمْ and the rest must be trans-
lated himself, itself, themselves, etc.; بَغَيْرِ نَفْسٍ

5 v. 35, "Without (his having slain) a soul,"—
unless in case of retaliation or as a punishment
for murder; نَفْسًا when used adverbially, as

at 4 v. 3, means willingly, see طَابَ 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 dark-
ness by its breath."—تَنَافَسَ VI. To long for,
aspire after. مُتَنَافِسٌ part. act. One who longs

or aspires after.

نَفَسَ aor. o. To pick or tease wool; to stray for food
by night (with فِي) مَنَفُوشٌ part. pass. Teased,
carded.

نَفَعَ aor. a. To be useful to, to profit; to avail (with
عِنْدَ) نَفْعٌ n.a. Use, utility, usefulness, profit.
مَنَافِعُ (2nd declension) plur. of مَنَفْعَةٌ An
advantage, that which is useful or profitable.

نَفَقَ To be saleable; aor. a. and o. To come out of
its hole (a jerboa). نَفَقٌ n.a. A hole, properly,
in a place from whence there is another exit;
the word occurs at 6 v. 35, and the meaning
of the passage is as follows, "If thou art able
to seek out for thyself a hole, so that thou

mayest enter into the bowels of the earth, etc., and bring them a sign (*then do so*);" the correlative proposition known as the **جَوَابُ** or answer to the condition being understood; D. S. Gr. T. 2, p. 611. **نَفَقَةٌ** Expenditure, that which any one expends.—**نَافِقٌ** III. *To enter into its hole, to which there are generally ten or a dozen entrances (a jerboa), and hence, as it is said, to be a hypocrite 'n religion, professing to believe first one thing and then another.* **نِفَاقٌ** n.a. Hypocrisy. **مُنافِقٌ** part. act. One who is a hypocrite in religion.—**أَنَفَقَ** IV. To spend, expend one's substance (with acc. and **فِي** or **مِنْ**, also with **عَلَى** of pers.); this word is frequently used in the Korān to signify to expend one's substance in alms or other good works, and in this sense the accus. is occasionally understood, as at 2 v. 2. **مُنْفِقٌ** part. act. One who expends his substance in almsgiving and other good works. **إِنْفَاقٌ** n.a. The act of spending. **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. **نَفَا** aor. o. To remove, expel (with **مِنْ**). **نَقَبَ** aor. o. *To dig through (a wall).* **نَقَبٌ** n.a. The act of digging through. **نَقِيبٌ** A captain or leader.—**تَقَبَّ** II. To pass or wander through, to search out (with **فِي**). **نَقَذَ** *To liberate.*—**أَنَقَذَ** IV. To set free, deliver (with acc. and **مِنْ**). **إِسْتَنَقَذَ** X. To seek to deliver (with acc. and **مِنْ**). **نَقَرَ** aor. o. *To strike*; Pass. **نُقِرَ** *To be blown (a trumpet).* **نَقِيرٌ** The groove in a date-stone; **نَقِيرًا** In the smallest matter. **نَاقُورٌ** A trumpet.

نَقَصَ aor. o. *To be deficient, to diminish, lessen; to cause a loss or deficiency as at 50 v. 4, مَا تَنَقَّصُ الْأَرْضُ مِنْهُمْ* "What part of them the earth consumes," viz. their bodies; to fall short, fail or be wanting in anything (with double acc.), as at 9 v. 4. **نَقْصٌ** n.a. Loss, diminution. **مَنْقُوصٌ** part. pass. Diminished. **نَقَّصَ** aor. o. and i. *To make a crashing noise, to break or violate (a treaty), to untwist, as at 16 v. 94.* **نَقْصٌ** n.a. The act of violating (a covenant).—**أَنْقَصَ** IV. To wring, as a load from getting loose on the back. **نَقَعَ** aor. a. *To soak, raise a sound.* **نَقْعٌ** n.a. Dust rising and floating in the air. **نَقَمَ** *To devour*; aor. i. To dislike, disapprove; 9 v. 75, "وَمَا تَقْتُمُوا إِلَّا أَنْ أَغْنَاهُمُ اللَّهُ etc.;" to reject, take vengeance on (with **مِنْ** of pers.).—**إِنْتَقَمَ** VIII. To take vengeance on (with **مِنْ** of pers.). **إِنْتِقَامٌ** n.a. Vengeance. **مُسْتَقِمٌ** part. act. One who takes vengeance, an avenger. **نَكَبَ** aor. o. To turn aside (with **عَنْ**). **نَكِيبٌ** part. act. One who turns aside. **مَنَاكِبٌ** (2nd declension) plur. of **مَنْكِبٌ** A shoulder, a tract of country. **نَكَتَ** 1st pers. plur. aor. cond. viii. f. of **كَالَ** for **كَيْلٌ** q.v. **نَكَتَ** aor. o. and i. *To untwist (a rope), break (a covenant), violate an oath; used both with and without an accusative.* **نَكَتٌ** Plur. **أَنْكَاتٌ** The untwisted strands of a rope. **نَكَحَ** aor. a. and i. *To perforate to marry a husband or wife.* **نِكَاحٌ** n.a. Marriage.—**أَنْكَحَ** IV. To give in marriage (with acc. of pers. given, as

at 24 v. 32, also of pers. to whom given, as at 2 v. 220).—**اِسْتَنْكَحَ** X. To wish to marry.
نَكَدَ aor. o. *To croak with all his might (a raven);* and **نَكَدَ** aor. a. *To be wretched and miserable (life).* **نَكِدٌ** Niggardly.
نَكَرَ aor. a. *To be ignorant of, to ignore, disavow, to feel a repugnance towards.* **نُكْرٌ** and **نُكْرٌ** Iniquitous, horrible, unknown, unheard of, as at 18 v. 86. **نَكِيرٌ** Denial, reprobation, change; 22 v. 43, "How great was the change which I made in their condition;" **نَكِيرٌ** is here put Poeticè for **نَكِيرِي** D. S. Gr. T. 2, p. 497. **أَنْكَرَ** (2nd declension) comp. form, Most disagreeable.—**نَكَرَ** II. To transform (a thing) so that it cannot be recognized (with acc. and **لِ** of pers.).—**أَنْكَرَ** IV. *To be ignorant of, deny.* **مُنْكَرٌ** part. act. One who knows not, disavows, or denies. **مُنْكَرٌ** part. pass. Unknown, disallowed, unwarrantable, unlawful, the opposite to **مَعْرُوفٌ**, see 3 v. 100; denial, as at 22 v. 71.
نَكَسَا aor. o. *To turn down or upside down, as* **نَكَسُوا** 21 v. 66, *Lit.* "They were turned upside down upon their heads," meaning that they relapsed into idolatry. **نَاكَسٌ** part. act. One who bends down.—**نَكَسَ** II. *To cause one to bend or bow down.*
نَكَصَ aor. i. *To fall back, retreat, as* **عَقِيْبَهُ** 8 v. 50, *Lit.* "He retreated upon his two heels."
نَكَفَ aor. o. *To endure a shower of rain to the end, to wipe tears from off the face.*—**اِسْتَنْكَفَ** X. *To disdain (with أَنْ or عَنْ).*
نَكَلَ aor. o. and i. *To retire;* and **نَكَلَ** *To take example.* **نَكَالٌ** Plur. **أَنْكَالٌ** A fetter. **نَكَالٌ** An example, a punishment.—**تَنَكَّيْلٌ** n.a. II. f. The act of punishing or making an example.

نَمَمَ aor. o. and i. *To spread calumnies.* **نَمِيمٌ** Calumny, slander.
نَمَارِقٌ (2nd declension) plur. of **نَمْرَقٌ** A cushion, *prop.* a pad placed upon a saddle; no verbal root.
نَمَلٌ aor. o. *To malign.* **نَمَلٌ** generic noun, Anta. **أَنْمَلَةٌ** noun of unity, A single ant. **أَنْمَلَةٌ** (2nd declension) plur. of **أَنْمَلَةٌ** The tips of the fingers.
نَهَجَ aor. a. *To point out the way.* **وَسْطَاحٌ** A clear and open way.
نَهَرَ aor. a. *To cause (a stream) to flow, to repulse, reproach.* **أَنْهَارٌ** plur. of **نَهْرٌ** A river. **نَهْرٌ** A river. **نَهَارٌ** A day from dawn or from sunrise till sunset as opposed to night.
نَهَى aor. a. D. S. Gr. T. 1, p. 250, *To forbid, interdict, prohibit, hinder (with acc. or with acc. and عَنْ);* also **نَهَوَ** aor. o. *To be intelligent;* 79 v. 40, "He restrained his soul;" **نَهَى** is also used with **أَنْ** as **أَعْبَدَ**, **أَنْ** 6 v. 56, "I am forbidden to worship," (see **أَنْ**).
نَهَى Understanding. **نَاهَى** for **نَاهَى** part. act. One who forbids.—**تَنَاهَى** VI. *To forbid one another (with عَنْ).*—**اِسْتَنْهَى** VIII. *To refrain one's-self, to abstain, desist (used occasionally with عَنْ).* **مُنْتَهَى** noun of time or place, A fixed term, a terminus or limit; **بَيْدَرَةُ اَلْمُنْتَهَى** 53 v. 14, "The Lote-tree beyond which there is no passing," see **بَيْدَرَةُ** for **مُنْتَهَى** part. act. One who desists; Plur. **مُنْتَهِيُونَ** for **مُنْتَهِيُونَ** D. S. Gr. T. 1, p. 113.
نَوَّأَ aor. o. *To rise with difficulty; to weigh down—a load (with ب of pers.).*
نَوَاصِي plur. of **نَوَاصِيَّةٌ** rt. **نَوَا** q.v.

أَنَابَ aor. o. *To supply the place of another.*—أَنَابَ

IV. To repent and turn to God (with إِلَى).

مُنِيبٌ part. act. One who turns with repentance to God.

نَحَّ aor. o. *To lament.* نُوْحٌ proper name, Noah.

نُودُوا 3rd pers. plur. pret. pass. of نَادَى iii. f. of نَدَا q.v.

نَارَ aor. o. *To shine.* نَارٌ fem. Fire. نُورٌ Light.—

مُنِيرٌ part. act. IV. f. He or that which gives light, enlightening.

نَاسَ aor. o. *To be shaken to and fro (anything*

hanging). نَاسٌ for أَنَاسٌ Men, people; a

collective noun regarded as the plur. of إِنْسَانٌ

A man, human being, rt. أَنَسَ q.v. It is said

to embrace also the Genii and evil spirits, but

I can recall no passage in the Korān where it

is so employed.

نَاسَ aor. o. *To take, seize.*—تَنَاسَوْشَ n.a. VI. f. The

act of taking or receiving, reception; وَأَنَّى

وَأَنَّى 34 v. 51, "And how

should they receive (the faith) from a far dis-

tant 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 ب of thing), see نَالَ for نَيَّلَ.

نَامَ aor. o. *To win a sleeping match.* نَوْمٌ n.a. Sleep.

نَاطِمٌ part. act. One who sleeps. مَنَامٌ Time or

place of sleeping, a dream.

نُوحٌ The letter ن, a fish; ذُو النُّوحِ The Lord of the

Fish, name of the Prophet Jonah.

نَوَى aor. i. *To intend.* نَوَى Intention, a date-stone.

نَالَ aor. i. and a. D. S. Gr. T. 1, p. 243, To obtain,

get (with مِّن); to attain, reach, be acceptable

to (with acc. of pers.), as at 22 v. 38; it may

occasionally be rendered by the Passive It

is given, as 7 v. 35, "Their portion (of the good things of this life)

shall be given them from (that which is written

in) the Book of God's decrees." نَيْلٌ n.a. That

which any one gets or receives; at 9 v. 121,

the only place where it occurs, it must be

taken in a bad sense, meaning death, imprison-

ment, or other injury.

8

and when preceded by kesra or by ي either quiescent after kesra or jazmated after fatha, هَا, an indeclinable affixed personal or possessive pronoun of 3rd pers. sing. masc.; when affixed to a verb or preposition as a personal pronoun it means him or it, and when to a noun as a possessive, his or its; This particle must not be confounded with هِ, which is occasionally found at the end of words in case of pause,

and hence called هَاءُ الْوَقْفِ or هَاءُ السُّكُوتِ; 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 هِ.

هَآ 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 **ك** being changed into hamza; **ها** when thus followed by the affixed pronoun **ك** has the sense of **خُذْ** Take! the word occurs at 69 v. 19; see D. S. Gr. T. 1, p. 579.

هَاتُوا Bring! produce! Some doubt exists as to the derivation of this word; according to De Sacy it stands for the Plur. Imperat. of the iii. f. of **أَتَى** To come, but it bears a meaning more in conformity with the iv. f. of that verb q.v. See also D. S. Gr. T. 1, p. 256.

هَاتَيْنِ oblique fem. dual of **هَذَا** q.v.

هَارُوتَ (2nd declension) Hārūt, name of a rebellious angel, see **مَارُوتَ**.

هَآوَمَ see **هَآوَمَ**.

هَبَطَ aor. i. and o. To fall down, descend, come down (with **مِنْ**); to go down into (with acc.), as at 2 v. 58.

هَبَا aor. o. To be raised so as to float in the air (dust). **هَبَاءٌ** Dust floating in the air.

هَجَدَ To sleep, watch.—**تَجَدَّ** V. To watch (with **ب**).

هَجَرَ aor. o. To separate one's-self from, break off an acquaintance with, leave off, abstain from, quit, leave alone; to rave deliriously, to talk nonsense. **هَجْرٌ** n.a. The act of separating one's-self from another. **مَهْجُورٌ** part. pass. Spoken in a wild and delirious manner.—**هَاجَرَ** III. To migrate (with **إِلَى**, also with **فِي**); to fly one's country, emigrate, become a refugee (with **فِي**), as **الَّذِينَ هَاجَرُوا فِي اللَّهِ** 16 v. 43, i.e. **فِي حَقِّ اللَّهِ** "Those who have fled their country in pursuance of their duty to God, or for his sake," so also **مَنْ يَهَاجِرْ فِي سَبِيلِ اللَّهِ** 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; **الْمُهَاجِرُونَ** Those who fled from Mecca to avoid persecution on account of their religion.

هَجَعَ aor. a. To sleep.

هَدَّ aor. o. To break, demolish. **هَدٌّ** n.a. Demolition; **هَذَا** In utter ruin.

هَدَمَ aor. i. To overturn.—**هَدَمَ** II. To demolish.

هَدَّهْدَ To coo (as a dove). **هَدَّهْدٌ** A Hoopoe.

هَدَى aor. i. To lead in the right way, direct aright (with double acc. or with acc. and **لِ** or **إِلَى**); to follow a right course; **هَدَانِ** 6 v. 80, "He has directed me," for **هَدَانِي** D. S. Gr. T. 1, p. 118, and T. 2, p. 497. **هَدْيٌ** n.a. A victim for sacrifice, an offering. **هَدْيٌ** n.a. comm. gend. A direction, that which indicates the right way. **هَدِيَّةٌ** A gift, offering. **هَادٍ** part. act. One who directs, a director, guide. **أَهْدَى** (2nd declension) comp. form, One who is a better guide, or who follows a better direction. — **إِهْدِنِي** VIII. To be directed aright (with **لِ** or **إِلَى**). **مِهْدُو** part. act. having like the verb a pass. signification, Guided aright, led into the right way.

هَذَا or **هَذَا** Fem. **هَذِهِ**; Dual **هَذَانِ** Fem. **هَتَانِ** and oblique Fem. **هَاتَيْنِ** or **هَتَيْنِ**; Plur. **هَؤُلَاءِ** This, these; a compound word consisting of the particle **هَآ** Lo! behold! and the demonstrative pronoun **ذَا**. Note. According to the system of the Arab grammarians all the above words are considered indeclinable nouns, and totally independent of each other, see **ذَا**.

هَرَبَ aor. o. To fly, run away. **هَرْبٌ** n.a. Flight.

هَرَعَ To walk with quick and trembling gait.—

أَهْرَ IV. To make to go hastily (with إِلَى or عَلَى).

هَرُونَ (2nd declension) Aaron.

هَرَّ aor. o. To move, shake (with إِلَى of pers. and ب, as at 19 v. 25). هَزَّ VIII. To stir one's-self, to be stirred or set in motion.

هَزَّ aor. a. To break; and هَزَّى aor. a. To mock, ridicule. هَزْوٌ n.a. A mockery, derision, ridicule, jest, laughing-stock.—هَسَّ X. To mock, scoff, ridicule, laugh any one to scorn (with ب). هَسْتَهْزِي part. act. One who scoffs.

هَزَلَّ aor. o. To be thin; and هَزَلَ aor. a. To joke. هَزَلٌ n.a. A joke.

هَزَمَّ aor. i. To squeeze with the hand, to put to flight. مَهْزُومٌ part. pass. Routed, put to flight.

هَشَّ aor. o. and i. To beat down leaves from a tree, as أَهَشُّ بِهَا عَلَى غَنَمِي 20 v. 19, "By means of it I beat down the leaves (as food) for my cattle."

هَشَمَّ aor. i. To break, especially anything dry or hollow. هَشِيمٌ Dry sticks or stubble.

هَضَمَّ aor. i. To break, injure, withhold that which is due; and هَضَمَ aor. a. To be thin and graceful.

هَضَمٌ n.a. The withholding of that which is due. هَوِيمٌ Thin and smooth, as the spathe of the Palm when distended with flowers.

هَطَعَ aor. a. To run forward with the eyes fixed in horror.—مُهْطِعٌ part. act. IV. f. One who hastens with fixed gaze or extended neck.

هَكَذَا Thus, a word compounded of the particles هَا Behold, كَ As, and ذَا This.

هَلَّ particle of interrogation, Whether? Is there? Does he? etc.

هَلَّ To appear. أَهْلَةٌ plur. of هِلَالٌ 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 قَمَرٌ. أَهَلَّ IV. To invoke the name of God upon an animal in slaughtering it, as وَمَا أَهَلَّ 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 بِاسْمِ اللَّهِ have been pronounced.

هَلَعٌ To be very impatient. هَلُوعٌ Very impatient.

هَلَكَّ aor. a. and i. To perish, die, fall; it is sometimes found with عَنْ, as هَلَكَّ مَنْ هَلَكَّ عَنْ بَيْنِهِ 8 v. 44, "That he who perishes may perish in spite of clear evidence;" هَلَكَّ عَنِّي 69 v. 29, "My power has fallen away from me." هَالِكٌ part. act. One who perishes. تَهْلُكَةٌ Perdition. مَهْلَكٌ Time or place of destruction.—أَهْلَكَ IV. To destroy, waste, cause to perish (with acc. and ب). مَهْلِكٌ part. act. One who destroys. مَهْلُوكٌ part. pass. Destroyed.

هَلُمَّ Come! bring! an anomalous verb, D. S. Gr. T. 1, p. 546; it is found in the Korán only in the above form; as هَلُمَّ إِلَيْنَا 33 v. 18, "Come to us;" هَلُمَّ شُهَدَاءَكُمْ 6 v. 151, "Bring forward your witnesses."

هَمْ or after kesra, etc. هَمْ see هُ, an indeclinable pronoun of 3rd pers. masc. plur.; Fem. هُنَّ or هُنَّ They; Dual هُمَا or هُمَا They two; when used as an affix after a verb or preposition هَمْ etc. must be rendered Them, and when after a noun, Their. All the above words are properly speaking distinct and indeclinable; D. S. Gr. T. 1, p. 455.

هَمَّ aor. o. To ponder anything in the mind, to meditate, think about, design, to be anxious

about (with **أَنْ** also with **بِ**); to plot against, as **وَهَمَّتْ كُلُّ أُمَّةٍ بِرَسُولِهِمْ** 40 v. 5, "And every nation has laid plots against their prophet."—**أَهَمَّ** IV. To make anxious.

هَمَّا or **هَمَا**, see **هَمْ**.

هَمَدَ aor. o. *To be extinguished, lifeless.* **هَامِدٌ** part. act. Barren and lifeless.

هَمَرَ aor. i. and o. *To impel, pour forth.*—**مُتَهَمِّرٌ** part. act. VII. f. Pouring forth.

هَمَزَ aor. i. and o. *To squeeze in the hand, to bite.* **هَمَزَةٌ** comm. *geod.* 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.

هَمَنَ no primitive form, *To put anything in the girdle called هِمَامٌ.* **هَامَانٌ** (2nd declension) proper name, Haman.

هِنَّ or **هِنَ** They, them, their; an indeclinable pronoun of the 3rd pers. fem. plur., see **هَمْ**.

هَنَّا aor. a. o. and i. *To anoint a camel with pitch, to be wholesome.* **هَنِئَا** May it be wholesome or profitable, much good may it do you; the accusative or adverbial form of **هَنِئٌ** Wholesome, digestible, as **فَكَلُوهُ هَنِئًا مَرِيئًا** 4 v. 3, *Literally*, "Then eat it with easy digestion and wholesomeness," a figurative expression meaning "Take it and make use of it to your profit and advantage."

هُنَاكَ There, in that place, composed of **هَنَا** 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.

هَهْنَا for **هَاهُنَا** Here, composed of **هَآ** Behold! and **هَنَا** Here, in this place.

هُوَ He, it, an indeclinable personal pronoun of the third pers. sing. masc.

هَادَ 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.

هَارَ aor. o. *To fall to ruin.* **هَارٌ** Weak, infirm, tottering.—**إِنْهَارٌ** VII. *To fall in ruin, tumble to pieces (with بِ).*

هَؤُلَاءِ These; an indeclinable pronoun used as the plural of **هَذَا**, and composed of **هَآ** and **أُولَآءِ** q.v.

هَانَ aor. o. *To be light, vile, despicable, quiet.*

هُونٌ n.a. Meekness, quietness, modesty.

هُونٌ n.a. Contempt, ignominy. **هَيْنٌ** Light, easy.

أَهْوَنُ (2nd declension) comp. form, More or most easy.—**أَهَانٌ** IV. *To despise, render contemptible.*

مُهَيِّنٌ part. act. That which renders contemptible, ignominious, shameful. **مُهَيَّنٌ** part. pass. Despised, rendered contemptible.

هُوًى aor. i. *To fall, to stoop as a bird to its prey, also to rise;* **هُوًى** aor. a. *To love, desire;*

وَإِذَا هُوًى 53 v. 1, by some interpreted

"By the stars when they set," and by others

"when they rise;" **فَتَجَعَلَ أَقْبَدَةً مِنَ النَّاسِ**

14 v. 40, "Make the hearts of

some men to be well inclined towards them;"

to blow away as the wind (with **بِ**), see 22

v. 32. **هُوًى** Plur. **أَهْوَاءٌ** Desire, will, lust,

inclination. **هَوَايَةٌ** Void. **هَآوِيَةٌ** The lowest pit

of Hell.—**أَهْوَى** IV. *To overthrow.*—**إِسْتَهْوَى** X.

To infatuate.

هِيَ She, it, an indeclinable personal pronoun of the 3rd pers. fem. sing.

هَآءِ aor. a. and i. *To be prepared.* **هَيْئَةٌ** Form, figure.—**هَيَّآ** II. *To dispose aright (with acc. and لِ of pers.).*

هَيْت an anomalous verb used with the preposition ل, as هَيْتَ لَكَ 12 v. 23, "Come!" It is spelt in a variety of ways, as هَيْتُ, هَيْت, هَيْتِ, etc., D. S. Gr. T. 1, p. 546.

هَاجَ aor. i. *To be raised or excited, as dust, anger, etc., to wither.*

هَالَ aor. i. *To pour out.* مَهِيلُ Poured out.

هَامَ aor. i. *To be captivated by love, to wander abroad like one distracted (with نَفْسُ).* هِيمُ plur. of هَيْمَاءُ A female camel raging with thirst from disease.

هَيْمَنَ quadriliteral verb, *To say Amen! to keep anything safe.* مَهَيْمَنَ part. act. That which preserves anything safe (with عَلَى), as مَهَيْمِنًا 5 v. 52, "Preserving it (the Scripture) safe from change or corruption;" الْمُهَيْمِنُ The Guardian, a name of God.

هَيَّاتَ an anomalous verb used like هَيْتَ with the preposition ل, as هَيَّاتَ لِمَا تُوعَدُونَ 23 v. 38, "Away with that which ye are threatened with;" it is equivalent to بَعَدَ, the Preterite being used for the Optative, D. S. Gr. T. 1, p. 545, but there are sundry ways of spelling it.

و

وَ an inseparable prefixed conjunction, And, also, but, whilst; when meaning together with it is said to govern the accus., thus it is that some at 2 v. 33 read أَنْتَ وَزَوْجُكَ الْجَنَّةَ "Do thou inhabit the garden together with thy wife;" however the nominative وَزَوْجُكَ both here and in similar passages would seem to be preferred; وَ is also used in forms of oaths, and then governs the genitive, as قُورَبِ 51 v. 23, "Then by the Lord of heaven and earth." For the difference between وَ and فَ see D. S. Gr. T. 1, p. 555.

أَمَرُوا see وَأَتَمَرُوا.

وَأَن aor. يَبْدُ *To bury alive.* مَرُودَةٌ fem. part. pass. (A damsel) buried alive.

وَالْ aor. i. *To fly for refuge.* مَوْئِلٌ A refuge.

وَبَرَّ aor. i. *To stand still;* and وَبَرَّ *To have much hair or wool.* أَوْبَارُ plur. of وَبَرٌ Soft camel's-hair or felt.

مَوْبِقٌ aor. يَبِقُ; and مَوْبِقٌ aor. يَبِقُ *To perish.* مَوْبِقٌ

A place of destruction.—أَوْبَقَ IV. To destroy, cause to perish.

وَبَلَّ aor. يَبِلُ *To pursue eagerly, pour forth rain in large drops;* and وَبَلَّ aor. o. *To be heavy and unwholesome, as air, food, etc.* وَابِلٌ A heavy shower of rain. وَبَالٌ Gravity, grievousness, heinousness. وَبِيلٌ A heavy blow, chastisement.

وَتَدَّ aor. يَتَدُّ *To drive in a stake.* أَوْتَادٌ plur. of تَدٌّ A stake; فِرْعَوْنُ ذُو الْأَوْتَادِ 38 v. 11, "Pharaoh lord of the stakes," either because his kingdom was firmly established, as a tent when secured by stakes and pegs, or because he was in the habit of fastening the hands and feet of his victims to pickets driven into the ground.

وَتَرَّ aor. يَتَرُّ *To hate, defraud any one of a thing (with double acc.).* وَتَرٌ n.a. Single; for the meaning of the words وَالشَّفْعِ وَالْوَتْرِ 89 v. 2, see شَفْعٌ.

وَتَنَ aor. يَتِنُ *To injure any one in the* وَتِينَ or aorta, the large artery which rises from the upper part of the heart.

وَتَانٍ aor. يَتِيْنُ *To confide or trust in any one.* وَتَانٍ A bond, that with which anything is tied or bound. وَتَانِي fem. of وَتَانٍ comp. form, Very firm. مِيثَاقٌ A compact, bond. مِيثَاقٌ A covenant, treaty.—وَاتَنَ III. To enter into a compact or treaty with any one (with acc. of pers. and ب).—وَاتَنَ IV. To bind, draw tight.

وَتَرٌ Plur. أَوْثَانٌ An idol; the verbal root is not found in the primitive form.

وَجَبَ aor. يَجِبُ *To be necessary, to fall down dead, as* فَانَا وَجَبَتْ جُنُوبُهُمَا 22 v. 37, "And when they—*Lit.* their sides—have fallen dead."

وَجَدَ aor. يَجِدُ *To find, perceive.* وَجْدٌ n.a. Competence, means, as وَجْدُكُمْ 65 v. 6, "According to your means."

وَجَسَ *To entertain fear.*—أَوْجَسَ IV. To conceive in the mind (with acc. and مِنْ), as وَأَوْجَسَ 11 v. 73, "And he conceived a fear of them."

وَجَفَ aor. يَجِفُ *To be agitated.* وَاجِفٌ part. act. Palpitating.—أَوْجَفَ IV. To make a horse or camel move briskly with a bounding pace.

وَجَلَ aor. يَوْجَلُ *To fear.* وَجَلٌ Afraid, smitten with fear.

وَجَّهَ aor. يَجِّهُ *To strike in the face.* وَجَّةٌ Plur. وَجُوَةٌ A face, countenance, favour, honour, sake, as لَوْجَهُ اللَّهِ 76 v. 9, "For the sake of God;" a beginning, as وَجَّةَ النَّهَارِ 3 v. 65, "In the early part of the day;" intention, as أَن يَأْتُوا بِالشَّهَادَةِ عَلَى وَجْهِهَا 5 v. 107, "That they should bear testimony in accordance with its true meaning or intention;" essence, being,

substance, as. كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ 28 v. 88, "Everything shall perish except himself," *Lit.* his essence; see D. S. Gr. T. 2, p. 404; so also at 2 v. 106, مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ "He who submits himself to God;" اِنْقَلَبَ عَلَى وَجْهِهِ 22 v. 11, "He becomes a pervert," *Lit.* "He is turned upon himself;" وَجْهَهُ may also be rendered "according to his manner or way." وَجِيْهُ A tract. وَجِيْهُ Honourable, held in high repute.—وَجَّهَ II. To turn, direct (with acc. and لِ) تَلَقَّاهُ V. To proceed (with acc. and name of place).

وَاحِدٌ aor. يَجِدُ *To be one, alone, unique.* وَاحِدٌ n.a. Alone; وَاحِدُهُ He or him alone, by himself; This word وَاحِدٌ 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. وَاحِدٌ Alone.—تَوْحِيدٌ n.a. II. f. The worship of one God, belief in the Unity of the Godhead.

وَحَشَ aor. يَحْشُ *To throw away (arms, etc.) in flight.* وَحْشٌ plur. of وَحْشٌ Wild beasts.

وَحَى aor. يَحْيِ *To indicate, reveal.* وَحْيٌ n.a. A revelation, as بِأَعْيُنِنَا وَوَحَيْنَا 11 v. 39, "Under our inspection, and according to our revelation."—أَوْحَى IV. To reveal (with acc. and لِ, إِلَى, or فِي, also with فِي and أَنْ); to make signs (with إِلَى of pers. and أَنْ), thus at 19 v. 12, فَأَوْحَى إِلَيْهِمْ أَنْ سَبِّحُوا "And he made signs to them (as though he would say) praise God;" see أَنْ; to inspire, speak by inspiration or revelation (with إِلَى and أَنْ); to suggest (with acc. and إِلَى), as at 6 v. 112; also with إِلَى of pers. and لِ with subjunctive, as at 6 v. 121.

وَدَّ aor. a. *To love, desire, wish* (with acc. or with *لَوْ*, or *أَنَّ*, or *لَوْ أَنَّ*). وَدَّ n.a. Wadd, name of an Idol worshipped originally by the antediluvians, and subsequently by the Pagan Arabs. وَدَّ n.a. Love. وَدَّوْدَ Loving. مَوَدَّةٌ n.a. Love, affection, friendship.—وَادَّ III. To love.

وَدَّعَ aor. يَدِّعُ *To place, leave, used only in the aor. and imperat.*; imperat. دَعْ Leave alone, permit, take no notice of.—وَدَّعَ II. To leave.—مُسْتَوْدِعٌ noun of time and place X. f. A place of deposit, as the womb or the grave.

وَدَقَ aor. يَدِقُّ *To drop rain.* وَدَقَ n.a. Rain.

وَدَى aor. يَدِي *To pay a fine as expiation for manslaughter.* وَادٍ for وَادِي, and with the article الْوَادِي Poetic for الْوَادِي, see D. S. Gr. T. 2, p. 497; Plur. أَوْدِيَّةٌ A valley, channel of a river, a river. دِيَّةٌ A fine to be paid for manslaughter, as فِدْيَةٌ 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 *وَمَنْ* as ذَرْنِي وَمَنْ 74 v. 11, "Let me alone with him whom I have created;" فَذَرُوهُ 12 v. 47, "Leave it."

وَرَّثَ aor. يَرِثُ *To be heir to any one* (with acc. of pers. or *مِنْ*); to inherit. وَرَثَةٌ Plur. وَارِثٌ part. act. One who inherits, an heir. ثَرَاتٌ and مِيرَاثٌ Inheritance.—أَوَرَّثَ IV. To constitute one heir of anything, to give for an inheritance (with double acc.).

وَرَدَ aor. يَرِدُ *To be present, arrive at, properly, at*

water, to drink thereof; to go down into. وَرَدَ A place of descent, an approach, especially to water for the purpose of drinking, thus وَنَسُوْقُ الْمَجْرُمِينَ إِلَى جَهَنَّمَ وَرَدًا 19 v. 89, "And we will drive the wicked into Hell, as cattle are driven to water." وَارِدٌ part. act. One who goes down (with *لِ*); one who goes before a caravan to draw water, one who is present at. وَرْدَةٌ fem. of وَرَدَ A rose, rosy. وَرِيدٌ The jugular vein. مَوْرِدٌ part. pass. Descended into, arrived at.—أَوْرَدَ IV. To lead one into (with double acc.).

وَرَقَ aor. يَرِثُ *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).* وَرَاءَ That which is behind. وَرَاءَ Behind, before, beyond, beside or except is never found in the Korân without a complement either expressed or understood, see D. S. Gr. T. 2, p. 152; مَا وَرَاءَ ذَلِكَ 4 v. 28, "Whatever is beside this," or "all with this exception;" مِنْ وَرَائِهِمْ 45 v. 9, may be rendered either "Before them," or "behind them."—أَوْرَى III. To hide (with acc. and *عَنْ*) وَارَى IV. To strike fire. مُورِيَةٌ fem. part. act. One who strikes fire.—تَوَارَى VI. To be hidden, hide one's-self (with *بِ* or *مِنْ*); at 38 v. 31 the word تَوَارَتْ is used with an ellipse of the nominative, الشَّمْسُ being understood; D. S. Gr. T. 2, p. 451.

وَزَرَ aor. يَزِرُ *To bear, carry (a burthen).* وَزَرٌ Plur. أَوْزَارٌ n.a. A burthen, heavy weight, load; at 47 v. 5 it means "Arms, or other burthens imposed by war." وَزَرٌ An inaccessible mountain, and hence a place of refuge. وَازِرٌ part.

act. One who bears a burthen. **وزير** A counsellor or minister who bears the burthen of state, commonly spelt and pronounced Vizier.
وزع aor. **يَزَعُ** To keep back, keep (men) in their ranks while marching.—**أوزع** IV. To incite, put into the mind, instigate, inspire (with acc. and **أَن**).
وزن aor. **يَزِنُ**, Imperat. **زِنْ** To weigh (with **بِ**) ; to weigh out for any one (with acc. of pers.). **وزن** n.a. A weighing, weight. **موزون** part. pass. Evenly and equally balanced, that which has its weights evenly adjusted. **میزان** Plur. **موازين** (2nd declension) A balance; at 101 v. 5 and 6 **موازينه** may be rendered "The measure of his good works."
وسط aor. **يَسُطُ** To be in the midst, penetrate into the midst of. **وسطا** The middle, middle; **أمة وسطا** 2 v. 197 must, according to the commentators, be rendered "A nation who have hit the golden mean or *juste milieu*." **أوسط** Fem. **وسطى** comp. form, **The middle**, the more worthy, as at 68 v. 28; **أوسط ما تطعمون أهليكم** 5 v. 91, "Of the **middle** or ordinary kind of food which ye provide for your families."
وسع aor. **يَسِعُ** To be ample, to take 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. **موسع** n.a. Plenty, opulence.—**موسع** part. act. IV. f. One who enlarges, or makes of large extent, one who is in easy circumstances.
وسد aor. **يَسُدُّ** To gather together (in one herd).—**إسقى** VIII. To be complete or in perfect order, as the moon at the full.

واصيل *Devout, religious.* **وسيلة** Close proximity; no verbal root in the primitive form.
موسم—(على) **يَسِمُ** aor. **يَسِمُ** To brand (with acc. and **عَلَى**)
part. act. V. f. One who knows a thing by its outward signs, intelligent.
وسن aor. **يُوسِنُ** To be buried in sleep. **سنة** Sleep, slumber, drowsiness.
وسوس quadrilateral; aor. **يُوسِوسُ** To whisper evil, make evil suggestions (with **لِ**, **إِلَى**, or **بِ** of pers. or with **فِي**). **ألوسواس** The Tempter, Satan.
وشى aor. **يَشِي** To paint cloth. **شية** An admixture of colour (in an animal); thus **شبة فيها** 2 v. 66 means "She is of a whole colour."
وصب aor. **يَصِبُ** To be perpetual. **واصب** part. act. Lasting; **واصباً** For ever.
وصد aor. **يَصِدُّ** To weave. **وصيد** A threshold.
وصف aor. **يَصِفُ** To describe, assert. **وصف** n.a. *Description*, act of attributing or ascribing.
وصل aor. **يَصِلُ** To join; to come to, arrive at, reach, attain unto (with **إِلَى**). **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 *Korân*, Preliminary Discourse, p. 172.—**وصل** II. To cause to reach (with acc. and **لِ** of pers.).
وصى aor. **يُوصِي** 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 **بِ**, or with acc. and

أَنْ. *تَوْصِيَّةٌ* 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. *مَوَاضِعُ* (2nd declension) plur. of *مَوْضِعٌ* A place; at 4 v. 48 *مَوَاضِعُ* may be rendered "The true meanings (of words)."
مَوْضُوعٌ part. pass. Placed.—*أَوْضَعَ* IV. To drive (a camel) quickly, as *وَلَا وَضَعُوا خِلالَكُمْ* 9 v. 47, "And they would have driven about your camels,"—worrying them by constantly passing in and out among them.
وَضَنَ aor. *يَضُنُّ* To plait or fold a thing with one part over another. *مَوْضُونٌ* part. pass. Interwoven (with gold and precious stones).
وَطَى aor. *يَطَأُ* To tread, trample on, as at 48 v. 25; on referring to this passage the reader will observe a notable instance of the ellipse of the correlative proposition or *الْشَّرْطُ* after *لَوْ*, D. S. Gr. T. 2, p. 420; the hiatus is supplied by Beidāwē as follows, *لَمَّا كَفَّ أَيْدِيكُمْ* *وَطَأَ* n.a. *properly*, The act of trampling on; at 73 v. 6 the words *أَشَدُّ وَطَأً* may perhaps be translated "More capable of, or fitted for earnest devotion," or "for keeping

down all impure and unbecoming thoughts."
مَوَاطَى A step.—*وَاطَأَ* III. To make to agree, or render equal—in number, etc.

وَطَرٌ A thing necessary to be done; no verbal root.
مَوَاطِنُ (2nd declension) plur. of *مَوْطِنٌ* A battle-field.

وَعَدَ aor. *يَعِدُ* To predict, promise, threaten (with double acc. or with acc. of pers. and *لِ* followed by energetic aorist, also with acc. of pers. and *أَنْ*); to make any one a promise (with acc. of pers.). *وَعْدٌ* n.a. A promise, threat, prediction; *وَعْدَ اللَّهِ حَقًّا* 4 v. 121, The ellipse is thus explained by Beidāwē, *وَعْدٌ وَوَعْدٌ*, see D. S. Gr. T. 2, p. 85. *وَعْدٌ* Threatening, a threat. *مَوْعِدٌ* or *مِيعَادٌ* A promise; time or place of the fulfilment of a prediction, promise, or threat; an appointment for a meeting. *مَوْعُودٌ* *مَوْعُودٌ* Predicted, promised.—*وَاعَدَ* III. To appoint a fixed time or place for any one (with double acc.); to plight faith to any one (with acc. of pers.).—*تَوَاعَدَ* VI. To make a mutual appointment.

وَعِظَ 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). *وَاعِظٌ* part. act. One who warns. *مَوْعِظَةٌ* A warning, an admonition.

وَعَى aor. *يَعِي* To collect, retain in the memory. *وَعَاءٌ* Plur. *أَوْعِيَةٌ* A locker, box, vessel or bag, where anything is stowed away. *وَاعِيَةٌ* fem. part. act. That which retains in the memory.—*أَوْعَى* IV. To be miserly, to secrete or hoard—*properly*, in *وَعَاءٍ*; 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 n.a. The act of coming into the presence of Royalty.

وَفَّر aor. يَفِّر To be plentiful. مَوْفَّر part. pass. Full, ample.

وَفَّض aor. يَفِّض To run.—أَوْفَض IV. To hasten (with إلى).

وَفَّق aor. يَفِّق To find a thing to be fitting.—وَفَّق II.

To cause an agreement or reconciliation between two parties (with بَيْنَ). تَوَفَّق n.a. Reconciliation, success, prosperity, accomplishment of one's wishes.—وَفَّق n.a. III. f. The act of suiting, becoming; جزاءً وَفَّقًا 78 v. 26, "A fitting reward."

وَفَّى aor. يَفِّي 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 إلى of pers. and

acc. of thing, or with double acc.); thus, 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. مَوْفٍ for مَوْفٍ part. act. One who pays in full.—أَوْفَى IV. To fulfil

or perform—a covenant—(with acc. or with ب); to give full measure (with acc. and ل of

pers.). مَوْفٍ for مَوْفٍ 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. مُتَوَفٍّ

part. act. He who receives the soul, or takes away the life.—اِسْتَوْفَى X. To take full measure, demand full payment.

وَقَب aor. يَقِب To enter, to overspread,—as darkness,—to be eclipsed (the moon).

وَقَّت To appoint a fixed time. وَقَّت n.a. Time;

لَوْفَتَهَا 7 v. 186, "To define its fixed time."

مَوَاقِيت Plur. مَوَاقِيت (2nd declension) A fixed or stated time or period, time or place of appointment. مَوْفُوت part. pass. That of which the time is defined.

وَقَدَّ aor. يَقْدُ To burn. وَقُود Fuel.—أَوَقَدَّ IV. To set

fire to, kindle (with acc. and ل or مِن); also with عَلَى, thus زَبَدَ فِي النَّارِ... عَلَى

وَمِمَّا يَقْدُونَ عَلَيْهِ فِي النَّارِ... زَبَدَ 13 v. 18, "And from that (ore) which they ignite in the fire... there comes a scum

like unto it," i.e. like froth. مَوْقَدٌ part. pass. Kindled.—اِسْتَوْقَدَ X. To light (a fire).

وَقَدَّ aor. يَقْدُ To strike violently, beat to death.

مَوْفُودٌ part. pass. Killed by a blow from a club.

وَقَّر aor. يَقَر To weigh down, make deaf; to sit quiet

(with فِى); قَرْنَ Sit quiet! fem. plur. imperat.;

see قَرَّ n.a. Deafness. وَثَر A heavy burthen.

وَقَّار Kindness and long-suffering.—

وَقَّر II. To revere.

وَقَعَ aor. يَقَع To fall, befall, fall upon (with عَلَى and

مِن); to be incumbent upon (with عَلَى); to

come to pass, to be confirmed, as at 7 v. 115;

to fall down into (with ل). وَقَعَ part. act.

Falling upon (with ب or ل of pers.); that

which comes to pass; اَلْوَاغَةُ That which will surely come to pass, the inevitable Day of

Judgment. **وَعَّة** noun of unity, A coming to pass. **مَوَاقِعُ** (2nd declension) plur. of **مَوْعٍ**

The time or place of falling.—**مَوَاقِعُ** part. act.

III. f. One who falls into (with acc.).—**أَوَّعَ**

IV. To bring about, excite—enmity—(with **بَيْنَ**).

وَقَفَ aor. **يَقِفُ**, Imperat. **قِفْ** To stand, make to stand, as **وَقِفُوهُمْ** 37 v. 24, "And make them to stand (before the Judgment seat of God);" so also with **عَلَى** at 6 v. 30. **مَوْثُوفٌ** part. pass. Made to stand (with **عِنْدَ**).

وَقَى aor. **يَقِي**, Imperat. **قِ** To keep, preserve; to defend, keep one safe from (with double acc.).

وَاقٍ for **وَاقِيٌ** part. act. One who keeps safe, a defender, protector. **تَقَى** Devout, see **تَقَى**.

تَقَا Fear, and **تَقْوَى** (2nd declension) Fear of God, reverence, piety, are irregular nouns of action (D. S. Gr. T. 1, p. 293) thought by

some to be derived from the viii. f., see **تَقَى**; the words **وَأَنَّهُمْ تَتَوَّاهُمْ** 47 v. 19 are by some explained, "And he shall show them what to

fear or avoid;" by others, "He will give them (the reward of) their piety."—**إِتَّقَى** VIII.

To take heed to one's-self, to fear; also to fear God, to be devout. **يَتَّقُهُ** is found in some

copies for **يَتَّقِيهِ** at 24 v. 51, but this must be regarded as a license; some read **يَتَّقِيهِ**, D. S.

Gr. T. 1, p. 252; **فَاتَّقُونِ** 2 v. 38 before a pause, for **فَاتَّقُونِي** "Fear me!" D. S. Gr. T. 2, p.

497. **مُتَّقِيٌ** for **مُتَّقِي** Plur. **مُتَّقُونَ** part. act. One who fears God, devout.

وَكَا To take up a burthen.—**تَوَكَّأَ** V. To lean (with **عَلَى**).

وَكَأَ VIII. To recline (with **عَلَى**).

مُتَكِّئٌ part. act. Reclining (with **فِي** and **عَلَى**).

مُسْكَاٌ A place where any one reclines, a day couch or "Triclinium," and hence a banquet.

وَكَّدَ aor. **يَكِدُ** To stand still.—**تَوَكَّدَ** n.a. II. f. Confirmation, ratification.

وَكَّرَ aor. **يَكِرُ** To strike with the fist.

وَكَّلَ aor. **يَكِلُ** To commit anything into another's keeping. **وَكِيلٌ** One who takes care of any-

thing for another, the guardian of one's interests, a patron, administrator, disposer of

affairs, the witness to a bargain; **وَكْفَى بِاللَّهِ** 4 v. 83, "And God is all sufficient as a

guardian," see **بِ**. II. To appoint one keeper or guardian over, or entrust one with

the care of anything (with acc. of pers. and **بِ** of thing).—**تَوَكَّلَ** V. To put trust in any one,

and especially in God (with **عَلَى**). **مُتَوَكِّلٌ** part. act. One who puts his trust in another.

وَكَّلَ aor. **يَلِئْتُ** To diminish, defraud one of anything (with acc. of pers. and thing).

وَلَجَ aor. **يَلِجُ** To enter (with **فِي**). **وَلِجَةٌ** An intimate friend.—**أَوَّلَجَ** IV. To cause to enter (with acc. and **فِي**).

وَلَدَ aor. **يَلِدُ** To bring forth, or beget offspring; Pass. **وُلِدَ** To be born. **وَلَدٌ** sing. and plur.

Issue, offspring, a child, a son; Plur. **أَوْلَادٌ** Children. **وَالِدٌ** part. act. One who begets, a

parent, a father, and **وَالِدَةٌ** A mother; Dual **أَوَالِدَانِ** The parents, father and mother;

وَلَوَالِدَيْنِ 14 v. 42, "And to both my parents;" D. S. Gr. T. 1, p. 459. **وَلِيدٌ** Plur. **وَلَدَانٌ** A

child, youth. **مَوْلُودٌ** part. pass. One who is born, a child; **مَوْلُودٌ لَهْ** One to whom a child

is born, a father.

وَلَّى aor. **يَلِي** To be very near to any one, either as kindred or neighbours (with acc.). **وَالٍ** for

وَالِيٌ part. act. One who guards over the public safety. **وَلِيٌّ** Plur. **أَوَلِيَاءُ** (2nd declension)

Near, a friend, patron, benefactor, helper, protector; at 2 v. 282 وَلِيَّةٌ would seem to have nearly the same meaning as وَكِيلُهُ q.v.; at 27 v. 50 it refers to the avenger of blood, who, as mentioned at 17 v. 35, is to be the heir or next of kin; at 19 v. 5 وَلِيًّا may be rendered "Heir apparent," or "next of kin," so also at 8 v. 73; the passage at 17 v. 111 is explained under the word ذَلَّ q.v. وَلَايَةٌ n.a. Help, the act of taking as a friend, or appointing as heir, as مَا لَكُمْ مِنْ وَلَايَتِهِمْ مِنْ شَيْءٍ 8 v. 73, where the meaning would seem to be, "It is in no wise right for you to appoint them as your heirs." اُولٰٓئِى for اُولٰٓئِى (2nd declension); Dual اُولٰٓئِى comp. form, Nearer, more or most near of kin, more worthy, more proper, nearest (with ب and ل); اُولٰٓئِى لَكَ, see iv. f. مَوْلٰى Plur. مَوَالِى (2nd declension) A lord, companion, protector, a patron or client; a master or servant; at 44 v. 41 it is found with both these meanings, or it may in both instances be rendered partner; one nearly related by blood, as at 4 v. 37, or a nephew, as at 19 v. 5; 57 v. 14, هٰٓؤُلَآءِ مَوَالِكُمْ "It is the proper place for you," or "a place nigh unto you," مَوَالِى being here considered as a noun of place, D. S. Gr. T. 1, p. 302.—وَلٰى II. To retreat, turn the back (with اِلٰى or مِنْ, or with the words اَلْاَدْبَارَ or اَلْاَدْبَارِهِمْ); it is sometimes found with a double acc., thus 8 v. 16, "And he who turns his back unto them on that day;" to cause to turn towards (with double acc.); to turn away (with acc. and عَنْ); to turn—one's face—towards (with double acc.); to set one over, or give one authority over (with double

acc.); نَوَّلَهُ مَا تَوَلَّى 4 v. 115, "We will put it into his power to follow the bent of his inclination." مَوَّلٰى for مَوَّلٰى part. act. II. who causes one to turn towards a thing; thus, 2 v. 143, "It is He—God—who turns (them) towards it;" the other acc. كُلُّ اُمَّةٍ "Every nation," being understood.—اُولٰٓئِى IV. To cause to draw nigh; اُولٰٓئِى 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.—تَوَلَّى V. To turn back, turn one's back; to retire (with اِلٰى); to turn away (with عَنْ); to adopt or choose any one—as a friend—(with acc. of pers.), as at 5 v. 61; to take upon one's-self, as 24 v. 11, "And he who hath taken upon himself to aggravate it;" to be put in authority, as at 47 v. 24; Instances are not uncommon in which the ت of the second person aorist is omitted, as تَوَلَّوْا for تَوَلَّوْا 11 v. 3, see D. S. Gr. T. 1, p. 221.

كَانَ. And verily he shall be, see كَانَ.

وَنٰى aor. يَنٰى To be slack or negligent (with فى).

وَهَبَ aor. يَهَبُ Imperat. هَبْ To give, bestow; to restore, as at 33 v. 42 (with acc. and ل).

وَهَّابٌ A free and liberal giver; اَلْوَهَّابُ An epithet of the Deity.

وَهَجَ aor. يَهْجُ To burn. وَهَّاجٌ Brightly burning.

وَهِنَ aor. يَهِنُ To be weak, faint, infirm, languid, remiss (with فى). وَهْنٌ Weakness, faintness;

وَهْنًا عَلَى وَهْنٍ 31 v. 13, "With weakness upon weakness." اَوْهَنَ (2nd declension) comp. form,

Weakest.—مَوْهِنٌ part. act. IV. f. One who makes weak.

وهى aor. يَهَى *To be torn.* وَاهِيَةٌ Fem. part. act.
Torn, rent.

وَيْ an interjection regarded by some as an abbreviation of وَيْلٌ q.v.; it takes the affix ك of the second person, and may then be translated Woe unto thee! In some copies we find وَيْكَانٌ 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 وَيْكَ is equivalent to اعْلَمْ 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 قَوْلِيلٌ لَهُمْ 2 v. 73, "Then woe to them," or with an affixed pronoun as وَيْلَكَ 46 v. 16, "(They say) Alas for thee! Believe." وَيْلَهُ Shame, as يَا وَيْلَتِي (for وَيْلَتِي) 11 v. 75, "Alas my shame!" D. S. Gr. T. 2, p. 90, *note*.

ى

ى affix of the first person singular, Me, my, frequently spelt and pronounced يى; when affixed to a verb it is written يى; it is not unfrequently omitted as رَبِّ for رَبِّى for اِنْتَقُونِ etc., D. S. Gr. T. 1, p. 457 *et seq*.

يا O! a vocative particle governing the nominative and accus. cases, D. S. Gr. T. 2, p. 89.

يَا تَلِي see اِنْتَلَى viii. f. of اَتَى.

يَا جُوجُ (2nd declension) Gog, name of a tribe of barbarians near the Caspian Sea, v. مَا جُوجُ.

يَيْسٌ aor. يَيْسُ, D. S. Gr. T. 1, p. 240, To despair (with يَس); at 13 v. 30 it is used with اَنْ, and is there generally understood to mean to know. اِسْتَيْسَ Despairing, desperate. اِسْتَيْسَ X. To reject all hope, despair (with يَس).

يَاقُوتٌ collective noun, Rubies; a word of Persian origin.

يَاى aor. cond. of اَتَى q.v.

يَيْسٌ aor. يَيْسُ *To be dry.* يَيْسٌ n.a. Dryness, dry. يَابَسٌ part. act. That which is dry or withered.

يَاخُذُ aor. viii. f. of اَخَذَ q.v.

يَعَدُّ aor. cond. v. f. of عَدَا q.v.

يَتَغَيَّرُ aor. v. f. of تَغَيَّرَ for تَغَيَّرَ q.v.

يَتِيمٌ Plur. يَتِيمٌ aor. يَتِيمٌ *To be an orphan.* يَتَامَى (2nd declension) An orphan.

يَتِيمُونَ see تَامَ.

يَثْرِبُ (2nd declension) Yathreb, the original name of Medina.

يَحْمُومٌ Black smoke, said to be derived from حَمٌ q.v.

يَدٌ see يَدَى.

يَدْبَرُ aor. v. f. of دَبَرَ q.v.

يُدْنِي 3rd pers. fem. plur. aor. iv. f. of دَنَا q.v.

يَدَى *To touch or injure in the hand.* يَدٌ for يَدَى n.a. feminine, A hand; Dual يَدَانِ, oblique يَدَيْنِ, and when in connexion with a complement يَدَا and يَدَى; Plur. اَيْدٍ for اَيْدِي D. S. Gr. T. 1, p. 111; the phrase عَنْ يَدِ 9 v. 29 admits of divers interpretations; according to one it means that payment should be made by the hand of the parties themselves without the intervention of a third person; or it may

mean willingly, or by a ready money payment, or in token of subjection; *بین یدید* Before him, in his presence; *Lit.* between his two hands; *أولی الأیدی والآبصار* 38 v. 45, "Men of power and prudence," *Lit.* "Gifted with hands and eyes;" *سقط فی أیدیهم* 7 v. 148, an idiomatic expression meaning "They repented bitterly," the idea seems to be that they bit their fingers in grief and contrition, but it is rather hinted at than expressed; see *سقط*.

یدر aor. of *وَدَرَ* q.v.

ید aor. cond. iv. f. of *رَادَ* q.v.

یس Ya seen, initial letters of the 36th chapter, see *آتم*.

یسر aor. *یسر* To play at dice, to be easy. *یسر* n.a.

Facility, ease, that which is easy. *یسر* Small,

easy; *یسیرا* 33 v. 14, A little while. *یسری*

(2nd declension) Prosperity; it may also be

the fem. of the comp. form, More or most easy;

یسرک لیسر 87 v. 8, "And we will facilitate

for thee—or prepare thee for—the easiest (way

in matters of faith)," or "the way of happi-

ness." *یسر* Drawing lots. *یسر* part. pass.

Facilitated; *قولا میسورا* 17 v. 30, "A kind

word." *یسر* A time of ease or convenience.

یسر II. To facilitate, make easy (with acc.

and *ل* or *ب*, or with double acc.); to second

any one or help one forward (with acc. of pers.

and *ل*). *یسر* V. To be easy. *یسر* X. To be

easy.

یسع (2nd declension) and with the article *یسع* Elisha.

یسفون 3rd pers. masc. plur. aor. of *وَصَفَ* q.v.

یسمن see *یسمن*.

یسعوب (2nd declension) Jacob.

یعوق (2nd declension) Ya'ook, name of an Idol worshipped originally before the Flood, and afterwards by the Pagan Arabs.

یعب see *عَابَ* for *عَابَ*.

یعوث Yaghooth, name of an Idol of the Pagan Arabs, see *یعوق*.

یعوی see *عَوَى*.

یعطن A gourd, probably derived from *تَطَنَ* To inhabit.

یعظ aor. a.; also *یعظ* To be vigilant. *ایقظ* plur. of *یعظ* Watchful, awake.

یقن aor. a. To be certain. *یقین* Certain, a certainty, that which is certain, as death at 15 v. 99,

and 74 v. 48; *یقینا* Surely, of a certainty.—

ایقن IV. aor. *یوقن* To know for certain, firmly

believe, feel a certainty about (with *ب*); to

form a right judgment. *موقن* part. act. One

who believes firmly, or forms a right judgment.—

استیقن X. To believe firmly. *مستیقن*

part. act. One who is firmly assured.

یکن see *کان*.

لوی or *یلون* see *لوی*.

یم pass. for *ییم*; no active voice, To be thrown into the sea. *یم* A sea, flood; a river, as at 20 v.

39.—*تیم* V. To aim at getting for one's-self,

choose for one's-self.

یمن aor. *یمن* To place (a corpse) on its right side in the grave. *یمین* Plur. *ایمان* fem. The right

hand, an oath, power; *عن الیمین* 37 v. 28,

Lit. "From the right hand," meaning with a

good omen, or with force, or with an oath, etc.

یمنه (2nd declension) The right (hand).

The right hand.

ینبع plur. of *ینبوع* A fountain, rt. *نبع* q.v.

يَنْع aor. يَنْعُ *To be ripe.* يَنْع n.a. Ripeness, the act of coming to maturity.

يَهُود generic noun, Jews. يَهُودِي Of the Jewish nation.

يُوتِي aor. iv. f. of أْتَى q.v.

يُود aor. of أَدَّ for أَوَد q.v.

يُوق aor. conditional ii. f. of أَدَى q.v.

يُودِينَ 3rd pers. fem. plur. aor. pass. iv. f. of أَدَى q.v.

يُوس see يَس.

يُوسُف (2nd declension) Joseph.

يُوعُونَ 3rd pers. plur. aor. iv. f. of وَعَى q.v.

يُوقِنُونَ 3rd pers. plur. aor. iv. f. of يَقِن q.v.

يَوْم aor. يَوْمٌ *To be or exist for a day.* يَوْم Plur.

أَيَّام A day, the civil day of 24 hours; a day of battle, thus at 45 v. 13, where the words أَيَّامِ اللَّهِ mean those days when it might please God to bestow victory on the Moslems;

يَوْم On that day, on a certain day; الْيَوْم To-day, on this day. يَوْمَئِذٍ Then, on that day, a word composed of يَوْم and إِذٍ or إِذِ, D. S. Gr.

T. 1, p. 521.

يُونُس (2nd declension) Jonah.

FINIS.

ERRATA.

PAGE COL. LINE

- 9 2 23 *for* الْقَرَى *read* الْقَرَى.
- 13 1 24 *for* ذُو *read* ذُو.
- 23 2 19 *for* أَلْف *read* أَلْف.
- 25 1 6 lines from bottom *for* teshdeed *read* teshdeed.
- 28 2 12 *for* حَلَبَب *read* حَلَبَب.
- 70 2 21 *for* Schechinah *read* Shechinah.

PAGE COL. LINE

- 91 2 5 lines from bottom *for* Those who purify, etc., *read* One who purifies himself, or is clean, pure.
- 107 1 7 *for* o. and i. *read* a.
- 112 1 last line but one فِيمَ should come after نَال p. 113.
- 139 1 8 *for* plur. of مُضَارَّة, rt. *read* part. act. iii. f. of.

NINETYNINE NAMES OF ALLAH

By: Muhammad Iqbal Siddiqui

We all praise and solicit **His blessings**. Allah is the only One God. "Allah" is a proper noun par excellence in a consolidated form. No plural can be formed out of it nor any derivation is possible. It connotes the attributes of Perfection and Beauty. Allah is the name of the Divine One, as distinguished from all other attributive names called Asma-ul-Husna, the most excellent names. His ninety-nine attributes are not only individually complete but perfect in their harmony. They blend as the hue of the rainbow.

Brief notes on Asma-ul-Husna given in this book are aimed at explaining to the faithful the meaning and significance of individual attributes. This book on the subject is indeed a remarkable work in English.

Demy 8vo

PP.178

IInd Edition 1991

Rs. 60.00

THE FAMILY LAWS OF ISLAM

M.I. Siddiqui

Islam is a complete code of life which aims at the spiritual, political, economic and social development of the human society as a whole. This book is not merely a book on the Islamic Law of Marriage but also deals with other allied subjects such as Dower, Dowry, Divorce etc. The subject of marital rights and obligations has been dealt with in the light of the Holy Qur'an and the Sunnah.

Demy 8vo

PP VII + 278

Rs. 68.00

ISLAM FORBIDS FREE MIXING OF MEN AND WOMEN

M.I. Siddiqui

In this book an attempt has been made to present the true position of the sexes in islam and their mutual relationship and role in society. The concept of sex equality, the significance of purdah; The woman's rôle in the family; the modern woman's freedom movements and the problems created by promiscuous sex relations are fully treated in the light of the holy Qur'an and authentic traditions.

Demy 8vo

XII + 164

IInd Edition 1991

Rs. 60.00

WOMEN IN ISLAM

M.Mazheruddin. Siddiqui

The position of women under Islam has been the subject of repeated controversy among educated Muslims ever since they came under the impact of Western civilisation. In this book the author has ably tried to show how Islamic injunction in regard to the regulation of sex and family life can be adapted to modern conditions without departing from the principles underlying them.

Demy 8vo

PP VIII + 160

IIIrd Edition 1990

Rs. 50.00

INTRODUCTION TO QUR'AN

Dr. Muhammad Adil, M.A., LL.B., Ph.D.

This is an introduction to the Holy Book-Al Qur'an in a simple language specially meant for young generation. Its basic teachings and commandments have been presented with convincing arguments. Text of some selected suras with transliteration, translation and simple commentary has been given. A useful book for students.

Demy 8vo

PP VIII + 140

IInd Edition 1990

Rs. 50.00

THE LIFE OF SALADIN

Beha-Ad-Din

The author is known by his surname. He was professor at the College Menazil-e-Izz at Old Cairo. When he visited Sultan he appointed him Kadi-el-Askar and Hakim of Jerusalem.

He accompanied the Sultan on many important campaigns and watched him at close quarters. So this is the most authentic history on the life of Sultan Salah-ud-Din Ajjyoobi.

Demy 8vo

PP XX + 420

IInd Edition in India

Reprint India 1991

Rs. 300.00

STUDIES IN ISLAMIC HISTORY AND CULTURE

Prof. S.M. Yusuf

The book throws light on the motives prompting the early Wars of Islam and the strategy and the art of war of the Muslim commanders. It also gives an account of the dealings of Muslim conquerors and administrators with the followers of other religions. There is a remarkable discussion of the social and Economic change which overtook the Muslim Society during the reign of Caliph 'Uthman'. The book contains a detailed account of the activities of Arab mariners and merchants. It fully brings out the part played by the Muslims in International Commerce and the Position enjoyed by them in the eyes of the local rulers in the region.

Demy 8vo

PP VIII + 244

IInd Edition

Rs. 125.00

Adam Publishers & Distributors

Shandar Market Chitli Qabar Delhi-110006